

THE

*no name
P-6*

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. 6 : 16.

VOLUME VI.—1856.

PHILADELPHIA:

JOSEPH M. WILSON,

27 SOUTH TENTH STREET, BELOW CHESTNUT STREET.

1856.

2025-
Dar
BX 8901
1992
V.6

P R E F A C E .

THE Editor begs leave, in his brief annual preface, to return his thanks to the contributors and patrons of the PRESBYTERIAN MAGAZINE.

A more numerous corps of coadjutors will be secured for the year 1857; and the Editor holds forth to the public, with much confidence, the prospects of increased interest and ability in the work.

C. VAN RENNELAER,

Editor and Proprietor.

PHILADELPHIA, December 22, 1856.

C. SHERMAN & SON, PRINTERS,
19 St. James Street.

INDEX TO VOLUME VI.

MISCELLANEOUS ARTICLES.

<p>Abstinence from Intoxicating Liquors, Scriptural Principles applied to the question of, . . . 643</p> <p>Agricultural Products, Moral Reflections on, 60</p> <p>Angels, Ministry of, 103</p> <p>Angelic Studies, 599</p> <p>Apostolic Office, 211</p> <p>Believer, The, warned and encouraged, 1, 66</p> <p>Canaanites, God vindicated in their destruction, 485</p> <p>Coleridge, Hymn before Sunrise, "Congregation," meaning of the word, 444</p> <p>Controverted Topics in the Pulpit, 154</p> <p>Death in the Manse, 209</p> <p>Dickinson, President, on Predestination, 5, 305</p> <p>Dickinson, President, on Free Grace, 481, 534</p> <p>Divinity of Christ, Argument for, 12, 71</p> <p>Ebenezer, or our Stone of Help, 630</p> <p>Evening Prayer at Harvard College, 213</p> <p>Evils of Religious Declension, 202, 248</p> <p>Fallacy of Proverbs, 304</p> <p>Falling from Grace, logical View of, 205</p> <p>Fight, Faith, and Crown, 624</p> <p>First Words of our Lord Jesus, 254</p> <p>Gadarene Demoniac, 151</p> <p>Guide in Religion, 97</p> <p>Harvard College, abolishing Evening Prayers, 243</p>	<p>Infant Salvation, an argument questioned, 214</p> <p>Infidel, brief Plea with, 156</p> <p>Jesus sitting over against the Treasury, 495</p> <p>Judgment of the Great Day, 193</p> <p>Krebs, Rev. Dr. J. M., in New Hampshire, 541</p> <p>Law fulfilled by Gospel, 241</p> <p>Letters to my Pupils, 604</p> <p>Lord's reclaiming Look, 436</p> <p>Meditation, 539</p> <p>Miscellaneous Meditations, 587</p> <p>McGill's, Rev. Dr. A. T., Address in Massachusetts, 451</p> <p>"My Father's Head," 261</p> <p>Obduracy of Human Heart, 530</p> <p>"Oh, if I could remember that Prayer," 145</p> <p>Old Age, its Lessons, 634</p> <p>Patristic Gleanings, 495</p> <p>Paul's Character, 445</p> <p>Paul at Ephesus, 10</p> <p>Peace of Europe, 293</p> <p>Perfect Law of Liberty, 253</p> <p>Predestination, 5, 305</p> <p>Revival and Religious Instruction in College of New Jersey, 289</p> <p>Rice's, Rev. Dr. N. L., Speeches in Rhode Island, 310</p> <p>Russian War, 18</p> <p>Safety of the Good, 56</p> <p>Sacred Books, arranged in Metrical order, 110</p> <p>Saints in Glory speaking to Us, 577</p> <p>Self-remuneration, 111</p>
---	---

Songs of Zion,	159	Vindication of God's Sovereign Grace,	481, 534
Theological Seminary of North- west,	590	Year, Moral Uses of,	49

HOUSEHOLD THOUGHTS.

Anecdote of Sunday S. Scholar,	550	Marshall, Chief Justice, and his Wife,	503
Birth-song,	27	Mary Johnson,	76
Children, training of, 119, 163, 264, 318, 499, 545, 607, 651		Meditations on Sick and Departed, Mother in her Child,	117 79
Child's Prayer,	123	Our Children,	504
Child and Sunbeam,	324	Parent's Desire for Family,	80
Christ welcoming little Children,	221	Restraint and Punishment,	264
Doddridge on keeping Bad Com- pany,	456	Sculptors of Life,	651
Family Constitution,	26	Servants, Duty to,	28
Forget-me-not and Baby,	225	Sorrows,	462
Government of Children,	651	Thoughts on a Child's Death,	169
Home, the Love of, in Children,	545	Voice to Mothers,	168
Jottings of an Old Woman,	270		

BIOGRAPHICAL AND HISTORICAL.

Abington Church, Pa., History of,	80	Muller, Rev. John, Unpublished Letter of,	169
Ancient Letter,	468	Newspapers, the Beginning of,	123
Alexander, Rev. Dr. A., and News- papers,	124	Newspapers, Religious,	124
Brainerd, John, Sketch of,	656	Presbyterian Historical Society, Constitution of,	32
Central Presbyterian Church, Phil., History of,	325	Rice, Rev. Dr. B. H., Sketch of,	551
Chester, Rev. F. John, Lines on Death of,	171	Rodgers, Rev. Dr. Ebenezer P., Sketch of,	30
Connecticut Churches—are they Congregational?	171	Schuyler Presbytery, History of, Scriptures, their Publication en- couraged by Congress,	464 277
Graves of Tennent and Finley,	124	Smith, Rev. Dr. Robert, Sketch of, Yellow Fever Periods,	612 507
Mackie, Rev. Josias, Sketch of, 235, 271 His Will,	505		

REVIEW AND CRITICISM.

Adams, N. H., Communion Sab- bath,	92	Armstrong, on Norfolk Pestilence, Armstrong, on the Doctrine of Baptisms,	128 665
Africa's Mountain Valley,	560	Angus's Bible Hand,	558
Alexander's, Dr. A., Life,	87	Articles of Synod of Dort,	176
Anderson's Bible Light,	35	Arnold's Christian Life,	225
Annals of American Pulpit,	666	Autobiography of a Blind Minister, Arctic Explorations,	563

Baird's Digest,	33	Lord's Geognosy,	35
Barnes on Episcopacy,	126	Makie's Life of Schamyl,	174
Beveridge's Salvation Proclaimed,	91	Marsh on Camel,	333
Brown's Arminian Inconsistencies,	89	Mason, J., Remains of,	473
Brown's, T., Trial and Defence,	227	Meditations on Beatitudes,	127
Blakely's Theology of Inventions,	129	McLeland, Memoir of,	472
Book of Public Prayer,	665	McDonald, Dr., on Ecclesiastes,	277
Bouvier's Familiar Astronomy,	665	" " Heaven of Bible,	88
Burdett's Second Marriage,	230	McMaster, Professor, Nation Bless- ed,	563
Calderwood's Sermon,	128	Miller, L. M., on Separating from Rome,	228
Calvin and His Enemies,	620	Moore's Prophets of the Restora- tion,	509
Child's Story Book,	126	Neal's One Word More,	177
Central Church, Baltimore,	36	Newman's Cyclopedia of Missions,	278
Church Extension, Dr. N. West,	510	Petra, or the Rock City,	620
Christian Virtue,	471	Pennsylvania Journal of Prison Discipline,	128
Cogswell, Rev. Dr., on Inability,	178	Phelps's Discourse,	565
Clark's Christian Gift,	664	Plumer's, Dr., Church and Enem- ies,	472
Clark on Sight and Hearing,	229	Prophecy, its Nature and Inter- pretation,	330
Child's Letters to Patton,	512	Pulpit Eloquence, Repository of,	278
Chambers's, Judge, Tribute to Scotch-Irish in Pennsylvania,	512	Raphall's History of Jesus,	92
Cumming's Last of the Patriarchs,	665	Reality,	472
Death of Saints, Precious,	565	Roman Exile,	332
Deathbed, Triumphs of Chris- tians,	619	Sampson, Dr., on the Hebrews,	471
Derby's Catholic Letters,	173	Scott's, Dr., Trade and Letters,	562
Duffield on Temperance,	90	" " Wedge of Gold,	230
Ellen Sinclair,	565	Smith, Dr. B. M., Inaugural,	35
Goodrich's Geography,	35	Smitten Household,	132
Goodrich's Bible History of Prayer,	90	Stevens, Home Service,	127
Gordon's Alleghan,	126	" Discourse on the Spirit,	176
Hall's, Dr. J., Sower and Seed,	564	Stratton's Discourse on B. H. Wil- liams,	230
" Sabbath-School Theology,	620	Speer's Plea for Chinese in Cali- fornia,	231
Hallig, or Sheepfold of the Waters,	469	Sprague's, Dr. William B., Annals of American Pulpit,	663
Heber, Reginald, Memoir of,	276	Taylor's China and Japan,	34
Henry's Preface to Cousin,	129	Vandeuzen's Memorial of Dr. T. Romeyn Beck,	128
Hertzog's Protestant Encyclope- dia,	511	Ward's Vacation Abroad,	126
Hodge on Ephesians,	275	Wallace's Theology of New Eng- land,	227
Jacobs, Professor M. W., Notes on Gospel,	562	Whateley's Apothegms,	178
Janeway, Dr. J. J., Antidote to poison of Popery,	471	Winslow on Missions to India,	564
Janeway, Duty of Presbyterian Church,	91	" Glimpses of Truth,	125
Jesus upon Earth,	664	" Inquirer Directed,	178
Kane's First Expedition,	665	World and its Influences,	564
" Arctic Explorations,	94, 661	Year Book of Agriculture,	93
Keys, Francis S., Poems,	619		
Kindling, or Way to do It,	470		
King's Predestination and Prayer,	511		
Knight's Knowledge is Power,	229		
Krummaker's Suffering Saviour,	87, 178		

RELIGIOUS WORLD.

A Singular Fact,	667	Kossuth on Austrian Concordat,	233
American Bible Society,	282	Methodist Church South,	180
“ Foreign Christian Union,	280	Ministerial Labour, Results of,	566
“ Home Missionary,	282	Moravian Church,	514
“ Seamen's Friend Society,	279	Noah, Prayers to, in Rome,	182
“ Systematic Beneficence Society,	135	Pacific, Missionary Labours in,	181
“ Tract Society,	280	Palestine, Desolation of,	515
Austrian Concordat,	138, 233	Pope Washing Priests' Feet,	233
Bible, new Version of,	136	Proceedings of the General Assembly,	337
Brick Church, New York,	334	Presbyterian Statistics,	513
Brown, Rev. Simeon, Trial of,	135	Psalms, new Version of,	566
Church Pews pass to the Heir,	283	Protestant Missions,	516
Church Subscriptions, Decision on,	179	Rights of Sepulture,	234
Colonization Society of N. Y.,	279	Reformed Dutch Church,	514
Congregational Bodies in 1856,	232	Rome, Lenten Converts,	137
Connecticut Theological Semina-ries,	137	Roman Catholic Sabbath,	234
Decision on Church Matters,	179, 180	Sabbath for Railroads,	232
Demission of Ministerial Office, Memorial on,	179	Sabbath School in Philadelphia,	567
France, Religious Anniversaries in,	473	Seminary of the Northwest,	666
Hungary, Religion in,	475	Spain, Religion in,	180
India, Government Patronage,	180	Synods of Presbyterian Church, 1855,	39, 42
		Ultramontane Testimony to Protestantism,	568
		Wesleyan University, Connecticut,	515

STATISTICS.

Accidents on Railways,	477	Patents issued in 1855,	185
Area of the United States,	665	Pennsylvania Coal,	184
Congregational Statistics,	44	Presbyterian Statistics,	44
Crimea, Population of,	478	Presbyterian (N. S.) Theological Seminary at Chicago,	667
Educational Statistics in U. S.,	519	Protestantism in France,	667
Early Rising, Gain of,	94	Presidents,	667
England, Benevolent Efforts in,	517	Political Contest, the Cost of a,	668
“ What is it Worth?	477	Russia, Growth of,	134
Emigration to America,	477	“ Railways in,	184
Girard College,	183	“ Education in,	184
Ice Trade,	478	Shipping of the World,	94
New York, Education in,	184	Telegraphic Project,	134
New York City, Census of,	185	United States, a Great Country,	517

United States, Militia of, . . .	134	Wheat, price of, in N. Y., for 60	
“ Statistics, . . .	517	years,	133
“ Religious Denomina- tions in, . . .	43		

SHORT SELECTIONS.

Brief Words for All,	238	Miscellaneous Thoughts, . . .	620
Closing Year,	669	New Year,	45
Collected Fragments,	284	Readings for a Leisure Hour, .	520
Good Words for All,	138	Thoughts to be Thought of, .	186
July Harvestings,	335	October Musings,	568
Miscellaneous Hints,	95	Varieties in August,	478



E. P. Rogers.

Engraved by J. H. Buffum from a drawing by J. H. Buffum. Published by J. H. Buffum, New York.

THE
PRESBYTERIAN MAGAZINE.

JANUARY, 1856.

Miscellaneous Articles.

THE BELIEVER WARNED AND DIRECTED.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”—JUDE 20, 21.

THERE is nowhere upon record a more fearful picture of corruption, and defection, and apostacy, than that which is contained in the epistle of Jude. From the beginning to the end, it breathes a spirit of solicitude and anxious apprehension for the safety even of true Christians, implying the existence of tremendous dangers. This idea is suggested by the very terms of the apostle's salutation to his original readers, as “sanctified by God the Father, and *preserved* (guarded, safely kept) in (or for) Jesus Christ.” As much as to say, “safe indeed, but only through God's sovereign mercy, and for Christ's sake.”

This is true, indeed, of every individual believer, and of the whole Church, in every time and place. But it is true in a peculiar sense, and with a special emphasis, at some times, in some places, and of certain persons. It is emphatically true, in reference to certain conditions of the Church and of society. Of certain dangers, to which even Christians and the Church are specially exposed at certain junctures of their history: such as that at which Jude wrote, and of which he gives so vivid a description in this short epistle. In addition to the general and customary motives for religious exhortation and instruction, or the stated preaching of “the common salvation,” which is equally essential to the happiness of all men, and equally incumbent upon Christian ministers at all times, Jude was conscious of a special obligation, an extra-

ordinary need of earnest exhortation to contend, to agonize, as if for life and death; as the athlete or the gladiator strove in the arena, not for honour merely, but for life itself.

And see what he presents as the occasion, as the subject of this deadly, I had almost said this desperate contention, not even life, as a mere natural and temporal advantage; much less anything belonging to it, or depending on it. Something more than this was now at stake, and was threatened with destruction, or in danger of removal, unless earnestly contended for and rescued by an agonizing struggle. Not their ease or comforts, not their lives or fortunes, but their faith, their Christian faith; the faith by which they were distinguished, and by which they must be saved; the faith delivered, not merely *once*, as if referring to a former generation—which is not the case—but *once for all*, the finished, settled, and unchangeable belief, or system of religious faith, which had been, once for all, by an authoritative, final, and complete communication, delivered to the saints—the Primitive or Apostolic Church; not for their personal salvation merely, but as a deposit, a tradition, to be kept and propagated and transmitted to the latest ages. In a word, it was for Christianity itself, including the foundation of their own hope, and their own experience of all that was just, true, lovely, and of good report, that Jude had felt constrained to urge his readers to contend, to agonize, as if for something infinitely precious, and yet imminently jeopardized.

1. That the danger—be it what it may—was not a local one, affecting merely certain churches, like the gross abuses in the Church of Corinth, of which Paul writes, may be gathered from the fact that the epistle now before us is addressed to no one church—as most of Paul's are—much less to any individual—as several of Paul's are—but to all who could appropriate the apostolical description—as being “sanctified by God the Father, and preserved in Jesus Christ,” and hence called Catholic.

2. The same considerations seem to show that the necessity alleged by the apostle was not *temporary*, or confined to the precise time when he wrote; unless it can be shown that his description has no counterpart or verification in the later experience, or the actual condition of the Christian Church. Unless it can be shown that it was only in the apostolic age, that “men have crept in unawares, before ordained to this damnation;” “impious” and hypocritical professors of the true faith, “turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.”

3. That this description has respect not merely, or at all directly, to the open enemies of Christianity, but to its pretended friends, to its professed adherents, is plain from the expression, “crept in unawares,” insidiously introduced into the Church itself, a form of speech wholly inapplicable to the open and avowed hostility of heathen, infidel, or in the strict sense anti-christian

powers. It is also plain from the historical examples, which the writer cites, of fearful wickedness and fearful judgments, in the case of those who had enjoyed the highest privilege and honour, as to near approach to God, and eminent distinction in his service.

The two examples now in question, are those drawn from the rebellion and destruction of the elder race of Israelites, who came out of Egypt; and from the downfall and irrevocable doom of "the angels who kept not their first estate, but left their own habitation," and are now "reserved in everlasting chains under darkness, unto the judgment of the great day." These are two of the most memorable and impressive illustrations of the providential law propounded, in and after the terrific death of Nadab and Abihu, in their priestly vestments, at the very altar. "This is what the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." The examples afterwards referred to are intended, not so much to throw light upon this point, as to aggravate the guilt of these insidious intruders, by comparing them with cases of pre-eminent iniquity, to which the sacred history had given a proverbial, and in some sense, a prophetic character. To one acquainted with the Hebrew Scriptures, no condemnation or description could be stronger than to place men in the same class with Cain, Balaam, and Korah, Sodom and Gomorrah, or the antediluvians to whom Enoch preached, and whose destruction he predicted. And lest these should be regarded as Old Testament examples, which could have no parallel or repetition in the Christian Church, the Apostle, after citing them, and adding a terrible elucidation of the sins which they exemplified, reminds his hearers that the apostles, as the constituted organizers of the Church, and the inspired completers of the Christian revelation, had expressly told them, not on one occasion merely, but as a constant theme of their instructions, that even in the last time, under the new economy, and even to its very close, there should still be such licentious scoffers. And here, says Jude, is the fulfilment now before your eyes; here are the very men predicted. "These be they who separate themselves, sensual, having not the Spirit."

If then the dangers here described were not peculiar to one time or place, it becomes us to be likewise on our guard against them; and if, on the other hand, there are times, and places, and conditions of society, in which they are particularly to be dreaded, it becomes us, not to take for granted, that our own time and condition are exempted from such fearful peril, but to apprehend the contrary, at least as possible, and with a wise yet bold precaution, to inquire what is the true safeguard and protection against evils so appalling, which exist in every age, and may be particularly rife in ours.

It is characteristic of the Bible, as contrasted with too many human modes of teaching truth and doing good, that it presents

the worst and best of everything together. Sin and holiness, heaven and hell, salvation and perdition, man's misery and God's mercy, instead of being separately urged and magnified, so as to produce despair on one hand, or encourage license on the other, are exhibited in juxtaposition, not to say in conjunction; so that in revelation as in personal experience, the most humbling views of human guilt and helplessness immediately precede and usher in the clearest revelations of Divine grace, and the precious fruits which it produces. Of this usage—if it may be so called—we have one example in the text, which follows the dark picture of corruption in the context, like a flash of lightning in a midnight storm, or as the dawn of day is said to be preceded by the darkest hour of the night.

Even the most cursory and superficial reader must experience a sort of pleasurable shock, on suddenly emerging from the horrors of the previous description to the sunshine or the daylight, or the morning twilight of this soothing and exciting, and exhilarating promise, for it is a promise, though conveyed in the imposing form of an authoritative exhortation.

The first thought suggested by this striking sequence is the one already hinted in more general terms—that after all, the Church and the believer have no reason to despond; that even in the worst of times, and when surrounded by the worst corruptions, nay, when these have actually worked their way into the Church itself, and there effected terrible fulfilments of the most alarming prophecies, and fearful repetitions of the most abhorred historical examples,—when Cain, and Balaam, and Korah, seemed to live again, and Sodom and Gomorrah, as it were, to be rebuilt—even in times of such extreme discouragement to true believers, they have reason to repent of their own sins, and to bewail the sins of others, but have no right to despair.

The next point that presents itself, is the abrupt and clear line of distinction drawn between the true and false professor, between the treacherous but scoffing libertines, whose actual existence, as foretold by prophets and epistles, Jude had just before affirmed; and those whom, in the midst of these defections and apostacies, he now addresses as “beloved,”—both by him and by his Master. “But ye, beloved!” How significant is every word in this apostrophe; how strong the contrast hinted by the *but*, and more distinctly indicated by the *ye*, and still more unequivocally spoken out in the *beloved!* Blessed be God that such a particle, and such a pronoun, and such an adjective, could still be used in this connection, not only with grammatical correctness, but with doctrinal and experimental truth.

When from the general encouragement afforded by these opening words, we proceed to inquire more particularly in what the encouragement consists, or where the safety of the Church and the believer lies; we are perplexed, not by the paucity, but by the

fulness and variety of means proposed. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Without attempting too precise or subtle a distinction between these particulars, but rather viewing them as different aspects of the same thing, we may still assist our own minds in the profitable use of them, by fixing our attention on the four acts here prescribed as means of safety.

The first is that of *building*—"building up yourselves on your most holy faith."

The second that of *praying*—"praying in the Holy Ghost."

The third is that of *keeping*—"keeping yourselves in the love of God."

The fourth is that of *looking*—"looking for the mercy of our Lord Jesus Christ, unto eternal life."

AEIOU.

[To be concluded next month.]

A VINDICATION OF THE DOCTRINE OF PREDESTINATION.

BY JONATHAN DICKINSON.

[JONATHAN DICKINSON, the first President of Princeton College, was among the greatest of American divines. He was Pastor of the first Presbyterian Church in Elizabethtown, N. J. His two sermons on Predestination and Free Grace have never before been published, so far as is known to the Editor. The full title, together with the Preface, is given from the manuscript. The sermons are in an excellent state of preservation. We are indebted for the use of the sermons to the Rev. JOHN MILLER, one of the descendants of President Dickinson. The following is the original title, and also the dedication.—ED.]

THE TRUE CHURCHMAN: Being a demonstration that those essential articles of Christianity, the Doctrines of Predestination, and the Sovereign Free Grace of God, are confirmed, not only by the Sacred Scriptures, and the rules of right reason; but also by the approved doctrine of the Church of England. In two sermons; preached at Elizabethtown, in New Jersey. By JONATHAN DICKINSON, A.M. Pastor of a Church of Christ, at Elizabethtown.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Tim. 1:13.

I will not have him for my God, who hath not power over my will; I will not have him for my God, whom I, miserable sinner, can necessitate to permit evil; I will not have him for my God, from whom all good descendeth not.—BRADWARDINE.

THE DEDICATION: To the Church and Inhabitants of Elizabethtown, in New Jersey. Dearly beloved in our Lord Jesus. The dreadful bonds of office, whereby I am indebted unto you, makes it my duty, to neglect no means, either by word or pen, that may advance the welfare of your precious souls; the shipwreck that is daily made of our most precious faith, makes me with less reluctance, publish these plain discourses. Let carping critics (as I expect they will) find fault, I am sure the subject is weighty and seasonable; and I study to advance your welfare, to establish you

in your holy faith, to show the old paths that you may walk therein, not gadding about to change your way; and endeavor not to tickle itching ears. I am sure these doctrines here treated of, are the turning points of your salvation, you can't with safety lay the hopes of your salvation upon any other bottom; therefore, be careful that (in an affair whereon an eternity depends) you build sure; let none cajole you out of, but earnestly contend for, the faith once delivered to the saints; lest by compassing yourselves about, with sparks of your own kindling, you receive this at the hands of God, to lie down in sorrow. Accept this pledge of greatest respect from him, who above all things covets to see Christ formed in you.—J. DICKINSON.

THE TRUE CHURCHMAN.

BEING A VINDICATION OF THE DOCTRINE OF PREDESTINATION.

“According as he hath chosen us in him before the foundation of the world, that we might be holy, and without blame before him in love. . . . Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”—Eph. 1 : 4, 11.

The Divine oracles contain many *δυσόλητα*, things hard to be understood; there is much of mystery must be left to the sacred pages, as a depth unfathomable by the most penetrating understanding, and sagacious wit, of shortsighted mortals; perfection of knowledge is reserved to a state of glory. Revelation, therefore, and not reason, must be the standard of our faith. Though it is true that there is no part of the Book of God, but what is most reasonable; yet much of it is the object of faith, that is far beyond our comprehension: we must believe what purblind reason can't perceive, and not call in question the dictates of the unerring Spirit of God, because not quadrating with our depraved, as well as infirm reason. Yet, alas! such is the defection and degeneracy of a great part of the professing world, that the very foundations and vitals of our religion, are struck at by the idolized reasonings of men of corrupt minds.

The everlasting truths that my text leads me at this time to treat of, are such as are most opposed and impugned by the prevailing heresy of this evil age, as though no doctrine were more dangerous, nor more repugnant to the free grace of God and comfort of the saints.

It is my desire, therefore (God assisting), to handle the subject before me, with such clearness and plainness, as to undeceive such that (by the crafty wiles of seducers) have been led aside from the purity of the gospel, and to remove those stumbling-blocks that ignorance or prejudice has thrown in our way. In order hereunto, I shall first take notice of several things, that the words (duly weighed) will be found to contain in them. We may then note,

I. The eternal date of the Divine decree “before the foundation of the world.” The infinite and omniscient God must needs comprehend all things, and all events together, in one moment of eternity. As God is an eternal being, so the decree must needs bear equal date with his essence; for the decree is God himself decreeing. The plain meaning of the words is, that the elect were

heirs of salvation, in God's eternal counsel, before either they or the world had a being.

2. The mean whereby God decreed salvation unto the elect, viz. : by Christ, "You hath he chosen in him," not that the merits of Christ are the cause of election (that is the sovereign pleasure of God), but the merits of Christ are the cause of salvation, which is the consequence of election; this is clearly illustrated in the 5th verse of our context. "Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."

3. That foreseen holiness is not the cause of election; we are elected that we may be holy, and not because God foresaw we should be holy: "that we should be holy and without blame." Holiness is not the cause, but effect, or rather consequent of our election.

4. The arbitrariness and absolute sovereignty of the divine decree: "According to the purpose of him who worketh all things after the counsel of his own will." Nothing could be a motive unto the eternal predestinating counsel of God; but his free, arbitrary, and sovereign pleasure. There is nothing foreseen in the creature, nor anything out of God himself, that could be a motive unto the divine decree; "for who hath known the mind of the Lord, or who hath been his counsellor?"

These things considered, this doctrine of eternal truth offereth itself from the words.

DOCTRINE.—That the eternal God hath eternally, freely, arbitrarily, sovereignly, and infallibly, foreordained our future and final state.

We ought, indeed, to treat of and handle this doctrine with greatest modesty and with most imaginable caution, and not launch too far into the deep abyss, lest we plunge and drown ourselves in confusion; and that which is worse, cause the truths we are treating of, to suffer shipwreck upon the rocks of our perplexing distinctions, as some of the schoolmen have done. But since our glorious Lord and his inspired apostles, have frequently proposed and inculcated this doctrine of predestination, must we be silent (whose duty it is to declare the whole mind and counsel of God), and not do our endeavour to free from the calumniating exceptions of erring and ignorant, as well as prejudiced persons, this doctrine of our blessed Lord? No, surely! It is high time to stand up in the defence of this important article of Christianity, for if we let go this, we shall lose a very considerable part of our most holy faith. I shall endeavour to be something particular, but more plain, in the prosecution of this observation, in these two propositions.

Prop. 1. We are infallibly predestinated to our future and final state, in God's eternal counsel—predestination was an eternal act in God. It is no less unreasonableness than irreligion (if not blas-

phemy), to dream that the omniscient God must wait to see our behaviour, ere he determines how he will glorify himself in us. Every rational agent propounds some end unto any considerable undertaking, ere he commence it. How much short of madness would that artificer be deemed, that would undertake a magnificent building and not know why? And shall we entertain such base, low conceptions of Infinite Wisdom, as to attribute that to him, as would be chargeable with highest folly and madness, in imperfect mortals? Could the Most High so far forget himself, as not to predetermine his glory, in so noble a part of the creation, as the rational world? No, surely! his predestinating counsel respecting the eternal display of his glory from us, must forego our creation: for does Infinite Wisdom act precipitately, and without counsel? God forbid! The words of our text give a clear and radiant light to this cause, as written with a sunbeam, "You hath he chosen in him, before the foundations of the world;" and the 17th article of the Church of England, is very express, "Predestination unto life, is the everlasting counsel of God, whereby before the foundations of the world were laid, he hath constantly decreed," &c. I shall endeavour to set this in a clear light, by these following considerations. It must be acknowledged by all that have any reverential regard to God's eternal majesty,

1. That the flaming eyes of God's omniscience eternally foresaw and foreknew all things future. All things, and all events, that have or ever shall have being, were foreseen of God by one single view, before the worlds were made. To deny God's eternal foreknowledge, is to deny his essence; he can as soon cease to be, as to be omniscient. To suppose anything future not foreknown of God, implies the destruction of that essential attribute, his omniscience; and all other his attributes must be buried under the ruins thereof. We read of "elect according to the foreknowledge of God," 1 Pet. 1: 2. It must needs be that his knowledge extends to everything future, for, "his understanding is infinite," Ps. 147: 5. The forecited 17th article of the Church of England, bears testimony to the truth of this particular; for if, "before the foundations of the world, he hath constantly decreed, he must have infallibly foreknown whatsoever will come to pass."

2. That the prescience and foreknowledge of God can be no ways repugnant unto (nay, it must be most agreeable with it, must be founded upon) his will. Do any grant a foreknowledge and not a prevolition (or forewill) in God? Do they suppose that he knew what he willed not, that he saw the futuration of those things whose being he had not determined? They not only lay the glory of Divine perfection in the dust, but also run themselves into inextricable confusion. Shall we entertain such base, low sentiments of the Almighty, as to suppose him a composition of parts, powers, and faculties; his knowledge one act, and his will another? By no means! Let us beware of harbouring such blasphemous concep-

tions! It must be a received principle: "Quicquid in Deo est, est ipse Deus;" whatsoever is in God, is God himself. God is but one pure act. Though he makes himself known unto us by several attributes, it no ways contradicts his simplicity. It helps only our understanding, who can behold only his back parts. Who can conceive nothing of him, but by his communicative attributes.

But there being admitted a distinction in our conception (though not in time), between the knowledge and will of God, his will must forego his knowledge, his foreknowledge must be founded upon his will: for what is contrary to his will, he would never suffer to be, and therefore could not foreknow that it should be. For God to foreknow what he does not will, is to foreknow what will never be, for nothing can be contrary to his will: "His counsel shall stand, and he will do all his pleasure." Is. 46: 10. "Predestination to life," says the Church of England, in her 17th article, "is the everlasting purpose of God."

3. This foreknowledge and will of God (which, if you please, I'll style his eternal counsel), respects the future and final state of every particular person. All things, and all affairs (though of the most minute and inconsiderable value), were all foreknown and ordained to their appointed end, in God's eternal counsel. "The very sparrows" are under the influence of Divine Providence. "The hairs of our head are all numbered." Matt. 29: 30. And can God's flaming eyes overlook the least member of the rational creation, and not foresee both his actions and end? Where then is his omniscience! Can he neglect the consultation of his own glory, in any one immortal soul? Where then is the perfection of his counsel!

There's not one of the children of God, but may be addressed with the language of our text: "You hath he chosen in him," &c. There's not one that shall remain finally impenitent, and by their sins make themselves the eternal monuments of God's revenging justice, concerning whom that language, Jude 4, is not true, "That they were of old ordained to this condemnation." This is most agreeable to the doctrine of the Church of England, in the 3d article of Lambeth: "That there is a certain and foredetermined number of the predestinate."

4. That the eternal knowledge and counsel of God admits of no mutation and change. It is one of the glorious attributes of the Almighty, "that he is without variation or shadow of change." James 1: 17. Immutability is his very essence, "I am the Lord, I change not." Mal. 3: 6. The change of his counsel must imply either imperfection of wisdom, or want of power (either of which, I hope none would be so blasphemous as to suppose). If his wisdom were infinite, all his affairs would be so well adjusted in his breast from eternity, as to need no alteration, as to admit of no amendment. If his power were unlimited, what should bar the execution of his counsel, or what should necessitate him to change

his purpose? In this, the 3d article of Lambeth, is both plain and true: "That the number of the predestinate can neither be increased nor diminished."

5. That the accomplishment of the divine predestination is infallibly necessary. The eternal counsel of God shall no ways fail of an exact, complete, and full accomplishment: "His counsel shall stand and he will do all his pleasure." It must needs be so; for how can it be within the power of any created being, to bar the execution of the omnipotent will of God? To suppose such shortsightedness, inconsiliateness, impotency, or any other imperfection in the Almighty, as to make it possible, that his counsel should fall to the ground, is in the highest degree irreligious. Nay, the supposition of the contingency, and fallibility of the Divine counsel, does no less labour of highest unreasonableness; which I refer to the judgment of all the judicious, that have any suitable conceptions of the omniscience, omnipotence, immutability, and perfection of a glorious God. Nothing can be more plain and express, than that, Rom. 8: 29, 30: "Whom he did foreknow, he also did predestinate. . . . Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This golden chain is irrefragably linked together, not one link of it shall ever be broken. Thus the 4th article of Lambeth: "Those that are not predestinated to salvation, shall necessarily be condemned for their sins."

[To be continued.]

TIMOTHY AT EPHESUS.

BY JEAN DAILLE.

WHEN Paul departed from Ephesus, after having laboured for three years with great success, in that city, he left Timothy there to carry forward the work, and to guard against certain evils which threatened the peace of the Ephesian church. Called away as the Apostle was to another field, he could not have chosen a more fit person to fill his place, than "Timothy, his own son in the faith." In his letters of directions to him, Paul says, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine," &c. 1 Tim. 1: 3.

The mild civility of this language of the venerable and holy man deserves a passing notice. Although Timothy was Paul's inferior both as to age and gifts, and although the Apostle was clothed with authority over him as well as the other ministers of the church, yet

he does not say, that he had *commanded* him, as the hierarchists represent, nor that he had *ordained* him, nor even that he had *exhorted* him to abide in Ephesus, but that he *besought*, or prayed him to do so. We may hence gather what respect the servants of God owe to their brethren, the greatest to the least,—the politeness which should mark their mutual intercourse, and how great a distance they should keep themselves from all appearance of lordship and domination, and especially from the insolent tyranny, which some had exercised over their brethren, issuing their commands to the servants of the Lord, with the pride and haughtiness of a master towards his slaves. Whether those associated with us be younger than ourselves or are inferior in station, authority, or endowments, we should never forget that they are our brethren in the Lord.

The hierarchists, having their fancy filled with their grand prelaties, with their Bishops, their Archbishops, and their Primates, strangely enough imagine that all these magnificent things are contained in the simple words of Paul,—“I besought thee (Timothy) to abide at Ephesus.” They signify (if our friends above named are to be credited) that Paul ordained Timothy to be not only Bishop of Ephesus, but also Archbishop or Metropolitan of the province, and even Primate of all Asia! How ingenious must be the passion for the crosier and the mitre, when it can discover such mysteries in the words so few and simple. For who that possesses only the ordinary share of intellect, and is biassed by no preconceived theory, would ever dream of finding the *mitre*, whether of a Bishop, Archbishop, or Primate, in the sentence, “I besought thee to abide at Ephesus!” Unless aided by an extraordinary afflatus, who could ever hope to see far in the depths of these words, a thing so fine and rare; or even imagine that to beseech a man to abide in a city was equivalent to ordaining him as its Bishop, Archbishop of the province, and Primate of the whole region? Surely the cause of the hierarchists must be brought to a bad pass, when they find themselves obliged to have recourse to proofs so pitiable. For myself, looking upon the words of the Apostle without prejudice, I conclude on the contrary, that Timothy could not have been Bishop of Ephesus.

Why *beseech* a Bishop to abide in his diocese? Is not this beseeching a man to abide in the very place where he is bound to stay? It were no way strange to beseech him to leave it, if there was occasion for his services elsewhere; but to beseech him to abide in the town which contains his charge, and which he cannot quit without neglecting his duty and offending God, is, to say the least, a beseeching not very civil, since it seems to imply that his most solemn obligations sit lightly upon his conscience. Be this as it may, it is very plain that *to beseech a man to abide in a place*, does not mean to establish him as Bishop in it; if this had been Paul's design he would have so expressed himself; he would have said in so many words that he had installed Timothy Bishop of Ephesus,

and left him there to perform the proper functions of the office. Nothing can be made out of the term *abide*, nor does it prove that Timothy should henceforth make that city his ordinary residence to the end of his days. Without adverting to the scriptural usage of the word, it is quite obvious that Timothy was urged to stay for a time in Ephesus, instead of accompanying the Apostle (as he had been wont to do), in his intended journey into Macedonia. "I am compelled," says Paul, "to leave Ephesus, but I beg you to stay here for a while to set in order the things that are wanting." And in point of fact, he remained a very short time, for about five months later he went with Paul in Greece, then going with him into Macedonia, to Troas, Mitylene, and other islands of the Ægean Sea, and finally to Miletus, from whence Paul summoned the Bishops of Ephesus to meet him. A very absurd procedure certainly, if Timothy was Bishop. There is again the strongest probability that Timothy attended the Apostle to Jerusalem, in company with Trophimus, and it is certain that he was with him at Rome during Paul's first imprisonment in that city. During all this time there is not the least evidence in Scripture that he was in Ephesus, or near it.

But why discuss the question of Timothy's permanent residence in Ephesus? Paul himself has settled it. If the former had been left to exercise this pretended Episcopate, we may be sure that Paul, who styles himself "an Apostle of Jesus Christ," would not have withheld from Timothy *his* proper title as Bishop. He would have addressed him in some such words as these,—“As you are to abide in Ephesus to govern the church there according to the charge which I have given you, when I consecrated and installed you as Bishop or Archbishop of this place, I beseech you to do your duty.” Such is the language which Paul should have employed in this letter, if there had been any ground for the imagination of the hierarchists; but instead of this, he simply says, “I besought thee to abide still in Ephesus.”

AN ARGUMENT FOR THE DIVINITY OF CHRIST.

A WORK has recently issued from the press, containing an argument for the divinity of Christ, drawn from the facts of his life on earth.* The argument assumes nothing more than that the Gospels, in a broad and general sense, are historical and credible. From this low stand-point, the writer boldly and forcibly argues that such a humanity as Christ's is utterly inexplicable, except on the ground of true divinity.

* THE CHRIST OF HISTORY: An Argument, grounded on the Facts of his Life on Earth. By JOHN YOUNG, M.A., of London. Republished by Robert Carter & Brothers, 285 Broadway, New York.

It is obviously a hazardous thing to construct an argument for the divinity of Christ, by waiving the inspiration of the Scriptures. "The mystery of godliness" is so much a matter of revelation and of spiritual illumination as almost to distrust the aid of independent reasoning. The reader, however, will notice that the argument is not a merely philosophical one. It does not deal in subtle metaphysics and in abstract propositions, but is drawn from *facts*, from the facts in the history of our Lord, which are generally admitted, even by those who do not believe in plenary inspiration. Bearing this in mind, the reader will not be shocked, but delighted with the plainness and soberness of the reasoning, an abstract of which we shall endeavour to exhibit, though obviously at very great disadvantage to the argument.

The book is divided into three parts: I. The first part discusses the OUTER CONDITIONS OF THE LIFE OF CHRIST, and maintains that his social position of poverty and obscurity, the shortness of his earthly course, and the nation and place in which he appeared, involved such an amount of obstruction to his work and triumph as to create, in human judgment, the impossibility of his reaching the elevation of character and of glory which became actually his own. The son of a carpenter, without any advantages of formal education, receiving no countenance from the ecclesiastical authorities or civil rulers, or the influential of society, Jesus nevertheless rose to the highest reputation. Moreover, he only lived to the age of thirty-three years, thirty of which he spent at the place of his birth, and only during three of which did he exercise the functions of a teacher. Galilee, from whence he came, was disreputable, even in Judea, wicked as it was; and even in Galilee, Nazareth was notorious for the ignorance and profligacy of its inhabitants. These circumstances are the very last which a Jew would ever think of connecting with the life of his Messiah. Yet it was under these outer conditions of disadvantage and obscurity that the public ministry and character of Christ reached their destined development. It is not in development *alone*, but in that development *under these conditions*, that the evidence shadows forth something more than humanity. These outer conditions give extraordinary significance to the facts of the life of Christ; they irresistibly lift our faith above his mere human history, and point up to his true origin, and personal pre-eminence.

II. The second part of Mr. Young's book discusses THE WORK OF CHRIST AMONG MEN, which is the second step in the argument for his divinity.

1. Christ's *own idea* of his public life was that he was the Messiah, the expectation of nations. The transition from private to public life was spontaneous on his part. He *came forth* of his own accord—he *assumed* a public position, and was not compelled, or even invited, or even encouraged to accept it. This was marvellous. He repeatedly avowed his claims to be the Messiah, and it is obvious

that this conviction was one of the formative and governing principles of his public life. Besides, his idea of the Messiah had nothing in common with the views and the spirit which were then universal, but was peculiar to himself, and perfectly original. He was alone in the country, in the age, in the world. His great soul rose above religious prejudices and errors, and above all national, educational, and social influences. He stood forth, not a Jew, but to fulfil a high and purely spiritual mission, embracing not Judea only, but the world; not a nation only, but universal humanity. And was he nothing more, *essentially*, than he seemed to be? Was all this probable, or possible, in the circumstances, to a mere man? And to such a man as Jesus outwardly was?

2. At the *commencement of his ministry*, it must have struck the men of that generation with wonder that a poor and unlearned young man should aspire to the office of teacher. He commenced his ministry with proclaiming that one great era of the world's history was then closing, and another, of higher meaning and brighter promise, was then opening upon men. In connection with this fact, he taught that the duty of the age was expressed in one word, *repentance*, and repentance in the sense of an entire and universal *change of mind*. The age, in the express lineaments of its ignorance, formalism, pride, hypocrisy, and impurity, he held up to itself. For the time, he was the incarnate conscience of the nation, performing that office which each man owed to himself, but would not discharge; and crying to all, in a voice fitted to pierce to the depths of their spiritual nature, "Repent, for the kingdom of heaven is at hand."

Who was this, whose mode of looking on human affairs and whose feelings were so original, so superior, and who professed to be gifted with such uncommon insight into the moral state of the world, and with such foreknowledge, withal, of its coming destinies? How came Christ's conscience and foresight alone so imperative and clear? He was no experienced or distinguished character, no priest or venerable sage, but, to all mortal seeming, an inexperienced, uneducated mechanic. An obscure youth took it upon himself to be the teacher, reprovcr, reformer, of his country and his age. Was this possible to a mere man, and to a man in the outward circumstances of Jesus?

3. *The marked character of our Lord's public appearances* invite notice. How *terribly severe* were some of his denunciations upon Chorazin, Capernaum, the Pharisees, Scribes! Against hypocrisy, formalism, pretence, Jesus lifted up his voice in the severest terms. And yet how *tender* was he in his general ministrations! Singularly gracious, compassionate, loving, he stood upon a level with humanity, and mingled in its sorrows and joys. *Simplicity* also marked the public appearance of our Lord. He owed literally nothing to phraseology, to modes, to circumstances. Whatever influence he acquired, and whatever power he exerted, was owing to

simple reality—in no degree to management, pretension, tact, or show. He was pure, unaffected, inartificial reality. Simplicity is true greatness—it is moral nobility. But was this likely to be the taste, the attainment of Jesus of Nazareth, had he been no more and no other than his external life disclosed? *Authority* marked the public appearance of Christ. “His word was with power.” He spoke with a higher style of authority even than the Prophets. Whether it was an air of majesty about his whole appearance, or his calm and earnest voice, or the depth and force of what he said, there was left on the minds of all who listened to him an impression of power more than human, which they found it impossible to resist. Was this, verily, a young man just taken from the carpenter’s workshop, uneducated, inexperienced, and friendless? It was. But if so, was he only *this*, and no more?

4. The *teaching* of Christ claims our notice. His disciples cannot appeal to any work from the hands of their master, constructed for the purpose of giving a full and systematic exposition of his doctrines. He left no writings like Confucius, Mohammed, Epicurus, Seneca, Plato. Our knowledge of his personal teaching is derived from oral discourses and conversations, taken down by humble but faithful narrators. And yet in no other writings are there such sublime views of the reign of God in man, of the pardon of sin, of the doctrine of providence, of prayer, of piety towards God, and of love to man. Especially were the teachings of Christ remarkable on three points. (1.) The soul’s reality and greatness. Jesus came into the world at an age of marvellous intellectual activity and cultivation, which yet scarcely believed in the soul. Even in Judea, gross materialism had darkened and enervated religion. Who shall stand forth to tell to man that he has a soul? Who shall give back to the world the divine original, after the interpolations and corruptions of a thousand ages? Jesus of Nazareth has done nothing less than this. His ministry was a voice to the world, on behalf of the soul, familiarizing the lost idea, and pleading for its restoration. Beside the graves of men and at their festive boards, on all occasions, Christ proclaimed the soul. It is real! it is great! it is accountable! it is immortal! The body shall die. The earth and these heavens shall pass away; but the soul endures forever, in life or in perdition!

(2.) Of God, Jesus taught his spirituality, unity and moral perfections. The God of the New Testament is not a quality, not an idea or a process, or a law, not a thing, but a being, an agent. He is truly a life; but as he is truly a mind, so is he *the presiding mind* of the universe. Christ uniformly turned the thoughts of mankind to the infinite, ever-living intelligence; and summoned the world to believe and adore. He also proclaimed *one* true God, everywhere and always. No hint of any other doctrine than that of absolute unity is ever given; none other is named or noticed. “There is one God, and none other but he.” One God, one su-

preme object of reverence and love, of worship and obedience—only one. Perfect rectitude, purity, truth and love, are his *attributes*. Whilst the gods of the pagans were the personifications of wickedness, *this* God is excellence, only excellence, excellence infinite and everlasting. Christ also proclaimed the *paternity* of God, and came near to tell men, in their ignorance, of their high descent, that they had still a father, and that their father pitied and loved them. He came to wake up in the bosom of God's fallen sons a cry after their father, and to bring the guilty wanderers to their home!

(3.) *Reconciliation of the soul with God.*—To accomplish this reconciliation was the highest end of the personal ministry of Jesus. He often spoke of it, as connected with his life, and as still more mysteriously related to his death. The whole of the ministry of Christ was a ministry of reconciliation. His life as well as his death was sacrificial and atoning. The soul and God at one, no longer divided by sin, by ignorance, enmity, distrust, but reunited and reconciled; *for this* Jesus both lived and died. The soul and God, as doctrines, constituted the chief theme of his teaching; but the doctrines were proclaimed because they contained the seed of life, of everlasting life to a dying world, and were fitted to originate a deep and vital change in men's consciences and hearts. The spiritual restoration and regeneration of the world, in other words, the establishment of a reign of God in the human soul, forms the true idea of the personal ministry of Christ, the true idea of his life, the true idea of his death.

Christ's system of religious truth, compared with Mohammedanism, Buddhism, Talmudism, the ancient Jewish Scriptures, Stoicism, Socraticism or Platonism, with the system of any or of all the philosophers of Greece or Rome, is incomparably superior. "What is still more, it may be affirmed without misgiving, that of all the spiritual truth existing in the world at this moment, not only is there not a single important idea which is not found in the words of Christ, but *all the most important ideas* can be found nowhere else, and have their sole fountain in his mind. From his mind there shone a light which neither Egypt, nor India, nor Greece, nor Rome, had ever kindled, which no age before his day ever saw, and none since, except in him alone, has ever seen."

We now ask an *explanation* of the facts connected with Christ's *condition* on earth, and of his *work* among men. What interpretation shall be given to the extraordinary manifestations of his character and life? Let Mr. Young's remarks be deeply pondered by the reader:

"The supposition that *he* was merely a messenger and a prophet of God, a man divinely selected and furnished for a Godlike work, does not satisfy, never can satisfy, the extraordinary conditions of the case. The world has heard the voice of many God-sent men, the organs through which imperishable truth, in various amounts, has been conveyed; but not one of these can, on any just ground, be likened for a moment to Jesus Christ. We have found that he is not merely different from them, but, in the most material respects, incomparably above

them all. Hence an explication which is perfectly reasonable and adequate in their case, is palpably insufficient, is unsatisfactory and useless, in his case. He stands unapproachably distant from all that ever were honoured with a divine mission; he is not a link in a chain of succession, but is absolutely alone, and has no predecessor and no successor. The multitude, the originality, the harmony, and the grandeur of his revelations, separate him, by an impassable line, from all that arose before his time, and the fact that in two thousand years not a single important contribution has been added to the body of spiritual truth which he left, cuts off all succession. He is alone in that work, immeasurably transcending all others in human history, which he achieved for the world; alone in the unexampled circumstances amid which he accomplished it—circumstances which, according to all human modes of judging, seemed to render the accomplishment absolutely impossible; and therefore alone in constitution of being, in attributes and in nature—organically, essentially alone.”

“Among all concerned, the only individual to whose mind, with any show of reason, the teaching *can* be ascribed, is Jesus himself. Certainly *he* was the teacher, if there was a teacher at all; and no subtlety of criticism, and no mythical theory, and no modification of it can set aside this fact. *He*, being what we have seen he was, in his external circumstances and history, *was* the teacher; in other words, the work of Christ among men, and the outer conditions of his life, *were combined in fact*; and, therefore, it can admit of no question that they must be capable of being harmonized in principle. But we repeat, that on all ordinary and acceptable grounds they are utterly irreconcilable. No record of history, or of individual experience, and no law of the soul, lends us any assistance in this case; but what we have to interpret, though once realized and presented to the senses of men, is directly in the face of history, experience and psychology. Hence we maintain, and have no resource but to maintain, that the principle of harmony in this instance must be sought for, in a region altogether new and extraordinary—a region which ordinary history and experience, and psychology, do not include. There must be some profound mystery *in the very constitution* of this Unique Personality, to account for such teaching as his in such circumstances as his. *He* cannot be merely human, because human laws and human experience do not interpret the formation of his life. *He* must be essentially and organically separate from man, because the facts of his history transcend immeasurably all that mere man ever accomplished or attained.”

“*He* was not a mere and almost passive channel of conveyance, from God to man. *He* was not an instrument employed on certain special occasions, which occasions having passed away the instrument remained the same as before, unpenetrated by any change arising from the temporary purposes to which it had been applied. *He* was not an occasional, spasmodic, or ecstatic utterer of divine messages; but, during his whole ministry, though its period was short; *he* was a free, intelligent, deliberate utterer of truth *which was his own*, howsoever it had come to him. If there be one thing more certain than another, it is that Jesus spoke *from himself*, out of the depths of his own being. Whoever was his teacher, whatever was the hidden process of instruction through which he had been conducted, and wherever might be the true source of his knowledge, that knowledge was *his*, truly *his*, dwelling in his understanding, his conscience, and his heart. That which he uttered to men had first become his own, inwoven with the very texture of his soul, identified with its truest possessions, its freest movements, its progressive developments. It was not *imposed* at the moment by another, it was not an immediate *impartation* to him from without, but a true creation from within, a produce of his own. His soul had risen to that truth which he announced, had mastered it, had verily *become* it; so that not merely the glory of proclaiming it fell to Jesus, but all the inward opulence and power, which the real knowledge of it supposed, *belonged* to his mind.

“We assert, without fear of contradiction by any competent and candid thinker, that under the conditions amid which Jesus was placed, such knowledge and such spiritual opulence and power were morally and even physically impossible to a mere human mind. God never acts in defiance of the nature and laws of the soul, but always in harmony with them: we speak with reverence;

God could not act in defiance of the laws of the soul which he has himself established. This is not the region of miracle, so called; and mere physical omnipotence has no place here. Mind is not to be forced. God could destroy the soul; but, continuing to be what it is, God can act upon it only in harmony with its laws. Now, the fact that a young man, only thirty-three, a poor man, a Galilean carpenter, uneducated, unprivileged, and unpatronized, *rose to a profound, far-reaching, lofty wisdom, and to an illumination and wealth of soul which are without example in history, stands in direct contradiction to all other psychological experiences, and to all ascertained psychological laws.* But it is a fact, nevertheless; and there must be *some ground on which it can be explained.* Jesus *cannot* have been merely what he seemed to be, and his mind *cannot* have been merely human, and in all respects constituted and conditioned as other human minds are. In sober reason, there is no choice left to us but to believe in an organic, an essential, a constitutional difference between him and all men; in other words, in an incarnation, in this unparalleled instance, of divinity in humanity.* Admitting an original, an incomprehensible union between the mind of Christ and God—admitting a mysterious and constant access of Christ's mind to the infinite fountain of illumination, of excellence, and of power, *such as was possible to no mere human being*—then, but only then, we can account for spiritual phenomena which—*all facts as they are*—on no other ground are explicable or even believable. It is only by the admission of the real union of divinity with the human soul of Jesus Christ that a solution can be found of historical and psychological difficulties, which are otherwise as insurmountable as they are undeniable. The idea of incarnation in all its meaning is, indeed, incomprehensible; but we can very distinctly comprehend, *that it must be true nevertheless*, because, otherwise, facts of which we have the fullest evidence are absolutely unbelievable. The incarnation is a profound mystery; but intelligence and candour will allow that this is the very region where mystery was even to be looked for. We are compelled to believe that *this* mystery is a truth; because, if not, the marvelous phenomena of the life of Jesus, which we cannot deny, are not only a mystery, and one even more inscrutable and insupportable, but a direct contradiction.

"Our argument is to receive important confirmation from another region of the life of Jesus. But, even here, that life has supplied presumptive evidence amounting to the strongest proof, of a doctrine which, awfully deformed and corrupted indeed, has yet *somehow* found its way into most of the philosophies and religions of the world—the doctrine of Incarnation, God in man. "They shall call *his name Emanuel*, which, being interpreted, is *God with us.*"

The *third* part of the argument for the divinity of Christ, which, relates to his SPIRITUAL INDIVIDUALITY, must be reserved for another number.

THE RUSSIAN WAR.

THE war in the East, waged by Russia and the Allied Powers, is among the great events of Providence. Its incidents and issues attract the attention of the civilized world.

* This is the only other position which merits consideration for a moment. The idea that Jesus was more than man, yet not God in man, that he pre-existed as an angel, or as the first of creatures, we believe, has now passed away from all sober minds. It is so purely fictitious, and so obviously encounters all the difficulties, without having the peculiar grounds, or any of the compensating advantages of the higher hypothesis, that we question if even a solitary supporter of it could be found in the present day. Few or none who are convinced that Jesus was not, and could not possibly be *merely* man, will hesitate to adopt the conclusion, that he *must have been* God in man.

War is a great evil ; but in a world of sin, it is an *inevitable evil*. "It must needs be that offences come." The outbreaks of human depravity will agitate nations until the dawn of the millennium. "And when ye shall hear of wars, and of rumours of war, see that ye be not troubled ; for such things must come to pass ; for nation shall rise up against nation, and kingdom against kingdom." Matt. 24 : 6, 7. As long as sin holds sway among men, the peace of nations will be liable to interruption.

War may be *just and righteous*. Under any circumstances, it is "the last resort of kings." The appeal to its decisions must not be made, until all the means of adjustment are exhausted within the reach of honest diplomacy. But when the counsels of peace fail, the injured party may lawfully take up arms in self-defence. The perpetration of national wrongs, if submitted to in a spirit of passive non-resistance, would but provoke and embolden the unprincipled aggressor. War may be righteously undertaken. Our own revolutionary contest has been almost universally regarded by Americans as a just one. Resistance to tyrants—"sic semper tyrannis"—was deemed not only loyalty to liberty, but fidelity to God. If America had the right to resist the demands of Great Britain, Turkey had no less clearly the right to repel the invasion of Russia. If America could lawfully accept aid from France in 1776, Turkey may no less lawfully accept aid from France and England in 1853. In co-operating to maintain the integrity of the Sultan's dominions, the Allies were no doubt influenced by considerations of self-defence, as well as by motives, of national sympathy and justice. The destiny of Europe was at stake. Russian aggrandizement, stimulated by traditional ambition, was pushing on its career of domination. Like the rock imbedded in the Alpine glacier, its movements obeyed a law of progression, developed by long periods of time, rather than by months and years. But the sudden and vast precipitation of its course, overspreading by a single impulse the boundaries of an empire, could not but awaken the attention of the most drowsy continental spectator, Lord Aberdeen himself. The recent imperial encroachments justly alarmed England and France. Defiant both in spirit and in form, they indicated a policy, whose end, if uninterrupted, would be certain as its aim.

War is under the *control of Providence*. God superintends the affairs of men, and of nations. Human proposals are divine proposals. "How can the sword be quiet, seeing the Lord hath given it in charge against Askelon, and against the sea-shore. There hath he appointed it." Jer. 47 : 7. The present war, and all wars, are under providential direction. The Bible contains a multitude of allusions to God's providence in commencing war, in directing its management, in restraining its operations, in raising up its leaders, in rewarding with victory, and in punishing with defeats. In short, whilst war is to be deprecated as a great

evil, and is a proof of human depravity, it must still be regarded as among the permitted things which are overruled for good, in the great campaign of the host of God's elect against the powers of darkness.

Let us briefly contemplate a few aspects of the providence of God in the Crimean struggle.

1. Behold the workings of providence in the *circumstances of the origin* of the Eastern war. The Czar, with the eager eye of a Russian prophet, had been watching the opportunity during his whole reign, to seize Constantinople. Its possession by Russia was considered a certain fact in the future of her history; and as a question of mere time, it involved nothing more than national patience and imperial prudence. When the "sick man" should be able to take medicine no longer, the anxious practitioner was to put him to death. The Emperor, at all times hopefully secure of Prussia and Austria, deemed the period of mutual alienation between England and France to be the signal for commencing aggressive operations with impunity. It was even hinted by the Slavonian to the Anglo-Saxon, that the spoils of the Mohammedan might be divided between them. Great Britain's honour was basely tampered with, and the insult unresented by Aberdeen's ministry; whilst France was haughtily ignored, as a nation whose opinion was not entitled to consideration. The crisis seemed to have arrived for Russian conquest. But, behold how Providence thwarts human counsels. In Turkey's extremity, the two great western nations of Europe become Allies in her defence. England and France, whose armies had not stood side by side for a long series of years, determine to employ their combined strength in resisting the Autocrat's aggressions. The ancient memories of Cressy and Agincourt, and the fresher memories of Waterloo, fade away from the horizon of France, like the glaring red from the cloud at sunset; whilst the two nations prepare for united action, like the mingling of two dark clouds of night, from whose threatening masses flash terrific lightnings. Nothing, scarcely, is more wonderful in modern history, than the recent alliance of the Western powers. Five years ago, its suggestion would have been an utterance of madness. What hath God wrought in this emergency of nations!

2. The *incidents that accompany the progress* of the war are equally marked in providence.

The *massacre of Sinope* was the knell of vengeance echoed over to Sebastopol. Had not the perpetration of that stern outrage signalized the Russian navy as a power to be destroyed, probably the war would have followed its natural line of direction through the Principalities and Bessarabia, and never have ventured into the dreaded and unknown Crimea. The inactivity of Admiral Dundas in the Black Sea—almost the derision of friend and foe—tempted the Russian fleet to come forth from its great harbour, to

engage in the work of destruction. Such an illustration of the advantages of Sebastopol, gave it at once a geographical prominence on the map of war. From that hour, it loomed up to the view of England and France, as a Russian stronghold, inviting vengeance and doomed to receive it. The affair of Sinope rallied the war spirit of the Allies more effectually than any other event, and by contributing to designate the Crimea as the theatre of military operations, worked infinite mischief to the cause of Russia.

The *slow* operations of the campaign are worthy of notice, as part of its military history. If the Allies had conquered the fortress by the speedy assault, falsely rumoured through the telegraph, the exploit might have been followed by a diplomatic peace of little value and of short duration; or the war might have been transferred to a theatre less favourable to the Allies. But the hard struggle on the distant peninsula has cost Russia a larger amount of treasure and of men; and it is likely to be followed by more permanent results. The pride of England and of France, which longed for speedy and decisive victories, finds its ends far better secured in a protracted siege, in trenches pushed forward by inches, in the achievements of Inkermann and Tchernaya, in the capture of the Mamelon and the quarries, in the hand-in-hand contest of night after night, in the gradual approach of the batteries, and in the final success at the Malakoff. This protracted campaign, carried on at a position the most disadvantageous to Russia, is one that will be remembered at St. Petersburg.

Another of the marked providences of the struggle is *the death of the Emperor Nicholas*. This great man was a Romanoff, true to the spirit of Peter and Catharine, and the aim of his life was the consummation of ancestral schemes at the old Byzantine capital. The responsible author of the war, its campaigns finally besieged him to death in his palace. With a constitution enfeebled by the exposures of public duty, with a mind harassed by the perplexities of an empire in commotion, with an iron will rough and stubborn as the ore of the Ural mountains, he laid down his sceptre and his crown, and in company with multitudes of warrior serfs, passed through the valley of the shadow of death. The work of God in summoning Nicholas into eternity, filled continents with awe.

The *destruction of the fleet and of its admirals* is among the memorable incidents of the campaign. There is at least a temporary end to the naval power of Russia in the Black Sea. The Vladimir and the Twelve Apostles, the Elboeuf and the Grossomotz, the steamers, liners, frigates, and vessels of every degree, that once ruled the waves of the Euxine, have been sunk in the ignominious depths of a captured harbour, with their masts standing high enough above water to give assurance of their doom. Their admirals, too, slain away from their decks, lie buried among the dead of the army, with the loss of naval caste and glory. Of the men

who planned, the sailors who executed, and the ships which were engaged in the expeditions on the Black Sea, scarcely one trace now remains. Korniloff, Nachimoff, Istommine, and their crews, have disappeared; their vessels now rest at the bottom of the roadstead of Sebastopol.

Other incidents might be mentioned; but we pass to the general result.

3. The workings of Providence are seen in the *present humiliation and prospective crippling* of the vast Russian despotism. Providence has degraded and buffeted Russia with an energy that looks like retribution. It has been computed that 120,000 Russian soldiers have fallen by the weapons of war, and 180,000 more by disease, fatigue, long marches through the wastes of the interior, and long watches on the walls and in the trenches; making an awful aggregate of 300,000 men, or one half, and the best half of the army. Eight levies have already been made since the beginning of 1854. Nearly seventy men in two hundred and fifty, or more than 25 per cent. of the male population have been drafted for the war.*

This is a serious drain for an agricultural country, like Russia, where the principal wealth of the landholders consists in the service of able-bodied serfs. The old army of veterans, the pride of Nicholas, lie buried in the steppes of Southern Russia and in the Crimea, and with the exception of the regiments of the guards and dragoons, the great bulk of the army consists of recruits. Besides losses in men, there has been an immense loss of treasure, of cannon, and ammunition, of naval armament, of the long-hoarded stores of war, of every kind. Disasters on such a scale must materially injure the military resources of the empire. How long, and to what extent, this debilitating process is to be carried on, is beyond human vision; but Russia, if it does not become in turn a "sick man," is likely to be a weak and emaciated one, confined to his own house and yard for a long time to come. God has worked wonders within the year, in thus overruling the wrath of man, and confining imperial ambition to narrowing boundaries.†

In this great contest, America naturally sympathizes with the Allies. No two governments in the world differ more widely than those which have their seats on the Potomac and the Neva. Between a republic and a despotism flows an ocean of constitutional diversity broader than on either side, the Atlantic's or Pacific's domain. If there are any two powers, who are to contend at last

* The London Times publishes elaborate editorial calculations, showing that the total available strength of Russia is 83 per thousand souls; and that she has already used 58, which allows only ten months more at the past ratio to exhaust her last man; her last cash rouble being already expended.

† Mr. Hugh Miller says in the *Witness*, "Sebastopol is in the dust; the fleet is at the bottom of the ocean; Kinburn is in the hands of the Allies; the Sea of Azoff is dominated by our fleet; Constantinople is still in possession of the Turk; nothing has been gained by the Czar—on the contrary much has been lost;—battles, cities, provinces, and well nigh half a million of men, since the conflict began."

for the mastery of the world, they are Anglo-Saxon America and Panslavic Russia.

The position of Russia is well understood in Europe. The friends of absolutism are pro-Russian, everywhere. Arbitrary power relies on the autocrat to confirm its evil designs, in every nation on the continent. The tyrants in the petty kingdoms of Germany, the house of Hapsburg in Austria, the Legitimatist in France, the Carlists in Spain, the Monarchists in Portugal, the ruling powers in Tuscany and Greece, even the Protestant King of Prussia, all are bound to the Czar in stern political alliance. Russia is universally known as the pledged and inevitable enemy of liberty. It is the Sebastopol of the Black Sea of despotism, with the throne of the Emperor on Malakoff hill. The combined power of nations can alone storm the pride of Muscovite aggression, and conquer peace for a threatened continent.

The true character of Russia is that of a tyrannical devourer of kingdoms. She enlarges her boundaries, not by treaties of annexation, but by *conquest*. The only seaports of Russia, when Peter the Great ascended the throne in 1689, were Archangel and Astrakan. Turkey interposed against her extension on the side of the Black Sea; Sweden on the side of the Baltic; and the kingdom of Poland stretched its long length between her eastern boundaries and civilized Europe. The schemes of Peter the Great were continental; and his policy, like his sceptre, has descended to his successors. On the side of the *North*, an outlet was obtained for St. Petersburg on the Baltic in 1721, and this sea-line was pushed east by the partition of Poland in 1772, and north by taking Finland from Sweden in 1809. The barriers on the *East* were removed by the gradual extermination of Poland, which was swallowed by successive mouthfuls in 1772, 1793, 1795, and 1815. The encroachments *South*, on Turkey, by which access was first gained to the Black Sea, began in 1774; in 1783, the Crimea and the Sea of Azoff became Russian; in 1792 another grasp secured a slice of territory, with Odessa as the seaport; in 1812, Bessarabia was brought in; and in 1829, the mouths of the Danube were seized, certain rights to the Waldo-Wallachian provinces claimed, and a large and important territory on the eastern shores of the Black Sea thrown into the imperial vortex.*

In 1853, a new Protectorate of all Greek subjects in the Ottoman Empire was demanded, preparatory to the final conquest of Constantinople.† Thus the end of the journey was almost reached,

* Almost simultaneously with the recent effort to seize upon Turkey, Russia was secretly using all means to wrest from *Sweden and Norway* the northern province of *Finland*, which possesses several excellent harbors that are not frozen in winter, and therefore, of inestimable value to a great maritime power. Russia has already succeeded in securing the succession to the throne of *Denmark* in the case of failure of issue in the direct royal line. If the Allies had not resisted as they have, Russia's dominions would in a few years have included Denmark, Sweden, and Norway.

† The claim of Russia to be a tribunal to redress the grievances of the Greek subjects in Turkey, amounted to a transfer of their allegiance from the Porte to Nicholas,

on which the Imperial family had been travelling even before the day when Catharine II. inscribed over the western gate of Cherson, "*Through this gate lies the road to Byzantium.*" Once in possession of Constantinople, Bonaparte's prediction would have been speedily verified, and the rule of the Cossack would have spread to the Atlantic.

Let it be remembered that the extension of Russian dominion is the extension of despotism—a despotism which has become hereditary in the serf spirit of the subject, and nationalized in the person of the reigning sovereign. A writer has declared that "the two peculiar features of the Slavonic race are abnegation of self at the feet of a despot, and an insatiable desire of a national dominion over other countries." The conquests of Russia are those of arbitrary power. No hope of liberty accompanies her campaigns; but nation after nation, incorporated into her borders, and amalgamated with her masses, sighs under a sway whose despotic oneness reaches into all the private, social, religious, and political interests of the empire. The part that Russia acted in conquering Poland and Hungary, is the exponent of her national policy. On her Index Expurgatorius stands the roll of free nations.

"Our strife is coming, but in Freedom's van
The Polish Eagle's fall is big with fate to man."

The religious system of Russia harmonizes with her civil government. The Emperor-Pope of St. Petersburg is the natural and spiritual kindred of the King-Pope of Rome. One of the early acts of Peter the Great was the abolition of the Russian Patriarchate, and the assumption by the Czar of the headship of the Church. The ecclesiastical discipline of the empire was thus incorporated into the political system, and the natural consequence has been the debasement of religion into an instrument of state policy. The autocracy of the Czars is now sustained by the powerful engines of church government and superstition. The most casual reader cannot fail to remember how, in the present campaign, religion has been made the basis of appeal to the Muscovite soldiers, in connection with superstitious ceremonies of the most degrading kind. The character of the Greek Church is only less corrupt than the Latin. It abounds in mummeries, saints, relics,* miracles, festivals, gorgeous rites, and corrupt traditions. The Bible has very little influence on the minds and hearts of the people. Indeed, the late

and was precisely the same claim which was yielded to Russia over her Greek subjects in Poland by the treaty of Oliva in 1760. The first partition of Poland took place in 1772, only twelve years after the beginning of the Protectorate. The protection of Russia is nothing short of destruction. First, protection assumed; second, dissension sown; third, conquest assured. This is the A, B, C, of Russian intervention.

* The reigning Emperor, Alexander II., in issuing a manifesto on the occasion of the fall of Sebastopol, makes an allusion to the City of Moscow, through which he had passed, and says, "There I was baptized under the protecting shade of the relics of the miracle-working St. Alexis."

Emperor Nicholas, with some show at times to the contrary, was opposed to the circulation of the Word of God in his dominions. Of all the evangelical missions planted in Russia, some of which were once flourishing, not one is now in existence. Imperial restriction was their death. Under the reign of Nicholas, the Greek Church became a persecuting church. He waged a war of intolerance against the Roman Catholic faith of Poland, and opposed the spread of the pure Gospel in his own kingdom, and, as far as possible, in the Baltic provinces, and in Turkey.* The Emperor and his ministers have furnished the evidence that the present war was mainly provoked because liberal opinions were gaining ground too rapidly among the Christians in Turkey, and because they were becoming too prosperous and independent.† All our missionaries declare, that the spread of Christianity in the East depends, under God, upon the success of the Allies in abolishing the tyrannical and intolerant Protectorate of Russia.

The political sins of England and of France, whatever they may be, and the aspect of our relations with them, however threatening, should not seduce us into sympathy with this gigantic foe of free Christian institutions. Few countries have a greater interest in the victories of the Allies than our own. The battles, fought and won by English and French arms in the Crimea, form but a part of the advance campaign which the battles of America, either on sea or shore, may fill up at some future day with the completed series of victories. Russia is a dangerous power. In the almost prophetic language of Campbell,

“Norwegian wood shall build
His fleets; the Swede his vassal, and the Dane;
The glebes of fifty kingdoms shall be tilled,
To feed his dazzling, desolating train,
Camped sunless 'twixt the Black and Baltic main.
Brute hosts, I own; but Sparta could not write,
And Rome, half-barbarous, bound Achaia's chain;
So Russia's spirit, midst Slavonian night,
Burns with a fire more dread than all our polished light.”

The present national humiliation of this tyrannical, persecuting, and dangerous power is the great fact in the political history of Europe for the year 1855. What hath God wrought in the circumstances of the origin of the war, in the incidents of its progress, and in the results of victories crowning the Allied arms!

* A missionary, writing from Constantinople, says that Protestants have been repeatedly assured, “*Soon the Russians will be here, and then there will be an end of Protestantism.*”

† London Quarterly. 1855, p. 149.

Household Thoughts.

THE FAMILY CONSTITUTION.

Is a family formed with a view to the present world only? or, is it even formed for this world chiefly? Certainly not. In its very frame may be seen evidence of the contrary. By God himself it has been framed for a particular end; and what is that end, if it is not a religious one? "If the most fundamental relation in a family, the conjugal relation, was appointed by God for such an end, then certainly the family must be, in the design of its constitution, set up for that end. 'Did not he make one?' says this same prophet, 'Did not he make one?' yet had he the residue of the Spirit; and wherefore one? that he might seek a godly seed.' He did not design the original constitution of that fundamental relation, only that there might be a continual descent of human nature, but that *religion* might still be transmitted from age to age: and this design he never quits."* So, in perfect conformity with this design, long before the time of Moses, we read of *family sacrifices*. Jacob, in the line of the promise made to Abraham and Job, who was not, equally offered burnt-offerings for themselves and their families. Job offered according to the number of his children, and thus he did *continually*. Now, the office of priest, in such a case, must have depended on institution; and these individuals had their warrant in the *nature* of the constitution, of which they were the heads. If every society, in which men coalesce according to the mind of God, is bound to own its dependence on him by worship, or service common to all, assuredly this is the case with regard to a family or household, since it is not only the well-spring of every other, or of all society, but a well-spring of God's own institution.

For another world, therefore, yes, for the eternal world, and with a view to it principally, does the Almighty set the solitary in families. Every family has in fact a sacred character belonging to it, which may indeed be forgotten or disdained; but the family *is* constituted, and ought therefore to be conducted, with the prospect of the rising generation following that which precedes it, not only to the grave, but into eternity.

This fine constitution of things, which is founded in nature, and exists, therefore, in every family, is only visible, it is true, in all its beauty, when both parents are Christians; because the mixed character of the family constitution attaches itself peculiarly to the person of its head. There are two terms employed in Scripture to

describe the present character and daily obligations of the Christian, which apply with peculiar force to the Christian parent or head of a family; one borrowed from what is *civil*, and the other from what is *sacred*. These are king and priest, and to these that of a prophet might be added; but I notice at present only the two former. By his Saviour, even in this life, the Christian is made a king and a priest unto God. These high favours, once bestowed, are to be carried about with him as robes of office and obligation, which he cannot lay aside. Now, in the family-circle, there is provided, by God, one of the most interesting and important fields for the exercise and display of both characters. There he may, and there he does reign as a king, in sovereign and undisputed authority; and there, too, as a priest, he is to officiate on behalf of others as well as himself. By the exercise of the former character, his veneration for God is advanced, while he remembers, that, as a "king unto God," an account must be rendered of the daily exercise of his authority: by his priestly character, compassion and sympathy are greatly promoted; since it is impossible for a man to pray often for his family, without feeling increasing tenderness for it.—*Anderson's Domestic Constitution.*

BIRTH SONG.

HAIL, new-waked atom of the eternal whole,
 Young voyager upon Time's mighty river!
 Hail to thee, Human Soul,
 Hail, and forever!
 Pilgrim of life, all hail!
 He who at first called forth
 From nothingness the earth,
 Who clothed the hills in strength, and dug the sea;
 Who gave the stars to gem
 Night like a diadem,
 Thou little child, made thee;
 Young habitant of earth,
 Fair as its flowers, though brought in sorrow forth,
 Thou art akin to God who fashioned thee!

The Heavens themselves shall vanish as a scroll,
 The solid earth dissolve, the stars grow pale,
 But thou, oh Human Soul!
 Shall be immortal! Hail!
 Thou young immortal, hail!
 He, before whom are dim
 Seraph and cherubim;
 Who gave the archangels strength and majesty,
 Who sits upon Heaven's throne,
 The Everlasting One,
 Thou little child, made thee!
 Fair habitant of Earth,
 Immortal in thy God, though mortal by thy birth,
 Born for life's trials, hail, all hail to thee!

Selected.

DUTY TO SERVANTS.

WHEN I consider the many thousands of hired servants, who dwell in the houses of the Christian people of America, I see in them so many objects upon which holy beneficence may terminate with results of unspeakable importance. If all professing Christians were faithful to their domestics, the relation of master and servant would lead to the conversion of many souls. Leaving out that portion of American society which individually performs its own labour, we have left a very large body of persons, each of whom has one, two, three, or more, employed in household work; for we will for the present omit apprentices and out-door labourers. Already, then, we have arrived at some thousands who are under the watch and care of religious families. The point to be considered is, that all these ought to be under some means tending towards their salvation, and that they are in a most favourable condition for the application of such means. It is to be feared that among all neglected duties, there is none more neglected than this. And yet God will bring us into judgment for the way in which we have dealt with those fellow-creatures whom we have at service. A strange and fatal neglect has crept over the Christian community in this respect. Our religion has not yet adapted itself to the transition-period of society. In the Northern States, we have neither the bondage of the South, with its good and evil, nor the established relations of England and the Continent; but are in a mixed condition, highly unfavourable to a just and generous performance of obligation. In old times, the servant was second only to a son. He was taught in the house. On the Lord's Day he went to church with his master's family, and was catechized with them in the evening. He was expected at family worship; and if a communicant, he often sat down with them at the Lord's Table. How little of all this takes place now, is well known to every reader. Whatever remnant of these good customs there is, we must seek in districts remote from the luxurious civilization of cities and commercial marts.

None can deny, that a *separation has taken place between master and servant*. It is a part of that disorganizing process, which is going on, to the alarm of Christian moralists and politicians. Other parts of the same process are beheld in the loosened ties between parent and child, and the direful attempts in certain quarters to detract from the sacredness of wedlock. The mortar is decaying among the stones of the family wall. A generation is growing up, who look upon servants in a light very different from that of Scripture. In their view, servants are persons employed to do certain work, without resulting connection or responsibility. My servant—such is the tacit apology—is hired to labour for me,

just as my carpenter or blacksmith is hired ; and I am no more concerned for his training or his religion in one case than in the other. But see the consequence of such reasoning ; a consequence which ought to convince every conscientious mind of its fallacy. Here are these thousands of persons, as before estimated, responsible to nobody, cared for by nobody, and for whom nobody has any accountability. This system says to all these, "Go, serve other gods !" Acting on this hypothesis, it is feared that many Christian people give themselves very little trouble, as to where their domestics go to church, or whether they go at all. This cannot be a normal condition of society. Something here must be sadly out of joint. And this is an abuse which sound evangelical principles, if fairly acted out, must modify, correct, and eventually remove. We need not be so tender in our consciences, about the sins of our slaveholding neighbour, while we have such an enormity in the bosom of our social life.

Some will find an excuse in the fact that many of our domestic servants are Papists. That some of them are such, is a fact to be admitted and deplored. But not to say, what nevertheless is solemn truth, that Papists have souls, and that we are bound to care for them ; there remain the hosts of Protestants, to whom our foregoing observations apply. All these, dispersed through our American Christendom, are within our reach for the good of their souls. Viewed together, they present a vast missionary field, and one in which the facilities for labour are extraordinary. Let there only be a disposition and purpose among Christians to benefit their servants, and no persons will be found more accessible. Are they not within our walls, and at our very firesides ? Do they not form the retinue of our children ? Are we not our brothers' keepers ?

It strikes us, that what is wanting is not so much any indication of the particular means to be employed, which are sufficiently obvious, as *the recognition of the bond, as existing, as divinely ordained, and as inferring certain obligations*. Shall we live for years under the same roof with people, who have no other teachers and guardians, and yet never approach them upon the concerns of their souls ? Is this consistent with religion, or even with humanity ? If we do not look after their spiritual interests, who will ? The prevailing negligence in this particular will not stand the test of gospel rules. No one is *nigher*, and therefore no one is more *neighbour* to us, than our servant ; and we must love our servant as ourselves. Hence, we must seek to promote his knowledge of God's Word, his conversion, and his growth of grace. Under the pressure of motives belonging to a better era of reformed Christianity, there are no doubt many householders, especially in remote rural congregations, where the servant still comes in for his regular daily share of the Word and worship ; but in proportion to the mass, such cases appear unfrequent.

Before ending these cursory remarks, let me be allowed to suggest, that morality, humanity, and religion have gained nothing, in domestic concerns, by the unreasonable and unscriptural repugnance which prevails to the words *master* and *servant*. The pretended equality of rank, which is involved in all the phraseology substituted, tends directly to lower the reciprocal obligation. Hence was the family tie more strong, and hence were household affections more tender, when this mutual accountability was recognized in terms. And no servants, of our acquaintance, are more truly respectable, than some good Presbyterians, who, though thoroughly schooled in orthodox doctrine, and perfectly well-bred, are at the same time ready to accept for themselves all that the Scriptures enjoins on SERVANTS. We know happy instances, in which true Christian fellowship and unbroken love are maintained between heads of families and their pious domestics. And would to God that every house connected with our communion were blessed with a relationship so fruitful of good! C. Q.

Biographical and Historical.

REV. EBENEZER ROGERS, whose portrait we give in this number, was born in the City of New York, December 18th, 1817. His father was Edmund I. Rogers, for many years a merchant in that city, a man of unremitting industry, great practical wisdom, sterling integrity, irreproachable moral character, and liberal in supporting the institutions of religion.

Mrs. Rogers was the daughter of Ebenezer Platt, Esq., of Huntington, L. I., where, for more than one hundred and fifty years, her ancestors had resided, and where her father was one of its most prominent and honoured citizens. She was a woman of rare excellencies of mind and of heart. She early became a professed disciple of Christ, in connection with the Rutgers Street Church, then under the pastoral care of the venerated Rev. Dr. Milledoler. Of this church a surviving brother, Ebenezer Platt, Esq., is now a ruling elder, while another brother, Rev. Isaac Watts Platt, has for many years been an able and devoted minister of Christ in the Presbyterian Church.

Dr. Rogers received his early religious training in the Associate Reformed Church in Pearl Street, New York, then under the pastoral care of the Rev. W. W. Phillips, D.D., now the esteemed pastor of the First Presbyterian Church, Fifth Avenue, by whom he was baptized. He was trained up in the nurture and admonition of the Lord; accustomed to all the religious influences of a pious household, and of the Church of Christ; the subject of constant parental prayer and instruction, and familiar from his youth with the doctrines of religion as contained in the Bible, and em-

bodied in the standards of the Presbyterian Church. From early life, he always entertained a sincere respect for all the truths and institutions of Christianity; and often experienced deep religious convictions.

In 1833, being then in the 16th year of his age, Mr. Rogers entered Yale College. While a Sophomore in that institution, he was suddenly called home to attend, what was thought to be, his mother's dying bed. He obeyed the summons, and received what he supposed to be her last counsels. She, however, most unexpectedly, recovered; but the scene made an impression on the mind of her son that was never effaced. He returned to college deeply impressed with the beauty and value of that religion, such a powerful illustration of which he had just witnessed in the person of his mother. About this time the extensive and powerful revivals of 1835 occurred in Yale College; and Mr. Rogers, with about forty of his fellow-students, publicly professed his faith in Christ, and became connected with the College Church. It is a remarkable fact, that from his class (that of 1837), more than thirty young men devoted themselves to the Gospel ministry.

In 1837, Mr. Rogers entered the Theological Seminary at Princeton. After prosecuting his studies, during a part of the course, a dangerous illness which left him with a serious affection of the eyes, obliged him to leave the seminary, and relinquish his studies. By the advice of physicians he removed to the country, and engaged in active life. About this time he was united in marriage to Miss Elizabeth Caldwell, daughter of the late John Caldwell, Esq., of Hartford, Connecticut. After his marriage his health being greatly restored, he pursued privately his theological studies, and was licensed to preach by the Litchfield South Association of Connecticut, in June, 1840. In November of the same year, he was ordained and installed pastor of the Congregational Church at *Chicopee Falls*, Massachusetts. After labouring here three years, during which the church enjoyed a season of revival, he was called to the pulpit of "*The Edwards Church*," Northampton, Massachusetts, a branch of the ancient church, of which the great Jonathan Edwards was the pastor, a century before. He accepted the call, and was installed in May, 1843. In 1847 a severe attack of pulmonary disease induced him to seek a southern climate, and he spent the winter of that year in South Carolina and Georgia. While there, he received a call to the First Presbyterian Church in *Augusta*, Georgia, which he accepted, and removed to that place with his family in November, 1847. Six years of pleasant labor were spent with that large, intelligent, and prosperous congregation, during which additions were made to the church at almost every communion season. During his connection with this church Mr. Rogers published a Treatise on the Doctrine of Election; a volume of Discourses to Young Men, and a number of occasional sermons. In 1853 he received the degree of D.D., from the Trustees of Oglethorpe University, Georgia.

In November, 1853, Dr. Rogers received a unanimous call to the *Seventh Presbyterian Church of Philadelphia*, which, after long and prayerful deliberation, he was induced to accept, and in which connection he is at present labouring. The church in *Augusta*, many of whose most useful members were brought into it during his pastorate, at first refused to accept his resignation, and only consented in compliance with his repeated request, and his conscientious views of duty. They expressed their sentiments of respect and affection in a series of resolutions, accom-

panied with a splendid service of silver plate, with appropriate inscriptions.

In January, 1855, Dr. Rogers was elected a member of the American Philosophical Society.

Since his connection with the church on Penn Square in this city, the congregation has greatly increased; many additions have been made to the communicants; the debt on the beautiful church edifice has been paid off; and the spiritual and temporal concerns of the church are, in the good providence of God, in a highly prosperous state.

PRESBYTERIAN HISTORICAL SOCIETY.

At the Annual meeting of the "Presbyterian Historical Society," held at Buffalo, N. Y., during the sessions of the General Assembly, some amendments were made to the Constitution, chiefly with a view to secure the co-operation of all branches of the Presbyterian Church. The following is a copy of the amended Constitution, and a list of the officers chosen for the present year.

CONSTITUTION.

Article 1st. This Society shall be known by the name of the "Presbyterian Historical Society."

Article 2d. The objects of this Society shall be to collect and preserve the materials, and to promote the knowledge of, the history of the Presbyterian Church in the United States of America.

Article 3d. Any person may become a member of this Society, by the payment of one dollar annually, and shall thereby be entitled to receive a copy of the Annual Report. The payment of ten dollars at one time, or in annual payments, shall constitute a Life Member.

Article 4th. The officers of the Society shall be a President, seven Vice-Presidents, a Corresponding and Recording Secretary, a Treasurer, and an Executive Committee, to be elected at each annual meeting of the Society.

Article 5th. The annual meeting of the Society shall be held in the City of Philadelphia, on the first Tuesday in May.

Article 6th. The Executive Committee shall be composed of nine members (of whom the Corresponding Secretary and the Treasurer shall be members *ex officio*), to whom shall be committed the work of devising and executing measures to secure the objects of the Society. They shall make an annual report of their proceedings at the anniversary meeting; shall cause an address, or addresses, to be delivered during the meeting of the General Assembly or Synod of each Church represented in this Society; and shall have power to issue publications from time to time, and to provide means for defraying the necessary expenses of their operations.

The Executive Committee shall meet Quarterly, on the first Tuesdays of February, May, August, and November. Vacancies occurring in their body, by death or otherwise, may be filled at any regular Quarterly meeting.

Article 7th. The formation of a Library, containing publications and manuscripts, shall be regarded as a prominent measure to be accomplished by the Society.

The Executive Committee shall have charge of the Library, and shall appoint a Librarian.

Publications, manuscripts, and other historical relics, may be placed on deposit in the Library, to be returned to the persons depositing the same, on their written application.

Article 8th. This constitution may be amended by a vote of two-thirds of the members present at any Annual meeting, provided that notice of such alteration be proposed at a preceding meeting of the Society.

President.—Rev. CHARLES HODGE, D.D.

Vice-Presidents.—Rev. R. J. Breckenridge, D.D., Rev. Wm. B. Sprague, D.D., Rev. Edward F. Hatfield, D.D., Col. Peter Force, Rev. John Forsyth, D.D., Rev. John N. M'Leod, D.D., and Rev. Thomas Beveridge, D.D.

Secretary.—Rev. Richard Webster.

Treasurer.—Samuel Agnew, Esq.

Executive Committee.—Rev. C. Van Rensselaer, D.D., Rev. J. C. Backus, D.D., Rev. George Duffield, Jr., Rev. B. J. Wallace, H. J. Williams, Esq., G. H. Stuart, Esq., Rev. J. B. Dales, D.D., and Rev. Jos. T. Cooper, D.D.

Review and Criticism.

THE ASSEMBLY'S DIGEST. A Collection of the Acts, Deliverances, and Testimonies of the Supreme Judicatory of the Presbyterian Church, from its origin in America to the present time. With Notes and Documents, Explanatory and Historical: Constituting a COMPLETE ILLUSTRATION OF HER POLITY, FAITH, AND HISTORY. By Rev. SAMUEL J. BAIRD. Philadelphia. Presbyterian Board of Publication, 1856.

This is a great work—a very great work. The author has displayed uncommon powers of mind in its compilation. Its logical arrangement cannot be improved. Everything is in its place, and there is a place for everything. We do not believe that there is a man in the Church who could have done the work so well.

The volume meets a great public demand. It contains all the doings of the Supreme Judicatory of the Presbyterian Church, from its early origin in this country, together with historical documents of great public value. Every minister, ruling elder, and intelligent communicant ought to have such a work in his library, for study, for reference, and for a testimony to others. This Digest, we repeat it, is a great work. It is a work that no other author need ever attempt to reproduce. Of this book, it may be emphatically said that *it is finished*, i. e. finished up to the year 1855. This Collection is divided into nine books, as follows; Book I. Of the Constitution. II. The Congregation. III. The Ordinances. IV. The Church Courts. V. Institutions of the Church. VI. Relations to other Churches. VII. Heresies and Schisms. VIII. Moral and Secular Questions. IX. Statistics. X. Appendix. The volume contains 856 pages. We wish it great success.

The only thing in the book which appears to us defective, is the

chronological order of Synods on page 251. Although the Digest professes to give the historical acts of the Church "from its origin in America," the first Synod in the table is the Synod of New York, formed in 1788. It struck us at once that to ignore the Synod of Philadelphia, formed in 1717, which is the "mother of us all," as well as the old Synod of New York, formed in 1745, was an inadvertence which rendered the table incomplete. We respectfully suggest that, in a future edition, at least something like the following be prefixed to the present table :

1717. Synod of Philadelphia. 1758, was united to Synod of New York, under the name of Synod of New York and Philadelphia. 1788, at formation of General Assembly, Synod of Philadelphia was reorganized.
1745. Synod of New York. 1758, was united to Synod of Philadelphia, under the name of Synod of New York and Philadelphia. 1788, at formation of General Assembly, Synod of New York was re-organized.

We think that the above explanation is due to those two old Synods, and especially to the Synod of Philadelphia, which was organized 71 years before the General Assembly.

On the whole, we never expect to see a more *complete book* than this one of the Rev. S. J. Baird. The Board of Publication will have to stereotype the volume.

INDIA, CHINA, AND JAPAN. By BAYARD TAYLOR. J. P. Putnam & Co., New York, Park Place. 1855.

Mr. Taylor's last work bears the same stamp of his peculiarly adventurous and impressible nature, that has rendered his earlier travels so welcome to all who must wander with the feet of others. Perhaps it lacks the freshness and ardour which made his journey up the Nile, and his Saracenic reminiscences, so vivid and picturesque. Mr. Taylor does not possess, in the highest degree, that peculiar faculty, belonging only to the best order of genius—"an eternal childhood," to borrow the expression of Novalis—which renews with every day the novelty and simple spirit of admiration that carries reader or audience away in sympathetic enthusiasm; and without which the traveller, even in new lands, becomes after a time prosaic and tame.

But while we miss "the inspiration, and the poet's dream," that illuminates the pages of some modern "Howadji's;" and the keen appreciation of the ludicrous that made "Yusef" a welcome guest, we still hold in all honour, the healthy and manly tone of Mr. Taylor's book; its concise and carefully selected information; its manifest veracity; and its candid catholic spirit of investigation and belief. Those of our readers who have followed with interest the movements of the Expedition to Japan, will be glad to give their ideas a locality and a realization, through his graphic descriptions; and all who retain that interest in Oriental life and nature, which is perhaps the first alien interest awakened in the hearts of children, will enjoy its revival by means of the varied and simply told information of the work before us, and its accurate statistics. We heartily commend Mr. Taylor's book to the attention of a discriminating public. It is worth buying, reading, and keeping; valuable as a book of reference, and agreeable as a book of amusement, while it awakens a hope that we may soon welcome another literary treasure from the same hand.

AN INAUGURAL DISCOURSE, by the Rev. B. M. SMITH, Professor of Oriental Literature in the Union Theological Seminary, Va. Delivered Sept. 5th, 1855. Published by order of the Board of Directors. Richmond. 1855.

The subject which the new and learned Professor selected for his Inaugural was, the *Relations of the Biblical Studies to Theological Education and the Work of the Ministry*. Dr. Smith exalts the study of the Bible in the common version, and in its original languages; answers some objections to a course of thorough training in a theological seminary; shows that the Scriptures, and the Scriptures alone, contain the proper materials for a system of Christian theology; and concludes with a series of suggestive reflections, pertinent to the occasion. The Inaugural is such as we expected from the fertile mind of the Professor; and we trust that the institution which has the benefit of his services, and those of his worthy associates, will flourish more and more in the kind providence of God.

A GEOGRAPHY OF THE CHIEF PLACES MENTIONED IN THE BIBLE, and the Principal Events connected with them. Adapted to Parental, Sabbath-School, and Bible Class Instruction. Illustrated with Maps. By CHAS. A. GOODRICH. New York: Robert Carter & Brothers, Broadway.

This volume appears to answer all its purposes. The order of its arrangement is alphabetical. The division into chapters under an alphabetical arrangement of subjects, has a somewhat peculiar appearance, but it gives value to the book as one of reference for children. We see no necessity for such a sort of preface as the author has given. Mr. Goodrich, however, understands bookmaking. This Geography will be very useful to many children, in explaining the Bible.

GEOGOSY; or, The Facts and Principles of Geology, against Theories. By DAVID N. LORD. New York: Franklin Knight.

Mr. Lord's book is just such a book that Geologists will grumble at with prodigious irritation. It is not a loose mass, which a geological hammer can crack with a blow, but it is hard granite and huge granite. Mr. Lord proves two things most clearly: first, that the popular geological theories contradict the Scriptures, especially about the length of days; and secondly, that Geology has as yet no claims to being considered a science. These two things being settled, he proceeds to state views of his own, many of which strike us favourably, but with all of which we are not prepared to agree. The book is a very able, bold, and plausible one, and we advise geologists to take it with them on their excursions.

BIBLE LIGHT FROM BIBLE LANDS. By the Rev. JOSEPH ANDERSON, Helensburg, Scotland. New York: Robert Carter and Brothers, Broadway.

Bible light is the best of all light. The author of this excellent work divides his subject into three parts. 1st. *Predictions Verified*. Concerning Egypt, Arabia, Idumea, Land of Israel. 2d. *Descriptions Illustrated*. Of places and customs. 3d. *Allusions Explained*. A large amount of

various information and interpretation is contained in the volume. And if all the light is not pure and white, the very colours give a rainbow hue to the Scripture texts. This is the kind of book which ought to be studied in our academies and colleges.

HISTORICAL FACTS AND DOCUMENTS relating to the Origin of the Central Presbyterian Church, Baltimore.

We have read these Facts and Documents with much interest. In the spring of 1852, the "Associate Reformed Congregation" of Baltimore, which is Independent and Presbyterian, gave a call to the Rev. Stuart Robinson of Kentucky, to become their stated supply. Although this church has been commonly supposed to hold loose views of religious doctrine, the people were so carried away with the eloquence of the Kentucky divine as greatly to desire his ministrations. Few ministers in our Church have ever received a compliment of this description, and few are more worthy of it. Dr. Robinson, who was at the time pastor of the Frankfort Church, at the seat of government of the commonwealth of Kentucky, concluded to accept the call. This was a manifestation of the true missionary spirit, for it doubtless involved Christian self-denial, and showed a sincere disposition to follow the leadings of Providence. The position was in some respects an anomalous and trying one, and Dr. Robinson states that he came among the people "in great doubt and perplexity;" as might well be supposed. But all who are acquainted with him know that he is a man equal to emergencies, and unterrified by obstacles. The terms of agreement between the stated supply and congregation, left each party the liberty of their own independent convictions.

"Resolved, That it is entirely acceptable to this Congregation that the relations of Mr. Robinson to the Presbyterian Church may continue the same as they now exist before his connection with us—it being also understood that this Congregation will continue independent, and disconnected from any other ecclesiastical organization, as at present—the question, however, as to the future course of the Congregation may be considered an open one, and the Pastor will be at liberty to express his opinions and views on the subject, on suitable occasions, if he should be so disposed, and such course shall not be considered by us as unfair, or in violation of any confidence reposed in him."

Things went on remarkably well under Dr. Robinson's administration. The congregation greatly increased, and the utmost harmony prevailed. A mission sabbath-school was established, but now, alas! a cloud arose bigger than a man's hand. After labouring in the church about six months, Dr. Robinson, in the course of an able sermon, pressed the duty of church-extension upon the people, in a way that seemed to present the alternative of the church's coming over to the Old School. He "saw difficulties beginning to perplex" his position, if he undertook to build up a new church out of the sabbath-school mission, for the mission and church must either belong to the Old School, to the Independent Presbyterian Church, or be a separate, personal enterprise. He would not consent to the two latter relations, nor to the former, "as things now stand." Nor would he consent to do nothing. All who know Dr. Robin-

son's enterprise and activity, are well assured that to do nothing is foreign to his nature, and to his Christian spirit. The inference from the sermon seemed to be, that the congregation should "consider the importance of fixed and settled church relations" in the Old School connection. This appears more fully from a letter, written to the Session a few days after, in which the idea that the church should unite with the Old School Presbytery of Baltimore was prominent. Whether it was prudent to make this movement so soon, under the peculiar circumstances of the case, has been doubted. But Dr. Robinson, who has a high feeling of honour, and a good judgment, and who possessed a full knowledge of the case, ought to be allowed the liberty of his own opinion, unchallenged by others, not acquainted with the circumstances.

The sermon made no small stir in the congregation, and on the next Sabbath a notice was sent to be read, announcing a meeting of the congregation the ensuing week. Simultaneously with the giving of the notice, Dr. Robinson announced his *resignation* in the following manly form: "I am unwilling that any of you, in the decision of so important a matter, should be embarrassed in giving your votes by *seeming* to vote against me, and *to send me away*. Without thereby intending at once to cease my labours among you, if you desire me still to act as your supply, I resign the position to which you called me in May last, that you may be as free to act in the matter as though that call had never been given." It has been thought by some that this measure was hasty. Indeed, Dr. Robinson himself said only a few days before, in his sermon, "I shall make no hasty move;" but persons at a distance must remember that they cannot judge what the circumstances of an emergency require; new questions of duty suddenly spring up, whose decision cannot be undertaken by others. Before the meeting of the congregation, Dr. Robinson addressed a letter to the Session, which was read to the congregation. In this letter, it seems that he had changed his mind in regard to the expediency of ministering in a congregation which did not belong to his own church. He says, "I do not think it *possible*, that under the present relation of stated supply to a congregation out of the connection of the church of which I am a minister, either I or you can fully discharge our obligation to Jesus Christ, the head of the Church." He then expresses a wish that the church would join the Old School, and gives various reasons, among which are, that "this connection would not in any degree affect the right of private judgment of the members of the congregation, nor restrain them in the expression of their opinions in favour of independency." At the congregational meeting, two resolutions were offered by a friend of Dr. Robinson, *one* in favour of the church placing itself under the care of the Old School, and the *second* in favour of making out a call to the Rev. Stuart Robinson, to become its pastor. These resolutions were both "*rejected*," and "a vote to *accept the resignation* was adopted by a vote, 60 to 41," about two-thirds being in favour of parting with their stated supply, rather than join Baltimore Presbytery. Very kind expressions of regret were communicated in a letter to Dr. Robinson, which show how high he stood in the affections of the congregation. The only harsh thing done by the church, that might have been avoided, is thus stated by Dr. Robinson: "On the following Sabbath morning, a notice was sent to Mr. Robinson, to be read from the pulpit, announcing that Dr. Stockton would supply the pulpit on the following Sabbath." This

step we consider harsh, because Dr. Robinson had said in his sermon, "I shall hold myself in readiness to serve the people, at the request of the Session, as a supply, for so many Sabbaths as may be deemed necessary by them, and compatible with my own private affairs."

Dr. Robinson's friends, numbering 85 communicants, withdrew from the old church, and organized a new one, under the care of the Baltimore Presbytery. Dr. Robinson, in his letter to the Session and Congregation, had indeed said, "And should I feel called upon to lead off a colony, I should lay myself liable to the charge of deserting the body that remained, leaving them weakened, to increased trouble in securing the settlement of a pastor, and thereby give colour of justice to the complaints that would naturally arise." The reader, however, will bear in mind, that the circumstances had very much changed in the mean time, and it is a universal axiom that "circumstances alter cases." Dr. Robinson, in our judgment, was entirely justified in taking charge of the new congregation.

From the beginning to the end, Dr. Robinson was placed in a peculiarly embarrassing position. There were four very difficult questions of duty to be determined. 1. Whether it was wise to dissolve his former pastoral relation in his own church, to become a stated supply in a heterogeneous and separate congregation, outside of his church? 2. Was it wise to propose to the independent congregation, at the end of only six months, to come over to the Old School body? 3. Was it wise to send in his resignation in the midst of the excitement, produced by the unexpected proposal of new church relations? And 4. Was it wise to "lead off a colony" to form a new church, under the circumstances of the case? Dr. Robinson's friends in Baltimore unanimously sustain him in his whole course; and he is regarded as having conducted himself throughout with great courtesy, manliness, and Christian propriety.

We regret that the motives of so eminent a servant of Christ should have been misrepresented. In his sermon, Dr. R. stated to his congregation, in anticipation of such a contingency, "It will give me very little trouble, so far as concerns myself, to hear my motives impugned." This is magnanimous. A Christian has only to satisfy his own conscience, and then let the world say what it will. Dr. Robinson's object in publishing the historical facts, was because they "had not only been extensively misapprehended in Baltimore, but also most egregiously misrepresented in one or more public prints." The public will now have ample materials to judge for themselves in respect to the course of this distinguished divine. Providence has smiled upon Dr. Robinson's efforts to build up a new church in the city of Baltimore. He has one of the largest congregations in our communion; the number of communicants has increased from 85 to 205 in the course of two years. Many young men are attracted by his pulpit ministrations and social habits; and both the outward and spiritual condition of his church are highly prosperous. We bid the worthy pastor "God speed" in his great work!

LIFE SKETCHES FROM SCOTTISH HISTORY; or, Brief Biographies of the Scottish Presbyterian Worthies. Compiled and published by Presbyterian Board of Publication.

A truly rich and valuable book for Sabbath schools, and for home libraries.

The Religious World.

SYNOD OF VIRGINIA.

[Proceedings of Synods, continued.]

The Synod of Virginia met at Lexington, Va. Sermon by the Rev. WILLIAM BROWN. The Rev. SAMUEL R. HOUSTON was elected Moderator. A considerable discussion was had on the Board of Education, which resulted in the adoption of four resolutions, with a few dissenting voices. 1st. The original design of the Board ought to be kept the prominent one. 2d. The department of schools, academies, and colleges was considered worthy of patronage. 3d. The colleges in the bounds of Synod were cordially recommended for patronage, as answering all the purposes of religious education, although not under Synodical care—the latter idea not being essential. 4th. The doctrine in the last report of the Board was regarded as satisfactory, and rendering further discussion unnecessary.

A new Presbytery.—The formation of a new Presbytery from Greenbriar, and portions of the Synods of Pittsburg and Wheeling, was approved.

An overture to the General Assembly on diminishing the number of commissioners to that body, was adopted.

The following overture was laid before Synod:—Has a session a right to nominate an elder or deacon for the suffrage of the church, provided it is well understood that no such nomination restricts the church in its choice? This overture was answered in the affirmative.

Call to the Ministry.—Resolved, That the Synod requires every pastor and stated supply of its churches, to present to their people in a special discourse, on the Sabbath preceding the 4th Thursday in February, 1856, the whole subject of a call to the gospel ministry.

Union Seminary.—Your Committee would recommend that in accordance with the Resolutions adopted last year, the Rev. Peyton Harrison, Clement C. Read, Wm. F. Taylor, Esq., and R. R. Howison, Esq., be a Committee to make application to the Legislature of Virginia for a Charter by which their funds are to be held:—and would recommend that the Charter should cover \$250,000 and be limited in its continuance to twenty-one years—not doubting that if once granted for a limited amount and a limited time, it can be renewed by a proper application to the same body.

Female Education.—The Synod resolved that “the interests of our branch of the Church are likely to suffer from the want of suitable provision for Female Education within the bounds of this Synod,” and “appointed a committee on the whole subject of a Female Collegiate Institute,” to report at the next meeting of Synod.

The Synod adjourned to meet, October, 1856, in the 1st Presbyterian Church at Richmond.

SYNOD OF ILLINOIS.

Synod of Illinois met at Bloomington on Oct. 11th, 1855, and was opened with a sermon by Rev. R. H. RICHARDSON, from Ps. 118:22, 23. Rev. T. S. VAILL was chosen Moderator.

Question of Church order.—“Is it in accordance with the Form of Government of the Presbyterian Church of the United States of America, for either the members or supporters in a particular church or congregation, to circulate and procure signers to a petition to the Presbytery, within whose bounds said church is located, for the dissolution of the pastoral relation, there having been no congregational meeting called, nor a Session, nor any public notice of any kind

given? Is it in accordance with the same Form of Government, for a Presbytery to entertain such a petition, as regularly in order, for its consideration, on presentation to it?" The Committee recommend, that the questions be answered in the *negative*. The report was adopted.

New Synod.—An overture was sent up to the General Assembly, to erect a new Synod, by the name of the Synod of Chicago, to be composed of the Presbyteries of Chicago, Rock River, and Schuyler.

McDonough College.—"The Presbytery of Schuyler requested of Synod the return of the charter of McDonough College, and that the relation of the Synod to that Institution be considered as dissolved." This request was granted and the relation dissolved.

Peoria University.—The Committee to whom was committed the report on the Synodical College at Peoria, made a report, which was discussed, amended, and adopted.

The following notice thereof is deemed sufficient in this place. That the committee appointed by Synod, last year, being encouraged by the co-operation of the citizens of Peoria, proceeded to carry out the views of Synod and obtained from the Legislature of the State, what is considered an ample, liberal, and secure charter for a *University*, to be under the control of a Board of Trustees, responsible to the Synod and perpetuated by it;—that a beautiful and commanding site for the University has been purchased, at a moderate cost, on most reasonable terms;—that Dr. Smith's agency has been in a great degree successful—the result of which, together with the subscriptions of the citizens of Peoria, will enable the Board of Trustees to put up a part of the contemplated buildings during the course of the next summer;—that it is the design of the Board not to open the Institution till the completion of a house suitable for the reception of pupils for the agreeable carrying on of the affairs of the University;—and, that the Executive Committee were directed to endeavour to secure the services of Dr. Smith as permanent agent.

A Judicial Question.—"Presbytery of Peoria, to the Synod of Illinois.—What course should a Presbytery take in reference to an application to unite with said Presbytery, made by a minister of a respected sister denomination, under suspension for alleged immorality?—Should Presbytery review the evidence in the case—or receive and restore the applicant on his confession?" . . . The committee report that, while no absolutely invariable rule can be prescribed with reference to the points presented in the overture, they recommend that the following general answers be given to the questions.

1. No Presbytery may enter the judicial proceedings of a sister church in cases involving Christian and ministerial character. 2. Confession of guilt should be made to the body offended.

SYNOD OF MISSOURI.

Synod of Missouri met at Fulton, Oct. 10th, 1855. Sermon by Rev. H. M. PAINTER, from Ps. 130 : 4. Rev. A. MERRISON was chosen Moderator.

Westminster College.—Rev. S. S. LAWS was reported as accepting the Presidency. The scholarship plan goes into operation as soon as \$30,000 are paid in. The indebtedness of the institution is \$2300. The agent received during the year for the endowment, \$17,000, making in all \$34,000. The prospects of the institution are brightening; about *ninety* students are in attendance, and some *twelve or fifteen* are looking forward to the ministry. The institution was strongly recommended to the patronage of the churches.

SYNOD OF KENTUCKY.

Synod of Kentucky met at Covington, Oct. 10th, and was opened by a sermon by Rev. J. MONTGOMERY, from Galatians 6 : 14. Rev. W. W. HILL was chosen Moderator.

Theological Fund.—The principal of this fund was reported at \$20,446.

Centre College.—The income of the College was \$2005; 50 more than its ex-

penses, during the year. The addition to the permanent fund was \$1711 79. "The College is in a very prosperous condition; the Professors able and competent, and the students generally giving good evidence, in their examinations, of close application, and good progress in their various branches of study. There were 220 students entered, 20 more than last year; 173 in the College proper, and 47 in the preparatory department. There were 60 of the 81¼ scholarships used."

Appeal.—The appeal of R. Patton from a decision of the Presbytery of Ebenezer, was unanimously *not sustained*. The plan of systematic benevolence was recommended by Synod to the churches.

SYNOD OF INDIANA.

Synod of Indiana met at Indianapolis, Oct. 18th, 1855. Sermon by Rev. C. LEAVENWORTH. There were present 46 ministers and 27 ruling elders. Rev. H. CAMBERN was elected Moderator.

Synod took measures to increase contributions to Domestic Missions; and transacted the usual business.

Hanover College.—Much interest was expressed in the endowment of this important institution; and a scheme for raising \$15,000 was proposed, of which \$3000 were immediately subscribed. The total endowment is \$74,940; but there is a heavy debt, incurred chiefly by erection of the new college building. The friends of the institution are in earnest, and expect to raise the endowment in a short time to \$100,000.

SYNOD OF CINCINNATI.

Synod of Cincinnati met at Chillicothe, 27th of Sept., 1855. The Rev. WILLIAM Cox was chosen Moderator. The Synod decided, in reply to an overture on that subject, that it is not necessary for *Presbyteries to choose Moderators* at every meeting, but that it is left discretionary with them to choose them or not at adjournment and *pro re nata* sessions. They also decided, upon a complaint on that point, that Presbyteries have not the right to impose a tax on their churches for Domestic Missions, but that they may recommend an apportionment to the churches for that purpose. In reference to the *New Albany Seminary*, they passed the following resolutions brought in by a Committee of which J. S. Kemper was Chairman:

1st. *Resolved*, That Synod is gratified to learn from the report of the Board and otherwise, that the financial condition of the Seminary is improved, and that since the resumption of its operations the number of students has been increasing, which we hope is the earnest that the mind of the Church in this region is leaning to this Seminary with increasing interest, as the school to train its future ministry.

2d. *Resolved*, That this Synod, with a view to encourage the Professors who are dividing between them the duties properly requiring a greater number, express its confidence in their qualifications and faithfulness in a position requiring both ability and self-denial.

3d. *Resolved*, That from the relation of this Synod to the Seminary as one of its constituents, it is specially obligatory on Synod, and the churches under its care, to bear this school of the Prophets upon their spirits at the throne of grace, and to sustain it by their benefactions.

Odd-Fellowship.—Mr. Henry May presented a complaint against the Chillicothe Presbytery for sustaining the action of the Session of Eckmansville Church, to whom he presented a certificate of membership in the Presbyterian Church of Monticello, Indiana, and desired to be received as a member. He informed them that he was a member of the Odd-Fellows' Society, and was such at the time he received his certificate. Session considered the matter, and then refused to receive him unless he would decline his connection with said Society for the future. To this proposition he would not agree. He complained to Synod against the Presbytery on two grounds:—1st. That he was thus, in reality, excluded from the communion of the church, without a fair or legal trial; and 2d.

That the decision of Session was opposed to the decision of Synod in 1849, in the case of W. Roan.

His complaint was *sustained* by a vote of thirty-three to five against it, and the following Minute was adopted :

Resolved, That Synod sustain the complaint of Henry May against the Presbytery of Chillicothe, for sustaining the action of Eckmansville Church, in refusing him membership in said church, upon the sole ground of his being a member of the Independent Order of Odd-Fellows: because Synod deems the act of the church unconstitutional and oppressive—unconstitutional, because it institutes an unusual and unwarrantable term of church communion, and pronounces that to be an offence worthy of the forfeiture of church membership, which cannot be proved such from Scripture, or from the regulations and practice of the Church founded on Scripture—and oppressive, because it denies to an humble lay member of the Church, what is permitted without complaint to ministers in our connection. Nevertheless, while Synod thus sustains the complaint for the above reason, it would reiterate its decided and solemn conviction of the inexpediency of church members holding membership in the Odd-Fellows' Association; and would again most earnestly recommend to all such immediately to withdraw from said connection, it being deemed by Synod incompatible with the highest development of Christian character, and with the peace and good order of the Church of Christ.

SYNOD OF ARKANSAS.

Synod of Arkansas met at Little Rock, Sept. 20th, 1855. Sermon by Rev. R. M. LOUGHRINGE, from Deut. 1: 21. Rev. C. WASHBURN was chosen Moderator. The ordinary items of Synodical business were attended to, there being nothing special before Synod. Adjourned to meet at Hempstead, on Thursday before 4th Sabbath of September, 1856.

SYNOD OF GEORGIA.

Synod of Georgia met at La Grange, Nov. 15th, 1855. The Rev. Dr. C. P. BEMAN was Moderator.

The subject of *removing Oglethorpe University* was discussed largely and ably, when, by a vote of 31 to 17, it was resolved to make no change in the location.

The Rev. W. M. Cunningham was appointed agent for raising the endowment of the *Fourth Professorship* in Oglethorpe University. His church offered him leave of absence for three months, and it is understood that he will enter upon the work.

Resolutions were unanimously adopted commending the "*Church Extension scheme*," and appointing the 2d Sabbath in February for collections in all the churches, in aid of the Committee at St. Louis.

The Synod, by an undivided vote, concurred in the suggestions of the Synod of South Carolina, with reference to the increase of the Salaries of the Professors in the *Theological Seminary*, and also respecting the new hall for the Library.

The next meeting of the Synod will be held in Atlanta.

SYNOD OF ALABAMA.

Synod of Alabama met at Talladega, on Oct. 25th, 1855. The proposition to raise a *fund for disabled ministers*, which the Synod adopted six years ago, met with so little favour from the churches, that it has been abandoned, at least in the form of a permanent endowment. The *Presbytery of Talladega* has been dissolved, on account of its diminished numbers by death and removal, and it has been reunited to the Presbytery of East Alabama. The *Presbyterian Female Institute*, at Talladega, was received under the care of Synod. Arrangements were made for paying a debt of \$6,500, and when this shall have been accomplished, the titles to the whole property, valued at \$15,000, will be in the hands of the Synod.

Oglethorpe University.—The Synod resolved to unite with Synod of Georgia in endowing a fourth Professorship.

Statistics.

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

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,	361	108,605	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	2,040,316	445	14,369,889	3,135
Roman Catholic,	1,112	620,050	558	8,973,838	8,069
Swedenborg,	15	5,070	338	108,100	7,206
Dunker,	52	35,075	674	46,025	885
Union,	619	213,552	345	690,065	1,114
Unitarian,	243	136,307	565	3,268,122	18,449
Universalist,	494	205,462	415	1,767,015	3,576
Minor Sects,	325	115,347	354	741,980	2,283
Total,	36,011	13,849,896	384	\$86,416,639	\$90,133

PRESBYTERIAN STATISTICS, 1855.

	Old School.	New School.
Synods,	30	24
Presbyteries,	148	108
Candidates,	435	238
Licentiates,	237	111
Ministers,	2,261	1,567
Churches,	3,079	1,659
Members added on examination,	13,085	5,816
“ “ certificate,	9,386	4,890
Whole number of communicants,	231,404	143,029
Infants baptized,	11,734	4,638

INCREASE DURING THE PAST YEAR.

Synods,	2	1
Presbyteries,	2	0
Candidates,	45	40
Licentiates,	2	4 less.
Ministers,	58	5
Churches,	103	2 less.
Communicants,	6,000	1,552

ANALYSIS OF PRESBYTERIAN STATISTICS.

	Pastors.	Supplies.	W. C.	F. M.	Teachers, &c.	Total Min.
Old School,	1,088	465	302	66	340	2,261
New School,	499	503	270	53	254	1,567

CONGREGATIONAL STATISTICS, 1855.

State.	Associa- tions.	Churches.	Min- isters.	Mem- bers.	Ad. by Prof.	Inf. Bap.
Connecticut,	15	279	333	38,038	1,260	738
Rhode Island,	1	22	19	2,717	150	53
Massachusetts,	28	465	400	67,195	1,713	1,254
Vermont,	14	195	196	27,705	293	193
New Hampshire,	14	191	183	20,022	467	285
Maine,	14	235	209	16,937	630	268
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	86	1,387	1,450	162,659	4,513	2,729

PREACHING, NORTH AND SOUTH.

"We have calculated the amount of preaching at the North in these four churches, Old School Presbyterian, New School Presbyterian, Baptist, and Episcopalian, for the following five years, viz.: 1850, '51, '52, '53, '54, and the result of the same, in reported conversions. And we have compared this calculation with the amount of preaching performed at the South, in the churches of these denominations during the same period, and with its result in reported conversions. The figures stand thus: At the North the amount of preaching was 33,436 years; additions to the churches, 163,553 souls. At the South, amount of preaching 24,018 years,—about one-fourth less; reported additions, 212,917 souls,—or about one-fourth more. There may exist some error in these calculations which we have not discovered; but of *this* we are persuaded: he who will study the records of the churches, will rest assured that the Great Head of the Church is bestowing a blessing upon the preached Gospel at the South, which should encourage all those who are interested in Southern Missions."—*Southern Aid S.*

THE JESUITS.—A return, just published at Rome, shows that the order of Jesuits at present, consists of 5510 members—1515 of whom are in Italy; 1697 in France; 453 in Belgium; 364 in Spain; 177 in Germany; and 1294 in England, America, and other countries. In 1797, when the order was at the height of its glory, it possessed not fewer than 19,816 members.

COAST AND SHORE LINE OF THE UNITED STATES.

THE Coast Survey, now progressing, develops very many interesting facts in relation to harbours, shores, and coasts. That portion of the report of Coast Survey, issued on the 12th of July, 1854, gives us our extent of sea-coast on the Atlantic and Pacific Ocean, as follows:

The shore line of the State of Maine, including bays, islands, and all irregularities, 2,486 miles; of New Hampshire, 49; Massachusetts, 886; Rhode Island, 320; Connecticut, 262; New York, 980; New Jersey, 540; Delaware, 118; Maryland, 509; Virginia, 654; North Carolina, 1,641; South Carolina, 756; Georgia, 684; Florida, east coast, 2,474, west coast, 1,562; Alabama, 315; Mississippi, 287; Louisiana, 2,250; Texas, 1,330.

The above figures give the *northern* Atlantic coast, including that of Maryland, at 6,150 miles; *southern* Atlantic, from Maryland to the Capes of Florida, 6,200 miles; the Gulf coast, 5,744—total *south* Atlantic and Gulf, 11,953; total Pacific, from boundary of San Diego to the mouth of Frazer's River, 3,251.

Of the Pacific coast, 1,343 miles are immediately contiguous to the ocean; 483 miles of shore line of bays; 707 miles of shore line from Cape Flattery to Frazer's River; 414 miles of shore line of islands in the Pacific; and 304 miles of shore line of islands from Cape Flattery to Frazer's River.

The area of the slopes of the continent towards the oceans, the lakes, and the Gulf, is as follows: The Pacific slope, 766,002 square miles; Atlantic slope proper, 514,416; Northern Lake region, 112,649; Gulf region, 325,537; Atlantic, Lake, and Gulf, east and west of the Mississippi, 952,602; Mississippi Valley, drained by the Mississippi and its tributaries, 1,217,562; Atlantic, including Northern Lake, 627,065; Mississippi Valley and Gulf, or middle region, 1,543,000.

Over two-fifths of the national territory is drained by the Mississippi and its tributaries, and more than one-half is embraced in what may be called its middle region. One-fourth of this total area belongs to the Pacific, one-sixth to the Atlantic proper, one twenty-sixth to the Lakes, one-ninth to the Gulf, or one-third to the Atlantic, including the Lakes and Gulf.

The New Year.

VERY SHORT AND VERY LONG.

VERY SHORT THINGS.

THERE are some things very short, and some things very long. God in his word tells us of both of these, and bids us look at them. And at what time can we think of them more fitly, or make more use of them, than at the close of the year?*

1. *Life is very short.* God speaks of it as a "shadow" (1 Chron. 29 : 15), a "weaver's shuttle" (Job 7 : 6), a "flower" (Ps. 103 : 15), a "leaf" (Is. 64 : 6), a "handbreadth" (Ps. 39 : 5), a "vapour" (Jas. 4 : 14), a "sleep" (Ps. 90 : 5). Is not life then short? If it be like these, it must be short indeed.

2. *Time is very short.* It is made up of many lives, yet it is short. The "time is short," says Paul (1 Cor. 7 : 29), the "world passeth away," says John (1 John 2 : 17). A few years will end all.

3. *The sinner's joy is short.* It is but "for a moment," says Job (20 : 5), "The fashion of this world passeth away" (1 Cor. 7 : 31). He may laugh, and dance, and be gay, and take his ease and be merry; but his joy soon comes to an end. It fades away, and leaves nothing behind it but grief.

4. *The saint's sorrow is short.* It is "but for a moment" (2 Cor. 4 : 17). It may be heavy, and hard to bear, but it is soon over; and it leaves no shadow behind. When it is done, all is joy for ever.

* It would be well if all the texts that follow were turned up carefully. It would make a good New Year's exercise.

These are some of the things that are very short. They are spoken of by God, that you may think upon them. The New Year bids you think on them. Will you not? Look back at the past year, and look on to the year that is to come,—and let these things that are so short,—so very short,—be looked at in the light of the past and of the coming year.

VERY LONG THINGS.

There are other things that are long,—very long,—so long that man cannot count them. They are forever and ever. Let me ask you to think of them also. God bids you think of them.

1. *God Himself.* He is “from everlasting to everlasting” (Ps. 90 : 2). His life is throughout all eternity; for He is “the King eternal and immortal” (1 Tim. 1 : 17). How well for us to have this God for our God,—to have Him for our portion, in such a changing world.

2. *God's love.* “The mercy of the Lord,” says David, “is from everlasting to everlasting” (Ps. 103 : 17). The love of God changes not. His mercy never dies. His grace never grows old.

3. *The life to come.* It is “everlasting life” (John 3 : 16); there is no death in this life, and no end. He who gets it, gets it for ever and ever. What must it be to have ETERNAL life!

4. *The saint's joy.* At God's right hand are “pleasures for evermore” (Ps. 16 : 11); the joy which the ransomed of the Lord obtain, is “everlasting joy” (Is. 35 : 10). How blessed to have joy like this,—joy that shall never end!

5. *The sinner's sorrow.* It is *endless*,—ENDLESS. The fire is everlasting (Is. 33 : 14), the torment is “day and night, for ever and ever” (Rev. 20 : 10). The darkness is “the blackness of darkness for ever” (Jude 13). How sad to lie down in such sorrow,—to have these everlasting burnings for our home!

This new year bids you think of these things. God asks you to “consider your ways.” Will you prefer this world to the world to come? Is sin better than Christ? Are the weeds of earth sweeter than the flowers of Paradise! Time stays not,—do not you then stay. Let not sin keep you back from God, and shut you out of heaven. Come, and wash in the open fountain. Come, and get the white robe. Then, whether your days on earth are few or many, it matters not. When the Lord comes, you shall have the joy, and the glory, and the crown.

H. BONAR.

GEMS.

That which seems to us most contingent and accidental, is often overruled by the Divine Providence to serve its great ends.

Those only are true believers that can find in their hearts to venture for God; and those that by faith take the Lord for their God, take his people for their people, and cast in their lot among them.

Sanctified affliction, like rain after dry weather, lays the dust of passion, softens the soul into resignation, and causes gratitude to spring forth.

Death, to God's people, is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more.

“Sleep,” says Sir Thomas Brown, “is so like death, that I dare not commit myself to it without first committing myself to God in prayer.”

God is the protector of every Christinn in the way of duty.

THE NEW YEAR AND THE NEW MONTH.

WE begin the year in mid-winter, in imitation of the Romans. It is an arbitrary time; but any time would be arbitrary. The year is a circle—it is the period which the earth spends in revolving around the sun. But there is no “break” in the circle—there is no moment in which the wheeling world stops, and starts again. Hence, we must *select* a point on the circle—a moment in the revolution. The Jews chose the spring; and with great propriety. For then the year seems, indeed, to be born, and to go forth, like a child, to play and prattle among the flowers. But sometimes spring is earlier, sometimes later, and it emerges so gradually from the cold embrace of winter, that you cannot fix the day and hour of its beginning. Hence, though we would prefer to have New Year’s day when the earth is being renewed beneath the zephyrs and sunshine of spring, we would be obliged, even in that case, to select a day that might often be too early, and often too late.

Perhaps it is as well, then, to begin the year as we do. It teaches, at least, one important lesson. Our life is like the year. It flows on without any natural divisions, that begin and end at definite moments. It is a widening and deepening stream, from the head-spring of infancy to the ocean of eternity. We speak of youth, manhood, and old age; but our life-current does not pause at a certain period, and proclaim to us that our youth has gone, and then recommence its flow, to proclaim that manhood has begun; but imperceptibly we glide along. The changes in our physical and mental development are gradual. Hence, if we would change our characters—if we would give a new direction to our lives, we must exert the powers with which God has endowed us. We must pause; we must consider; we must fix a moment, and say, “This shall be the beginning of a new year in my heart—from henceforth, I will recognize higher obligations, cherish higher impulses, sympathies, and hopes.” No man must expect to be compelled to stop and think. He was created a free moral agent, that he might reflect, and decide upon his course. And if he will not wake up, and employ those noble, self-determining faculties which distinguish him from the brutes, he must expect to glide on, the sport of circumstances—the slave of appetites and lusts, until he dies *like a brute*.

Let us urge upon your attention, O reader, this lesson of the season: While the coldness and dreariness of winter drives you indoors—while its lengthening shadows creep over your soul, and sadden it, consider for what you are living—whither you are going, and begin with this New Year a new life.

There is another lesson, that the name of the month suggests. Why did the Romans call it January? Because they had a god called Jannus, with two faces, looking in opposite directions. They named the first month of the year after him, to teach that every man should be like Jannus then—that he should look backward over the past, and forward to the future.

This is a time to remember our sins, and repent of them; to recall our errors, and profit by them; to form our resolutions of amendment and our plans of usefulness; to begin our better habits, to cultivate our better feelings, and to woo to our world-wearied spirits the hopes of a better life. Let us all, dear readers, pause, reflect, look back, until we learn penitence and wisdom from the past—then go forward into the shadowy future with prayer and faith—with longings and endeavours after a purer and better life. Then shall this January be a turning-point in the soul’s career, that it will bless God for throughout eternity.

OPPORTUNITY AND TIME.

OPPORTUNITY is the flower of time, and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.

GENTLE--With emotion.

1. Blest Je - sus, when thy cross I view, That mys - tery

4. For man didst thou for - sake the sky, To bleed up -

5. Had I a voice to praise thy name, Loud as the

to th'an - gel - ic host, I gaze with grief and

on th'ac - curs - ed tree? And didst thou taste of

trump that wakes the dead, Had I the rap - tured

rap - ture too, And all my soul's in won - der lost.

death, to buy im - mor - tal life and bliss for me?

so - raph's flame, My debt of love could ne'er be paid.

* Words originally applied—"There's nothing bright, above, below, From flowers that bloom, &c.

THE
PRESBYTERIAN MAGAZINE.

FEBRUARY, 1856.

Miscellaneous Articles.

MORAL USES OF THE YEAR.

THE astronomical truth, affirmed obscurely perhaps to us in the words, "He appointed the moon for seasons," affords many a salutary thought. Let us bear in mind, that in the Jewish chronology, the revolutions of the moon measured the year—not those of the sun, as in ours. So, also, the Mohammedan, to this day, reckons time by lunar, not by solar years. Now, with the Jewish idea, one would infer from the passage, that the moon was ordained for the division of time into years. But why such an arrangement? Why the division? Why, except to secure succession of seasons? That is the very question, leaving out the physical side, which I propose to answer. My subject is the MORAL USES OF THE YEAR; of the year considered as a distinctive period of time,—a period to which God has assigned limits by revolutions of the moon, as the Jew understood; but, as we, better learned in the physical theory of the universe, by the sun.

I. One of the moral uses of the year, is to make men realize that TIME IS RAPIDLY PASSING AND WILL SOON BE OVER. By *time* here, I mean the time of an individual life. I am unable to overcome the impression, that one design of this arbitrary division of time, is to make men feel this. Without it the current of life might flow on ceaselessly, until it reached the dread ocean beyond; yet *unobservedly*, as ceaselessly. The sands of mortal existence might run down with constant gliding motion, until the glass were emptied and broken; even it might be *known* that they were moving; they might be *seen to fall*; but it is questionable whether the continued, life-long, unbroken *monotony* of their fall, might not fail to attract the attention given to the termination of each successive

period which now breaks that monotony. Were there no such period as a year, *no* such period which, multiplied a few times into itself, would infallibly make up the sum of our lives, men would probably be *less* thoughtful than they now are. To most, the reflection that the end of another year has come, is, in their *soberer* moods, a solemn one. The *contemplation* of it makes life as a whole seem shorter. "I have one year less to live," they say. "How short these years seem! How short they are! How shorter they are becoming as I grow older! The measure of *mine*, at this rate, will soon be filled!"

Every one has observed how much shorter a journey of any extent seems, to one who can constantly measure his progress by milestones, set up every here and there all along the road; shorter, *not really*, but seemingly, than if it were through a forest, or over a prairie, or across a barren and sandy waste. So, in human life, which has all along its course signs set up, to remind one how far he has come; and that by a steady, unresting progress he is approaching his end; signs, set up not by mortal hands, nor agreed upon by human arrangement, but appointed of God; and marked off upon the great dial of the universe—signals tolled by a bell swinging high in heaven. These years of ours are such signs. Nor are gray hairs, or faltering limbs, or eyes dimmed with age, more impressive or solemn monitors than they.

It should be remarked, also, that the purpose so contemplated is so much better subserved by the *year*, than it would be by any smaller division of time, as into weeks and months; so much better, as the *number* of *those*, multiplied into themselves, being so much greater, would make life seem longer than it really is; or their end occurring so frequently, men would become oblivious of the fact, and so its use would be overlooked and lost.

II. The termination of each successive period of a year reminds us anew, that TIME PAST, IS TIME GONE FOREVER. It does not acquaint us for the first time with the *fact*, but serves the purpose of a perpetually recurring remembrance of it. The beginning of each *new* year seems to stamp afresh all the past with the seal of irrevocableness. The heavy toll of the bell in the steeple announcing the hour, the striking of the clock upon the wall at midnight of the last day of December, seemed to us, as it were, to come and bend at the closing tomb of the departed year, and mourn for what can never be again. And to me there seems to be something exceedingly appropriate in the custom which prevails, as I am told, among the followers of Wesley, of keeping what is called by them "Watch Night," waiting in silent prayer for the end; and then when

"The bell hath ceased with its iron tongue
To ring on the startled ear;
The dirge o'er the grave of the lost one is rung

to speak their welcome, though perhaps in other words :

“ All hail to the new-born year !

* * * *

All hail to the new-born year,
To the child of hope and fear ;
He comes on his car of state,
And he weaves our web of fate,
And he opens his robe to receive us all,
And we live or die, and we rise or fall,
In the arms of the new-born year,”

to sing their welcome, and to pray God to have them in his holy keeping, until it too shall end.

I question much whether the termination of these yearly periods fail to deepen the impressions of the irrecoverableness of time once passed, in the mind of any really contemplative person. This “note of time” at least is taken by its loss. Thus too is deepened, in the mind of the thoughtful, the impression in respect of the past, that what is done, so far as our accountability is concerned, can never be undone, or what is left undone, can never be done ; in other words, that any portion of our time wasted, will be checked upon the record of the past, as forever wasted ; or if well employed, so marked upon the record. So one’s past hours or years, filled with deeds of his own doing, stand as waymarks no longer ; but as eternal instruments of his glory, or his shame : stand as lights to guide, or beacons to warn him, as he presses his way on, unto the dim and uncertain future ; stand thus, so long as he lives ; and when the mortal hour rounds and finishes the period of his probationary existence, to stand, still, but neither as waymarks or monuments, neither as lights or beacons ; but as witnesses, as witnesses which cannot lie, to testify for, or against him. And this, to the thoughtful, is a profitable use of the year.

III. Another use of the year is, TO MAKE MEN REFLECTIVE. This, however, it should be remarked, is not so strictly a use by itself, as it is a sequence of the two already named. And yet it does, aside from those, excite reflection upon many points not immediately connected with them. Indeed it could scarcely be otherwise, if the mind be not preoccupied with care, or if it be not hardened by sinful indulgence into indifference, or terrified by any thought of a review into neglect ; if a man’s moral sensibilities are not all benumbed by atheism, or his heart petrified into flint !

The close of a year is a most favourable opportunity—indeed there is none more favourable—for one to review that portion of his life which is bounded by the period about to be completed. May not this be one design of it ? It would be no marvel if it were.

There is a kind of watch, constructed with a spring, by which its holder can easily arrest the motion of its wheels and hands, until he reckons the amount of time they have measured between given parts. This stop-watch, for so it is called, is in many cases ex-

ceedingly useful. What the metallic spring is in the watch, the year is in the grand chronometer, with this difference,—that instead of arresting the motion of planets, and suns, which divide time, it arrests the flow of men's thoughts; not only arrests them, but turns them back. I say thoughts of men—I mean men who are not unhappily in the condition just named. Such a use of the year will not bear to be overlooked.

No period is more favourable for a review of the past; and if men do not avail themselves of it, there is little likelihood that they will ever make such review, while one use of the year will be wholly lost. But they should take advantage of it. As the prudent merchant, or accountant, with day-book and ledger, as he examines his accounts, and strikes a balance, as he inventories his stock in trade, and sums up his outstanding dues, and discovers to himself what deficit there may be in his assets, or what balance in his favour; as he calculates the amount of his profits, total and nett, and so finds himself prepared to prosecute, with new interest and energy, or compelled to suspend, his present business, so should every man—so is every man reminded, at the termination of each yearly period, then if ever—to open the day-book and the ledger of life, and strike the balance of his moral account, and see what may be his deficiency, or what amount, if any, in his favour; what profits he too can count upon; then to inventory his virtues, if he have any; to take account of his hopes and fears, and the ground of them, and see whether affluence or bankruptcy are before, so that he may at once determine whether to continue in or abandon his present line. Many inquiries will arise in the mind of one so examining the account between himself and the great proprietor—for himself is but a steward,—many inquiries as he makes his review. He will naturally ask himself, The life God has given me, how has it been spent? The moral and intellectual powers, with which he has endowed me, how have they been employed? The blessings which have been so profusely scattered all along my path through the world, what use have I made of them? Am I better and wiser for having lived another year? What advantage, what profit, have I gained from the varied dispensations of Providence toward me, during the year which is now closing? Have my days been filled with usefulness? Am I nearer God as the object of my affection, and nearer heaven, as the end and realization of my hopes? What says the review?

Is the reader indisposed to make such use of the year? Or does he hold himself ready to take advantage of it, to look over the past? To do it is the part of wisdom. Nay—

“’Tis greatly wise to talk with our past hours,
And ask them what report they bore to Heaven?
And how they might have borne more welcome news!”

You have again reached the great dividing line. The voice of

God summons you to cast your eye backward searchingly over its twelve months, and see what you have done, and what you have not done. Dare you look back? As these smaller circles have been rolling off, one after another, until they are lost in the circumference of the greater, and even the greater is nearly absorbed in the limits of a vaster still, has nothing transpired to fix your attention, even at a distance, it may be, from the event itself? The voice of God summons you to look and see. The voice of God in the year summons you to pause, as you cross the line, and examine the record of your doings and neglects. It calls you, imperatively, to look into the account of your proficiency or deficiencies. Dare you do it?

You, O Christian, are thus summoned. Obey the summons! Think how you have passed the year, whether in the devout, faithful discharge of your various duties, or the reverse! Whether in conscientious and constant attendance upon all the ordinances of the sanctuary, or otherwise! Your life, has it been consistent with your profession? Your charities, have they been proportioned to your means? Your zeal, has it been fervid enough? And your faith, has it been strong enough? And your self-denial, has it been great enough? And your piety, has it been active as it should be? Have you lost no opportunity to do good to others? Have you lost none to get good for yourself? Oh, look back over the year that has gone, and refresh yourself with the memory of the spiritual peace and enjoyment you have had, and encourage yourself in view of the attainments you have made; or humble yourself before God, for your indifference and thoughtlessness and neglect.

And you too, my unconverted hearer, are summoned by the same voice to look over your moral account. Another year of impenitence has filled its circle. So many days have come and gone, in which God was forgotten by you. So many mornings have you risen without asking God to shield you against temptation, to keep you from sin. So many evenings have you retired without thanking God for his mercies, or imploring his forgiveness for your faults. So many Sabbaths have come and been passed with no spiritual improvement. So many sermons you have heard; so many times you have witnessed the administration of Gospel ordinances; so many times you have been invited to come to the Saviour; so many times urged to reflect; so many times, in the name of God, commanded to repent; so many times you have been led to think of death, and the judgment, and eternity; and yet you are, as you are! Where will this indifference end? The year is gone! How many of its hours have been devoted to vanity? The year is gone! How *entirely* has it been consecrated to worldliness and sin? The year is gone. How many times, during its brief progress, have you refused to listen to the plain dictates of your own conscience! How many hopeful religious emotions have been crushed in their beginning! How many times have you

resisted the Holy Ghost! Where will this thoughtlessness and opposition to God end? Let not the doors of an eternal Past close upon you ere you have reflected solemnly; ere you reckon with yourself, and ask God's forgiveness, that the year has been no better employed.

IV. Another use—the last I shall mention—is TO AFFORD MEN A FAVOURABLE OPPORTUNITY TO BEGIN TO LEAD A NEW OR A BETTER LIFE, so to speak; to change their habits, if need be, and alter their course. They have such opportunities often, every day and every hour. But here is a grand division of time, in which *this*, for aught I know, may have been contemplated, as one of the moral results to be secured by it. Certainly, the commencement of a new year does invite men to form purposes of amendment; to make those resolutions, which, as acts of the will, necessarily precede virtuous conduct. I think no one can be insensible of the value of the year, considered in respect of this use of it. A new year has arrived. But for its commencement we shall be unprepared, except the last year shall have undergone the review we have spoken of, and unless we endeavour to anticipate that which is before us by our wise and virtuous determinations.

I speak of this, because it is so natural for men about undertaking some new enterprise in business, or some new course of life, to undertake it at some new period of their existence. And God seems to have designed to favour this disposition, by his arrangements in the natural world. He has secured the *recurrence* of such periods in various ways. Among them, perhaps none are better adapted to the purpose than the yearly; coming as they do, often, and stimulating him to avail himself of them; yet not so often that one can let any one of them pass unimproved, without great detriment to his own interests; for you must have observed in general, that as men commence they pass through and close the year. Every one should take advantage of the introduction of another yearly period, to form purposes of amendment; to begin to carry them out as steadily as the sun rolls round and round upon his burning wheel. Every one should do this, trusting in God. The present year is, as yet, comparatively unstained and pure. Reader, may you *keep* it so! It is full of hours, and days, and weeks, and months. On the supposition that they may be yours, I would you might be prepared to use them aright. It is full of means of grace, and priceless privileges, and golden opportunities; I pray that you may have the heart to avail yourself of them. I could wish that you might be thoughtful, remembering that life is a probation and a trial. I could wish you might not be too eager for the world, remembering that a man's life consisteth not in the abundance of the things he possesseth. I could wish you might not be too ambitious in pursuit of any earthly object whatever; for that is neither becoming nor wise. There is nothing

on earth, which is of the earth, which has its commencement and end here, that should greatly excite your desires.

“A soul immortal, spending all her fires,
Wasting her strength in strenuous idleness,
Thrown into tumult, raptured or alarmed,
At aught this scene can threaten or indulge,
Resembles ocean unto tempest wrought,
To waft a feather, or to drown a fly.”

I could wish you less desirous to be rich or influential, for by and by, to you, as to the monarch, who, after almost superhuman conquests, commanded, with his dying breath, that his shroud should be borne aloft through his armies with the solemn message, “This is all that remains of Saladin the Great!” to you, as to him, and every other man, be he king or beggar, will come the consciousness that the things of earth have no permanence, that so far as our personal interest in them is concerned, Death will be “the be all and the end all” of them.

Let the Christian be exhorted to consecrate the year, from its beginning to its end, to the service of God. Let the Christian be exhorted to cherish higher aims and holier purposes to lead a life at once more beautiful and more devout, more consistent and more useful. And let the unconverted be persuaded to lose no time in getting themselves in readiness to pass the present year in a manner widely differing from that in which the past year has gone.

But I forget myself. My advice may be unneeded. You may not live the year. The new year commences; you may not see its close. Ere the hands shall have swept half round again upon the face of the great chronometer, the wheels of your being may have ceased to move; its pendulum vibrate aright no more; its dial have no more account with time. It is almost certain that we shall not all see the end of the year. Nay, it is absolutely certain that some of us will be in the dust. Long ere its close, the Angel of Death may be revealed to us, and we may hear the thunder of his wings, and behold that eye of fire which will throw mortal faintness upon the soul.

In a few years, other forms will reside in these dwellings, and walk in these streets. Other faces will be seen in our places of business and labour. Other voices will be heard in these public assemblies. We shall be forgotten; and the tide of life will sweep on as rapidly as if none had ever sank beneath its flood. The sun will still roll through the sky, dividing the time, and measuring out the years of his own duration. The moon will be still fulfilling her appointment, and the seasons be hurrying to its close the term of each mortal's existence. But *we* shall lie stiff and cold under the heavy clod. Decay will hold us in its embrace, as a mother presses her dead babe to her bosom. And our spirits will be with God. After life's fitful fever, we shall sleep—well? Dear reader, oh, will it be well?

H. S. C.

THE SAFETY OF THE GOOD.

THE Apostle Peter felt great assurance as to the safety of good men in this world. David felt the same; but not till after some painful distractions of envy, "when he saw the prosperity of the wicked." Others have had the same trial. Many a one has doubtless said with David, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. This was too painful for me, until I went into the sanctuary of God; then understood I their end. Thou hast set them in slippery places, thou castest them down to destruction." Here the conditions of the righteous and the wicked in this world stand clearly distinguished. The one is in safe places, the other in slippery; and David would join with Peter in the confident appeal: "Who is he that will harm you, if you be followers of that which is good?"

Such words refer not merely to the future. They do not signify exclusively that it shall go well with the righteous in the end. They assure him also of safety in the present. Not that he shall see no adversity, feel no occasional grief, suffer under no disease, have no trouble from the enmity of men; but that he shall suffer no harm. He shall be none the worse in his character or his prospects for anything that can befall him here.

We speak of one who cherishes the heart of love for God and man, and who does only the works of love.

1. There is a provision in the human constitution for securing the peace of the good man.

In himself he carries a good conscience, and that is a perpetual feast. Bad men, indeed, sometimes have little trouble of conscience, and the worst sometimes have the least. But a conscience seared as with a hot iron, puts a man into the most hopeless of all conditions on earth. This moral paralysis appears, in its milder forms, among those hearers of the Gospel who continue in unbelief, without self-reproach; who know they are sinners, but feel no sense of sin. There is no good in such repose. A good conscience does not give the repose of stupidity. It yields a lively satisfaction. It is a copious fountain of joy. The man whose heart is pure and whose deeds are right, approves himself. His conscious rectitude is an inward sunshine. No clouds can darken that. It is the light of God in his soul, shining from the face of Christ. It is the light of life. It shines through everything, and instead of being hidden by clouds, it makes all clouds shine. A Christian whose faith rules his soul, sincerely adoring Christ, loving his doctrine, desiring to bear his image and do his will, has always within him the spirit of peace. The peace of such a mind is beyond the reach of harm from any created power. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in

thee." The shield of true Gospel faith resists all the fiery darts of the wicked. It belongs to the nature of man, that when he conforms to the law and the Gospel of God, his conscious rectitude is a fountain of peace which cannot fail him.

In others also is provided a part of the security of the good man against evil. It is true, indeed, and will remain so as long as wickedness exists in the world, that the cross of Christ will be an offence; that those who will live godly in Christ Jesus will suffer persecution. Because they are not of the world, therefore the world hateth them. And yet it also holds true that righteousness is a great protection from evil. It is the lot of all to suffer here; and it is better, if the will of God be so, that we suffer for well-doing than for evil-doing. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. In this the righteous receive no harm, but only submit to a present loss for a future manifold gain.

But there is a divine art of living, even for the present. A righteous man can work without harm amidst the thorns and thistles of this wilderness. There are maxims of prudence relating to the use of Christian principle in worldly affairs. Godliness has promises for the life that now is. Even some natural virtues cover a multitude of sins. There are men of thorough selfishness, who become popular by natural graces, and find in some respects an agreeable path through the world; and how much more will such natural graces avail, when they are known to be not a cover of selfishness, but a true expression of love. It is true that gross and reckless wickedness sometimes gets the upper hand, much to the present grief of the friends of righteousness; but it is also true, that in the prudent and courageous resistance against wickedness, the good man is ever the stronger party, and the bad the weaker. This is the general rule. Hence we are commanded not to be overcome by evil, but to overcome evil with good. The Lord commands this; and shows that he has made it a law of his kingdom that good shall be stronger than evil. Where good does not overcome, but gives place to evil, the stronger yields to the weaker, and is traitor to itself. Love thine enemy. If you would *conquer* him, love him. If he hunger, feed him. If he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Such, by the constitution and course of things, is the power of goodness for its own defence.

But evil men make enemies and keep them. Every selfish man has every other selfish man against him. Though evil-doers join hands like friends, yet each has reason to distrust the other, so far as he fails to forward their selfish ends. All men are natural enemies of the unrighteous, because he threatens their welfare; and it is only by a temporary balance of evil forces that a wicked man has a partial repose. He has no security with wicked companions; because companions in wickedness are always companions

in danger. He has no peace with the good, for their faces reflect his shame. But the righteous finds a heaven in the companionship of righteous men; and, in the presence of the wicked, may see his own honour reflected from the dark face of vice.

Such are some of the signs that godliness is profitable unto all things; and that God, the Saviour of all men, is especially so of them that believe. Witness the subduing power of mild, retiring virtue. See the bow relaxed that was drawn at real goodness, and the poisoned arrow dropping from its aim; for amidst the invisible springs of the world, there is a watchful eye intent upon the welfare of the followers of that which is good.

2. We find this doctrine taught in the history of good men. And here we see that the same God who dispenses sunlight and showers in common to the evil and the good, hath still a discriminating hand, not only in his special interpositions, but in the common order of the world.

The salvation of righteous Noah from the flood, and of Lot from the destruction of Sodom, were miraculous favours, indeed; but they show the disposition of God towards the righteous; and what he intends, by nature, to do in his ordinary course. If he will protect the good by miracle in extremities, how much more will he avert extremities by the general laws of his ordinary works.

A capital illustration of this occurs in an early period of history, and is intended for instruction on this point to the end of time. It is the history of Joseph in Egypt. This is to be taken as one index of the invisible motions which govern human affairs. Each step of Joseph's life occurred by general laws; every important event having such a natural antecedent as observation and experience teach men to expect. Although the history is remarkable, it reveals the principles of the moral kingdom which govern human life. And this shows the natural provision in the constitution of the world for the safety of the good. This provision is sometimes resisted and prevented from reaching its good results at once. Joseph is hated by his brethren, cast into a pit, sold to Ishmaelites, carried as a slave to Egypt, thrown into prison on a false accusation, and is held a prisoner for years. Yet as the germ of the acorn by nature shoots upward and not downward, and breaks the hard crust of earth which would resist it, so goodness by nature rises in the world. It cannot be kept down. In the deepest waters of adversity its tendency is ever upward towards the surface. Joseph is hated by his brethren; but though ten would kill him, and only one would spare his life, he is saved alive. He is sold a slave to Potiphar; but he becomes overseer in Potiphar's house. He is cast into prison; but he has the care of the prison committed to his hands. He is brought out of the prison to appear before the king, and becomes lord over all Egypt. Whether in the pit, in slavery, or in prison, his motion is ever upward. His good qualities are in demand. He does always right, and therefore

prospers. All goes well with him in the depth of seeming adversity. It goes well with him in the pit, for he is not left to perish there; in traffic, as an article of merchandise, for he is sold to a good master; in slavery, for he becomes the head of his master's affairs; in prison, for he becomes keeper; in being brought before the king, for he is raised to the right hand of the throne. Through all the region of darkness, he walks in a path of light. It is the path of the just that shineth more and more unto the perfect day.

We might speak of others without number. The time would fail us to collect the memoirs of the good who have walked safely amidst perils, who have found their darkness a fountain of light, and whose gloomy surroundings have only served to set off their virtue and their prosperity. The furnace harms not the gold; and the reason lies not in the accidents or circumstances of the trial, but in the nature of gold and of fire. The world harms not the good; and the reason lies in the nature of righteousness and of the world; and these depend on the nature of God.

3. We, therefore, can now understand the import of God's own words on this subject; for here he only speaks in words what he has before declared in the constitution and course of the world. There are more expressions of the word of God, entirely explicit and unqualified, on this point than on any other. God is the infinite, eternal, everywhere-present power of heaven and earth. In his secret habitation, he moves and guides all things according to the counsel of his own will; and out of his invisible dwelling he speaks to the children of men and says:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper. Blessed are the undefiled in the way, who walk in the law of the Lord. The Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Trust in the Lord and do good, and verily thou shalt be fed. Delight thyself also in the Lord and he shall give thee the desires of thine heart. As the mountains are round about Jerusalem, so the Lord is round about them that fear him. All things work together for good to them that love God, to them that are called according to his purpose. Seek first the kingdom of God and his righteousness, and all these things shall be added unto you. Who is he that will harm you, if ye be followers of that which is good? These are only a few examples of the Lord's assurance of security to his friends. There is no other principle of the divine government confirmed by so many words as this: that the world is constructed and guided to favour the righteous man.

This law of the Divine government, then, is plain, and the friends of God have it for their encouragement. It does not secure them

against worldly trouble; but it prevents worldly trouble from harming them. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The children of God may be compelled to tread upon coals of fire, but the promise is, they shall not be burned. The furnace may be seven times heated, yet the Lord will walk with his children in the furnace, and not a hair of their head shall be scorched. How different with those who choose the way of sin! Say ye to the wicked, it shall be ill with him. The ungodly are like the chaff which the wind driveth away. The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. This is the great law that governs the world. The deviations from it are only apparent, and the appearance is only for a moment. That general law itself, which allows the evil-doer sunshine and rain, health, riches, and honour, still brings evil upon him through them or beside them, and still ordains that, though a sinner do evil an hundred times, and his days be prolonged, yet will his punishment one day overtake him. His sin will find him out.

To profit by this law we must rely upon it. If one would profit by the laws of the winds and the waves, he must learn what they are, and commit himself to them in full submission and trust. So of that law which provides for our safety in doing right. We must fall upon it in the way of well-doing. Commit thy works unto the Lord, and thy thoughts shall be established. Cast thy bread upon the waters, in doing the works of faith and love. It is safer there than in the storehouse, watched and guarded by an evil mind. If tempted to do wrong, to gain the favour of men, remember that by thus gaining the favour of men, you will get the frown of God. Oh, love and fear the Lord, for there is no want to them that fear him. Everywhere amidst his works the Lord is waiting to meet his obedient children with his blessing. Believe in Jesus Christ. Obey the Gospel. Submit to the laws of grace. All shall be well with you in life and in death. As the fertile soil is full of bread for the hands of skilful and patient tillage, so all things are full of the favour of the Lord for the hands of those who follow that which is good.

ONESYMA.

REFLECTIONS ON OUR AGRICULTURAL PRODUCTS.

THE Superintendent of the Agricultural Department in the Patent Office at Washington, D. J. BROWN, Esq., has just compiled, from the most authentic accessible data, an estimate of the Agricultural Products of the United States, for the past year, 1855. This exhibit, so interesting in its secular aspect, in illustrating the general prosperity of the country, is suggestive of most important moral reflections. In this view it may not be deemed an inappropriate topic for such a periodical as this. For although

it is never to be forgotten that, "man shall not live by bread alone," yet it must be equally borne in mind that, according to a divine ordinance, bread is the staff of life, and that we are taught to pray, "Give us day by day our daily bread." Being thus one of the necessaries of life, it has not only an important influence upon the material prosperity of communities, but may be improved to higher ends.

What a view of our country does such an exhibit present! Providence has cast our lot in a land of vast extent, and extraordinary productiveness—nearly as large as that of all the nations of Europe—larger than the empire of Alexander, when he wept that he had no more to conquer—exceeding the magnitude of the Roman Empire, when, at the height of its glory, it was represented as comprising nearly the whole of the then known world. Possessing a soil of the greatest fertility; embosoming resources whose immensity is yet but partly explored; enjoying every variety of climate, with every possible advantage of cultivation, so that coffee is the only great product of the world that will not grow here. In such a land, with a wider area under cultivation than ever before, we have enjoyed the smiles of a benignant Providence to a most unprecedented extent. The pastures have been clothed with flocks; the valleys have been covered over with corn. Just contemplate the following table, in which the estimate is rather below than above the truth.

VEGETABLE PRODUCTS.

	Valuation.	Total Value.
Indian corn,	600,000,000 bush's, at 60 cts., . . .	\$360,300,000
Wheat,	165,000,000 " at \$1 50, . . .	247,500,000
Rye,	14,000,000 " at \$1, . . .	14,000,000
Barley,	6,600,000 " at 90 cts., . . .	5,910,000
Oats,	170,000,000 " at 40 cts., . . .	68,000,000
Buckwheat,	10,000,000 " at 50 cts., . . .	5,000,000
Potatoes, all sorts, . . .	110,000,000 " at 37 cts., . . .	41,250,000
Flaxseed,	58,000 " at \$1 25, . . .	72,500
Beans and Peas,	9,500,000 " at \$2, . . .	19,000,000
Clover and grass seed, . . .	1,000,000 " at \$3, . . .	3,000,000
Rice,	250,000,000 pounds at 4 cts., . . .	10,000,000
Sugar (cane),	505,000,000 " at 7 cts., . . .	35,350,000
Sugar (Maple),	34,000,000 " at 8 cts., . . .	2,720,000
Molasses,	14,000,000 gallons at 30 cts., . . .	4,200,000
Wine,	2,500,000 " at \$1, . . .	2,500,000
Hops,	3,500,000 pounds at 15 cts., . . .	525,000
Orchard products,		25,000,000
Garden Products,		50,000,000
Tobacco,	190,000,000 pounds at 10 cts., . . .	19,000,000
Cotton,	1,700,000,000 " at 8 cts., . . .	136,000,000
Hemp,	34,500 tons at \$100, . . .	3,450,000
Flax,	800,000 pounds at 10 cts., . . .	80,000
Hay and fodder,	16,000,000 tons at \$10, . . .	160,000,000
Pasturage,		143,000,000

DOMESTIC ANIMALS AND ANIMAL PRODUCTS.

	Valuation.	Total Value.
Horned cattle,	21,000,000 at \$20 each,	\$420,000,000
Horses, asses, and mules,	5,100,000 at \$60 each,	306,000,000
Sheep,	23,500,000 at \$2 each,	47,000,000
Swine,	32,000,000 at \$5 each,	160,000,000
Poultry, . . . . .	. . . . .	20,000,000
Slaughtered Animals, . . . . .	. . . . .	200,000,000
Butter and cheese,	500,000,000 pounds at 15 cents,	75,000,000
Milk (exclusive of that used for butter and cheese),	1,000,000,000 gallons at 10 cts,	100,000,000
Wool,	60,000,000 pounds at 35 cts.,	21,000,000
Beeswax and honey,	16,000,000 " at 15 cts.,	2,400,000
Silk cocoons,	5,000 " at \$1,	5,000

Our crop of Indian corn, if we value it at but one-half the present market price, amounts to more than all the gold from California; and our wheat crop, at the most moderate estimate, is worth as much as all the gold in the country; while the moderate growth of oats, with all reasonable allowances for exaggeration, more than equals any two years' produce of the California mines.

Again. Here are the means of *the support of life*. How absolutely dependent are we upon an adequate supply of food. It is the great necessity of animal life. We are daily and hourly, as the result of the curse, returning to the dust out of which we were taken. Every process of life expends some portion of our bodies. Every breath is consuming us, every employment is exhausting us, our very repose is evaporating us away, composed, as we are two-thirds of liquids. There is as constant a consumption going on within us as in the furnaces that warm our houses. The bones, the muscles, the tissues, the skin, are all wasting, crumbling, wearing away. Now food is intended to retard or repair this constant waste. It furnishes new fuel for this respiration; it generates new force for this activity; it not only supplies new bone, and muscle, and sinew, for labour, but it even keeps the organ of the mind in integrity for study.

If food is withheld, as this waste is continually going on in the various processes of life, the body will feed upon itself. And then fever will set in, and gnawing pain, and frightful delirium, and dreadful death. Nature shrinks with horror from this self-consuming. There is nothing to which the instinctive craving for food, which alone can ward it off, has not impelled men—the most loathsome resorts, the most shocking atrocities—companions eating one another, parents their children, mothers even their nursing infants. What harrowing pictures have been presented of the sufferings, the extremities, the resorts of men in sieges, shipwrecks, famines. How important a necessity, then, must food be. Even when the destitution is not so extreme—when there is only an inadequate, unsuitable supply, the most serious consequences follow.

It is said that when, through force of circumstances, or distorted tastes, the proper kind or quantity is not enjoyed, for any length of time, health is endangered, the constitution is gradually altered, life is shortened, families are extinguished, and whole races swept away.* Scarcity and improper diet, too, have often become the forerunners of pestilence. Weakening the body, they leave it more susceptible to disease, and less able to resist contagion and infection. So that mortality is always increased in times of scarcity.

Further: when food is scarce, labour is almost invariably in low demand. And men, looking around upon dependent families, for whom they see no prospect of relief, are very prone to become dejected, gloomy, reckless, turbulent, and ready for most desperate undertakings. While such a state of things proves most harassing to all but the wealthiest, there is a large lower class that it drives almost to madness, arraying them against the rich and more prosperous, and preparing them for riot and rebellion.

Besides, however, sustaining life, food exerts *an important influence upon the character*. We often judge of a people by their diet. Only low nations choose low food. Nor is this surprising; for it has far more influence than is generally supposed, in the formation of character. One kind of food we know inflames and excites, another renders sluggish, and inert, and timid. Animal food, for example, is said to augment the solid parts of the blood, and thus strengthen the muscular system; but it leads, as in the case of the carnivorous animals, to restlessness. This influences the habits of life—disposes to wandering habits—the pleasures of the chase—and thus cultivates boldness and courage, indeed, but also indifference to the comforts of home, with a spirit of selfishness, cunning, and cruelty. Vegetable diet, on the other hand, renders the blood light, and disposes to feebleness of body, and torpor of mind. Requiring a much larger amount to sustain life, it induces fulness and inertness, and leads men, like the ruminating animals, to spend their time very much in eating and sleeping. So that it is evident that the influence of diet cannot be unimportant—especially when continued through generations, which seems necessary to form that indescribable something that we call national character. What else, it has been said, marks the earth-eating Ottomac, with his grovelling stupidity, but his grovelling food—or the vegetarian Hindoo, with his dreamy indolence—or the Indian savage, with his cunning and cruelty? Now abundant food does not absolutely secure, but it tends to that varied diet that man's very structure indicates that he needs. It gives greater disposition and opportunity to choose. In times of scarcity men will eat anything. When they have abundance, they are disposed to vary their diet, and consult those instinctive tastes that Providence implanted, and which have been the surest indications, where not prevented, of what is best for man.

* In Professor Johnson's Chemistry of Common Life.

Besides, abundant supplies of food tend to *general prosperity*. As it has influence on the health and character of a people, such abundance tends to raise up a better race, with stronger, healthier bodies, and more elevated character, a more cheerful, enterprising, orderly, and useful people. Further, as food is a universal necessity, it must always be the most important basis of a country's internal and foreign commerce. If the farmer has large crops, he has more money, buys more goods, goes from necessaries to comforts, and from comforts to luxuries. This gives employment to merchants, artisans, and labourers. There is more trade, more building, more activity in every department. No country can flourish whose prosperity is not based upon what man's toil extracts from the ground. And in proportion to the general agricultural, commercial, and manufacturing prosperity of a people, schools and colleges, science and the arts, churches and benevolent institutions will flourish. So, too, abundant harvests will greatly aid foreign commerce. The imports of this country last year were more than two hundred and fifty-seven millions* of dollars. How is all this paid

* The total import of foreign merchandise into the United States for the Treasury year ending June 30, 1855,

is,		\$261,382,960
Of which in specie,		3,656,814
Total Foreign Goods,		\$257,726,146
Re-exported,	\$28,448,293	
Less in specie,	2,289,925	
Total,		\$26,158,968
Left for consumption,		\$31,567,778

GROSS EXCHANGES OF THE TREASURY YEAR.

Imported—In Foreign Goods,		\$257,726,146
Foreign Specie,		3,656,814
Total,		\$261,382,960
Exported—In Produce, U. S.,	\$192,851,135	
Foreign Goods,	26,158,368	
Remitted—In American Gold,	53,957,418	
Foreign Specie,	2,289,925	
Total,		\$275,256,846
Custom-House Balance in favour of United States,		\$13,873,880

The following are some of the leading articles of Import into the United States for the Treasury year 1855 :

Carpeting,	\$1,975,662	Forward,	172,030,238
Woollens,	26,359,831	Molasses,	3,502,370
Raw Wool,	2,072,139	Hemp,	2,045,653
Cotton and Embroidery,	21,650,961	Saltpetre,	1,073,777
Silks and Laces,	27,337,578	Salt,	1,718,980
Flax and Hemp,	8,930,234	Grain,	1,630,610
Metal fabrics,	34,876,675	Flour,	1,982,694
Sugars,	14,085,295	Watches,	3,651,187
Tens,	6,930,986	Glassware,	1,934,887
Coffee,	16,872,029	Leather,	3,060,860
Tobacco and Cigars,	4,079,669	Hides,	8,048,015
Wines and Beer,	3,990,893	China Ware,	3,984,711
Distilled Spirits,	2,259,486	India Rubber,	1,661,041
	172,030,238	Linseed,	1,009,381
		Miscellaneous,	54,012,639

Total Foreign Goods,		\$257,726,146
Foreign Specie,		3,656,814
Total Imports,		\$261,382,960

Of the Foreign Specie, \$1,901,361 was in silver coin from Mexico.

for. We exported but one-fifth of that amount in the precious metals, with all our California mines. And if much more gold had gone out of the country, it must have produced correspondent stringency at home. We must, therefore, produce enough from the soil and by labour to meet this. How much will such crops as are exhibited by the Agricultural Bureau accomplish for this end! They not only provide for all our own wants, enabling large portions of our own population to engage in other pursuits, but help to pay what we import from abroad. These crops, indeed, cover a vast area, but we have more than twenty-five thousand miles of railroads—more than enough to encircle a globe—to carry them to market.

There is, however, another blessing suggested by such an exhibit that ought not to be overlooked,—the direct *enjoyment we derive from our daily food*. We might have been formed so that all our tastes would have been nauseous and painful. And men might have been disposed, like some animals, to eat in solitude, or as we take our medicines, turning away our faces. But food is agreeable, and all nations have found their pleasantest gratifications at their social meals. This, religion, so far from discountenancing, has commanded by precept and example. Indeed many of the religious services of God's ancient people, and the leading observances of the Christian religion, are associated with feasts. The early Christians, too, we are told, ate their meat with gladness and singleness of heart, praising God, and having favour with all the people. Who can estimate how much we owe as individuals, families, and a people, to the family board, around which we gather, day by day, to unite in the cheerful social meal. These occasions are most favourable in every respect to promote kind feeling and benevolent affections. In times of scarcity, however, this influence is apt to be perverted or destroyed. Such are some of the blessings suggested by such an exhibit.

But in no department of life is *the hand of God* more distinctly seen. When we break up the fallow ground, and cast in the precious seed, we have to wait patiently and see what God will do. The seed springs, we know not how. This secret process is all of God. Who knoweth whether will prosper either this or that? What a period of anxiety, and murmuring often, is that which precedes the harvest. It is too hot, or too cold—too wet, or too dry—the rain comes too soon or too late. The grain may be too light, expending all its strength in the stalk, or too heavy, so as to fall by its own weight. Now there is danger of the rust, and now of the blight—of the fly, or of the army worm. And, in truth, the slightest alteration in the natural constitution of things—the withholding the minutest portion of carbonic acid from the atmosphere would extinguish vegetable life. How then is it that our valleys have been covered over with corn? God has been in our fields, visiting each grain, and his paths have dropped fatness. How

much do we owe to him! Praise waiteth for thee, O God, in Zion. Let us acknowledge his hand, and return unto him according to his goodness. Now is the time to be liberal, as his stewards, to the poor and to his cause.

N. R. S.

THE BELIEVER WARNED AND DIRECTED.

No. II.

[In the conclusion of this article, we remind our readers that the four acts to which the writer was directing attention were as follows:

The first is that of *building*—"building up yourselves on your most holy faith."

The second that of *praying*—"praying in the Holy Ghost."

The third is that of *keeping*—"keeping yourselves in the love of God."

The fourth is that of *looking*—"looking for the mercy of our Lord Jesus Christ, unto eternal life."]

It is evident that there is no rhetorical unity or logical progression in this fourfold exhortation, but this does not destroy its use as an assistance both to the understanding and the memory of those who would obey it.

The figure of building includes two things, a foundation and a superstructure. Both are here distinctly mentioned. The superstructure is the Christian character and life of those whom the Apostle addresses, in accordance with the scriptural usage of edify and edification, terms no longer metaphorical in English, though their origin is still denoted by their etymological connection with edifice, to signify the regular, symmetrical progression of religious knowledge, principles, affections, and external habits, in the true believer, with respect to which he is declared to be "God's building," and as the result of which he is "a temple of the Holy Ghost." This formative, consolidating, and adjusting process, the design and the result of which is Christian character, as something definite, conformed to a fixed standard, and yet possessing individuality—may therefore be regarded as an indispensable condition and a necessary means of the security to which the text directs us. The "beloved" of the Lord can stand fast in the midst of abounding iniquity, prevailing error, and insidious corruption, only by being thus "built up," symmetrically framed, consolidated, and established, in all that the Scriptures represent as natural or necessary elements of Christian character.

But this, like any other superstructure, must have a foundation. There may be spacious temporary frameworks reared by human ingenuity or skill, without a solid basis; but our Lord himself has taught us, in one of his most striking metaphorical discourses, that such baseless fabrics, reared by knowledge without practice or experience, when exposed to the winds and floods of providential or of spiritual trial, must inevitably fall, and that with a conspicuous and terrible catastrophe. We thus learn negatively that mere knowledge of the

truth or the divine will is not a sufficient basis to support this superstructure, while the text before us positively lays the true foundation.

This is faith—a holy, a most holy faith—“building up yourselves on your most holy faith.”

The epithet applied, in the superlative degree, to this foundation, favours the opinion, that by faith we are to understand, in this place, what it evidently means in the beginning of the whole epistle, where the writer speaks of it as absolutely necessary to exhort believers to contend or struggle for the faith delivered to the saints. As the faith to be thus rescued from its enemies could not be the subjective faith of individual believers, but must needs be the objective faith of all collectively, so here the faith, which lies at the foundation of the moral superstructure previously described, would seem to be the true religion, Christianity itself, which, in comparison with every other system of belief, or rule of life, or method of salvation, is entitled, in the most emphatic sense, to the distinction of a holy, nay of a “most holy faith,” as coming from a Holy God, and tending to restore man, not to happiness without regard to character or moral state, but only to that happiness which is an incident of holiness, to that holiness, without which happiness is only a chimera, because, without it “no man shall see the Lord.”

But granting this to be the strict sense of the language, and deriving from it the important lesson, that the only solid moral superstructure is one founded on the true religion, let us not gratuitously shut our eyes upon the kindred truth, implied, if not expressed, in this same passage, that among the materials of this firm foundation must be comprehended, not merely an external homage or an intellectual assent to Christianity as the only true religion, but a cordial reception of the Saviour and an implicit reliance on him, as the only means of personal salvation. If faith, in one sense, be the massive wall, without which the foundation could have no existence, faith, in the other sense, may be regarded as the cement, in default of which, the strong material would be useless, or afford but a precarious foundation for the superstructure of religious experience and moral character. Or, without enlarging or refining on the figures of the text, let us remember that in one or other of the senses just referred to, or in both, faith lies at the foundation; that the Christian, to be safe from the storms of open enmity and from the rising tide of an insidious corruption, must be built up, yes, continually building up, not on the sand of evanescent feeling or of mutable opinion, but on the wall of his most holy faith. I say continually *building up*, not only in the passive, but the active sense of that equivocal expression. This is not a mere deduction or a possible construction, but the express language of the text, “building yourselves up.” Nor is this idea conveyed, as it might have been, in Greek, by the mere form of the

verb, but by the use of a reflexive pronoun, "building up yourselves." There can be no doubt, therefore, that believers are here called upon not merely to submit to being built up, but by active exertion to build up themselves. Whatever difficulty some might feel from this apparent recognition of an independent and self-acting power in the creature, is removed in part by an appeal to the analogy of faith, which teaches that man's power to do any good proceeds from God, and that, without the influences of Divine grace, neither this nor any other act required can be performed at all. So far are these great truths from being contradictory, or so regarded by the sacred writers, that the very reason why we are exhorted to work out our own salvation, is both to will and do of his good pleasure.

But, besides this general solution of the difficulty, if it be one, there is another more specific one afforded by the text itself, especially when read in its original collocation. "On your most holy faith, building up yourselves in the Holy Spirit, praying." The position of the Holy Spirit in this clause might almost tempt us to believe that it was meant to be connected equally with that which goes before and that which follows, "building yourselves up in the Holy Spirit, and in that same Spirit praying." If this could be regarded as the true construction, every doubt would be removed as to the human agency in this important process, by making it immediately dependent on the operation of the Divine Spirit. Howsoever we might scruple to exhort men to edify or build themselves up on their holy faith, who would hesitate to summon them to do so in the Holy Ghost? But even admitting that the usual construction is the true one, and that "in the Holy Ghost" is to be construed, not with both verbs, but exclusively with "praying," this conducts us, less directly, to the same conclusion, namely, that the agency ascribed to man in this constructive process is itself the fruit of a divine efficiency, because the only way in which a Christian can thus build himself up is by prayer, and the only prayer that is effectual to this end is that offered in the Holy Ghost, at his suggestion, under his control, by his assistance, "making intercession for us, with groanings which cannot be uttered."

Such is the intimate and indivisible connection of the first two acts enjoined by the Apostle, as preservation against apostasy. So close, indeed, is the connection, as denoted even by the doubtful structure of the sentence, that the two may be considered one, and that one be defined as a laborious building upon faith as the foundation, by prayer, in the Holy Ghost, as the effective means.

This change in the arrangement or division of the text, though merely formal, may be recommended as imparting greater unity to the Apostle's figures, by continuing the image of a building, which would otherwise be interrupted and disturbed by the distinct

command to pray. If this be understood as an inseparable part of the command to build, or as intended to prescribe the mode of building, then the next exhortation, *keep yourselves*, may be regarded as continuing the figure of a house, which, being built, must be protected, just as in the 127th Psalm, the same succession of ideas may be traced: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

However this may be, the next prescription for the safety of believers is to *keep or guard themselves*. But here the qualifying phrases added are still more surprising, and therefore still more necessary to prevent mistake.

Human wisdom, while it must acknowledge the propriety of this new precept, would be apt to look for its fulfilment to the principle of fear, or to the instinct of self-preservation.

Its language would be, keep yourselves, or keep the costly structure which you have erected, by the exercise of sleepless watchfulness; kept constantly awake by jealous apprehension of your enemies, or by a fearful looking for of judgment and of fiery indignation, if you should relax your vigils.

But how different from this is the Apostle's precept. He exhorts us to be watchful, to protect or guard ourselves. But how? by what means? in what spirit? Not in that of fear or bondage, of despondency or unbelief, nor yet in that of self-reliance and presumption, but in that of love—not self-love, or idolatrous attachment to the creature, but the love of God—"keep yourselves in the love of God."

The idea, which the English version renders prominent, of continuing, remaining in the love of God, is only secondary in the Greek, which makes the love of God the means of keeping or protecting something else, to wit, the soul of the believer, whether considered in itself, or under the idea of a structure reared upon the firm foundation of a (most) holy faith.

Whether the love of God thus recommended as a safeguard, be his love to us or ours to him, is a question of no practical importance, as the two things are inseparable, and related to each other as the cause to the effect. "We love him because he first loved us." "Herein is love, not that we loved him (first), but that he loved us, and sent his Son to be the propitiation for our sins." Without God's love, there could be no propitiation, and without propitiation, love to him would be impossible. Let no one fear that he can go wrong either by excessive love to God, or by excessive trust in God's love; or that either can be so indulged as to exclude the other.

To love God is the best way to secure his love to us, and the best way to excite our love to him is by a believing apprehension and reception of his love to us.

But how can this be cherished without faith or prayer? There

is an intimate connection between all these means; and it is only they who build themselves up on their holy faith by ever praying in the Holy Ghost, that can expect to guard, preserve, or keep their own souls in the love of God.

The last act here enjoined is that of *looking*, in the sense of looking out or watching, and of looking for, expecting.

Supposing the same figure to be still intended, the idea here is that of looking out from the garrisoned and guarded place, not for enemies but friends, not for evil but for good. Here again there is a seeming violation of analogy, or at least a failure of what might have been expected by the reason or imagination.

The specific object to be looked for is not glory; it is mercy, necessarily suggesting the idea both of misery and guilt. It is not mercy in the abstract, or considered merely as an attribute of God; it is "the mercy of our Lord Jesus Christ," the mercy of which he is the Divine source and of which he is the instrument or channel; the mercy of the Father carried into execution by the Son, and appropriated by the Spirit. Between these two extremes, if we may so speak, the decretive mercy of the Father, from eternity, and the operative mercy of the Holy Ghost in time, stands, in the order of our limited conceptions, the atoning, reconciling, dying mercy of the Son; the indispensable condition upon which the others may be said to act, and therefore here presented as the concrete, personal, and practical embodiment and realization of the Divine mercy; which must be the object of believing hope and expectation—to all such as, having laid the true foundation by their faith in this same Saviour, and built upon it in the exercise of prayer with the assistance of the Spirit, now desire to keep themselves secure from danger in the love of God by looking for the mercy of our Lord Jesus Christ, not as something temporal or temporary, but as pointing, tending, and infallibly conducting, to that end and fulness, sum and concentration, of all goodness and all blessedness; which we, and which the Scriptures call "eternal life."

If the bare presentation of these elementary yet grand conceptions, in their unadorned simplicity, precisely as they seem to be in Scripture, with no embellishment and slight amplification, gives us neither pleasure nor improvement, let the blame rest anywhere but on the truth of God, by which his people in all times and places have been nourished and exhilarated, and by which, in times of more than ordinary danger and corruption, the Apostle seems to teach his readers how to guard themselves against such fearful perils, not by mere denunciation or polemical assaults upon the enemy, however necessary these may be, but by continually building on the only sure foundation, praying with all prayer in the Holy Ghost, keeping themselves in the love of God, and looking for the mercy of our Lord Jesus Christ, unto eternal life. Yet after all, acknowledging the vanity of all means in and of themselves, and ascribing all the

hope and all the honour of our ultimate deliverance, to him who (alone) is able to keep us from falling, and present us faultless in the presence of his glory, with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever, Amen.

AEIOU.

AN ARGUMENT FOR THE DIVINITY OF CHRIST.

[Continued from page 18.]

IN our last number, we commenced a synopsis of an argument for the Divinity of Christ, contained in a remarkable book, recently issued from the press.* It is very difficult to condense the argument without impairing its force; and our object has been, rather to stimulate our readers to purchase the work, than to profess to give them a full view of its contents.

The author first examined, as has been stated, the outer conditions of the life of Christ,—the time and place of his advent, his parentage, his social position, and his early death. It seemed proper, secondly, to look at the more prominent and public developments of a life which formed itself under such peculiar conditions. The position to which Christ actually rose, his own idea of that position, the commencement of his public course, the qualities that marked his public appearances, and his teaching itself, contrasted with the speculations and discoveries of other lands and ages, were successively reviewed.

III. We presume now to venture still nearer to this mysterious personality. Advancing beyond his outward circumstances and his public life, we meditate a close inspection of his inner spiritual being, the sphere of his conscience and his soul.

The proper spiritual individuality of Jesus Christ was evinced in his oneness with God, in the forms of his consciousness, in his manifestation before the world *as a whole*, in the motive of his life, and in his calm assurance of triumph.

1. *His oneness with God.* On reading the life of Christ, the impression is irresistible that his soul was full of God. The word oftenest on his lips, was, "the Father," "the Father," "God." Spontaneously, naturally, constantly, the idea arose, because it was a fixed reality, the greatest of all realities in his mind. An affecting testimony to his oneness with God is seen in his communing with the Father *days and nights* in prayer. This oneness was not occasional, but habitual. The spontaneous tendencies of his nature, and not the mere conviction of duty, or the force of outward circumstances, drew Jesus to God. Jesus walked on the earth, but his soul was in the skies with God, and in the light of

* *The Christ of History, an Argument grounded in the Facts of His Life on Earth.* By JOHN YOUNG, M.A. New York, Robert Carter, Brothers, 1856.

that upper sphere he ever viewed the world below, and conducted all his ministrations among men.

2. *The forms of his consciousness.* Christ's own statement respecting what He himself found and felt in his nature, involved his own *personal perfection*. He alone among men uniformly expressed a distinct sense of his faultlessness. He never uttered a word, either to man or to God, which indicated the consciousness of a single defect in his own life. Besides his personal perfection, he avowed in a most extraordinary sense his *official greatness*. "My Father worketh hitherto, and I work." "I and my Father are one." And on this relation of nature to God, there was built up a conviction of the strict individuality, the solitary grandeur of his mission. "*I am the bread of life.*" "*I am the life of the world.*" "*I am the way, the truth, and the life,*" &c. On several occasions, he uttered the awful words, "Thy sins be forgiven thee," "The Son of Man hath power on earth to forgive sins." In his conception and consciousness, he stood between man and God, doing a work in which he could have no partner; he was alone in responsibility, in power, and in rank. The idea of injudicious influence of friends, or of vanity, or of ambition, or of enthusiasm, or of honest mistake, cannot be taken in this case. Could *he* be mistaken, who bestowed on mankind a body of living spiritual truth, which infinitely surpasses all the systems, taken together, before known? Could *he* be mistaken or misguided, who had revealed the deepest secrets of the nature of God, or the human soul, and of the future state? We can come only to one conclusion, that the words of Jesus in relation to his personal faultlessness, and the incomparable dignity and sacredness of his official position, were a faithful and genuine expression of his consciousness—a consciousness which creates an impassable distinction between him and all men.

3. *The totality of his manifestation before the world.* Christ's original and constant oneness with God prepares us to expect in him an extraordinary elevation and purity of character. His mysterious consciousness, also, is the proof of moral greatness which never belonged to man. But in addition to these, there is a proof of his spiritual individuality, which comes home more directly to the consciences and hearts of men, and is fitted to move them more powerfully. It is found in his life, *as a whole*, in the *entire unfolding* of his character before the world from first to last.

4. *The motive of his life.* Once, in all human history, we meet a being who never did an injury, and never resented one done to him, never uttered an untruth, never practised a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the dishonest, pure in the midst of the sensual, and wise far above the wisest of earth's sages and prophets; loving and gentle, yet immovably resolute, and whose illimitable meekness and patience never once forsook him in a vexatious, ungrateful, and cruel world.

If the New Testament had contained only the character of Jesus, as it unfolded itself in his intercourse with men, it had deserved a place above all human productions; it had been a mine of spiritual wealth, and a fountain of holy influence yet unknown to every other region, and to all the ages of time.

The entire absence of selfishness, in any form, from the character of Christ, cannot be questioned, and not less undoubted was the active presence of pure and lofty motives. His life was not only negatively good, it was filled up with positive and matchless excellence, and was spent directly and wholly in blessing the world. A large portion of it was occupied with teaching, and both in its design and its native tendency, Christ's teaching was only restorative and healing, and itself at once reveals the motive in which it originated,—love of man, profound, unselfish love. This reigning spirit was yet more apparent, though not more really present, in another region of Christ's life. He lived not merely to announce spiritual truth, but to relieve and remove physical suffering. "He went about doing good." He wiped away many a tear; he made many human hearts glad; and many others connected with them felt the benignant and genial influence of his earthly ministry. He relieved and removed a great amount of physical suffering; he created and planted in the world a great amount of physical happiness. He devoted himself to the work of blessing man; and in both regions of his life, in his acts and in his words, in the healing spiritual truths which he imparted, and in the unnumbered material kindnesses which he bestowed, we discover one reigning motive,—love of man, deep, enduring, redeeming love.

5. *His faith in God, truth, and the redemption of man.* This, then, is the state of the case, as a mere matter of history: A young man, destitute of resources, of patronage, and of influence, commits himself to an enterprise which, so long as he lives, is not appreciated or even understood. He is persecuted and scorned, deserted by his friends, betrayed by one of his disciples, falsely accused and condemned to a disgraceful and torturing death. But, alone, with death before him, and without one earthly support, he calmly believes that the enterprise shall triumph, and that *he* shall reign in the minds and hearts of men!

Can *this* have been only human? Was there ever a manifestation of *mere humanity* like to this? Can anything short of the union of Divinity with this humanity account for the acts and states of Christ's mind?

Was it ever heard of, before or since, that a person, in the position of a malefactor, took pains to preserve the memory of his disgraceful death? Jesus Christ, about to be crucified as a felon and a slave, commanded and provided that the fact should be remembered to the end of time—did so in the full confidence that he should at last triumph. And the fact *has been* remembered. This is the mystery—if he be not all that he claimed to be—this is truly

more miraculous than anything ever so called, more inexplicable on all natural principles. The fact has been remembered for eighteen hundred years; it is remembered at this day; and it has been and is remembered, not as a form, a time-honoured custom, but minds have been won to Christ—human hearts have been and are inviolably attached to him.

Christ's assurance of triumph is an historical fact; his actual triumph for nearly two thousand years is no less historically certain: the two combined lead to one conclusion only. It is this,—*he was, as he claimed to be, Divine; his religion is Divine, the only religion which contains the indubitable proof, and presents to the world a real incarnation of divinity—God in man.*

6. *The argument from his character to his divinity.* We here quote more at large from our author.

This question is met by the suggestion that Jesus needed and received for the mission with which he was charged, extraordinary protection from God—protection for his intellect, his conscience, and his heart; and not only protection, but extraordinary divine influence, in the illumination, invigoration, guidance, and entire culture of his spiritual nature. It is suggested that, by the holy power and under the sheltering care of God, his character was preserved faultless, and rose to the highest perfection of which humanity is capable. Certainly, special powers are demanded for special functions, and it is fitting that unusual honours should attend unusual responsibilities. It is obvious, also, that God has a right to withhold or bestow his own gifts, and to bestow them on whom and in what measure he pleaseth. But the question arises, if Jesus was no more than man, why have there not been other men like him? why has there not been one man like to him in the whole course of time? The question is unanswerable, we humbly maintain. If by the spiritual protection and influence of God, Jesus in his peculiar circumstances—with his youth, his want of education, his poverty, and all his hinderances and exposures—reached moral perfection, it is unaccountable that, in far happier combinations of circumstances, such an attainment has never been approached. What God did for one man, God certainly could have done for other men. It is unaccountable that it has *never* been done, and that not a single individual known to history has risen to the glory of this youthful, untaught, unprivileged Galilean mechanic. The question here, it must be remembered, does not respect *merely* adaptation to an extraordinary sphere; it does not respect *merely* official qualifications and endowments; it relates to personal excellence, to moral education and culture, to inward goodness; and it is, therefore, vitally connected with the great cause of virtue and truth in the world. If Jesus was man only, and if, therefore, the invigorating and quickening influences of God bestowed on him, *could* have been bestowed on others, it is impossible, without deep injury to the divine character, without impeaching either the benignity, or the purity of God, to account for their being withheld in other cases. All is intelligible and consistent, if Jesus was essentially separate from men, separate in the very constitution of his person—a being raised up *once in all time* for a crisis which never could again arise, and for a work never to be repeated. But if not, if he was man only, we ask in the name of that holiness which is the life of the intelligent universe, and in the name of God, with whom the interests of holiness are paramount, how it has come to pass, that of all men *he alone* has risen to spiritual perfection? What God did for piety and virtue on the earth, at one time and in one case, God certainly could have done at other times and in other cases. If Jesus was man only, God could have raised up, in successive ages, many such living examples of sanctified humanity *as he was*, to correct, instruct, and quicken the world. But he did not; and the guilt of the moral condition of mankind is thus charged at once upon God; and the real cause of the continuance of moral evil, and of the limited success of holiness

and truth in the earth is thus declared to be *in God*—that cause is the withholding of his merciful influences.

Between him and all men there must have been a separation—though there was also as certainly a community—of nature; a separation not incidental and relative only, but constitutional and organic. Humanity in him must have existed under conditions, essentially distinct from those which belong to the universal humanity of the world. Incarnation, but incarnation alone, helps us to the solution of the overwhelming difficulties of this case. It is perceived at once that this involved access to God, and reception from him—involved illumination, protection, guidance, and power absolutely and necessarily *incommunicable* to all others. Man, Jesus certainly was, but not man merely, but God in man. The union of divinity with humanity is the only principle which harmonizes the outward facts and the moral aspects of the life of Jesus Christ. Disgusted by the absurdities, and shocked by the impurities and impieties of mythological incarnations, conscience and reason find rest in *one incarnation for all time*.

The mystery of incarnation, notwithstanding the considerations which have been advanced, remains as dark as ever. The union of divinity with humanity in the person of Jesus Christ, we cannot explain, cannot comprehend; but that such union existed, we *must* believe, because it rests on evidence which cannot be set aside; and some, at least, of the consequences that follow from the mysterious fact are perfectly intelligible to us. It is clear, for example, as we have sought to prove, that incarnation is sufficient to create, and alone *can* create, that amount of difference between Jesus Christ and all men, which the facts of his history, otherwise irreconcilable, demand for their solution. Humanity in him, existing under conditions which are found nowhere else, we do not wonder at moral peculiarities which would otherwise be confounding. His spiritual perfection, inexplicable on every other principle, on this principle is intelligible and consistent.

In the personal character of Christ, then, we have the evidence not only of a higher *office*, but of a higher *nature*, than ever belonged to man; the evidence of an essential, constitutional separation from all men.

In him who was holy, harmless, undefiled, and separate from sinners; in Jesus, the Son of Mary, the words of the ancient oracle received their beautiful fulfilment: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Conclusion. The following are extracts from the concluding chapter of this invaluable work: "If Jesus be the Incarnation of Divinity, it is no longer hard to believe that both his entrance into the world and his departure from it were supernatural. So far from being anomalous, this is altogether necessary and natural. Anything else would not have been in keeping with the history. His virgin-mother is a beautiful and simple reality. It would have been incongruous, even offensive, had *he* not been thus physically separated from *all* of human kind. His resurrection also, and his ascension to heaven, are transparencies as pure as his miraculous birth. It was most meet that, having lain in the grave and "tasted death for every man," he should rise again and pass into the skies. Thus has he become a glorious prophecy and type of the destiny of all good, which, though struggling hard with evil, and often seemingly overborne, shall ultimately exhibit and assert its indestructible vitality—a prophecy and type of the destiny of all the good, who, though despised, persecuted, and slain, shall rise again unhurt, emancipated, and glorified, to immortal life.

“Again, such an entrance into the world, and such a departure from it, could comport only with a life-course full of testimonies and tokens of Divinity. The miracles of Jesus are in strict harmony with the commencement and the close of his career, and, like them, have their ground in the unexampled constitution of his personality. They are, indeed, essential to that mysterious existence of his, in which both human and Divine perfections had their place.

“At such a crisis, it was meet, it was indispensable, that the hand of God should be made bare, and that the voice of God should be uttered, as it had never been before.

“The command to all ages and to all men is, *listen and believe*. That command was given of old in Palestine, from the opened sky, beneath which Jesus of Nazareth stood: “*This is my beloved Son, hear ye him.*”

Household Thoughts.

MARY JOHNSON.

[The following interesting narrative was written by a pious young lady, whilst on a visit to Savannah, some years ago, and when she was seventeen years of age. The paper was found among her manuscripts, after her decease. Her Christian character had become developed and matured far beyond her years. Although brought up in the midst of wealth and worldly temptation, it was her constant habit, up to the week of her death, to visit the poor and the suffering. This single sketch, made by her in a land of strangers, shadowed forth the pious industry of her self-denying life—cut short by the will of her heavenly Father, and interrupted to put her in possession of the heavenly inheritance.—Ed.]

“Why should the wonders he has wrought
Be lost in silence and forgot?”

MARY JOHNSON lived in an obscure part of Savannah. For many months she had been in a decline, and her youth and interesting appearance, together with the sad story of her life, excited the warmest sympathies in her behalf. When quite young, she had been left an orphan, and her childhood was passed in an asylum. As girlhood advanced, she was thrown upon the world, and having no mother's care to watch over and direct her in the narrow way, she went far astray from the fold of God.

Association with another, more abandoned than herself, cast a stain upon her character, and at last, covered with shame as with a mantle, and overwhelmed with the admonitions of the “still, small voice” within her, she sought to hide herself from all her former friends, and, if it were possible, from the presence of God himself.

She felt her misery and danger, but knew not where to flee for refuge, or upon whom to cast the burden of her sin and unworthi-

ness. The Bible was in her possession, but she could not read, and her ignorance seemed to give the enemy of souls a fearful advantage over her.

She was sitting in darkness, with no light, and earnestly did she pray that God would reveal himself to her. That prayer was at last heard in Heaven, and borne before the Father's throne by him who maketh intercession for the transgressors.

When I knew her, she was laid upon a bed of languishing, and it did indeed prove to her weary soul the gate of heaven. "Before I was afflicted, I went astray, but now I have kept thy word," was most applicable to her experience, and the substance of it was often on her lips.

When I first visited her, with my dear friend, L. W., Jesus had not yet become precious to her soul, but still she professed it to be her earnest desire to become a Christian. That *desire* we know was from the Spirit's rising beam, "and joyfully hailed it as a harbinger of the perfect day," praying earnestly that the Sun of righteousness would arise, with healing in his wings, and chase away the clouds of sin and unbelief. An arrangement was made that each should read and converse with her two mornings in the week. Two other friends joined in our labour of love, so that each day she was to be fed with the bread and water of eternal life. There was something peculiarly sweet in the idea that we, who had all, at different times, been ourselves taught in the Word by the same gentle teachers, should have been led together to minister in concert to the spiritual wants of this poor girl. As the holiness of God's character, and the *exceeding sinfulness* of sin, broke in upon her mind, the remembrance of her guilt was grievous unto her, "the burden of it intolerable." Then how precious to that weary, heavy-laden spirit were such promises as this: "Though your sins be as scarlet, they shall be white as snow." In the character of the Great Physician, Christ was especially dear to her. Once, when reading the story of the Mary out of whom were cast seven devils, and who was forgiven, for she loved much, the tears streamed down her cheeks, as she applied the case to herself. I often thought how acceptable the tears of such an one must be, in the sight of the loving, compassionate Saviour, him to whom the wretched and forsaken never look in vain. How gently, had he been here on earth, would he have passed this poor, penitent woman, seeking if she might touch but the border of his garment, with the assurance, "Thy sins are forgiven: go in peace."

One of her neighbours, who visited her, and spoke to her with raptures of the joy she must have in believing, mentioned this ecstasy as such a prominent feature of the new birth, that she was discouraged because she had not as yet experienced it. Often she would ask, "How am I to know that I am a child of God?" And when we pointed to God's promises to the hungry and thirsting after righteousness, and reminded her of her earnest desire towards

him, she seemed more satisfied, and then the burden of her prayers and sighs would be, "Oh, for a firm and lasting faith, to credit all the promises."

Already she had learnt the value of a throne of grace. She said her love of prayer has a sweet evidence to herself of her conversion. When speaking of any blessing for herself or her child, which she greatly desired, she always said I have prayed for it, and if God has not heard me, it is not because I was not earnest in seeking it. During the day she suffered much, and at night was so racked with pain, that she could not collect her thoughts; but sometimes she was comparatively easy, and as she remembered Christ's love to her upon her bed, and meditated upon him in the night-watches, she could make the spirit of those beautiful lines her own—

"If thou art my sun and song,
The night is no darkness to me,
But fast as the moments roll on,
They bring me the nearer to thee."

She was naturally of an irritable temperament, continually excited during her illness by the trying remedies prescribed for her. Nor was it with bodily suffering alone she had to combat; her soul was bowed down by the taunts and reproaches of her former companions, who themselves were still living without God in the world. Often she said, "When I am called a hypocrite, I feel inclined to give way to my temper, but then I think of that blessed promise (referring to Isaiah 40 : 31), and all is peace." Running into her stronghold she was safe, and like David, she could lift up her head above her enemies round about. Blessed be God, that now no breath of calumny can ever taint her name in that holy place, where the wicked cease from troubling and the weary are at rest.

Towards the close of March, by her express desire, she was baptized by the Rev. Mr. W——e. She had formerly hoped to dedicate herself to the Lord in his house and in the presence of his people; but when the appointed day came, flesh and strength were too weak to admit of her removal, and the service was performed in her little cottage. The few friends who had interested themselves in her, were the only witnesses of the scene—earthly witnesses, for the innumerable company of angels beheld and rejoiced—

"A sinner lost is found," they cried,
And struck the sounding lyre.

To us it was deeply interesting to behold the object of our prayers and exertions thus entering into the bond of the covenant, and that, with her little girl (the fruit of her unholy union). Oh, the joy of that hour! how trifling in comparison appeared the pains we had taken, and the self-denial which we had to practise in seeking and saving that which was lost!

The quarter of the town in which she resided was known to be

frequented by the worst part of the population, and we were even warned not to venture there; but the love of Christ constrained us; his Almighty arm was around us, shielding us from every insult; and oh, I trust at the last day we shall hear him say: "I was sick, and ye visited me; I was hungry, and ye fed me; I was thirsty, and ye gave me drink; because ye did it unto this little one, ye did it unto me." Mary Johnson lingered but a few days after her baptism. I was absent at the hour of her departure, but it was said to have been peaceful and happy. Thanks be to God, who gave her the victory through our Lord Jesus Christ.

FOR THE PRESBYTERIAN MAGAZINE.

THE MOTHER IN HER CHILD.

I.

SHE scarce has seen three summers yet—
 The daughter of my hope and heart,
 Too young to know her orphan state,
 Too innocent to dream of art.
 Yet shows, through all her winsome ways,
 So much the woman grave and mild,
 By everything she does or says
 I see the mother in her child.

II.

A sweetness lingers in her face,
 A music haunts her silvery tone,
 And in her action lurks a grace
 Which are a beauty not her own;
 But sent—so dreams my poor, fond heart,
 When of its sorrows thus beguiled,
 To lead me by some heavenly art
 To see the mother in her child.

III.

And often in her frolic moods,
 Her form is hallowed with a gleam
 That round her like a presence broods,
 So much transfigured does she seem.
 Another soul looks from her eyes,
 And other tones, in cadence wild,
 Come ringing through the arch replies:
 I see the mother in her child.

IV.

She called me in her nursery play:
 The mimic board was gaily spread
 With toy cup, plate, and tray,
 And little mistress at its head;
 But as, in childish gravity,
 She sat and looked at me and smiled,
 I saw *her* not—so vividly
 I saw the mother in her child.

V.

Ah! many a pretty art she tries,
 To catch and guide my wayward thought;
 By speeches prematurely wise,
 By looks with sudden warning fraught,
 When I am in some troubled maze,
 Or on temptation's track beguiled;
 As if—so old are all her ways—
 It were the mother in her child.

VI.

Thus every day and every hour
 Unconsciously her task she plies;
 An angel armed with saintly power
 To lure me gently to the skies.
 O tell me not that death has riven
 The links that bind the undefiled!
 The daughter draws her life from heaven:
 Still lives the mother in her child.

W.

A PARENT'S DESIRES FOR HIS FAMILY.

AND oh, that throughout every stage of my spiritual life I could take my family along with me; they will share in my temporal hazards, and if so be, in my temporal calamities. Oh that I hungered and thirsted more after righteousness, and that they shared in this spiritual longing for grace here and glory hereafter. I pray, O God, for one and all of them, expressly and particularly—my dear wife, Anne, Eliza, Grace, Margaret, Helen, and Fanny, and last for my only grandchild, dear little Tommy. During the remainder of my pilgrimage, I would never cease to pray for them and to watch over them. May each and all of them be translated from the walk of sight to the walk of faith, that henceforth they may be my fellow-travellers to Zion; and we, the parents, walking together as heirs of the grace of life, may be the Christian heads of a Christianized family.—*Chalmers.*

Historical and Biographical.

HISTORY OF THE ABINGTON PRESBYTERIAN CHURCH, PENNSYLVANIA.

BY REV. R. STEEL, ITS PRESENT PASTOR.*

"Hitherto hath the Lord helped us."—1 Sam. 7: 12.

I HAVE thought that on this day, appointed by the Governor of this Commonwealth as a day of thanksgiving and praise to Almighty God for

* Rev. R. Steele, D.D., its present pastor, was ordained November 9th, 1819, and has now (1855), been spared to labour in this field for thirty-six years—"Laus Deo!"

his mercies to us; a review of his dealings with this church and people for the space of 141 years, ought to lead us to adopt the language of the text and say, "Hitherto hath the Lord helped us."

In the year of our Lord 1714, I find a minute in the session-book recording a "covenant engagement to be the Lord's;" and resolving, "to walk together in a church state according to the rule God gave in his word to direct his Church." This covenant engagement is signed by Malachi Jones, the pastor; Benjamin Jones, Abednego Thomas, Stoffel Van Sand, and Joseph Breden, Elders, and sixty-five other persons. From the names and the peculiarity of the signatures, I judge that many of the first members of this church were from Wales, some from Holland, some from England, and some from the North of Ireland.

The first pastor was from Wales. There he received his education and ordination. We find him an applicant for admission to the Presbytery of Philadelphia at its sessions in September, 1714. The following is from the records.

"The Rev. Mr. MALACHI JONES having offered himself to be a member of this Presbytery, the Presbytery taking his affair into consideration, and being well satisfied as to his ordination and other qualifications, did heartily accept of his offer, and accordingly admitted him."

This was about eight years after the organization of the Presbytery, and when its members numbered only eleven ministers. For three years his name appears on the records of Presbytery, until the formation of the Synod of Philadelphia, in the year 1717. From that period until his death, which occurred A.D. 1729, he appears a regular attendant upon the sessions of the Synod.

It is evident from the records of the Presbytery, that Mr. Jones was highly esteemed by his brethren, as his name appears on committees for ordination and other important purposes. His ministry in this place lasted only 15 years. As there is no record of the names or number of those admitted to the Lord's table during his ministry, and no tradition as to his success, we cannot say much upon the subject. But from the scanty records of his pastorate, we should infer that under his ministry the church increased in a good degree. Very soon after the organization of the church, a lot of ground was procured for a burial-place; the same that we still occupy, and near the centre of it was erected the first place of worship in the Township of Abington. This building, which was of stone, stood until the year 1793, and was occupied by Jones, and Treat, and Tennent, as pastors, and Brainerd, and Whitfield, and Beatty occasionally proclaimed the Gospel from its walls, as will more fully appear in the sequel.

Malachi Jones continued to labour in this church, and in some small vacancies where, as yet, the people were not able to support a stated ministry. His labours appear to have been blessed. The church evidently lived in peace and harmony during his ministry. There are recorded but two instances of discipline, both of which occurred in the last year of Mr. Jones' life. I will record the first as a curious specimen of minute-making in ancient times, preserving the spelling, &c., as it is in the book.

March ye 7th, Anno Domini, 1728.

The charge of the Church against George Runich and Henery Jamison, viz.: 1st. Caused divisions in the Church, to be marked by Rom. 16: 17.

2dly. Their breach of covenant, by turning off from attending at any ordinance of y^e Church without giving any reason for so doing, contrary to Rom. 1 : 32.

3dly. Despise Government, being often sent for by the Church, 2 Pet. 2 : 10.

4thly. Refusing wholly to leave the Church, being often charged and admonished, as in Matt. 18 : 17.

And likewise v^e s^d Runick's wife, and his son William Runick and his wife, also his son-in-law Robert Poeke, Confederates in the same obstinacy with the said Runick, and Jamison, now two years past. And by so doing, as far as their credit could go, vilifying this Church, and put contempt upon God's ways and ordinances, and thereby made themselves to this Church as Heathens and publicans. Whereupon we cannot but think it our duty, according to y^e rule of God's word, to determine them as Heathens and publicans.

(Signed by)

MALACHI JONES, Pastor.

AREDEGO THOMAS,
JOSEPH BREDEN,
BENJ. JONES,

} Elders.

GARRET WYNKOOP,
CHARLES HASSE,
his
JOSEPH X CHARLESWORTH,
mark.

} Deacons.

These six persons appealed to Presbytery for redress. The Presbytery referred the matter to the Synod, met at Philadelphia, September, 1728. The Synod having heard all the parties, and having received the confession of the accused, expressing sorrow for their sin, and asking forgiveness of God and of all whom they had offended, the Synod did appoint that, upon their acknowledging their offence in writing, to be read in the church, they should be absolved from the sentence of excommunication, and be free to join with what congregation they please.

This proceeding shows the watchfulness of the Session over the wandering members of the flock.

In the next year, the Rev. Mr. Jones was gathered to his fathers, having departed this life March 29th, 1729. His remains are with us until this day.

The church then became vacant, and so continued for two years and nine months, receiving occasional supplies from the Presbytery.

In December, 1731, the Rev. RICHARD TREAT was ordained to the work of the ministry, and installed pastor of this church. In this relation he continued for forty-seven years, and he also died here, and was buried in our graveyard in 1778.

The period of his ministry was one of peculiar interest in the church. The Tennents—father and four sons—were then active ministers in the Synod. In the early part of Mr. Treat's ministry commenced that great revival of religion in which Whitfield and Gilbert Tennent were the honoured instruments of turning many from the error of their ways to the service of the living God. In the course of his evangelical labours Whitfield visited Abington, where large assemblies were gathered to hear this wonderful man. An old revolutionary soldier, Mr. Martin, a member of Pine Street Church, Philadelphia, a soldier of the cross, a confidential messenger of General Washington, during the revolution, has told me in my youthful days, that he was accustomed to take an early breakfast, and with his staff in his hand, walk from Southwark to Abington, full twelve miles, to hear good Mr. Whitfield preach (as he always

called him). He said the house would be full, and then the graveyard would be filled; and all could hear the voice of the ambassador of the cross.

Good old Father Eastburn (as he was always styled), the first preacher to the mariners, told me that Dr. Treat was so much wrought upon by the preaching of Whitfield, that he concluded that he had never understood his work, and that henceforth he would give up preaching. Under this impression his mind became greatly depressed; and *he* who had been the instrument of depressing, was, under God, the instrument of consolation and peace. By one of those sallies for which Whitfield was remarkable, he roused him up to active engagedness in duty. When he heard of Dr. Treat's state of mind, and resolution not to preach any more, he called upon him, and said, "Suppose you have been unfaithful in days that are past. Now, you have an opportunity of redeeming the time. Double your diligence, and show your fidelity to the Master, by an increase of zeal and fervour in his cause, and this will be the best way to make amends for past neglect of duty." The wholesome advice was taken, and Treat continued faithful to the cause of the Redeemer to the end of his life.

During the ministry of Whitfield and the Tennents, a difficulty arose in the Synod, which ended in a separation of the Presbyteries of New York, of New Brunswick, and of Newcastle, from the Synod of Philadelphia. This was in 1741. Those members who sympathized with these brethren, though not originally of their Presbyteries, yet left their own, and became attached to some of the above-named Presbyteries. Dr. Treat united with the Presbytery of New Brunswick, and continued a member of the same until the formation of the Presbytery of Abington, which took place in 1751. This new body was composed of all the members of the New York Synod living in Pennsylvania, and in New Jersey south of Philadelphia.

I find, in looking over the records of the Synod of New York, that Dr. Treat was a regular attendant, and always took an active part in the business of that body.

Among his friends and associates was Rev. DAVID BRAINERD, whose labours among the Indians at the "Forks of Delaware" (near where Easton now stands), and in other places, has given his name a world-wide celebrity. He occasionally preached in the Old Church for Dr. Treat, and assisted on communion seasons, &c. Mr. CHARLES BEATTY of Neshaminy, also of the New Side, and a friend and associate of the Tennents, assisted here occasionally at the communion.

On the union of the two Synods of New York and Philadelphia, Dr. Treat was again enrolled in the Presbytery of Philadelphia, of which he continued a member until the time of his death, which occurred in November, 1778, in the seventy-first year of his age, and forty-seventh of his ministry.

From this period the pulpit was supplied by various ministers, some of them among the most prominent men then in the Church. Dr. M'WHORTER and Dr. WM. MACKEY TENNENT were among the number. The latter was chosen the pastor and in 1781, was installed over this congregation. We now come to a period in the history of this particular church, where tradition furnishes authentic information. The parents of many now living could remember and narrate the circumstances attending the settle-

ment of Dr. Tennent, and could give a clear account of his ministry here. Many of you can remember his later years; some few now living were united by him in the marriage relation; and upon some of you, he sprinkled the baptismal water.

Dr. WM. M. TENNENT was the son of Charles, who was the youngest of four brothers, all of whom were ministers in the Presbyterian Church. Their father, William Tennent, was a minister of the Episcopal Church, in Ireland; and having conscientious scruples about some things in that communion, he, with his family, migrated at an early day to the British Provinces. In the year 1718, he appeared before Synod, and having given satisfaction to that venerable body of his soundness in the faith, and also his reasons for leaving the communion of the Episcopal Church, he was received as a member. "Ordered, that the Moderator should give him a serious exhortation to continue steadfast in his now holy profession, which was done." His reasons, which were put on record, are as follows:—

Imprimis. Their government by Bishops, Archbishops, Deacons, Archdeacons, Canons, Chapters, Chancellors, and Vicars, (as) wholly anti-scriptural.

2. Their discipline by Surrogates and Chancellors in their courts ecclesiastic, (as) without foundation in the Word of God.

3. Their abuse of that supposed discipline by commutation.

4. A diocesan Bishop cannot be founded "jure divino" upon those epistles to Timothy or Titus, nor anywhere else in the Word of God, and so is a mere human invention.

5. The usurped power of the Bishops at their yearly visitations, acting all of themselves; without consent of the brethren.

6. Pluralities of benefices.

Lastly, the churches conniving at the practice of Arminian doctrines inconsistent with the eternal purpose of God, and an encouragement of vice. Besides, I could not be satisfied with their ceremonial way of worship. These have so affected my conscience, that I could no longer abide in a church where the same are practised."

Signed by

WILLIAM TENNENT.

From such a stock did our Tennent spring. His father was trained in that celebrated school called the "Log College," near Neshaminy, in Bucks County, so named at first in derision, but afterwards continued as an honourable distinction. In it, the course of instruction was not so varied as in our modern institutions; but I think it would be admitted by all candid persons that it was more *thorough*. Before any person could get a certificate of approbation, he must, in addition to other requirements, be able to write and speak the Latin language with fluency! Very few of our graduates from our highest colleges could now do this!

Wm. Mackey Tennent was born Jan. 1, 1744.

Licensed to preach the Gospel, 1770.

Ordained and settled at Greenfield, Conn., 1772.

Removed to Abington, 1781.

Departed this life, 1810, in the 67th year of his age.

Dr. Tennent gave a part of his time to the small congregations of Norriton and Providence, where he preached, I think, every third Sabbath.

About twelve years after his settlement, it was deemed proper to erect a new house of worship; which was accomplished in 1793, in the spot where we now assemble for worship. An old man, now a member of the Baptist Church in Pennepack, John Wright, told me lately, that he as-

sisted in building the church edifice in '93. Dr. Tennent's ministry appears to have been one of a quiet, peaceful character, not marked by any great revival, but acceptable to the pious part of the community, who loved him as a man and as a minister; and the accessions were more than sufficient to counterbalance the gaps made by deaths and removals. I think I may say of Dr. Tennent, that he was a man generally respected and beloved. I have often heard the more aged persons of the congregation, speak of him with pleasure; especially, that eminently pious man, George Inglis (spoken of by Dr. Alexander, in his book on "Religious Experience," as "The blind infidel converted"), used to dwell on his preaching, and amiable character, with sincere pleasure.

That Dr. Tennent stood high in the estimation of his brethren, is evident from the posts of honour and usefulness which he was called to fill. He was chosen Moderator of the General Assembly, in the year 1797; an office never given but *once* to the same individual. He also held the office of Trustee of the College of Princeton, N. J.; an institution from which most of the early ministers of our Church came forth.

In the year 1810, Dr. Tennent was prostrated by disease; and after a long and patient endurance, he left this world in the full hope of another and a better. His widow survived him some years; and was taken away a short time after I entered on my duties as pastor here. I had the great pleasure of visiting her on the bed of death, and finding realized in her experience, the truth of that precious promise of Jehovah: "I will be a husband to the widow." His remains are in yonder graveyard; and near the spot where he is interred, have lately been placed the ashes of his uncle, the great and good Dr. Gilbert Tennent, together with the remains of President Finley, of Princeton.

What a lesson is given to us of the changes of this life. In this once numerous and noted family, not one of the name is now left in the ministry among us; and not one relative of the name is left in this part of the country. There are several in South Carolina.

After the death of Dr. Tennent, this church was vacant for nearly two years; when Rev. WM. DUNLAP was chosen the pastor, and ordained and installed in this place, on the 2d of July, 1812. His course was short, for he died in December, 1818, in the 36th year of his age.

He was licensed to preach the Gospel in 1809, and was sent out as a missionary to Canada. Here he laboured faithfully some time, and on his return, in crossing a lake nine miles wide, finding the ice soft, he walked, and led his horse all that distance. His feet were wet from the slush on the ice. He caught a cold, from which he never fully recovered; and after labouring as much as his feeble frame could bear, he gradually sunk under that deceitful disease, consumption. Only six years and a few months after his ordination, he was called to give an account of his stewardship.

Mr. Dunlap was the son of the Rev. Dr. James Dunlap, for some years President of Jefferson College, Penn., who came in old age to reside with his son; and who died a few weeks before him. Mr. Dunlap was much better known to many of my hearers than to me. It is, therefore, unnecessary for me to dwell on his character. He was a good man, of great simplicity of manners, humble and sincere, and preached the Gospel with fidelity and zeal.

There is one interesting fact in the history of this church worthy of note. It is this: *All* the ministers who preceded me, for the space of 104 years (being four in number), *lived and died* among you; and they all sleep in yonder graveyard, waiting in hope until the trumpet shall sound, and the dead shall be raised. There too, I hope to be laid, when I put off this tabernacle; which in the course of nature cannot now be long. This fact would certainly indicate a degree of harmony existing in this congregation as praiseworthy as it is *rare*.

After the decease of Mr. Dunlap, the congregation was vacant not quite one year; when I was called; and on the 9th day of November, 1819, I was ordained and installed your pastor. It is now thirty-six years since that event; and oh, what changes have taken place! On the very day of my ordination, an aged elder (Capt. John Mann), was buried. The other elders then in office, Messrs. Morison, Barnes, and Benner, have all departed, and not a communicant, save four, then members of this church, now remains!!! What a solemn warning to all, "Be ye therefore ready."

It will not, I suppose, be expected that I should enter minutely into the history of the church during my own ministry. Suffice it to remark, that in the review we can see much over which to mourn, and very much for which to be grateful, so that we can use the language of the good old prophet and say, "Hitherto hath the Lord helped us." In 1833 we enlarged our church. When this church was organized there were only twelve ministers in the Colonies, of our denomination; now, by the continued help of the Lord, there are nearly 2500 of our branch of the Presbyterian Church, and about 1500 of the New School body, making in all about 4000 ministers. Behold what God hath wrought! Since I commenced my labours here, there have been added to the membership of this church, 359 persons. Many of these have exchanged the service of the church on earth, for the service of the upper sanctuary. Some have left us for a residence in other parts of the vineyard. Some, alas! have gone back again to the world. "They went out from us, because they were not of us; for if they had been of us, they would no doubt have remained with us."

I have baptized 280 persons, young and old; from very infancy to hoary hairs! I have united in wedlock 256 couple. For thirty-six years I have been permitted to preach the Gospel of Christ, almost without interruption. I have been detained from the sanctuary by sickness, but two Sabbaths in all that time. Behold the goodness of God to me! Well, indeed, may I exclaim, "Hitherto hath the Lord helped me!" Of the young men who have been connected with this church, seven have become preachers of the Gospel, viz., Samuel Steel, now Dr. Steele, of Hillsboro, Ohio; Alfred Ryors, now Dr. Ryors, of Danville, Kentucky; John Johnson, now a minister of the Dutch Reformed Church in New York; Stephen Yerkes, now a preacher and a professor in the University of Transylvania, at Lexington, Kentucky; Joseph Stevens, pastor of a large church at Jersey Shore, in Lycoming County; Geo. D. Stewart, settled at Bath, New York; and Rev. Chas. H. Ewing, now located in West Philadelphia. To these I might add Rev. Henry J. Van Dyke, who was originally of our congregation, but did not unite with the church until after he left us. There are now two young men pursuing their studies with a view to the ministry, viz., Mr. Hugh Craven, and Mr. Jno. S. Stewart, both in Princeton College.

I might enlarge this detail did time permit, but surely in this rapid sketch we see enough to fill our hearts with gratitude and love to that precious Saviour who has done so much for us. Let us then to-day, a day appointed by our worthy Governor for the purpose, give thanks to God, for all the mercies we enjoy, and let us call upon our souls and all that is within us, to bless and magnify the name of our God, and never be unmindful of his benefits!

Review and Criticism.

THE SUFFERING SAVIOUR; or, Meditations on the Last Days of Christ upon Earth. By the Rev. FREDERICK W. KRUMMACHER, D.D., Chaplain to his Majesty, the King of Prussia. Translated under the express sanction of the author, by SAMUEL JACKSON. Edinburgh, T. & T. Clark. Philadelphia, Smith & English. 1856.

A work on such a subject, by such an author, will necessarily awaken much expectation in the religious world. That expectation will not be disappointed. Dr. Krummacher, already so successful in scriptural exposition, has not been abandoned to the delusion of philosophy and error in writing upon the sacred theme of Christ's sufferings. A thrilling and solemn interest is kept up from the beginning to the end, and the Christian reader is often led to exclaim, with adoring rapture, looking up to his suffering Saviour, "My Lord and my God!"

The work contains fifty-three Meditations, on all the important incidents transpiring immediately before the crucifixion. The arbitrary division into the "Outer Court," the "Holy Place," and the "Most Holy Place," is merely intended to point out the different stages in the Redeemer's sufferings, without attaching a greater or less importance to them. The first division includes the events from the Saviour's announcement of his going up to Jerusalem, to the scenes in the garden of Gethsemane. The second division includes the events from Gethsemane to the Crucifixion. The third division includes the events from the Crucifixion to the Interment. A holy reverence breathes in all the descriptions, interpretations, and exhortations of the volume; and we predict that the work will be held in high esteem for its practical influence by all who love the name of Jesus. The Messrs. CLARK, of Edinburgh, to whom the religious world is indebted for so much edifying religious literature, have issued the volume in fine style.

THE LIFE OF ARCHIBALD ALEXANDER, D.D., LL.D., First Professor in the Theological Seminary at Princeton, New Jersey. By JAMES W. ALEXANDER, D.D. New York. Charles Scribner, 145 Nassau Street. Pp. 563.

This volume is an abridgment of the larger work by the same author. The original edition was noticed at some length in this Magazine. It was reviewed still more particularly in several other periodicals, and its merits are widely known. By abridging it, the author has reduced the expense without materially diminishing its value. "The reasons for this condensed edition," says he, "are sufficiently obvious. Many persons, who

would gladly have perused the larger memoir, found it beyond their reach. It will be seen, on collation, that the abridgment has been slight, and that the narrative is scarcely touched. Especially is the autobiographical part given entire." This statement is all we deem it necessary to make, in order to commend the book to the attention of our readers. Those who do not wish to incur the expense of the larger edition, will find in the present one an inviting substitute. The type is the same as in the larger edition, and the paper and style of binding are pleasing to the eye. We hope it will have a wide circulation, and especially that each of our young ministers, and of our candidates for the ministry, will possess himself of a copy.

MY FATHER'S HOUSE; or, The Heaven of the Bible. By JAMES M. MACDONALD, D.D. New York. Charles Scribner, 145 Nussau Street. Pp. 376.

This is a beautiful volume, on a magnificent theme, and enriched with elevated and Scriptural thoughts. In this age of unfounded vagaries about the invisible state, concerning which men "professing themselves wise become fools," by their silly and nonsensical disclosures from the "spirit-world," it is refreshing to open a book which treats of this sublime subject on Christian principles, and unfolds to the inquirer after truth those views of heaven and of souls departed, which are adapted to purify the heart, inspire hope, and produce peace and joy. The author takes a wide range of topics, and discusses them with clearness and ability, closing with a chapter on our "Guide" to that holy and happy place, viz., the Lord Jesus Christ, and another on our "preparation" for it, viz., faith and a holy life—two topics which form a very suitable conclusion to the preceding trains of thought.

The chapter on infant salvation contains much that is excellent, but we think it is injured by the introduction of an unsound argument. Good arguments, of which there are several, are rather weakened than otherwise by being associated with one of an opposite character. We allude to his first reason for maintaining that there are "little children in heaven," viz., the rule which Paul lays down, Rom. 2 : 12-16, concerning the heathen. This standard, he says, is "the light or knowledge which men have severally enjoyed;" from which he argues that "there is no room to doubt as to the salvation of all, the children of the heathen as well as of Christians, who die in infancy." We respectfully submit to our worthy brother (1), that the Apostle had no reference in that passage to infants, but adults, and that it cannot be applied to infants, without a perversion of its original design; (2), that the Apostle does not teach that the heathen possessed sufficient light to save them, but only to justify their condemnation; and (3), that the argument derived from it for infant salvation is inconsistent with those which follow, and with other parts of Scripture, which teach the fall of all mankind in Adam, infants as well as adults, and that their salvation is an act of grace, through the righteousness of Christ imputed to them, and the work of the Holy Spirit regenerating their corrupt moral natures; whereas, this argument assumes that they are saved as an act of justice. "If the heathen will not be judged according to the revealed will of God, because they have been ignorant of it, it is certain that infants, who die before they have any knowledge of it, will not be judged by it. And they are just as ignorant of the light of nature as they are of revelation, and cannot be judged by it,

and therefore we conclude that there is no law that will condemn them on the day of judgment." If this reasoning is sound, we cannot see why the atonement of Christ was necessary in order to save infants. But all the other arguments predicate their salvation (and truly so, as we believe) upon their being sinners, but redeemed from sin by "the precious blood of Christ." We may have misapprehended the author in this argument; but if we have not, we think he will find cause, on a review of the subject, to abandon it as invalid. We are glad to say that we have discovered no other sentiment to which we take exception, and that we cordially commend the book to our readers. We doubt not it will afford them both pleasure and profit.

ARMINIAN INCONSISTENCIES AND ERRORS, in which it is shown that all the Distinctive Doctrines of the Presbyterian Confession of Faith, are taught by Standard writers of the Methodist Episcopal Church. By the Rev. HENRY BROWN. Philadelphia: William S. & Alfred Martien, pp. 430.

The author states in the preface that "the substance of what is here published, appeared originally in a series of numbers in the *Watchman and Observer*, a religious newspaper of Richmond, Virginia." During the progress of the publication, repeated flattering notices of the effort were given, sometimes through the press, sometimes verbally, and sometimes by private letters; and, at the close, the request that it should be put into a more permanent form was so extensive, that the author did not feel at liberty to decline it. He has therefore revised and somewhat enlarged the original. This brief statement shows how highly the articles contained in this volume were appreciated when first published; and from an examination of them, we are not surprised that their republication in a more permanent form was requested from various sources. They vindicate in a convincing manner the leading doctrines of the Calvinistic faith, as distinguished from the Arminian and (what gives them peculiar interest) this is done to a great extent by quotations from *Arminian writers*. True, these quotations are not all Calvinistic. The same writers exhibit the remarkable inconsistency of teaching in one place Calvinistic doctrines, and in another Arminian. One might imagine they had adopted Professor Park's theory of two theologies, one of the intellect and the other of the feelings. We notice, however, that in this case, these two theologies are adverse to each other only when renewed Christian feelings, which were always Calvinistic, are manifestly connected with illogical minds or strong and inveterate prejudices. A good logician is rarely an Arminian, and if with accurate and cultivated reasoning powers, and a good degree of candour, he possesses genuine piety, he could no more embrace any other theology than what may be called at least moderately Calvinistic, than he could reject the Holy Scriptures or discredit the testimony of his own renewed moral nature. Mr. Brown has performed a valuable service in bringing together these quotations. We earnestly commend them to our Methodist brethren, whose pious feelings, we doubt not, will assent to their truth, whatever may be their theoretical views. And if they are found to accord with our inward Christian consciousness, we justly infer that they are scriptural and worthy of all acceptance. We may add that Mr. Brown is one of our worthiest pastors, and that with his meek and quiet spirit, he has been led into controversy only from convictions of duty.

THE BIBLE HISTORY OF PRAYER, with Practical Reflections. By CHAS. A. GOODRICH. Boston: John P. Jewett & Co. Cleveland: Jewett, Proctor & Worthington; New York: Sheldon, Lamport, & Blakeman, 1856.

The plan of this volume is happily conceived. The Bible exalts prayer as a means of grace, and illustrates its power in the lives of many who practised it. Mr. Goodrich has selected the prayers of some of the eminent saints under the old and new dispensations, for the purpose of illustrating God's providential answer to prayer. There is a judicious mingling of the didactic and hortatory with the narrative. The practical effect of such a volume upon a young Christian must be very encouraging and solemn, as well as delightful. The thorough study of the Bible history of prayer would go far, with God's blessing, towards the improvement of the piety of the Church. A religion that makes much of prayer is a Scriptural religion. Mr. Goodrich's book brings the mind in close contact with God, and His providence and grace, and we welcome all such works into our family and Sabbath-school Libraries.

SAMSON SHORN AND HIS LOCKS RENEWED: or the History of Spirituous Liquors in Pennsylvania. By GEORGE DUFFIELD, JR., Pastor of the Coates Street Presbyterian Church. Henry B. Ashmead, Philadelphia, 1855.

The Rev. Mr. Duffield is one of the standard-bearers of temperance in Pennsylvania. His object is to show, first, how the use of spirituous liquors, as a beverage, came to be fastened upon the Commonwealth; secondly, what, and how early were particular steps taken to remedy the evil; and thirdly, how far the experience of the past throws light upon the present and the future. A large amount of interesting information and discussion is comprised within this outline. Mr. Duffield contends strongly for maintaining intact the present legal provisions of Pennsylvania against spirituous liquors. We entirely concur with him in his views. Indeed, we are disposed to regard the Pennsylvania law as better suited, under existing circumstances, to the great objects of the temperance movement, than the Maine law. The Pennsylvania legal provisions embrace three different acts, which Mr. Duffield explains as follows:

"By the Act 8th May, 1854, the dealer cannot furnish intoxicating drinks to any person of known intemperate habits, to a minor, to an insane person, or to any person when drunk, without fine, imprisonment, and civil responsibility for damage to person or to property. Any one can see at a glance how this will operate, and how readily multitudes will avail themselves of this shield.

"By 'an Act to prevent the sale of intoxicating liquors on the Sabbath day,' passed during the last winter, and the wholesome moral effect of which has been more immediately perceptible than that of any other statute that has thus far been enacted on the subject, it is now unlawful to sell at all on a day on which heretofore just twice as much liquor was used as on any other. From one end of the State to the other this law has been hailed with the most profound delight, and this Church, especially, have reason to rejoice in it as the work of one of their own members. To give the Sabbath to such a City as Philadelphia, and such a State as Pennsylvania, seems almost like a republication of the Decalogue. Now that this ark of the covenant is restored to us once more from the hands of the Philistines, we would be dastards, indeed, to allow it to fall into their hands a second time.

"The third law is the 'Anti-License Law,' or 'the Act to restrain the sale of intoxicating liquors,' and was also passed at the last session.

"By this law no person is allowed to sell or provide a place for intoxicating drinks, as a beverage, under very heavy penalties. It further ordains, that no

license for the sale of liquors shall be granted to the keeper of any hotel, inn, tavern, restaurant, eating house, oyster house or cellar, theatre, or other places of entertainment, amusement, or refreshment. The great design of this law is, on the one hand, utterly to exterminate the grogeries with which we have been so long cursed, and on the other, to have all venders brought under the supervision and power of the Court of Quarter Sessions, who can reduce the number of them to as few as they please, down to the smallest point in each county, and take care to put their licenses only in safe hands.

"Total prohibition one day in the week! Total prohibition every day for minors and drunkards!! The utter extermination of tippling houses!!! This is wonderful progress indeed! Let us maintain the ground that we have gained"

If Pennsylvania will maintain these enactments among her laws, and if the people and magistrates will see that *they are executed*, intemperance will make no progress in the Commonwealth.

SALVATION PROCLAIMED. A Sermon preached at the opening of the Third Associate Presbyterian Congregation in Philadelphia. By the Rev. THOMAS H. BEVERIDGE, Pastor. Joseph M. Wilson, Philadelphia, 1856.

In this interesting and able sermon, the preacher considers first, the *blessing* proclaimed, and shows that salvation is a blessing needed, divine, complete and comprehensive, costly, free, and everlasting. In regard to the *proclamation* of this blessing, it is shown that this was the purpose for which the building was erected, that there is an offer of it to every one present, and that there is great danger in neglecting it. Prefixed to the sermon is an account of the Associate Church in Philadelphia. The pamphlet is a valuable one, and is well printed.

THE DUTY OF THE PRESBYTERIAN CHURCH: A Discourse delivered before the General Assembly of the Presbyterian Church in the United States of America, on the opening of the Sessions in 1819. (Published in 1836—Republished in 1855.) By JACOB J. JANEWAY, D.D. New Brunswick, N. J. Press of J. Terhune, 1855.

Dr. JANEWAY was appointed Moderator of the General Assembly in 1818, and delivered this sermon at the opening of the succeeding Assembly. With the voice almost of a prophet, Dr. Janeway warned the Church of her coming dangers. He particularly remonstrated against the admission into the ministry of men who do not preach the doctrines of the Confession of Faith. He maintained that, in order to preserve the peace of the Church and soundness in the faith, we must adhere to two radical principles, which were incorporated by the Fathers into our Form of Government. "The first principle is, that no man can *become a minister* in our Church, who does not profess *SINCERELY* to receive and adopt the Confession of Faith as containing the *SYSTEM OF DOCTRINE* taught in the Holy Scriptures." The second principle is, "that no minister in our Church is allowed, by the constitution, to preach any doctrine *INCONSISTENT WITH THE CONFESSION OF FAITH*; nor can he do so consistently with his *OWN VOLUNTARY ENGAGEMENT*." The chief source of all the difficulties in the Presbyterian Church arose in the violation of these two principles. Dr. Janeway's sermon also contains important suggestions about conducting the cause of missions, domestic and foreign. It is a sermon of great historical interest, and is a precious testimonial of the ministerial fidelity, sagacity, and independence of the venerated servant of God, who yet lives to labour in the Church.

Many curious, lively, and interesting notes are added to the sermon, for

which we thank the venerable Doctor. Personal reminiscences, thrown out in this form, are not only more readable, but generally more impregnated with the "seeds of thought" than when uttered in a more didactic and common style. This pamphlet belongs to the important documents which serve to illustrate the history of our Church. DR. JANEWAY has led an eventful public life, and his influence in our Church has been holy, evangelical, and vigilant. The Lord bless his faithful servant, and all them that live to his praise!

THE COMMUNION SABBATH By NEHEMIAH ADAMS, D.D., Pastor of the Essex Street Church, Boston. Published by John P. Jewett & Co., Boston; Jewett, Proctor and Worthington, Cleveland; Sheldon, Lamport and Blakeman, New York. 1856.

The name of Dr. NEHEMIAH ADAMS is already known in our Church. The present volume will extend his reputation within the bounds of its circulation. "The Communion Sabbath" is prepared with a view to edify those "who leave the House of God when the Lord's Supper is to be administered" as well as for "Communicants." The topics discussed are, I. Christ died for us. II. One sacrifice for sins. III. Miracles at the crucifixion. IV. The three crosses. V. Membership in Christ. VI. He showed them his hands and his feet. VII. Communion with Christ. VIII. Salutations at the Sepulchre. IX. The walk to Emmaus. X. Thou preparest a table before me. XI. The Sacramental Hymn. XII. The first and last Exodus. XIII. Expostulation. Dr. Adams writes in a pleasing style, and conveys much instruction on the solemn and important topics brought to view. His theology is not altogether that of the old-fashioned sort; but, although the phraseology does not at all times suit our views, the true evangelical spirit pervades the volume, and we heartily wish it a large circulation. The publishers have issued the work in a truly elegant form.

POST-BIBLICAL HISTORY OF THE JEWS; from the close of the Old Testament, about the year 420 B.C. E., till the destruction of the Second Temple, in the year 70 C.E. By MORRIS J. RAPHAEL, M.A., Ph.D., Rabbi, Preacher at the Synagogue, Green Street, New York. In two volumes. Philadelphia, Moss and Brother, 12 South Fourth Street, 1855, pp. 405-486.

The title of these volumes indicates their Jewish authorship, and we confess that this circumstance increased our interest on taking them up for perusal. Other things being equal, no one is so competent to write a history of that people as a Jew; and the competency of our author can scarcely be questioned, considering his high official standing, and the evidences of diligent, honest, and thorough research which are apparent in the work. The language is good, and the style agreeable. This is the first production of the kind, he informs us, ever prepared for the American people, by a man of Hebrew origin; and, so far as we have examined the work, we should think it a reliable history. We have found little to disapprove, with the exception that he expresses his hostility to the Christian religion. This, indeed, we were prepared to anticipate, from his official position as contained in the title page; yet, if he introduced the subject at all, he has said as little as we might expect, the whole being disposed of in a single paragraph; and this seems to have been introduced chiefly for the purpose of saying that Christianity formed no part of Jewish history. He does, indeed, allude to the subject in the Introduction, in the way of

complaint against the views entertained by Christians, in regard to the course of those fearful calamities which have for eighteen centuries befallen the Jews. But this also was to be expected; though it is remarkable that he makes no attempt to solve the wonderful problem, how it has occurred in the providence of God, that his ancient covenant people should have lost their nationality, and been dispersed abroad in nearly all countries on the globe, from the time of their rejection of the Messiah. Whatever competency he possesses as a Jewish historian, of which these volumes have given us a favourable opinion, we regret to perceive that on the most vital of all subjects, though a "Rabbi preacher," he needs some Apollos to expound to him the way of God more perfectly. We hope he may live to write an additional chapter, to show that Christianity has an important connection with the history of that once highly favoured but now depressed and suffering people.

THE YEAR BOOK OF AGRICULTURE: or, the Annual of Agricultural Progress and Discovery, for 1855 and 1856. Exhibiting the most important Discoveries and Improvements in Agricultural Mechanics, Agricultural Chemistry, Agricultural and Horticultural Botany, Agricultural and Economic Geology, Agricultural Zoology, Meteorology, &c.—together with Statistics of American Growth and Production, a list of recent Agricultural Publications, Classified Tables of American Agricultural Patents for 1854 and 1855, a Catalogue of Fruits adapted to the different sections of the United States, &c. With a Comprehensive Review, by the Editor, of the Progress of American and Foreign Agriculture for the year 1855. Illustrated with numerous engravings. By DAVID A. WELLS, A.M., Member of the Boston Society of Natural History, formerly Chemist to the Ohio State Board of Agriculture, Member of the Pennsylvania Historical Society, Pennsylvania State Agricultural Society, Editor of the Annual of Scientific Discovery, Familiar Science, Knowledge is Power, etc. etc. Philadelphia: Childs & Peterson, 124 Arch Street. 1856.

Agriculture is the great fundamental interest of society. There is no branch of human industry which has more need of intellect to give the highest efficacy to its operations. Every agriculturist ought to hail the assistance of a Year Book. The present volume is edited by Mr. Wells, whose name alone is a guarantee of judgment and ability. The divisions of the work are 1. Agricultural Mechanics and Rural Economy. 2. Agricultural Chemistry and Geology. 3. Meteorology. 4. Agricultural and Economic Botany. 5. Horticulture. 6. Agricultural Zoology. 7. Agricultural Statistics. 8. List of Books, Pamphlets, &c., pertaining to Agriculture. There is also a list of Patents for Agricultural Implements for the year. A large mass of important information is contained in the volume. It is the first of a series of Year Books, whose value will increase with the progressive development of the author's plan. Not only will intelligent farmers read the book with profit, and find it important for reference, but farmers' wives will often consult its pages with interest and pleasure. A likeness of the lamented A. J. DOWNING is in the volume. Three splendid coloured engravings of the *cotton plant* adorn its pages; and a large number of engravings on wood illustrate the progress of agricultural science and art. Messrs. CHILDS & PETERSON deserve well of their country for this undertaking, on which they have spared no expense or pains, and for which, we trust, they will receive adequate remuneration in the advancement of agriculture and in the pecuniary returns which constitute the harvest of professional enterprise. This book is worthy of the patronage of farmers, agriculturists, and gentlemen of leisure.

DR. KANE'S ARCTIC EXPEDITION.—Since the return of this distinguished explorer and naturalist, it is stated that he has been busily engaged in preparing a narrative of his voyage into the Arctic regions. This will undoubtedly be the Wonderful Narrative of the Age. Messrs. CHILDS & PETERSON, of Philadelphia, have made the most liberal and extensive arrangements to produce the work in a style worthy of the author, its subject, and their own enterprise. Its estimated cost is at least \$20,000, and it will be one of the most elaborated and splendid works ever issued from the American press. The paintings and drawings from sketches by Dr. KANE are being prepared by the distinguished artist, JAMES HAMILTON, Esq., who has devoted several years to the study of Arctic subjects, in connection with Dr. KANE. There will be twenty-five steel line engravings, including portraits of Dr. KANE and Mr. GRINNELL, executed under the superintendence of J. M. BUTLER, Esq., who stands unrivalled in this department. The wood-cuts will be engraved in the highest style of the art by Messrs. VAN INGEN & SNYDER, making in all upward of three hundred illustrations. We have been favoured with a sight of some of these engravings, and have never seen them surpassed, either in the interest and variety of their subjects or in the style of their execution. The work will be in two volumes, and at the moderate price of five dollars. We are glad to see that the legislatures of Pennsylvania, New York, and New Jersey have passed suitable resolutions expressive of the public sentiment in regard to Dr. Kane's explorations, and the spirit and success with which they were conducted. The forthcoming Narrative will have the largest circulation of any similar work ever published.

Statistics.

THE SHIPPING OF THE WORLD.

THE shipping of the world is estimated at 145,500 vessels, and the aggregate tonnage at 15,500,000. Hunt's Magazine estimates that at \$50 a ton the shipping of the world is worth the enormous amount of \$775,000,000. Of this fifteen and a half millions of tonnage, more than ten and a half millions belong to the Anglo-Saxon race; United States, 40,500 vessels, and 5,661,416 tonnage; Great Britain, 35,960 vessels, and 5,043,270 tonnage.

We heard a member of the British Parliament say in his place less than two years ago, that the tonnage of America would in a few years exceed that of Great Britain. At that moment, as we ascertained the next morning by consulting the proper authorities in the banking house of Baring Brothers, it was *greater*, and now we have the evidence that both the number of vessels and the amount of tonnage of the United States exceed that of Great Britain! Is not this a most wonderful fact? And does it not exhibit strikingly the rapid growth of the commerce of this country?

GAIN OF TIME.

THE difference between rising every morning at six instead of eight o'clock, in the course of forty years amounts to 29,500 hours, or three years, 121 days, and 16 hours; which is eight hours a day for exactly nine years; so that rising at six will be the same as if nine years of life were added, wherein we may command eight hours of every day for the cultivation of our minds and despatch of business.

Miscellaneous Hints.

PROSPERITY AND ADVERSITY.

PROSPERITY is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job, than the felicities of Solomon. Prosperity is not without comforts and hopes. We see in needle-works and embroideries, it is more pleasing to have a lively work upon a dark and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge therefore of the pleasures of the heart by the pleasures of the eye. Certainly virtue is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Lord Bacon.*

THE DYING SCHOLAR.

A POOR Sabbath-school girl was found by a lady in a hospital, very near her end. The lady asked her, "My child, what do you most of all things desire?"

She replied, "Create in me a clean heart, O God, and renew a right spirit within me!"

LADY.—Have you no fear of death?

CHILD.—"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me!"

L.—But are you not afraid that some of our sins are yet unpardoned?

C.—"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

This little story shows us, first, the importance of storing the memory with texts of Scripture in youth; and, secondly, the value of texts in a dying hour.

CONSIDER ONE ANOTHER.

LOVE is the very life, soul, and genius of Christianity; it is that bond of perfectness without which the Church of God could not exist in the world. True Christians are the "body of Christ, members one of another." Now, in the human body, which is the Divine illustration of this mystery, every member serves its fellow. The eye sees, the ear hears, the mouth tastes, the hand handles, and the feet walk, *not for themselves, but for the body.* Aim a blow at the eye, and the hand with instinctive courtesy, is lifted up in an instant to shield it. Were it otherwise, were these members to live and act for themselves only, the human body could not continue to exist, for dissolution would necessarily ensue. And it is the same with the body of Christ—its very existence depends on it thus being bound together. Let Christ's people think of themselves only, and Christ's Church must cease. If they desire its continuance to the glory of its great name, they must drink in the exhortation of the Apostle—they must *consider one another.*

[Written for the Presbyterian Magazine.]

[Hymn 449.]

PRINCETON. C. M.

John Wilson, Jr.

1. I love to steal a - while a-way, From ev'-ry cum-b'ring care ;

3. I love to think on mercies past, And future good im - plore,

5. Thus, when life's toilsome day is o'er, May its de - part - ing ray

And spend the hours of setting day, In humble grate-ful prayer.

And all my cares and sorrows cast On him whom I a - dore.

Be calm as this im-pres-sive hour, And lead to end-less day.



Yours truly
W. L. Breckinridge

THE
PRESBYTERIAN MAGAZINE.

MARCH, 1856.

Miscellaneous Articles.

OUR GUIDE IN RELIGION.

“THY word,” says David, “is a lamp unto my feet, and a light unto my path.” We find in almost every verse of the hundred and nineteenth psalm some expression of delight in the Holy Scriptures. And we must confess that the author’s reverence and love for the word of God was far above that of most religious people in our time. In the almost infinite extent and variety of our religious literature, how seldom have we any such effusions of humble and holy delight in our sacred writings!

Yet David had but a small part of our present Bible. All the sacred records then known to the people of God were the first seven books of the Old Testament, and perhaps the book of Job,—a part of our Holy Scripture by no means the most instructive or attractive to the church of the present day. The later history of the Hebrew commonwealth, the writings of the prophets, the wise maxims of Solomon the son of David, and the whole New Testament, with its records of the life, the character, and the doctrines of David’s greater Son,—all these formed no part of David’s Bible. And if so small and inferior a portion of Holy Scripture was so precious to him, how much more precious to us should be the complete revelations of our Bible!

Ever since the fall this world has been in itself a scene of spiritual darkness. Sin closes the eyes of men against the light of nature; so that from what may be clearly seen in the things that are made they learn little or nothing of the true God. They do not learn from the teachings of natural conscience, nor the study of their own constitution, either their interest or their duty. By the sunlight of the old creation they do not see the way to heaven.

They can travel the broad way without light. The blind instinct of our fallen nature leads men along the path of their iniquity. But, when a sinner would turn to God and seek his highest good, he has no light from nature which can show him the way. If he finds out a way that seemeth right to his natural eye, the end thereof are the ways of death. The history of heathenism bears witness of this. The heathens had reason and conscience, with only natural light; and whither have they gone in search of heaven? Well did the prophet say, "They that make idols are like their idols; having eyes, and seeing not; ears, and hearing not; neither understanding with their heart."

But the people of God have a light. Our Holy Oracles, complete as revelations, plain and safe for instruction, are the light which shineth into our natural darkness and disperseth it, as the sun the mists of the morning. And we see their value as a fountain of religious knowledge when we observe—

1. That, for the purpose of our religious instruction, the Holy Scriptures *stand alone*.

When sin had closed the human mind against right views of God from nature, there were special revelations given in various ways. In Eden, and after the expulsion from Paradise, the Lord spoke face-to-face with his chosen servants, but always in the person of the eternal Son, who alone reveals God to men. There were also visits and visions of angels, and voices from heaven, which told the mind of God to the people, addressing sometimes the outward eye and ear, while the secret working of the Spirit enlightened the mind within,—all the appearances and voices being a language conveying to his people the knowledge of himself and of his will. When certain of these divine communications were written down, with a record of some circumstances attending them, they became instructive to others, and grew by degrees into the full and permanent form of our present Holy Scriptures. Then the inspiration of God ceased to give new revelations, warned men not to add any thing to those records nor take any thing from them, and left those sacred writings to stand alone as the religious light of the world.

Thus, our only guide in religious doctrine and duty, our only final test of the truth of our thoughts and the righteousness of our deeds, is the word of God contained in the Old and New Testaments. Whatsoever is contrary to this in doctrine is untrue; whatsoever is contrary to this in practice is unrighteous. "To the law and to the testimony;" we must say of all men, if they speak not according to this rule, it is because there is no light in them. No conceit of inward light can be set up against the Holy Scriptures; no dreams or visions; no messages or responses from invisible beings, whether angels or spirits of men: no one nor all of these have any weight against or beside the Bible. The reason of every man wants help in discerning and applying truth; and that

help is the Holy Spirit who graciously lends his eye to the sinner. But the truth which any man's reason discerns by the help of the Spirit is given or implied in the Bible. If any one, by what he may call spiritual light, has discovered a doctrine which is not in the Bible, the doctrine has no authority, and the spirit which discovered it is not of God. The Bible, the written record of the doctrines and commandments of God, read in the light of an humble, childlike, spiritual experience, is our only unerring guide in religious faith and works.

There is great and precious knowledge to be found by a deep and genuine religious experience. By this means we learn much concerning our duty and character, and even the character of God. But all true religious experience is of the Holy Spirit, and is, therefore, either by means of the Scriptures, or strictly agreeable to them. The true religious experience consists in feeling the force of the truth taught in Scripture. The Spirit wrought in the inspired penman the thoughts and feelings recorded in the Bible; and He will not contradict himself by working any different thoughts and feelings in other people. The broken heart, which expresses itself in David, is the pattern of true contrition for us all. We know our experience to be genuine when the words of Holy Writ express it. We know that our thoughts and feelings are of the Spirit when they are such as the Spirit gave to Paul and the other apostles. The Scriptures are rays of the Sun of righteousness; and, when the sun shines into our hearts, it will shine with rays like those. If some may, possibly, by spiritual illumination, reach the measure of the Bible, no one could tell if he had. But, if any claim to go beyond it, they must show us mighty works that may bear them witness that they are of God, or we must not believe them. The thoughts of eminent Christians can never displace the doctrines of the Bible, for their agreement with the Bible must ever be the proof of their truth. Tradition can add nothing to the Bible, except its help in interpretation; for any teaching of tradition against or beside the Bible has no divine authority. Experience is nothing, except as it agrees with the Bible. With entire assurance, therefore, and in the broadest sense, must we say, the Holy Scriptures of the Old and New Testaments, as a rule of faith and practice, stand alone. Whoever hath not this light walketh in darkness.

2. And, while they stand thus alone, they are also *infallible*. On all the subjects treated in them they speak the truth and enjoin the right. No doctrine of Scripture will ever be found untrue. Their word abideth forever. Whatever they teach of the character, duty, and destiny of man, and of the character, government, and will of God, will never be contradicted by any word of authority. Forever, O Lord, thy word is settled in heaven. The course of nature goes on without variation, because God himself remains

forever the same. The word of God cannot fail, because the nature of God cannot change.

There is no defect in Holy Scripture to be supplied by future revelations. Men need not doubt what is now revealed, from any suspicion that it will be altered and amended by further teaching. The commandments defining right and wrong will never need a supplement to make our judgments safe when guided by them. To the end of the world, in all nations, in all conditions of humanity on earth, these sacred pages, few as they are compared with the volumes of men, will be an infallible guide for all mankind. They are the reflected rays of the Sun of truth and righteousness for all men. And as the laws of natural light find an adaptation in the eyes of all men, and need no change or correction to answer their end, so the radiance of Holy Writ will ever find adaptation in human minds to receive the light and recognise the things it reveals as infallible truth. It is equally infallible for all. There are simple thoughts for feeble understandings, and deep thoughts for the strong. The Christian philosopher, in his most profound and sublime discoveries, often finds that the inspired philosopher was there before him. And natural science, in her progressive enlargement and her deepest research, may clothe her loftiest attainments in the sublime imagery of Holy Scripture.

The whole scheme of Christian doctrine and duty has its full and clear outline in the Bible. Its leading features cannot be mistaken. No one need confound it with any system of heathen faith and morals. No one can ascribe it to the unaided reason and conscience of a mere man. Its authority is not doubtful nor obscure. Every earnest inquirer can there discern a decision of the truth which puts an end to all controversy. How plain, through that field of revelation, appears the path to heaven—the way of love to God and love to man—the way of humility for the sinner and of faith in the sinner's only friend—the way of holiness, trodden by holy men of old, and by Jesus Christ himself, the author and finisher of our faith! The darkness of the world can never absorb the light of the Holy Book. No unbelief or disobedience can nullify its doctrines of truth or its laws of righteousness; no fraud can alter them, no sophistry obscure them, no corruption tarnish them; but, as long as man shall need a moral guide, he may find an infallible guide in the Bible—a lamp unto his feet, and a light unto his path. Whoever strives, with an honest, earnest heart, to follow the Holy Scriptures, will never go wrong.

3. The Scriptures are an *accessible* fountain of religious knowledge.

They were plainly written and spoken, at first, in the mother tongue of the people to whom the earlier portions of them were committed; and, as the people changed their languages and dialects, the sacred records followed them into the languages and dialects of all the people. The Israelites in Babylon suffered corruption

in their language; and when they returned from the Captivity, they required their law to be expounded to them in the dialect they had adopted; and this exposition of the law was at once introduced as a part of the public service of the synagogue. When a portion of the Jewish people exchanged the Hebrew language for the Greek, the Hebrew Scriptures were at once translated into Greek, and by that means became accessible also to other nations. The New Testament was written for the people, with the design of being read by all who might be able to read,—the Gospel according to Matthew having first been written in Hebrew for readers most at home in Hebrew, and then translated, while yet the author lived, and probably under his supervision, into the kind of Greek used by most of the church at the time. The Lord thus shows, by the course of his providence and the motions of his Spirit, that his word was to be written as really for all as for any; and that the leading method of building up the church must be to prepare the people, as fast as possible, to read in their own tongues the wonderful works of God.

The Scriptures were not to be sealed up from the eyes of the multitude. Blind and depraved as the multitude might be, and liable to wrest the free use of the sacred oracles to their own destruction, they were still to gain nothing by being deprived of them. They would suffer yet more by perverting priestly teaching; to say nothing of perversion of Scripture by priestly deceit. The people were to have free access to the Scriptures, and to be followed with instruction how to use them and with caution and warning not to abuse them. It was wrong for the teachers of the church to deny the people access to the Scriptures. The ignorant may abuse them; yet, without them, who can be otherwise than ignorant? And as for ignorance being the mother of devotion, the devotion must be as ignorant as its mother; and an ignorant devotion, though convenient for teachers corrupt enough to seek such advantage, is not Christianity. No wonder, therefore, that both the leaders and the led fell into the ditch. The course of both providence and grace on this subject is plain. God would open the Bible to the eyes of all, and have all taught to read it; and he holds every one responsible for its proper use.

Time was when all could not obtain the written word; for the means of supplying all were not at hand. And the multitude, if they could obtain, could not read it. But now the copies of the divine oracles are multiplied like the leaves of the forest, printed in every tongue, and offered to every family. And such is the sentiment of the civilized world, that any attempt to stop the progress of the Bible toward universal diffusion would be felt as an attempt to bring back the darkness and barbarism of the heathen world. Witness the provisions for distributing our sacred records and making them useful to all. Behold the noblest talents, the richest learning, and the finest culture of the world devoted to the transla-

tion and exposition of the Bible for the benefit of all the people; the most powerful and costly mechanism engaged in producing copies of the word of God, to be scattered over the habitable world; the hands and hearts of the benevolent united in the systematic distribution of the Scriptures, with the purpose never to rest till all the families of the earth shall be supplied. By such voices it is that the Bible is pronounced accessible, as a fountain of living water, for all the people. "The Spirit and the bride say come; and he that heareth saith come; and let him that is athirst come; and whosoever will, let him come and take the water of life freely."

4. The Bible is a *constant* light. It does not shine with a fitful radiance as circumstances vary. Like the sun of the firmament, the Scriptures shine with perpetual light. But, unlike the natural sun, they do not allow the revolutions of the earth to produce alternate day and night, nor any clouds of earthly darkness to hide their face. The Psalmist calls the word a *lamp* unto his feet, not because it gave a feeble light compared with an orb of day, but because it gives light where it would otherwise be dark. It shines always in full strength, makes perpetual day; the traveller can always walk by its light. Even the night of affliction becomes light with joy unspeakable and full of glory. No man with faith in his heart and the knowledge of the Scriptures in his understanding ever feels that he is walking in darkness. But every true believer has the full persuasion that he is walking by the light of life; and that, with the Scripture for his guide, his feet can never stumble on the dark mountains of the second death.

5. And, finally, the Bible, as a fountain of religious knowledge, is inexhaustible.

Who ever yet believed he had learned all the Bible could teach? Books of natural science may be learned through and laid aside. If the student would go farther, he must take up other books. But what student of divine science ever thought he had finished the Bible? There we have the Alpha and Omega of spiritual learning—the first lessons and the last. And the first and the last are so blended with one another, that the child in his alphabet and the most advanced scholar may study together on the same page. The same words may convey the simplest thoughts to the child and the profoundest thoughts to the riper understanding. Every one may draw, according to his capacity, from any point in this fountain of divine knowledge. And when the human student has finished his earthly course of learning, and is about to be received into the circle of higher knowledge in heaven, he then hopes shortly to see farther than ever into the meaning of these simple lessons of his spiritual childhood. Now he knows only in part. It is only in part that he knows the Bible. That pool of the crystal waters, with its bottom of priceless pearls, may have seemed to many a child of God, as he lay upon its verge, with his eye almost level with the

surface, to have but an easy depth and a sprightly transparency; for the position of his eye brought the surface and the bottom into nearly the same plane. But, as he raised his point of view, the bottom receded; until, at the perfect perpendicular at which heaven stands above the earth, the ever brilliant depth is extended beyond his power to measure it.

The Word of God, then, as our fountain of religious knowledge, is alone infallible, accessible, constant, and inexhaustible. What wonder, therefore, that it claims so high authority among men; that it has wrought such wonders upon a portion of mankind; that it promises to work equal wonders upon all men; and that it challenges and receives such confidence in its promises.

For, 1. The Holy Scriptures claim of every man who has them that he make them the light of his understanding, the solace of his heart, the guide of his action; that he search into their mysteries, trust their promises, love their precepts, and commend their counsels of heavenly wisdom to all men.

2. They work, as means, the regeneration and salvation of individuals; they change the aspect of human society in all its forms, from the family to the state; opposing all wrong in the mighty, protecting right in the weak, and diffusing peace through the earth.

3. As for their glorious future, they promise to fill the earth with the true knowledge of the Lord, to displace the selfish and ungodly nature of the first Adam with the love and devotion of the second, and to lead all men to a perfect union in Christ.

4. This prospect is before all believers, and can never be given up. The death and the life of our Lord are pledges that his word will be fulfilled. The Holy Spirit will do this great work through the word he has given. Meanwhile, in the hearts of believers and through the eye of their faith, he is ever looking in the direction of his motion; and this *his* looking forward in them is their assured hope of the triumph of the truth in this world. J. W. Y.

THE MINISTRY OF ANGELS.

It is by no means a scanty provision which God has laid up in his holy word for the sanctification, encouragement, and consolation of his people. If his children walk in darkness, it is not because the lamp of eternal truth is inadequate to the task of illumination; if doubts arise and fears harass, they cannot have their origin either in the paucity or ambiguity of the divine promises; if their hearts are overwhelmed and in perplexity, it is not because there is no hand to lead to the shelter and shadow of a Rock which is higher than they and stronger than the fiercest howl of the tempest's direst rage. The pasture-ground is broad, and its every

foot, and field, and herb, and spring, and rill, pertains to the sheep of the fold. Theirs the mountain dews, which distil upon its Hermon—theirs the choicest sward of Sharon's fragrant vale—theirs the gentle "brook which flows fast by the hill of God." The central point, of course, is Calvary, the foundation-truth the atonement; but this hinders not that the Shepherd should lead his flock to other fields and point the eye of faith to other truths.

It is for this reason we have chosen for our present theme the subject of our superscription—*the ministry of angels*. The discussion of it will involve the consideration of two points:—1. The objects of this ministry, or those to whom it has reference. 2. The nature of it, or the functions it embraces.

I. And, first, the objects of this angelic ministration: who are they? This is a question which we have certainly a right to ask, for it is one which is answered in the word of God. Who are they for whose sake the commission is issued to the angelic armies?—for whose sake is it they spread their joyous wings upon the hills of immortality, and rest not till they reach this rebel world? The Scriptures tell us they are those "who shall be heirs of salvation." This is the restriction laid upon them ere they quit the divine presence—the defining clause of their commission. The Sovereign at whose command they come forth does, in the very issuing and terms of the order, assert his sovereignty. His order is not, Forth to you rebel world, and minister to the sons of men, and bear in your hands the teeming myriads of earth's apostasy, that they dash not their feet against a stone, and guard them safely till they join my family above. No; their commission bears on its face the instructive restriction, "to the heirs of salvation." They are to single out those who are to inherit the great salvation; that is, those who are to be justified, adopted, sanctified, and glorified, and these they are to make the objects of their ministrations. This shows how definite must be their instructions. It were impossible for any finite being to execute such a commission, were not the individuals to be attended pointed out with unerring precision. Their work must commence ere there are any marks by which the objects of it could be distinguished from their fellow-heirs of wrath. They are not to wait until the heirs of salvation have manifested themselves by an actual entrance upon the inheritance, but are to form their ranks around them whilst they are not even heirs apparent,—at a point in their history when there is nothing visible to finite inspection from which an heirship could be inferred. Such being the time of entering upon this ministry, and such the condition of the objects of it, no angel could enter upon it without the roll of God's elect. Ere he can interpose in the great conflict between the powers of light and darkness, ere he can shield or succour one of the heirs of salvation, that heir must, by some intimation of the divine will, be designated or described. Such information, we repeat it, is essential to the performance of such a

task. Were the commission similar to that given to the church of Christ on the mountains of Galilee, no such specification would be required. The work in that case was the proclamation of the gospel, and the field the world; but in this the work is guardianship and the field the fold of the great Shepherd. It was necessary that the human messenger—the herald of salvation—should be assured of one thing, and one only,—the humanity of those whom he addressed; and then he might open his commission, and unfold in all their fulness the blessings of the gospel of Christ. He had only to know that he was treading earth's climes—that he was speaking to Adam's sons. But not so the angelic messenger. His commission limits him to the heirs of salvation, and involves a discrimination which it is beyond the capacities or the prerogatives of any finite being to attempt—a discrimination which must be made prior to the execution of his task. And thus it is that the doctrine of God's sovereignty and grace—his right to select the objects of his mercy and make them to differ from their fellow-sinners—underlies, and is implied in, every part of the economy of redemption. It is implied in the gift of his own Son,—a gift upon which we had no claim,—a gift, a grace, and not a debt; and it is implied in the employment of angels to minister to the heirs of salvation.

II. Having now seen who they are in behalf of whom this ministry is exercised,—having seen that it is a ministry restricted to the heirs of salvation, and that the exercise of it by finite beings, such as angels, involves a special revelation designating these heirs, prior to their acceptance of the gospel,—we come to consider the nature of this ministry, or the functions which it embraces.

1. And, first, we would mention among these functions the revelation of the divine will to man. By this we do not mean, of course, the communication of the whole will of God for our salvation, for this has been done chiefly through the instrumentality of men, with like passions as ourselves, “moved by the Holy Ghost.” We simply state that the Scriptures declare, again and again, that angels have been intrusted with messages from God to man. When God would destroy the cities of the plain, he sent forth two angels to inform the righteous Lot of his purpose, as well as to bear the vials of wrath and pour them out on that ungodly generation. When he would encourage the heart and dispel the fear of his servant Isaiah, he commissions one of the flaming seraphim to touch his lips with a live coal from off the altar, and inform him that his iniquity was taken away and his sin purged. When he would inform his servant Daniel of the overthrow of the kingdom of Persia, and of the rise and fall of the prince of Grecia and his successors,—of the rise of the fierce king skilled in the mystery of iniquity, and of his final destruction without hands,—it is the angel Gabriel who comes forth as the bearer of the revelation. It is an angel who takes his station at the right side of the altar of incense,

and announces to the troubled Zacharias the birth of the forerunner of the Messiah. It is the angel Gabriel who first announces to our world the glad tidings that the promised seed was about to appear; and when the incarnate God was manifested, the angel of the Lord bears the tidings to the shepherds of Bethlehem, and, as if the heavenly mansions had given up their myriad hosts to hail and shout the dawning jubilee, the announcement is taken up by heaven's own choristers, and over all the resounding plains the glorious anthem rolls, "Glory to God in the highest, on earth peace, good-will toward men."

And, as they were the first to hail the Redeemer's birth and bear the tidings of it to the sons of men, so were angels the first to announce his triumph over death. "He is not here; for he is risen, as he said: come and see the place where the Lord lay." These words, which filled the heart of the weeping Magdalene with joy, were uttered by that angel by whose hand the stone was rolled away from the sepulchre, and before whose countenance the Roman guard became as dead men. Again, when his feet are lifted from the mountains of Galilee, and his bereaved disciples gaze upon the cloud which received and hid their ascending Lord, two of these ready messengers—perhaps the remnant of his triumphal retinue—linger to inform his bereaved followers of a future advent. And last, not least, under this head of revelation, is to be mentioned the wondrous disclosures made to the aged exile of Patmos. Many of these disclosures are made directly by the glorified Redeemer himself; but the angel who talked with the apostle is the interpreter of many of the visions which he saw and of the voices which he heard; and, besides, we are informed, at the very outset of the book, that the revelation which it contains was signified by an angel.

The work of revealing the will of God, on special and extraordinary occasions, was therefore, undoubtedly, committed to the hands of angels. When we state this we are obviously within the limits of the record. But, were we to assert the permanence of this office—the continuance of this work—subsequent to the completion of the canon of Scripture, we would most unquestionably be travelling beyond our chart. God's word is perfect; his revelation is finished and committed to writing; and there is no need that one jot or one tittle should be added unto it to make it a sufficient rule of faith and practice to his church, in all time coming, as it has been for nearly two thousand years past. If it have enlightened and consoled and sustained her amid the trials, the tribulations, the nakedness, the perils, the stripes and imprisonments, of her past history,—if it have furnished to her sons hopes that the terrors of the scaffold and the stake could neither darken nor destroy,—surely the church militant may rest assured that its stores will be found sufficient in all coming emergencies. Not to angels, then, but to the word—not to principalities or powers for advice or counsel,

but to this heavenly oracle—let us fly. When the battle thickens round us, here is the helmet of salvation, the breastplate of righteousness. When the fiery darts of the devil come thick and fast, and our spirits weary with the constancy of the conflict, here is the shield of faith wherewith we may quench them all. When our feet are tired with the length of the way, here are the sandals of the gospel of peace. When our knees smite one against another through the weakness of the flesh, here is a girdle wherewith to gird up our loins—the girdle of truth, studded over and strong with the precious promises of a covenant-keeping God. Go to angels, or disembodied spirits, for a revelation?—never!—never, while I have the sure word of prophecy; never, till I am called upon to engage with an enemy or encounter a trial beyond the temper of this heavenly panoply; never, till I am assailed by a greater or more subtle foe than the prince of the powers of darkness; never, till the flame of persecution hath been heated seven times more than the wrath of the apostasy hath ever blown it!

The Scripture doctrine, then, of angelic revelation, is that it hath been, but is not. This is not, as some would have it, to *limit* the Holy One of Israel, but to *listen* to him. It is to turn our ears toward the acknowledged and perfect oracle of God, and hearken to its utterances, instead of giving heed to lying wonders and doctrines of devils, and thus expose ourselves to that awful curse which we see executed almost every day—the curse of being given up to strong delusions and the belief of a lie.

2. The next thing we would mention, as pertaining to this ministry, is guardianship. This, as you are aware, enters largely into their ministry as exercised under the Old Dispensation. We are told that when Jacob had just escaped the treachery and envy of his father-in-law, Laban, and was about to encounter the greater danger of a brother's wrath, the angels of God met him. Ere he was aware of the approach of Esau, these heavenly guards encamp around him. His brother's wrath is strong, and he has twice two hundred men to execute it; but here are two camps drafted from the armies of heaven to shield and shelter the defenceless Jacob and his little ones. Nor was this guardianship peculiar to the patriarchal age. He who watched over and shielded the patriarchs cared for and defended the prophets. When, in the bitterness of his enmity against Israel, and in the disappointment of anticipated and thwarted counsel, the Syrian king thought to take captive the prophet Elisha, these angel bands descend and compass, with their fiery chariots, the city of Dothan. The might of Syria, her horses and her chariots, are there; but vain are their steeds and their trappings of war, for the mountain is full of horses and chariots of fire round about Elisha! And when, in the days of Hezekiah, the hosts of Assyria laid siege against Jerusalem, and their leader blasphemed the God of Israel,—when the heart of Judah dies within her, and her king puts on sackcloth,—this minis-

try is again employed, and the angel of the Lord goes forth into the proud camp of Zion's enemies, and lays all their might and their glory in the dust. It was angelic power that was put forth, and its sufficiency was proved by the issue; for, when the morning light disclosed the place where the strength of Assyria had been arrayed when the mantle of night hid them from the watchers on the walls of Jerusalem, there lay one hundred and fourscore and five thousand men in the cold embrace of death.

And these are but instances of a guardianship that knows of no exceptions—a guardianship that extends to all who fear the Lord. Just as sure as the hosts of God met and encouraged and defended Jacob—just as sure as they formed their flaming array around Elisha upon the mountain of Dothan—just as sure as angelic might defended the city of God and blasted the power of Assyria's pride,—so sure is the defence of all God's redeemed, down through all coming ages, until the last child of redemption has been wafted to the arms of the glorified Redeemer. There is a most cheering latitude given to the angelic commission in that utterance of the Psalmist (Ps. xxxiv. 7) where we are assured "that the angel of the Lord encampeth round about them that fear him, and delivereth them." The angel of the Lord—the messenger of the Lord of Hosts—leads forth those angels who excel in strength, and encompasses the dwellings of the righteous. We need not, however, argue from the wont of the Olden Dispensation that this angelic guardianship would most likely be exercised under the New, for we are informed of it as a historical fact, that it has been exercised. When the high-priest, and all those who were with him, rose and laid their hands on the apostles and put them in the common prison, (Acts v. 17,) the angel of the Lord, by night, opened the prison-doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." And it is known to us how the expectation of Herod and the Jews was disappointed by the forth-putting of angelic power upon the chains of Peter, as he slept between two soldiers, ready to be led forth to execution. This establishes the point with respect, at least, to the apostles; and that they were not the sole objects of this angelic ministry is manifest from the terms of the passage quoted at the outset, for it is a ministry which extends to every heir of salvation—to all who shall inherit eternal life. Theirs it is to minister in the sanctuary above, to veil their faces in the presence of the church's Head and chant his honors with those who wave the palm of victory before the throne, and theirs to sentinel the footsteps of the weary pilgrim in this vale of tears; theirs to bear the ransomed spirit from the dissolving tabernacle to Abraham's bosom in the paradise above, (Luke xvi. :) theirs to watch the sleeping dust of God's elect, and, in the morning of the resurrection, to gather them from the four corners of the earth, and bear them, as the winnowed wheat, to be garnered in the

granary of heaven. Matt. xiii. 30, 41. It is a ministry which embraces the humblest member of the mystical body and stretches over its whole militant career.

We have as yet said nothing of the *matter* of this guardianship, or the things with respect to which these watchers defend the sons of God. In all the cases cited from both Testaments the enemy was man. But surely they do not defend us from the weaker foe and leave us unshielded from the powers of darkness. As they are doubtless the match in strength and skill of those fallen hosts who are leagued against the church and the church's Head, so it is most reasonable to believe that their commission includes the defence of the people of God against those fell destroyers. Something of this kind is certainly intimated in one of Daniel's visions. Dan. x. 13. The angel who speaks with Daniel informs him of a twenty-one days' conflict he had with the prince of the kingdom of Persia. A conflict it was of no ordinary character—a conflict with no arm of flesh; for the foe met and resisted all his angelic powers, until the prince of princes—the Prince Michael—came to his succour.

And, though we regard it as a most hazardous thing to *base* a doctrine on the obscurities of some of the Apocalyptic visions, yet we believe there is nothing hazarded in *confirming* this doctrine by a reference to that war which John saw waged by Michael and his angels upon the Dragon and the powers of darkness. It is certainly a most warrantable inference from the actors and the acts of that scene. If the vision teaches any thing at all, it undoubtedly teaches that there is a conflict between the powers of light and of darkness, in which the holy angels and the Captain of our salvation are eventually to triumph. This conflict is carried on by the angelic armies and their prince Michael in behalf of the church, for it is as the accuser of the brethren that the Dragon is cast out. Rev. xii. 7–11.

As to the question how far this guardianship against the influence of the devil and his angels extends, we can but speak in general terms. On the one hand, victory is certain; on the other, there is not an absolute exemption from Satanic attacks. It does not supersede the necessity of a personal struggle with our great adversary; there is a part, and a serious one, for every believer in this great warfare. We contend not simply against flesh and blood, but against principalities and powers,—against the rulers of the darkness of this world,—against spiritual wickedness in high places. Every arm that can sustain the shield of faith will find enough to do in the warding off and quenching of the fiery darts of the devil; every head that enters this great battle-field will find need enough of the helmet of salvation; and every breast that confronts these strong enemies will find need enough of the breast-plate of righteousness. The design of the guardianship is not to guarantee us from attack, but to fortify us against defeat. What-

ever advantages may accrue from angelic interposition, we ourselves must be the conquerors, and that through the blood of the Lamb.

Not to angels, then,—we say again, not to angels,—but to the all-conquering Lamb, we must look. To rejoice in the guardianship of angels is ours, but it is not ours to rest in it. When the tribulations of the world drink up the moisture of our spirits—when the day of adversity comes upon us with its clouds and its storms—when the enemy cometh in like an overflowing flood—when our feet go down amid the swellings of Jordan, and the shadows of death are gathering over our sealing eyes,—whither, oh whither, can we fly for refuge but to the clefts of the Rock of ages—the arms of everlasting love? Within those clefts, in the embrace of those arms, we are safe,—safe amid the perils of the earthly conflict,—safe in the final onset of the final foe. “For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

And as these angelic messengers have a commission to the heirs of salvation, so have they also one to the heirs of wrath—a commission dated for the day of vengeance. As it is theirs to garner the wheat, so it is theirs to bind and burn the tares. Matt. xiii. 30, 42. As it is theirs to gather the elect from the four winds of heaven and conduct them to the joys and glories of their Father's everlasting kingdom, so it is theirs to perform the awful task of shutting up, amid the blackness of eternal darkness and the horrors of an endless wail, the despisers of a Saviour's love? Which of these commissions, O reader, is to be issued for you? Shall the unfolding ranks of light open to receive a blood-washed, ransomed sinner to the splendours of the paradise above, or shall the angels of his might descend to cast you into the wine-press of Almighty wrath and tread you to the nethermost abyss?

R. W.

BOOKS OF THE BIBLE IN METRICAL ORDER.

SELECTED FOR THE PRESBYTERIAN MAGAZINE BY W. M. S.

In *Genesis*, the world was framed by God's creative hand;
 In *Exodus*, the Hebrews marched to gain the promised land;
Leviticus contains the law, holy and just and good;
Numbers records the tribes enrolled, all sons of Abraham's blood.
 Moses in *Deuteronomy* recounts God's mighty deeds;
 Bravo *Joshua* into Canaan's land the host of Israel leads;
 In *Judges*, their rebellion oft provokes the Lord to smite;
 But *Ruth* records the faith of one well-pleasing in his sight.
 In first and second *Samuel* of Jesse's son we read;
 Ten tribes in first and second *Kings* revolted from his seed;
 The first and second *Chronicles* see Judah captive led;
 But *Ezra* leads a remnant back by princely Cyrus' aid.

The city-walls of Zion *Nehemiah* builds again ;
 While *Esther* saves her people from plots of wicked men ;
 In *Job* we read how faith can live beneath affliction's rod ;
 And David's *Psalms* are precious songs to every child of God.
 The *Proverbs* like a goodly string of choicest pearls appear ;
Ecclesiastes teaches man how vain are all things here ;
 The mystic *Song of Solomon* exalts sweet Sharon's rose ;
 While Christ the Saviour and the King the "rapt *Isaiah*" shows.
 The warning *Jeremiah* apostate Israel scorns ;
 His plaintive *Lamentations* their awful downfall mourns ;
Ezekiel tells in wondrous words of dazzling mysteries ;
 While kings and empires yet to come *Daniel* in vision sees.
 Of judgment and of mercy *Hosea* loves to tell ;
Joel displays a wondrous type of Christ, Immanuel ;
Micah pronounces Judah lost—lost, but again restored ;
Nahum declares on Nineveh just judgment shall be poured.
 A view of Chaldea's coming doom *Habakkuk's* visions give ;
 Next *Zephaniah* warns the Jews to turn, repent, and live ;
Haggai wrote to those who saw the temple built again ;
 And *Zachariah* prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord ;
 Its final notes sublimely show the coming of the Lord.

Matthew, and *Mark*, and *Luke*, and *John*, the holy gospels wrote,
 Describing how the Saviour died, his life, and all he taught ;
Acts prove how God the apostles owned with signs in every place ;
 St. Paul in *Romans* teaches us how man is saved by grace.
 The apostle, in *Corinthians*, instructs, exhorts, reproves ;
Galatians shows that faith in Christ alone the Father loves ;
Ephesians and *Philippians* tell what Christians ought to be ;
Colossians bids us live for God and for eternity.
 In *Thessalonians* we are taught the Lord will come from heaven ;
 In *Timothy* and *Titus* a bishop's rule is given ;
Philemon marks a Christian's love, which only Christians know ;
Hebrews reveals the gospel prefigured by the law.
James teaches without holiness faith is but vain and dead ;
St. Peter points the narrow way in which the saints are led ;
John in his three Epistles on love delights to dwell ;
St. Jude gives awful warning of judgment, wrath, and hell ;
 The *Revelation* prophesies of that tremendous day
 When Christ, and Christ alone, shall be the trembling sinner's stay.

SELF-SURRENDER.

THE intelligent, cordial, practical surrender of ourselves to God in Jesus Christ is the essence of true piety. Without this, all else is as vain and unmeaning in his sight as it is irksome and profitless to the doer. Some, indeed, seem to expect to buy off God's claims, or to compromise with Him, by a certain round of religious professions, observances, contributions of time, labour, or possessions ; and they even think that this is a generous recognition of their obligations—the fair share of religion. But what God demands is not so much *yours* as *you*. Nor can any one pray, or labour, or give, or co-operate in any form effectually for the advance-

ment of the cause of Christ, except upon this principle; while to those who first make this self-surrender sincerely and unreservedly, every duty of self-denial will be both pleasant and fruitful of the highest good to their own souls, as well as receive the most honourable record on high. Not that we can give to God any fuller, more complete property in us than he already possesses and exercises. But, as he treats us as rational agents, he requires a voluntary recognition of his claims. What, then, is implied in this fundamental act or habit of religion, which pertains not only to the beginning of the Christian life, but is essential to its progressive development?

First, an intellectual conviction of God's absolute right in us and to us. This must be its basis. He requires not a blind service, but one that is intelligent and rational,—rendered with a distinct apprehension of the real state of things between us and God. He claims, on the ground of his character and relations, an absolute property in all his creatures. We are his, whether we acknowledge it or not. He made and upholds and controls us. Nor can we withstand or escape him. Am I, then, entirely convinced of this:—that he has the right to employ, dispose of, and control me as he sees best?—that I am bound to submit to his authority, to act according to his will, to devote myself, body, soul, and spirit, every faculty, talent, and possession, without reserve, to his service, and to make it my chief care and study to please him, asking simply, “Lord, what wilt thou have me to do?” Do I recognise that he has a right to keep me alive just so long as he sees best, without any reference to my plans, interests, or wishes? to give me as much health, social comfort, reputation, and wealth, as he pleases? to direct me in the use of all my time, talents, and possessions?

This is a very comprehensive and absolute claim. Nor can any one yield to it on slight grounds. And yet, if true, it is of the utmost importance that we should know it. For although, in our fallen state, the convictions of the understanding do not always carry the affections of the heart and the daily walk,—men often knowing the right while they pursue the wrong,—yet it is of the highest moment to have clear conceptions of what is right and duty, else we cannot perform it as such.

This, however, is not all. Such a surrender implies also a cordial, affectionate acknowledgment of God's claims. An intelligent creature, in a right state of heart, might be expected to rejoice always that God reigns and has all his interests under his control. For what can be a greater happiness to such a one than to know that all things are under the direction of infinite wisdom and goodness? This, however, is not the general spirit of mankind. Many who cannot deny the divine right and power to exercise this control yet do not like it; it affords them any thing but pleasure. Like the young ruler in the gospel, they turn from such convictions sorrowful. Or, it may be, they murmur and rebel when any thing crosses their wishes or disappoints their plans; when their health

is impaired, their social circle invaded, their property taken away, or their pleasures interfered with. The divine demand, however, is, "Son, daughter, give me thy heart." Without this, the most scrupulous external acknowledgment, the most pompous worship, the costliest sacrifices, will not be accepted. "To what purpose," it will be said, "is the multitude of your sacrifices? . . . Bring no more vain oblation." Unless we have such esteem for the divine character, such confidence in the wisdom and righteousness of the divine government, such sympathy with the divine plans, that we cheerfully acquiesce in the will and ways of God, and feel it to be not only right, but best, that he should direct the general affairs of the universe, and ours in particular, we cannot make a cordial surrender of ourselves to him. Such views, however, must be the result of the teaching of the Holy Spirit. They may not, will not, be always equally vivid and strong. It is the business of the Christian life to mature them under this teaching. Still, they must exist. We must give ourselves to God with our whole hearts, from sincere love and cordial preference. And why should we not? Is it not best, safest, for our highest welfare and happiness, that divine wisdom and goodness should dispose of all things—the least and greatest of our affairs? Would it be better to serve blind chance, or inexorable fate, or wicked men, or even our own selfish lusts? Is it not best that He who made us, with all our capacities,—who placed us in this world where is so much to promote our happiness,—who has blessed us with so many temporal comforts, social enjoyments, and spiritual blessings,—who gave his own Son for us, sends his Spirit, and affords us the means and opportunities of grace,—should direct and control us?

With this intellectual and hearty recognition of God's authority over us, however, there must also be a practical acknowledgment of this. We must act upon it in our daily lives. It is not a mere opinion, or sentiment, or profession, that is implied, but an habitual walk. According to the principles of human nature, the conduct will always be determined by the greatest apparent good. What is seen to be best, in such a sense that they choose because they love and have confidence in it as the way of peace, *that* will men pursue. The affections are the moving springs of life. They stimulate to action in every department of human pursuit. If, therefore, we are intellectually convinced that we ought to give ourselves to God, and have those views of his character and government that we feel that it will be safest and happiest for us to live to him, our habitual conduct will be regulated accordingly, and that in proportion to the vividness and intensity of these views and feelings. How, then, may we practically recognise God's property in us? 1. By habitually inquiring what he will have us do. The more we thus seek his direction, assistance, and blessing, in all that we undertake, going to him before we embark in any enterprise, looking to him continually while engaged in its prosecution, depending upon

him for its success, the more do we practically recognise his authority over us. 2. By pleading with him through Jesus Christ for minds to perceive and hearts to love his service. But for the influence of sin, we would always be alive to his claims. What need have we, however, for the Spirit of God to work, quickening, enlightening, disposing as to what is right! 3. By seeking to order all our ways according to the will of God. Not in sacred seasons, devotional exercises, religious services merely, but at all times, in all places, circumstances, and things, in private and in public, in duty and in suffering, in sorrow and in joy, in prosperity and in adversity; with reference to health, talents, influence, time, property, friends, pleasures, business, every thing:—whether we eat or drink, or whatsoever we do, doing all to the glory of God.

Such are the elements of that self-surrender that religion demands. It implies, indeed, that there is a ground upon which God can accept such a surrender by a sinner who has forfeited his favour. But this has been revealed in the gospel. Need we then motives to comply? Without it, no other service will avail with God. No acts of apparent obedience, no observances, no professions, can be acceptable to him except so far as they are the evidence and pledge of having first given ourselves to the Lord. Without this, no service will be agreeable to ourselves. This gift includes all others. If we are truly the Lord's, all that we are and have are his; our interests are his interests, and his interests ours. We become intimately identified with him and his cause. Duty, then, instead of being an irksome drudgery, becomes a pleasant service. Without this, moreover, no service that we render will be useful to others. Those who have not given themselves to the Lord will undertake little and accomplish less. But those who have will be ready to respond to every call, will even watch for opportunities, and, finding them, will enter the open door of service, not slavishly, but heartily, as to the Lord and not unto men. Is it not, then, wise to make a full surrender—to seek more and more an entire consecration to Him whose we are? The question is not whether God shall control and dispose of us, but whether we will cordially, practically, recognise his right. N. R. S.

ARGUMENTS FOR INFANT SALVATION.

In the last number of this Magazine we published a short notice of an excellent volume, entitled "My Father's House," by the Rev. JAMES M. MACDONALD, D.D. On the subject of infant salvation, Dr. M., in addition to several sound and scriptural arguments, introduced one the validity of which we took the liberty of calling in question, and suggested to the author a reconsideration of that argument, expressing a belief that he would abandon it as unsound. The following communication has been sent us by Dr. M., which

we cheerfully insert in our pages, with the single remark that, upon a perusal of its contents, we do not see a sufficient reason for changing our former views. We think Dr. M. has satisfactorily proved the doctrine by other arguments, and therefore does not need this in order to sustain him in those precious and delightful sentiments which he entertains on this subject; and, in our opinion, the introduction of a doubtful argument, under these circumstances, diminishes the effect of those which are strong and convincing. But perhaps our readers may not agree with us in this opinion; and, that they may have the materials for forming a correct judgment, we insert Dr. M.'s letter entire, including a much longer quotation from the work than was given in our notice last month.—*Ed.*

REV. AND DEAR BROTHER :—

PRINCETON, Feb. 25, 1856.

I thank you for the favourable estimate you have been pleased to express of a book with which I have had some connection, entitled, "My Father's House," &c.

Among the arguments contained in that volume in favour of the doctrine of infant salvation, you call my attention to a particular one, and request me to reconsider it, expressing the opinion that the author "will find cause, on a review of the subject, to abandon it as invalid." Will you have the kindness to insert in the next number of the Magazine the entire paragraph in which that argument is contained, [which I have had transcribed and herewith forward for that purpose,] that your readers who have not the book may see precisely how it is presented therein?

"The rule which an apostle lays down [‘For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.’ Rom. ii. 12, 16] as that by which God will be governed in judging the heathen world at the last day, leaves us no room to doubt as to the salvation of all—the children of heathen as well as of Christians—who die in infancy. The standard of judgment is the light or knowledge which men have severally enjoyed. The heathen will not be judged by the revealed law or the Holy Scriptures, because they have never had this revelation. They will be judged according to the light which they possess, which is commonly called the light of nature. Having sinned against this light, they must give account thereof in the day when God shall judge the secrets of men by Jesus Christ. If the heathen will not be judged according to the revealed will of God because they have been ignorant of it, it is certain that infants who die before they have any knowledge of it will not be judged by it. And they are just as ignorant of the light of nature as they are of revelation, and cannot be judged by it; and, therefore, we conclude that there is no law which will condemn them on the day of judgment. Their intellectual faculties have not yet been developed; hence it is impossible for them to know God, or the invisible things of him, from the things which are clearly seen—namely, his works. It is impossible to teach them to understand God’s holy Word. In other words, God has made no revelation of any kind to infants, whose intellectual faculties remain in embryo. Even were we to concede that the Scriptures are silent, as some have maintained, on the question of the salvation of infants, we might here perhaps discover the reason: the Bible was not written for them—is not addressed to them. If they are not referred to ‘in its overtures of mercy,’ it is equally true that they come not under ‘its proclamation of duty’ nor its threatenings of future punishment. And the salvation of the infants of pagans, of infidels, and of the most wicked men, is, in the light of this rule of judgment, just as certain as the salvation of the most devout and faithful Christians. ‘There is no respect of persons with God.’ Rom. ii. 11. He is perfectly impartial, and

treats all on precisely the same principles. All are alike ignorant of the written law, and as yet have not had a law written on their hearts; consequently, there is no standard of judgment by which any of them can be condemned. When the books are opened, the only one with which 'the small' who stand before God will have any concern is the book of life. There will be nothing in the book of nature, or the book of God's written law, or the books of memory and conscience, in which they will have any concern."

On the foregoing you remark, (1) "That the apostle had no reference in that passage to infants, but adults, and that it cannot be applied to infants without a perversion of its original design." Your readers will see that I did not pretend or imply that the apostle had any such reference. And they will see, with equal clearness, that there is a striking analogy in respect to the rule of judgment in the case of the heathen and that rule in the case of infants. The heathen are not judged by the written revealed law of God, because they are "without" it; nor will infants be judged by that standard, for the same reason,—viz.: they are without it; nor will they be judged by that standard against which the heathen have sinned and by which they are condemned—the law written in their hearts, or the light of nature; for they are without this too. 'You say, (2) "That the apostle does not teach that the heathen possessed sufficient light to save them, but only to justify their condemnation." Neither does "My Father's House," in the paragraph under consideration, nor in any part of it, advance the sentiment that the heathen had sufficient light to save them; on the contrary, it distinctly maintains [see pp. 320-323] the doctrine of the apostle, that the heathen can no more abide the test by which they are to be tried than those who have the gospel can stand the severer test by which they are to be judged. Again, you say, (3) "That the argument derived from it [the passage in Rom. ii. 12, 16] for infant salvation is inconsistent with those which follow, and with other parts of Scripture which teach the fall of all mankind in Adam, infants as well as adults, and that their salvation is an act of grace, through the righteousness of Christ imputed to them and the work of the Holy Spirit regenerating their corrupt natures; whereas this argument assumes that they are saved as an act of justice." I confess I cannot see wherein there is any want of consistency between the reasoning that neither the rule which will condemn those who possess the gospel nor the rule which will condemn the heathen in the day of judgment will be made the standard of judgment in the case of infants, with the doctrines of Scripture that all mankind fell in Adam, and that the salvation of infants is an act of grace, and is the work of the Holy Spirit, all of which doctrines are maintained in this volume. If they have original sin, how can they be saved as an act of justice? or how can they be saved without an atonement or without the renewing work of the Holy Spirit? Now, the atonement of Christ, according to the apostle, (Rom. v. 12-21,) has so far removed the penal effects of the sin of Adam that no man will be finally condemned irrespective of inherent depravity or actual transgression. In referring to such as have sinned without the written law, (Rom. ii. 12,) but against light sufficient to render them inexcusable, he limits the condemnation to those who have actually sinned against this light. Considering, then, what is here said respecting the ground of condemnation of such as are without the written law, in connection with the reasoning in chap. v., it appears that, as the ground of condemnation in question cannot apply to infants, because they are not yet a law unto themselves, are acquainted

with no law whatever, there is no law that will condemn them on the day of judgment. The redemption of those who had "not sinned after the similitude of Adam's transgression," according to the apostle's reasoning, is to be taken for granted. He introduces the case of infants for the sake of illustrating the "exceeding riches" of divine grace in saving actual transgressors. The reasoning of the apostle "also supposes," says the Rev. David Russell, Dundee, in an admirable work on "The Salvation of all Dying in Infancy," published in Edinburgh in 1823, as quoted by the Rev. Dr. Smyth, of Charleston, South Carolina, in his work on the doctrine of infant salvation, "supposes that justice in the infliction of punishment is limited to desert, while grace, when not obstructed in its exercise by the claims of offended righteousness, can be imparted in the most unlimited abundance, according to the good pleasure of the divine will. It seems then necessarily to follow that, under the present dispensation, no exclusion occurs where nothing additional to the sin of Adam has taken place, since all obstructions in the way of the honourable exercise of mercy and grace have been completely removed by the infinitely precious sacrifice of Christ." "Those that perish," says Dr. Hodge, remarking on Rom. v. 17, "perish not because the sin of Adam has brought them under condemnation, nor because no adequate provision has been made for their recovery, but because they will not receive the offered mercy." Yours respectfully,

JAMES M. MACDONALD.

Household Thoughts.

MEDITATIONS ON THE SICK AND THE DEPARTED.

METHOUGHT the angel of death was hovering over our household; for our youngest-born, a boy of a twelvemonth in age, was drooping, and apparently about to die. It was an anxious period. Death, we thought, was commissioned to nip the tenderest bud in our nursery; but we were enabled by grace to say, "It is well"—the will of the Lord be done!

While anticipating the severing of the tie which bound this precious lamb to life and entwined him around his parents' hearts, we were led to reflect upon scenes connected with eternity, and past occurrences and future probabilities occupied our minds and thoughts.

Six years since, a lovely babe of twenty months was removed by death from the family group, and taken, we believe, to Jesus' bosom. He was a child of the covenant; for we had devoted him to God at birth in our hearts and in our approaches in prayer to the throne of the heavenly grace, and we renewed this covenant by going to the altar of God with the infant in our arms, and, in the presence of the church and in view of heaven and its inhabitants, offering him to the Lord in baptism, and having the name of the Father,

the Son, and the Holy Ghost, named upon him. This dedication, we trust, was made in faith, and we felt that God accepted it; and we believed, when he called our little one away from earth, he took him to dwell with Him in heaven.

While the babe was lying ill, his countenance assuming each moment a more deathlike appearance and his breath becoming shorter and more laboured, the scenes connected with Willie's death came more forcibly to remembrance. Oh, how vividly could we see his glazed eye and convulsed frame, and hear the low plaintive moan, and finally behold the death-struggle! Then we thought of heaven, and his glorious rest there. Six years in heaven! He was but a babe when he left us. Now his intellect has expanded; his capabilities of enjoyment have increased; his powers are infinitely enlarged; for he has been an angel in heaven for six long years! We cannot comprehend the full meaning and extent of these ideas, nor ever will be able to, while we see through a glass darkly. But when we arrive at the paradise of God, and see as we are seen and know as we are known, we will be able to form some adequate conception of the things which God hath prepared for them that love him.

While watching our little one, apparently breathing his feeble life away, the chamber was a solemn place, and seemed mysteriously sacred; for in imagination an angel was hovering over it. It was a heavenly spirit, too, in whom we felt no ordinary interest; for we thought it not inconsistent with reason or revelation that our angel Willie might have been sent to earth to bear the spirit of his baby-brother to the skies. Is this visionary and improbable? We think not. We feel that the word of God authorizes the belief in ministering spirits; and why should not these ministering ones be the spirits of our departed friends—those who loved us when on earth, and whom we loved, and in whom we took a deep and tender interest?

How comforting, how precious, are the truths of the gospel and the consolations of religion! How can those be supported in the hour of affliction and adversity who repudiate these truths and lightly esteem these consolations? Blessed be God for a Saviour, the Bible, and the comforts of grace!

These reflections have not been unprofitable; and we trust, too, that the providence which removed our cherished Charlie from our embrace has proved, by the blessing of God, wholesome discipline, to wean us from earth and draw our thoughts and affections to heaven, where we can now by faith contemplate two cherub children. The bud was bitter; but we think the fruit has been sweet, and that we can say, in confidence and submissive love, "It is the Lord: let him do what seemeth him good."

We are all rapidly passing away. Soon, all of us will have finished our course, and gone to account to God, our judge, for the deeds done in the body. May we so live that death may not sur-

prise us, when commissioned to remove us from earth, but may find us ready, and waiting our summons, having our loins girt about with faith, and our lamps trimmed and burning!

Perhaps some loved departed one is already on the wing to attend us to our heavenly home. Our child, our parent, our partner, our brother or sister, may be sent as a ministering spirit to introduce us to the presence of our God and Saviour and to the glorious company of saints and martyrs who surround the throne, and who cease not, day or night, to ascribe glory, and might, and thanksgiving, and praise, to Him that sitteth on the throne, and unto the Lamb, forever and ever.

R. M. E.

PHILADELPHIA, NOV. 26, 1855.

THE TRAINING OF CHILDREN.

OUR present object is to throw out some general thoughts involved in the idea of *training*.

1. In the first place, there is danger of our children becoming perverse and crooked. The Bible very clearly affirms this tendency, and also gives a sufficient and satisfactory reason for it. As to the tendency, its statement is—"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Ps. liii. 3. The inspired explanation of this is thus presented: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. If this be so, then verily the earliest moments of being are commenced with the principles of perversity and wrong within us. So says "the wise man:" "Foolishness is bound *in the heart of a child*." Here foolishness, as in almost all his writings, means *sin*, or a wicked perversity in view of the divine law. And the statement, too, is made very comprehensive and general:—"a child," *i. e.* any child. Now, notwithstanding all the theories which have been formed concerning the purity and innocence of infancy, it is far better, because *it is safer*, to take this inspired and divine testimony for our guide and warning, and, in accordance with it, to believe that the seeds of waywardness and wrong are within the child—*all* children,—and, therefore, within *our own* children, or those from time to time brought under our influence. For they who believe that the elementary principles of wrong are there, surely, more deeply and anxiously than others, must feel that there is danger not only of their proving finally ruinous to the soul, but also of being acted out in a corrupt and corrupting life.

But even those who might be disposed to differ here, and theorize in the face of these teachings of revelation, must agree, as to the outward exhibitions in real life, that there is manifested an early—very early—proneness to wrong, and that the dispositions and steps of childhood are very early and very often out of the way. If

this be acknowledged, then, whatever may be regarded its origin, we are still at one on this point,—that there is danger. To awaken this feeling is, at present, all my aim; though, in fact, it is not all the truth. The Bible, as we have seen, says the root of the evil exists and is to be sought in the heart of the youngest child. “Its nature is corrupt.” John iii. 6. “By nature it is a child of wrath.” Eph. ii. 3.

But if any would yet demur, then together we will bear in mind that the tender herb may be swerved and bent by blasts from without. The long howling storms of winter, or sudden fierce tornadoes of the summer, especially as there is power enough in them to twist and fell the mightiest oak, may be far too much for the sapling of days. Just so there are storms and tornadoes in the moral world of a most desolating nature. And where is that community, in city or country, in which the child can go forth wholly unexposed? These moral tornadoes appear in the form of idleness and dishonesty, profanity and Sabbath-breaking, indulgence of sundry gross and angry appetites and passions. They sweep along our public streets, penetrate the sacred enclosure of the school-room or the spot designed and set apart for childish sports; and, after all our care and effort, we sometimes find them howling within the doors and windows of the child's best and surest retreat,—the parents' home. And hence it follows, as a truth, that there is no child who, unaided and exposed, can escape from harm. Continued neglect and want of assistance may alone terminate in disgraceful and hopeless ruin.

2. *Training implies watchfulness.*

The design of watchfulness will be to detect any deviation from the course we would have the child pursue. The man who would have his vine or sapling grow in a direction according to his mind must not be satisfied with merely passing it at distant intervals, according as business or pleasure may call him by that way, or with occasional reports concerning it from those who may chance to see it. Just in proportion to his interest in the matter will be the frequency of going himself, and going designedly and on purpose, to see if all is right. So, also, just as he may be more or less impressed with a sense of its danger from the many and powerful influences to which it stands exposed will be his anxiety to watch, protect, and assist it.

Should school, or other cause, require the absence of their children for a season, anxious and faithful parents will avail themselves of the first opportunity, and of such methods as their judgments and duty shall point out, to ascertain what, if any, evil has followed from their intercourse and associations abroad. This end will not and cannot be gained by assuming that all is well, nor by deciding that it is so from a distant prospect. The twig may seem straight from afar, while closer inspection discloses many a curve. So may it be with a child, especially if thrown much with others. He may

learn the wrong, and, at the same time, knowing that it is wrong, in a parent's presence and hearing may forbear thus to speak or act. Hence, it will require a nearer approach—*by familiar conversation*, or otherwise—to ascertain his views, and, if wrong, to strive to set him right.

3. *Training implies that the time necessarily required for the work must and will be taken.*

Such a suggestion assumes that this training, if truly and regularly carried on, will necessarily be at the expense of time particularly and exclusively devoted to it;—hence, that, with the responsibility of the training of children upon us, we must not allow ourselves to be so involved in business of a different kind *that want of time* shall regularly be urged as an apology for neglecting this. And yet who has not often heard this plea presented? Many are the instances, both within and out of the church, in which even parents are heard to confess that their children are running at random through neglect, and that they are not at all brought up in accordance with the rule and care which they themselves admit to be true and right. But what forbids following out these convictions of what is true and right? Ever and anon you hear, as an excuse and kind of palliative to conscience, “We have not time to attend to these children, who, on account of the pressure of our engagements, are thus left so wholly to themselves and to the influences which others may exert upon them.” Do not some professors of religion at times—yea, often—so excuse themselves?

Now, what can be the reason that any parent is unable to command the time needful for a work at once so important and so delightful? Is it because of certain relations that he sustains to the community? *i. e.* because his relations abroad conflict with those at home? But suppose such conflict of claims actually to exist. Manifestly, one of the two must yield. The case, therefore, resolves itself into this simple inquiry:—*Which claim is first in nature and in strength?* In the order that God has established, and to which our own natures heartily respond, which, oh, which ought to prove the stronger and prevail?—claims from our relations to our beloved children, or to strangers? And yet how sadly true that time which was due and ought to have been devoted to “The Little Ones at Home” is regularly dissipated among the thousand calls which society is urging! And, while such are gone upon these social errands, unmindful that the vine, through mere neglect—much more if exposed to harm—falls, becomes worthless, and dies, they imagine that all is well if children only play, or sleep, or are confined to the care and influence of some working-girl “with whom they are not afraid to leave them.”

Is the apology offered based upon the toil needful not only for their support, but to have them live in comfort and to receive “a portion” when left as orphans? Diligence and care to provide for his family undoubtedly are due from each that stands at its head.

But who sincerely believes that the feeding and clothing of the body exhausts the idea of the care and provision due from a parent to a child? Who does not admit that the mental and moral, no less than the physical, call for a share in this care and provision? Hence, to plead that our labour for the physical (which is the very essence of the excuse when urged) precludes the possibility of attending to the others, is, again, to affirm the existence of conflicting claims upon our time. But even if this were granted,—which, to a certain and proper degree, must be denied,—yet, for the present, granting it as a real difficulty, as before, so now we have only to inquire and to decide which of the two stands first? Which, oh, which, is of more importance to those children?—nourished bodies and means for gentility and outward show in society, or what is conceded to be proper training as to intellect and morality? And yet are there not mothers, even, who habitually plead their toil in “the care of the family” as their only and sufficient reason for having no time familiarly to instruct and cheer their children, fully to meet the wants of their expanding, inquiring minds, or patiently, regularly, and decidedly to subdue their insubordination and correct their wanderings? Alas for those children who have been intrusted to parents that are capable of making parental ties yield to every other, or duties, avowedly the greater, constantly to give place to those which are less! Surely they are deserving of sympathy, and swell the number who need “to be looked up” for the Sabbath-school or other kind and pious care. Parents who can urge such a plea for their failure in this service must have most unworthy views of the relation they sustain, or most sordid views of worldly estimation and worldly gain.

In all this it is not specified *how much* time is essential for this work. The whole idea now presented may be summed up by saying that whatever time enlightened and anxious parents see and feel to be necessary for the proper training of their children must be given up to this great work, and that there is no relation of life that has a more imperative claim upon time. To say that we have no time for this service is only equivalent to saying that we have not time to answer the great design of God in constituting families and putting us into that relation. Just observe how he has subdivided and apportioned all the children of the world into little groups—probably not exceeding an average of three or four,—in order that all might be trained for usefulness here and happiness hereafter, and yet none burdened with the work of training! To neglect or excuse ourselves from this work, therefore, is, most certainly, to neglect or excuse ourselves from a duty which grows out of the very design of the family relation.

L. H. C.

A CHILD'S PRAYER TO THE SHEPHERD.

GENTLE Shepherd, pity me
 While in faith I look to thee;
 Weak and powerless I am;
 Save—oh save thy little lamb!
 Keep me safe from every harm
 With thy own Almighty arm.

When the storms of life arise,—
 When the flock in terror flies,—
 Gentle Shepherd, then be near,
 Keep me safe from those I fear;
 Then, while powerless I am,
 Save—oh save thy little lamb.

When the tempter we behold,—
 When he seeks the peaceful fold,—
 Ere by sin I be distressed,
 Lead me to some place of rest!
 Thus, O Lord, where'er I am,
 Love and save thy little lamb!

 Historical and Biographical.

THE BEGINNING OF NEWSPAPERS.

“THE first newspaper was issued monthly, in manuscript form, in the republic of Venice, and was called the *Gazetta*, probably from a farthing coin peculiar to Venice, and which was the common price at which it was sold. Thirty volumes of it are still preserved in a library at Florence. It was long supposed that the first newspaper published in England was at the epoch of the Spanish Armada, but it has been discovered that the copies of that bearing the imprint of 1588, in the British Museum, were forgeries. There was no doubt that the puy ancestor of the myriads of broad sheets was not published in London till 1622—one hundred and fifty years after the art of printing had been discovered, and it was nearly one hundred years more before a daily paper was ventured upon. Periodical papers seem first to have been used by the English during the times of the Commonwealth, and were then called ‘weekly newsbooks.’ Some of them had most whimsical titles. It was common with the early papers to have a blank page, which was sometimes filled up, in the paucity of news, by selections from the Scriptures.

“The first newspaper in North America was printed in Boston, in 1690. Only one copy of that paper is known to be in existence. It was deposited in the State Paper Office in London, and is about the size of an ordinary sheet of letter-paper. It was stopped by the government. The *Boston News-Letter* was the first regular paper. It was first issued in 1704, and was printed by John Allan, in Pudding Lane. The contents of some of the early numbers are very peculiar. It had a speech of Queen Anne to

Parliament, delivered one hundred and twenty days previously, and this was the latest news from England. In one of the early numbers there was an announcement that, by order of the Postmaster-General of North America, the post between Boston and New York sets out *once a fortnight*. Negro men, women, and children were advertised to be sold; and a call was made upon a woman who had stolen a piece of fine lace worth fourteen shillings a yard, and upon another who had conveyed a piece of fine calico under her riding-hood, to return the same or be exposed in the newspapers."

The statistics of newspapers we shall take some future occasion to present to our readers.

DR. ALEXANDER THE ORIGINATOR OF RELIGIOUS NEWSPAPERS.

"*The Presbyterian*" says, "After all that has been said as to the relative claims of various parties to the honour of having originated religious newspapers, it seems that it belongs to the late Dr. Alexander. Under date of 1810, in his biography he is quoted as saying:—

"In considering the wants of the people and the difficulties of reaching the multitude with religious instructions, I conceived the plan of a religious newspaper, a thing at that time unknown in the world. But as the thing was new, I mentioned it to none but two or three of my ruling elders, and it met with approbation. It was suggested that we had a printer, who was a well-informed young man, John W. Scott. I conversed with him, and he drew up a well-written but rather florid address, to accompany a prospectus. Before the plan was carried into effect I was removed to Princeton; but Mr. Scott went forward with the enterprise, and published for a number of years, before any other work of the kind was thought of, *The Christian Remembrancer*.

"This paper, having been published in Philadelphia in 1810, was the pioneer of this class of journals, and is entitled to rank as the oldest religious newspaper. As to Dr. Alexander's connection with the matter, it is well known that he was true to his idea of the importance of this agency for usefulness to his dying day, having, as is well known, written very extensively for the religious newspapers, especially in the later years of his life."

THE GRAVES OF TENNENT AND FINLEY.

AMONG the many interesting incidents connected with the church of Abington, Pennsylvania, (one of the oldest in the country, having been organized in 1714.) is the following:—

In 1853, a lady of Philadelphia, a granddaughter of Rev. GILBERT TENNENT, asked me if we would consent to have the remains of her grandfather interred at Abington. I answered, "Certainly, madam; we shall esteem it an honour to have the dust of such an eminent servant of God among us."

When the old church at the corner of Arch and Third Streets was sold and torn down, the remains of Gilbert Tennent and President Finley were taken up and put in a strong box, and placed in the family vault of the late Charles Chauncey, Esq. There they remained until the time specified above, when they were transferred to our graveyard, and a handsome marble monument placed to mark the spot. From the inscription it ap-

pears that both those celebrated ministers were born in Armagh, Ireland, nearly at the same period. Both laboured in establishing the kingdom of Christ in this country. They lived in closest bonds of intimacy, died near the same time, and sleep together now in the same grave.

"They were lovely in their lives, and in their death they were not divided." Yours, &c.,
R. STEEL.

Review and Criticism.

GLIMPSES OF THE TRUTH AS IT IS IN JESUS. By the Rev. OCTAVIUS WINSLOW, D.D., author of *The Glory of the Redeemer*, *Midnight Harmonies*, &c. &c. Philadelphia: Lindsay & Blakiston, 1856; pp. 273.

THIS work contains the substance of discourses delivered by the author from the pulpit of different Christian denominations during a recent visit to Scotland. Their publication being requested, the form of sermons was changed to that of chapters, though the texts (eight in number) are retained, and the general structure of the discussion is doubtless the same as when delivered in public. The author is not unknown to our readers; and his reputation as a sound, evangelical theologian, and an earnest, nervous writer, is sustained in the present volume. Though the topics discussed have no immediate connection with each other, they all relate to Christ and to our salvation by him. The titles of the chapters are as follows:—The Voice of the Charmer; Alone with Jesus; The Pastor's Request for the Prayers of his Flock; A Word in Season from Christ to the Weary; The Axè laid at the Root; Broken Cisterns; The Coming of the Lord, in its relation to Nominal Christianity; Christian Love a test of Christian Character. His views on the coming of the Lord appear to be millenarian, though he enters into no formal discussion of this theory, and the practical application of the train of thought which he pursues is equally pertinent to the doctrine of a spiritual as to a personal reign of Christ. The volume contains much that is interesting, instructive, and useful.

TRACTS OF THE PRESBYTERIAN BOARD OF PUBLICATION.

Five new tracts have just been issued by this important Board of our Church,—viz.: *The Aged Believer's Triumph over the Infirmities of Old Age*, extracted from *Romaine's Triumph of Faith*; *The Great Giver*; *The Duties of Ruling Elders*, by the Rev. C. C. Riggs, Pastor of the Sewickly Presbyterian Church, Pennsylvania, published by request of the Presbytery of Redstone; *The Army Surgeon*; *A Chapter for Sabbath-school Teachers*. The titles are generally a sufficient index to their subject-matter; and their endorsement by the Board is a guarantee of their excellence. We have read them with pleasure, and have no doubt that their circulation will be beneficial to those for whom they are severally intended. At the first glance, we thought we detected Dr. Plumer's sententious style in the tract entitled "*The Great Giver*." The discussion is comprehensive, tender, and practical.

AN INQUIRY INTO THE ORGANIZATION AND GOVERNMENT OF THE APOSTOLIC CHURCH, particularly with reference to the claims of Episcopacy. By ALBERT BARNES. Philadelphia: Presbyterian Publication Committee, 336 Chestnut street. New York: Iveson & Phinney, 321 Broadway. [Price, 40 cents.]

The substantial part of this book was published about twenty years ago in the *Christian Spectator*. The Essays were then expanded by the author into a volume, which was published in 1843. The work, in its two previous forms, created no small stir; and in its present and more permanent form it is still destined to keep up that healthful excitement against hierarchal claims which is a preservative against their nonsense. Mr. Barnes is an able writer on Episcopacy, logical in his statements, perhaps a little too diffuse here and there, but candid, courteous, and convincing. We are glad to see this excellent work in a new and handsome edition.

ALLEGHAN, a Poem, in *Nino Books*. By N. M. GORDON. Cincinnati: Moore, Wilstack, Keys & Co, 1856.

Alleghan is a song of the early efforts of the Culdees to plant Christianity in America, recounted in blank verse, and covering 343 pages. The writer has executed his idea with resolution and industry, and has interwoven many interesting incidents into his narrative. A deep religious spirit pervades the book. The great quantity of the composition, however, has interfered with high literary attainment; and we doubt the wisdom of undertaking such a diffuse poem under any circumstances. Blank verse requires genius to make it readable even for a few pages. Whilst the public will not award, perhaps, sufficient merit to this poem for various reasons, yet we think that its author deserves to be commended in his aim. This tribute of missionary story, laid at his Master's feet, will doubtless be accepted when the trash of higher and more perverse literary composition will be rejected for its vanity and evil influence. This is an age which will not tolerate long prosy sermons or poems; nor can orthodoxy of sentiment calculate on much homage without the gifts requisite for its *popular* inculcation.

SUMMER VACATION ABROAD; or, Notes of a Visit to England, Scotland, Ireland, France, Italy, and Belgium. By Rev. F. DE F. W. WARD, author of "India and the Hindoos," &c. Rochester: Erastus Disbrow & Brothers, 1856.

A sprightly book of travels is always pleasant reading. Some authors, with a few dashes of the pen, can give to readers a better sight of scenes than others with elaborate descriptive effort. Mr. Ward is a fine pen-and-ink sketcher. He draws on a back-ground of good sense. He frequently embellishes with facts and remarks that are very striking. We thank Mr. Ward for his instructive, entertaining, and modest volume. The Rochester publishers, the Messrs. Disbrow, deserve credit for its handsome external appearance.

THE CHILD'S STORY-BOOK. By Cousins Martha and Mary. Philadelphia: Presbyterian Board of Publication.

If children must have "story-books," let them have good ones. Here is a good one, written by Martha and Mary, both sitting at Jesus' feet. Pious cousins may do much good among their relatives; and religion has

been much indebted to their efforts in other spheres. Let all encouragement be given to females in writing books for the religious instruction of the young.

WHO ARE THE BLESSED? or, Meditations on the Beatitudes. Philadelphia: Lindsay & Blakiston, 1856; pp. 197.

These Meditations, though anonymous, are the production of a clergyman. The substance of them, it is stated in the preface, was presented by the author to his people in the house of God. He states, further, that the best commentators have been consulted, and he particularly acknowledges his indebtedness to Tholuck and Stier. The work is designed as a practical treatise on the Beatitudes of our blessed Lord—a theme which affords a rich field for pious and edifying discussion. No attempt is made at learned criticism; but the sense is given in a clear and intelligible manner, and the author's reasons are usually assigned for the views he maintains and for not adopting the views held by some others. Without endorsing every sentiment, we believe that he generally furnishes the true exposition of those inimitable sayings of our divine Master. The style is agreeable and sometimes strong and impressive. We have perused the "Meditations" with interest. Doctrinal discussion is valuable and important in its place; but we need also works of an experimental and practical character, and none are so well adapted to our spiritual necessities as faithful expositions of Scripture, which is the source of all practical godliness. The careful and frequent perusal of such works is one of the best means of growth in grace. Blessed, thrice blessed, is he who possesses the spirit and pursues the course of life inculcated by our Saviour in his Sermon on the Mount!

HOME SERVICE: a Manual intended for those who are occasionally hindered from attending the House of God. With Sermons and a Selection of Hymns. By the Rev. WILLIAM BACON STEVENS, D.D., Rector of St. Andrew's Church, Philadelphia. Philadelphia: E. H. Butler & Co., 1856.

Dr. Stevens has happily conceived and executed the idea of providing a series of Home Services for those who are providentially hindered from attending the house of God. The original sermons are evangelical, practical, and worthy of the reputation of the eloquent divine. The selection of hymns is also excellent. The basis of the liturgical parts is, of course, the Book of Common Prayer. The Doctor, with that liberty which he himself uses at times, gives a rubric for extempore prayer in one of the services, (the second service, p. 66,) where the rubric readeth thus:—"The sermon ended, the reader of the service may say, 'Let us pray;' when, all kneeling, he may either make an extempore prayer, or use the following." It is fortunate that the preparation of such a book did not fall into the hands of a dry High Churchman, who would have ceremonialized the service, and in vain have attempted to edify the worshipping family by homilies on baptismal regeneration, apostolic succession, laying on of bishop's hands, and other *intolerabiles ineptias*. Whilst Dr. Stevens keeps within the line of propriety as an Episcopalian, he does not offend other churches as a Protestant. We congratulate our brethren of the Episcopal persuasion on the possession of a book for "Home Service," which will supply the wants of Christian families when detained at home on the Sabbath.

THE LESSON OF THE PESTILENCE: a Discourse preached in the Presbyterian Church, Norfolk, Virginia, on Sabbath, December 2, 1855. By GEORGE D. ARMSTRONG, D.D., Pastor. Published by Members of the Church.

It was a public duty to publish this affecting and instructive discourse. May it be sanctified to many hearts! Dr. Armstrong, who faithfully remained at his post in the midst of the pestilence, and who was sorely bereaved in his household, speaks with the knowledge and the feelings adapted to edify others. He characterizes the pestilence as, 1. Mysterious in its origin; 2. Remarkable for the variety and character of its symptoms; 3. Terrible in the destruction it caused. After illustrating these points by a reference to many interesting facts, Dr. Armstrong turns to view the *mercies* mingled with God's judgments. Among the mercies he enumerates, 1. The slow progress of the pestilence during the first month, whereby a large portion of the population was enabled to remove from the city; 2. The panic which accelerated flight; 3. The sympathy which was awakened throughout the length and breadth of the land. Dr. Armstrong concludes with solemn reflections to all classes of his hearers.

THE CHRISTIAN'S WORK: a Sermon by the Rev. WILLIAM CALDERWOOD, Missionary of the Reformed Presbyterian Church to Northern India. Published by Request. Cincinnati: John D. Thorpe, 1856.

This sermon, from the text, "Lord, what wilt thou have me to do?" contains solemn reflections and pungent exhortations, adapted to the high purposes of its preparation and publication.

A Biographical Sketch of T. ROMEYN BECK, M.D., LL.D. By E. H. VAN DEUSEN, M.D. Reprinted from the New York Journal of Medicine. New York, 1856.

Dr. Beck, the nephew of Dr. John B. Romeyn, was the eldest of five sons, all talented, and he himself the richest-endowed of all. He was one of the most useful men of his generation, toiling on quietly and steadily, taking enlarged views of his profession, and engaging with unremitting zeal and industry in plans to advance science, literature, and the arts, in his native State. He is chiefly known to the public by his work on MEDICAL JURISPRUDENCE, which has passed through *five* American, one German, and *four* London, editions. His character and services are well sketched by Dr. Van Deusen. Taught from early youth to revere Dr. Beck, under the example of one who was his personal friend and admirer, we pay this brief tribute of respect to his memory, which will be ever cherished by us. May God comfort and bless the two stricken daughters, who, inheriting the talents and worth of an honoured ancestry, are privileged, as mothers in the church, to labour in well-doing within their spheres, as their father before them!

THE PENNSYLVANIA JOURNAL OF PRISON DISCIPLINE AND PHILANTHROPY. Published Quarterly, under the direction of "The Philadelphia Society for Alleviating the Miseries of Public Prisons," instituted 1787. Philadelphia: Edward C. and John Biddle.

We always take up this Journal with interest. Its discussions relate to a department of philanthropy of the greatest importance, and they are generally able, sprightly, and practical. The Pennsylvania Journal advocates the plan of solitary confinement in State prisons with great zeal and confidence. Much can be said on both sides; therefore let the *experiments* be continued. It would be a good sign of a healthy public opinion,

if this excellent Journal, devoted to this class of subjects, were taken extensively by professional men and philanthropists. The work is published in a very handsome style by Messrs. Edward C. and John Biddle.

ELEMENTS OF PSYCHOLOGY, &c. By VICTOR COUSIN. Translated from the French, with Notes, by CALEB S. HENRY, D.D. Fourth edition. New York: Ivison & Phinney, 1856.

We do not propose to notice the work of Cousin, but merely to allude to a long, vulgar, and abusive preface which the translator, Henry, has put forth. It seems that, in 1839, a distinguished writer in the Princeton Repertory reviewed with some deserved severity the philosophy of Cousin, and in the course of the review rebuked the arrogance of his pompous annotator. In 1841, Dr. Henry replied, in the preface to his third edition, with a severity quite beyond the range of philosophical decency. Here the matter was allowed to rest; and, in 1845, the Princeton reviewer—the late lamented PROFESSOR DOD—was called to the grave. In 1855, *sixteen* years after the review was written, and *ten* years after the death of its author, this Dr. Henry not only stereotypes his angry reply, but publishes another preface of *forty additional pages*, in which he endeavours to hold up the reviewer to fresh contempt, and insults his memory with the most foul language. As a specimen of this new abuse, we quote the following:—“*I think the man guilty of slander; and I think that, in the clear-sighted judgment of the Lord our God, there are many inmates of the State prison less morally guilty than the slanderer. I am not one of those dainty religionists who have a greater horror of sins of infirmity of the flesh than of sins of the spirit; and I would sooner withhold my hand from the deliberate maligner than from many a less reputable sinner in the scale of social estimation. I think our Lord feels as I do.*” With this language, so destitute of charity and so akin to blasphemy, the philosophical Henry, High Church Doctor of Divinity, reviles the illustrious dead. Yet, in the dedication of this man’s book to Sir William Hamilton, he has the audacity to print in capital letters, “THE TRUE MUSE OF PHILOSOPHY IS NOT HATRED, BUT LOVE!” How great a difference there is, both in philosophy and morals, between saying a thing and practising it, this annotator well exemplifies. Dr. Henry writes like a man who has been taking *plentiful potations* in order to stimulate his thirst for unfair and disreputable work. We happen to know something of his previous history not particularly creditable to his position; but we dismiss the philosopher, the divine, and the man, with a look of commiseration, an exhortation to repentance, and a gesture of quick withdrawal.

THE THEOLOGY OF INVENTIONS: or, Manifestations of Deity in the Works of Art. By the Rev. JOHN BLAKELY, Kirkintilloch, Scotland. New York: Robert Carter and Brothers, No. 285 Broadway, 1856.

Within a few months Scotland has furnished for the mental and moral instruction of mankind three works of uncommon merit:—The *Christian Life*, by Peter Bayne; The *Christ of History*, by John Young; and the *Theology of Inventions*, by John Blakely. All these works are the product of vigorous intellects and warm hearts; and the library of Christians has received in them accessions of incalculable worth and interest.

The object of the “Theology of Inventions” is to bring God to view, and to exalt his perfections, in the mechanical arts. Mr. Blakely says, in

his Preface: "Recognising the supremacy of God in every department of His works, and believing that dishonour has been done to his name by the non-recognition of his attributes in the artificial phenomena of the world, the author of the following treatise has felt constrained, by a solemn sense of duty, to submit to the public the views and feelings which, to his own soul, have invested mechanical inventions with a halo of light—even with the beams of reflected divinity." I. The first proof adduced to show that mechanical inventions are emanations of the wisdom, power, and goodness of God, is their INTRODUCTION into the world. The Creator has an agency in the rise and development of mechanical inventions, inasmuch as the *elements of machinery*, supplied by the mineral, vegetable, and animal kingdoms, are the product of his hand. The *mechanical powers and moving forces* were arranged by him for the use of man; the *inventor*, with the adaptations of a wonderful body, especially the hand, and with mental faculties of contriving, reflecting, reasoning, is the workmanship of God; and the *industrial instinct* in man, as the means of developing and pursuing the arts, comes from the same all-wise and divine source.

II. The GRADUAL DEVELOPMENT of mechanical inventions is an evidence that they are communicated in accordance with the purposes of God. We will here quote a few sentences from the book. "The relations of time in the successive developments of inventions, as well as the fact of their construction, furnish an invincible argument that the God of infinite wisdom has fixed the period, and that in the dispensations of his providence he has raised up the inventor, and so arranged concomitant circumstances as to open a channel for the application of the machine. This might be illustrated by the whole history of mankind; for the history of the arts reaches back to the expulsion from Paradise, and may be viewed as the record of man's intellectual and physical progress. And what is the history of the human family but the register of facts evolved in the exercise of God's physical and moral dominion in our world? It is freely admitted that there has been a disturbing element—the introduction of *moral evil*—which has changed the entire aspect of human history, opened the bitter fountains of sorrow, and given dominion to the "king of terrors." Besides, sin has been the *moral* cause producing vast *physical* changes upon the world, in accordance with the curse pronounced by the righteous Governor. But, amidst these convulsions, physical and moral, the reflecting mind will be able at all times to trace the overruling and directing providence of God. Universal nature bears the impress of infinite wisdom and Almighty power, while every page of human history displays the outgoings of a boundless beneficence,—a beneficence, however, regulated by restraining circumstances in relation to labour, discovery, and invention, without which the introduction of sin to a world constituted as the earth was at creation would have involved the human race in physical as well as moral ruin. Truly may it be said that, 'were God to let the world alone, man would become a fiend; angels would flee as from another Gommorrah, and cease to minister to it; Satan, wearing the regalia of hell, would lord it over sea and land, and time commencing with Paradise would end with Pandemonium.'

"It is worthy of observation that, throughout the history of man's social progress, while the characteristics of the age imparted an impulse to the inventive faculties, the inventions themselves gave a new impulse to society. The triumphs of genius are thus the monuments of human pro-

gression, each adapted to its respective age, and all tending to universal development. Could there be a more convincing proof of the hand of God in the history of inventions than the fact that each important discovery has been made at the *very time* in which it was most calculated to ameliorate the condition of the human family?" In proof and illustration of this, the author selects, as examples, the Mariner's Compass, the Art of Printing, the Steam Engine, the Spinning Mill, the Power Loom, the Railway, and the Electric Telegraph, and shows the peculiar relations of *time and discovery* to the whole subject.

III. The third point is, that the TENDENCY of inventions is a proof that they are of God. After making some remarks upon the primary command to *subdue the earth and have dominion over it*, our author proceeds to say that "It is not the *fact of labour*, as the law of existence, that has produced human misery, nor is labour in itself any evidence of a fallen state. It is the nature, the amount, and the aggravating circumstances in which labour must be prosecuted, that tend to characterize it as evil in man's estimation. The introduction of moral evil has deranged the nature, and increased the quantity, and aggravated the circumstances, of human toil. Its evils are not inherent, but may all be traced to the fountain of moral evil. In man's original constitution there was absolute perfection. The finished works of creation were all pronounced "very good" by their Divine Author. Man's mental and physical constitution responded harmoniously to the works of nature, while the appropriation of what infinite goodness had provided was but the increase of human happiness. There was nothing in the primary law of labour repugnant to man's tenderest feelings. Activity was the most joyous part of his existence. He could run without being weary, and walk without fainting. In his system there was no weakness giving rise to suffering under exertion, and in his labour there was no disappointment to perplex or disturb his mental complacency. The duties assigned to Adam in Paradise were as pleasant to his entire constitution as the prospect of his luxuriant garden was to his organ of sight and perception of beauty.

"It was the curse—the blight of sin—that changed the entire aspect of human employment. Beneath the frown of an angry God the elements of nature were convulsed; the earth became not only barren, but thorns and thistles sprung up as the indigenous productions of the soil. The original, spontaneous, vegetative powers of earth were arrested, so that to man, the offender, it could only yield its reluctant produce when moistened with the sweat of his brow. It is therefore clear to a demonstration that the evils of labour are not in its nature, but in the quantity necessary to subdue the soil thus blighted,—in the liability to fatigue and exhaustion inseparable from the shattered constitution of man as fallen,—and from the circumstances, relative and social, in which human toil must be endured. Labour is healthful and pleasant under proper regulations; all its embittering elements are the consequences of sin." Among the ameliorating tendencies of inventions in the arts, our author specifies—1. Their tendency to mitigate human toil; 2. To alleviate human misery; 3. To increase the sources of human comfort; 4. To prolong rational life; 5. To promote universal peace, and restore the human family to one blessed brotherhood; 6. To produce those physical changes upon the earth which revelation gives reason to hope shall yet be accomplished.

Thus far, the appeal has been made to facts in the history of inventions

The author next proceeds to state the Scriptural argument, in order to show that the great truth he has been illustrating may not only be discovered and defended within the region of philosophy, but is also a truth clearly revealed in Scripture, and which ought to be studied and reduced to practice in the contemplation of artificial phenomena. We cannot follow him at any length in this branch of the subject, but will simply state the general course of his argument, which embraces a comprehensive reference to the Scriptures under the three following divisions:—I. Scriptural evidence that mechanical inventions are of God. II. The inspiration of genius for special objects and occasions, as recorded in the Bible, is an evidence that mechanical inventions are of God. III. The Scripture record of inspired genius devoted to the ordinary pursuits of social life proves that mechanical inventions are of God. The author concludes with a chapter on the sources of that difference of conception with which the mind views the works of nature as compared with inventions.

We have thus attempted to give our readers some insight into this instructive and delightful volume. The Messrs. Carter cannot have too much praise for their speedy reproduction, on this side of the waters, of this and similar works, which fill the public mind with great thoughts of God.

THE SMITTEN HOUSEHOLD. New York: Anson D. F. Randolph, 1856.

This volume makes provision for smitten households in various circumstances of earthly trial. It contains five discourses:—I. On the loss of a child, by S. IRENÆUS PRIME. II. On the loss of a wife, by WM. B. SPRAGUE. III. On the loss of a husband, by G. W. BETHUNE. IV. On the loss of a parent, by J. B. WATERBURY. V. On the loss of a friend, by C. M. BUTLER. At the end of each discourse is a selection of hymns appropriate to the subject. The names of the contributors to this interesting volume are well known throughout the church, and are sufficient to inspire confidence in the value of its contents. All households are liable to the visitations of bereavement, and need the consolation of divine truth and love. The plan of this work is excellent; and we know of none of its class better suited to the wants of the public or more likely to receive a wide circulation.

WHAT IS FAME WORTH? A Tract for Students. Presbyterian Board of Publication.

Profitable and judicious meditations on the vanity of fame are contained in this little tract. Its train of thought starts with Ethan, and Heman, and Chalcol, and Darda, who were almost as wise as Solomon, (1 Kings iv. 30, 31;) and yet "who these men were, and even when they lived, is matter of doubt and conjecture."

OUR YOUNG MEN. By W. A. SCOTT, D.D., of San Francisco, Cal. Presbyterian Board.

Dr. Scott continues to take an active interest in promoting the welfare of the rising generation. In this discourse he shows the influence of young men at home, in social life, and in all the prominent departments of business, and then points out and urges the *duty* of employers, of the press, and of the pulpit, in watching over and advancing the best interests of young men for time and eternity.

Statistics.

PRICE OF WHEAT IN NEW YORK FOR SIXTY-THREE YEARS.

THE lands on the Manor of Rensselaerwyck were settled soon after the Revolution. The tenants were mostly poor, and their preference of a rent payable in kind instead of money induced the reservation of wheat, fowls, and days' service with teams, as compensation for the use of the land. The leases were nearly all perpetual. Those first made reserved about ten bushels of wheat to the hundred acres. Subsequent leases reserved thirteen bushels. Each farm also paid "four fat fowls" and one day's teaming, or a load of wood. Originally large, the farms by subdivision have become reduced in size, so that the average wheat-rent for each is now about eleven bushels. The early settlers are said to have easily paid their rent from the crop of one acre. Wheat was cultivated more cheaply and with more certainty then than now. Most of the leases were made between 1786 and 1796. For the first five, six, or seven years (according to the degree of the tenant's needs) the lands were free of rent. This brought the regular payment of the Manor Rents to the year 1793. The record of them, carefully kept since that time, furnishes us with a table of the price of Wheat in Albany, the first day of January in each year, for the past sixty-three years. The table has value to merchants and economists, as well as interest to the public:—

1793.....	\$0 75	1815.....	\$1 63	1836.....	\$1 50
1794.....	1 00	1816.....	1 75	1837.....	2 25
1795.....	1 37	1817.....	2 25	1838.....	1 63
1796.....	2 00	1818.....	1 88	1839.....	1 75
1797.....	1 50	1819.....	1 75	1840.....	1 13
1798.....	1 25	1820.....	1 00	1841.....	1 00
1799.....	1 19	1821.....	0 75	1842.....	1 25
1800.....	1 56	1822.....	1 13	1843.....	0 88
1801.....	1 81	1823.....	1 25	1844.....	1 00
1802.....	1 00	1824.....	1 25	1845.....	0 94
1803.....	1 13	1825.....	1 00	1846.....	1 19
1804.....	1 25	1826.....	0 88	1847.....	1 13
1805.....	2 00	1827.....	1 00	1848.....	1 31
1806.....	1 44	1828.....	1 00	1849.....	1 19
1807.....	1 38	1829.....	1 75	1850.....	1 19
1808.....	1 13	1830.....	1 00	1851.....	1 13
1809.....	1 00	1831.....	1 25	1852.....	1 00
1810.....	1 56	1832.....	1 25	1853.....	1 19
1811.....	1 75	1833.....	1 25	1854.....	1 75
1812.....	1 87	1834.....	1 00	1855.....	2 25
1813.....	1 75	1835.....	1 00	1856.....	2 00
1814.....	1 88				

As many as 25,000 bushels of wheat have been paid for rent at the Manor office in one year, besides coarse grains. Previous to 1830, from twelve hundred to eighteen hundred "fat fowls" were paid in annually. These are now industriously gathered up from farm to farm by forestallers, principally for the New York market. They are no longer brought to the office. Since the wheat-culture became uncertain in Albany county, (now some seventeen years,) rye, corn, and oats have been accepted as rent in lieu of that grain, and always at three cents a bushel over the market prices.—*Albany Journal*.

MILITIA OF THE UNITED STATES.

THE militia in the States and Territories amounts to the large aggregate of 2,469,725 men. This does not embrace the militia of the State of Iowa or of the Territories of Oregon, Washington, Nebraska, Kansas, and New Mexico, from which, we presume, no returns have been received. The returns do not appear to be at all complete, as the estimates of the force of some of the States are based upon data furnished several years since, in one instance—that of Delaware—as far back as 1827. The militia force of the District of Columbia is given for the year 1852, and is stated at 8,201.

THE RATE OF THE DYING.

IN a late paper it is stated that there are on the earth (1,000,000,000) one thousand millions of inhabitants. Of these, (333,333,333) three hundred and thirty-three millions, &c. die every year, 91,824 every hour, and sixty every minute; or one every second. Now I beg to confront these figures with others. If 333,333,333 die every year, the whole earth's population will be buried in *three* years, and a generation will dwindle down from thirty-three to three years, or one-eleventh of the present span. But, if 91,824 die every hour, not sixty only, but 1530, must die every minute, and instead of one we must have more than twenty-five deaths every second. Now, what is the truth? Simply this:—Thirty-three and a third millions die every year; 3802, and not 91,824, every hour; sixty-three every minute; and about *one* every second. Any boy of ten years old may verify my figures if he has been a year in a Ward-school.—*New York Observer*.

TELEGRAPHIC PROJECT.

THE Piedmontese papers state that it is the intention of the Mediterranean Telegraph Company, which is now sinking a cable between Sardinia and La Calle, on the coast of Africa, to continue its line to Melbourne, South Australia. After establishing branches from La Calle to Bugia, Algiers, and Oran, they will direct their main line through Tunis, Tripoli, Alexandria, Cairo, Suez, Jerusalem, Damascus, Bagdad, Bassora, Hyderabad, and Bombay. At the latter city the line is to separate into two branches—one going northward to Agra, (whence secondary branches will extend to Lahore, Peshawur, and he, therefore, at a short distance from Cabul and Cashmere,) Benares, and Calcutta; and the other passing through Bengalore and Madras, and likewise ending at Calcutta. From that capital the line is to follow the northern coast of the Gulf of Bengal and the peninsula of Malacca; then pass over to the Sound Islands and the north of Australia, whence it will follow the eastern coast, touching at the numerous colonies there, and ending at Port Adelaide. The whole distance is calculated at about 20,000 kilometres, (12,500 miles.)

GROWTH OF RUSSIA.

THE astounding growth of the Russian power is in part shown by the following statistical data:—In the year 1462, the Russian empire covered an area of 100,000 square miles, and its population was 6,000,000. In 1584 the numbers were 7,500,000 square miles; population, 12,000,000. In 1689, 14,500,000 square miles; population, 16,000,000. In 1725, 15,000,000 square miles; population, 20,000,000. In 1825, 20,500,000 square miles; population, 55,000,000. In 1851, 22,000,000 square miles; population, 65,000,000.—*Kolner Zeitung*.

The Religious World.

AMERICAN SYSTEMATIC BENEFICENCE SOCIETY.

THIS is a new Society, formed to advance the work of benevolence in a systematic way. The object, as stated in its constitution, is "to promote, through the press and otherwise, the adoption of the scriptural principle of systematic contribution to religious and benevolent purposes." The circular states a little more definitely:—"The object of the Society, as indicated by its name, is simply and only to endeavour to promote the great work of systematic benevolence, according to the scriptural principle,—viz.: that of *giving steadily* and *according as the Lord has prospered* each person. See 1 Cor. xvi. 2, and similar passages." The circular further states that the Society does "not mean to interfere with Societies already established, nor with denominational Boards and efforts," but simply to "co-operate with all who may feel disposed to aid in this unselfish and truly Christian work." The object is a very important one, and the very name of the Society will strike terror into many a parsimonious, carnal Christian. (?) While we wish well to this experiment, we somewhat doubt the wisdom and the necessity of the new movement. As the operations of the Society must consist very much in enlightening the public mind by publications, we see not why the existing Societies might not do the work. Still, when so many good men get together and devise a scheme for advancing the cause of benevolence, we are disposed to bid them God-speed. If any Society can accomplish a reformation on the subject referred to, it deserves to be held in high esteem. With MATTHIAS W. BALDWIN as President, and GEORGE H. STUART as Vice-President, the public have a guarantee of the efficiency of the new Society and of confidence in its operations.

TRIAL OF THE REV. SIMEON BROWN.

THE following charges were preferred against the Rev. Simeon Brown, a member of the Miami Presbytery, and he was required to answer to them,—viz.: He is "charged with unsoundness in the faith as held by the Presbyterian Church":—

1. "On the nature and extent of the atonement." 2. "In affirming that the atonement of Christ perpetuates the race;" also, "that the curse pronounced upon Adam for disobedience was annihilation." 3. "In affirming that the righteousness of Christ had no merit with the Father to procure the salvation of the sinner, and that it was not the righteousness of a God, but the righteousness of a man;" also, "that Christ took on himself fallen human nature, and did not sin because he was filled with the Spirit above measure." 4. "With teaching doctrines on the subject of the state of departed spirits not in accordance with our standards, asserting that there is a second or intermediate state for departed souls." 5. "With an indulgence in his writings and public teachings in novel, unprofitable, and dangerous speculations on many points."

The testimony having been taken in the case, the prosecutor and accused were

heard at length, when the roll was called, giving to all the members an opportunity to express their opinions on the case; after which, the final vote was taken, which resulted as follows:—

The *first* charge was sustained. The *second* part of second charge was sustained. The first part of the *third* charge was sustained. The second part of the charge—viz.: “that Christ took on himself fallen human nature,” &c.—was not sustained. The *fourth* charge was not sustained. The *fifth* charge was divided; and the charge of “indulging in novel and unprofitable speculations” was sustained. The word “dangerous,” as applied to these speculations, was not sustained.

A committee was then appointed to prepare a minute expressive of the judgment of Presbytery on this case. Said committee reported, and their report was accepted and adopted, and is as follows:—

“The Committee appointed to prepare a minute expressive of the sense of Presbytery with respect to the definitive sentence to be pronounced upon Brother Brown, after having sustained a part of the charges upon which he has just been tried, would recommend the adoption of the following minute:—

“(1.) That, wishing to deal with Brother Brown with all the tenderness possible, Presbytery do express their very great dissatisfaction with some of the doctrines preached and some of the phrasology used by him in his sermons and printed pamphlet, and do solemnly admonish him in future to abstain from using such language and introducing such sentiments as Presbytery have just decided to be injudicious and not in accordance with the teachings of our standards.

“(2.) The Committee recommend to Presbytery the appointment of a committee to prepare an overture, to be presented to the next General Assembly, on the subject of the atonement, and that said committee be directed to present said overture to Presbytery at the next stated meeting, for their examination.”

Brother Brown gave notice that he should appeal from the decision of Presbytery in his case, and complain to the Synod of Cincinnati.

JAS. H. GILL, Stated Clerk.

THE NEW VERSION.

It has long been known that the New Version Baptists, although fully aware of the origin and intention of their contemplated version to make the Bible directly and verbally favour their peculiar dogma of *immersion*, have sedulously circulated the report that the Presbyterian body favoured their enterprise, and in proof refer to the Rev. Dr. Lillie, of the Second Presbytery of New York, as one of the translators. It appears that this gentleman, acting upon his personal responsibility, and without any sanction of the Presbytery, engaged to furnish a part of the translation, which could not in any way involve the Baptist controversy, and with a full persuasion that he was violating no duty in thus employing his literary abilities. Of his course we have heard the most emphatic condemnation, not as wrong in itself, but wrong and injurious in its associations. While we have been reluctant to express an opinion on the subject, our convictions coincide with those of our brethren who regard his connection with this measure as unjustifiable. The plan of a new version, with the object which we have stated, is a wrong done to the Scriptures, which are thus wrested to serve a sect, and a wrong committed against the public who are thus to be deceived. If it be a wrong in itself, then is every participator a wrongdoer. He gives his countenance to one of the most monstrous attempts ever made to give to the Bible a party colouring; neither can he excuse himself on the plea that the parcel executed by himself is not of that complexion. Each person engaged in perfecting the measure has his full share of responsibility in the mischief which may result from the whole.

This is the position of the gentleman spoken of; and not only this, but, in a measure, he has compromised the whole Presbyterian Church. He knows that that church is almost to a man opposed to the scheme, and yet, by lending his name to it, he has given plausibility to the representations of unscrupulous agents who affirm that that church is favourable to it.—*Presbyterian*.

THE CONNECTICUT SEMINARIES.

THE *Hartford Courant* publishes a card from the Rev. Drs. Clark and Cleveland, and Mr. Tyler, in reference to the union of the East Windsor and New Haven Seminaries. These gentlemen were appointed a committee of the trustees of the East Windsor Seminary, to consider the means of rescuing the Institution from its embarrassments. The plan of relieving it by means of a union with the New Haven Seminary was suggested to them from quarters and with considerations that made it desirable to ascertain practically whether it could be accomplished. They accordingly proposed a union to the Corporation of Yale College on this condition:—that the professors of the United Seminary should be nominated by the Pastoral Union, (which has the legal control of the East Windsor Seminary,) and be elected by the Corporation of the College. This would secure the united choice to both institutions, yet preserve for the East Windsor the supervision of the Pastoral Union required by its charter. The Corporation of Yale College declined that condition, but substituted one to the effect that the two Boards of Trustees should constitute separate houses of convocation, an election in both being necessary to incumbency. They added that, while no insurmountable theological hinderance lay in the way of union on their part, other and very obvious difficulties must necessarily arrest further action at present. The negotiations are thus at an end, and the trustees of the East Windsor Seminary are about to take care of it where it is, which will prove, we think, much the wiser way.—*Evangelist*.

ROME — LENT AND CONVERTS.

ROME, February 16.—Rome has passed from the revels of Carnival to the rigours of Lent, and the versatile inhabitants of the Eternal City, who so recently frolicked in the Corso with flowers and *confetti*, or chattered in masks and dominoes at the *festini*, are now gravely attending the daily quaresimal sermons, and comparing the oratorical powers of Capuchin and Jesuit preachers. This is the season for converts. Two persons have recently abandoned their own creeds to join the ranks of Papacy at this fountain-head of Romanism:—the first a Florentine Jew, yecept Solomon Bassano, who was baptized with great solemnity by the Cardinal-Vicar on the 2d instant; and the last—“*quantum diversus ab illo*”—the Rev. Mr. Oldham, a clergyman of the Church of England, whose conviction was so sudden and so powerful that, although he had preached to a Protestant congregation at the English chapel on the Sunday before, struck by the “pride, pomp, and circumstance” of the Pontifical Court on Candlemas-day at St. Peter’s, and urged by the example of another quondam Protestant, but now Catholic priest, he fell on his knees as the Pope passed and abjured the faith of his ancestors. Mr. Oldham is now *in ritiro*, as it is termed;—that is, he is undergoing a course of doctrinal instruction in a monastery, where he will remain until Easter, when his formal reception into the Roman Church will take place.

His Holiness, who sincerely rejoices in the acquisition of every new subject in his spiritual realm, has expressed his great satisfaction at this conversion, which he trusts will be followed up by many more.

FRUITS OF THE CONCORDAT BETWINT AUSTRIA AND ROME.

If the intelligence which has reached us from Milan be correct, the Austrian Government must have already regretted its late contract with Rome. The Concordat has caused so much confusion among the priests themselves, and the exercise of its power so much disgust among the people, that the civil law has been ordered by the Austrian government to check the new ecclesiastical decrees. The Church interprets the Concordat one way and the State another. To meet difficulties, a conference of bishops is to take place at Vienna; meanwhile, the Concordat is expected to remain a dead letter. The Vatican began its old trick of prohibiting books, and then passed on to other matters which the State does not feel inclined to countenance. The ecclesiastical history of the Austrian empire, like its temporal policy, has always been one of singular elasticity. It has ever acted on the emergency of the moment, and never on principle. It was not for the sake of Rome that Austria carried on a bloody war against Protestants in the days of Charles V. and Ferdinand II., but because she dreaded the temporal consequences of Protestantism. After the cruel deeds of Bohemia had been enacted, and yet Protestantism existed, she found it prudent to be tolerant to Lutherans, Greeks, Jews, and Moravians. Austria banished the Jesuits after she no longer required their services; and in 1848, Popery in the Austrian dominions was not allowed to exercise any exceptional powers. The present sovereign, however, has been told by his advisers that a period has again arrived when the aid of the Church was necessary for political reasons; hence the new Concordat is introduced. But the advisers of Francis Joseph did not calculate that times had changed, and it is found difficult to work the old machinery in a new generation. There appears every probability that the Austrian government will be compelled to revise the Concordat in self-defence.—*Paris Correspondent of the Morning Post.*

Good Words for All.

ILLUSTRATIONS OF CONVERSION.

THE SHADOWS FALLING.

A WRITER in one of our cotemporary papers, in describing the new birth, as *some* are "born again," says:—"But often," he says, "God does his great work in sinners' hearts so still and gently that nobody can tell just when it is done. They often doubt about themselves; they wonder whether there can be the new heart within them; they're afraid they have made some mistake. Especially when some young Christians make such a great, sudden change, it makes others say, 'If that is the way we have to be converted, I can't be a Christian.' Now, I want to clear up that trouble for you. Often the change in feeling is just as quiet as the sun's going over our heads at twelve o'clock; it makes no noise at all, *but the shadows begin to fall the other way.*"

SPOKES OF THE WHEEL.

I REMEMBER on one occasion, when the Rev. Elon Galusha was pastor of the Broad Street Baptist Church, Utica, a discussion arose between some members of a Bible-class, in reference to the *first* Christian exercises of the converted

soul. One contended that it was penitence, or *sorrow*; another that it was *fear*; another *love*; another *hope*; another *faith*; for how could one fear or repent without belief? Elder G., overhearing the discussion, relieved the minds of the disputants with this remark:—"Can you tell which spoke of the wheel moves first? You may be looking at one spoke and think that moves first, but they all start together? Thus, when the Spirit of God moves upon the human heart, all the graces of the Spirit begin to affect the penitent soul, though the individual may be more conscious of one than another."—*N. Y. Examiner*.

MARY MAGDALENE.

BY THE LATE FRANCIS S. KEY.

I.

To the hall of the feast came the sinful and fair;
 She heard in the city that Jesus was there:
 Unheeding the splendour that blazed on the board,
 She silently knelt at the feet of the Lord.

II.

The hair on her forehead so sad and so meek
 Hung dark on the blushes that burned in her cheek;
 And so sad and so lowly she knelt in her shame,
 It seemed that her spirit had fled from her frame.

III.

The frown and the murmur went round through them all
 That one so unhallowed should tread in that hall;
 And some said the *Poor* would be objects more meet
 For the wealth of the perfume she poured on his feet.

IV.

She heard but her *Saviour*, she spoke but in sighs,
 And she dared not look up to the heav'n of his eyes;
 And the hot tears gushed forth with each heave of her breast,
 While her lips to his sandals were throbbingly pressed.

V.

In the sky after tempest as shineth the bow—
 In the glance of the sunbeam as melteth the snow,
 He looked on the lost one; her sins are forgiven—
 And Mary went forth in the beauty of heaven.

LIBERTY OF THE SOUL.

THE nearest approaches of the soul to God, its most intimate union with him, and entire subjection to him in its glorified state, make its liberty consummate. Now is its deliverance complete, its bands are fallen off; it is perfectly disentangled from all the snares of death, in which it was formerly held; it is under no restraints, oppressed by no weights, held down by no clogs. It hath free exercise of all its powers, hath every faculty and affection at command. How inconceivable a pleasure is this! With what delight doth the poor prisoner entertain himself when his manacles and fetters are knocked

off! when he is enlarged from his loathsome dungeon and the house of his bondage, breathes in a free air, can dispose of himself, and walk at liberty whither he will! The bird escaped from his cage, or freed from his line and stone, that resisted its vain and too feeble strugglings before,—how pleasantly doth it range! with what joy doth it clap its wings and take its flight!—a faint emblem of the joy wherewith that pleasant cheerful note shall one day be sung and chanted forth, “Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped.” There is now no place for such a complaint, “I would, but I cannot,”—I would turn my thoughts to glorious objects, but I cannot. The blessed soul feels itself free from all confinement; nothing resists its will, as its will doth never resist the will of God. It knows no limits, no restraints; is not tied up to this or that particular good; but expatiates freely in the immense universal all-comprehending goodness of God himself.—*Howe.*

CLINGING EVER.

Cling to the Mighty One,	Ps. lxxxix. 19.
Cling in thy grief;	Heb. xii. 11.
Cling to the Holy One,	Heb. i. 12.
He gives relief;	Ps. cxvi. 9.
Cling to the Gracious One,	Ps. cxvi. 5.
Cling in thy pain;	Ps. iv. 4.
Cling to the Faithful One,	1 Thes. v. 24.
He will sustain.	Ps. xxviii. 8.
Cling to the Living One,	Heb. vii. 25.
Cling in thy woe;	Ps. lxxxvi. 7.
Cling to the Loving One	1 John iv. 16.
Through all below;	Rom. viii. 38, 39.
Cling to the Pardoning One,	Isa. iv. 7.
He speaketh peace;	John xv. 27.
Cling to the Healing One,	Exod. xv. 26.
Anguish shall cease.	Ps. cxlvii. 8.
Cling to the Bleeding One,	1 John i. 7.
Cling to His side;	John xx. 27.
Cling to the Risen One,	Rom. vi. 9.
In Him abide;	John xv. 4.
Cling to the Coming One,	Rev. xxii. 20.
Hope shall arise;	Titus ii. 13.
Cling to the Reigning One,	Ps. xevii. 1.
Joy lights thine eyes.	Ps. xvi. 11.

AFFLICTIONS, FAITH, AND PATIENCE.

ST. JAMES SAYS, “My brethren, count it all joy when ye fall into divers temptations;” that is, into divers tribulations. A strange command, one would think, to bid them rejoice at such a time, and in such circumstances as these! Certainly, such an exhortation, which seems so contrary to the inclinations of nature, had need be enforced by some strong motive. This the apostle gives them:—“Knowing that the trial of your faith worketh patience.” Now, in this are included two things, which should mightily further their joy.

1. *That all their sufferings and afflictions are for the trial of their faith.*

God, by these, tries whether your faith be weak or strong; able to support itself only upon a promise, or wants the crutches of sense to bear it up: whether it be a faith wrought in you only by evidence of the truth, or a faith that is accompanied by a sincere love of the truth. And, therefore, rejoice in your sufferings and afflictions; for these will help you to determine this important question. If your faith be such as can overcome the world,—if it can persuade you to esteem the reproach of Christ greater riches than the treasures of the world,—if it respects the promises of God more than the threatenings of men, and future rewards than present advantages,—this is a faith that is true and genuine, and shall be “found unto praise, and honour, and glory, at the appearing of Jesus Christ.” Such a faith as this, that can endure the fire and lose nothing of its weight and substance, is more precious than gold which perisheth. A faith that can bring you to suffer and die for Christ will bring you to live and reign with him. And have you not, then, great cause to rejoice in afflictions, which afford you a means to know whether your graces be genuine or spurious? Certainly that Christian hath great reason to suspect himself that cannot rejoice that he is going to heaven, though God send a fiery chariot to fetch him.

II. *This trial of their faith worketh patience.* The more a Christian bears, the more he is enabled to bear. And therefore, also, account it all joy. For patience is, of itself, such a Christian excellency and perfection, that all trials and afflictions, tending to increase this, are to be reckoned as gain and advantage. If thy sorrows and troubles add any degree of fortitude to thy patience, thou hast far more reason to rejoice than to repine. If God confirm and augment thy patience under sufferings, then sufferings are mercies, afflictions are favours. He blesseth thee by chastening thee, and crowns thee with glory while he seems to crown thee with thorns. And wilt thou not triumph at this, O Christian, especially considering that the end of thy patience is hope, and peace, and eternal life? (Rom. v. 3-5.) Here is true cause of glorying indeed,—when our patience shall cause us to ascend, through all these degrees, to the top and perfection of Christian attainments. It is far better, therefore, to have patience under afflictions than to be freed from them: it is more cause of joy to suffer the hand and will of God than not to suffer at all.—*Bishop Hopkins.*

THE HUMAN SOUL.

THE soul of man! how shall we value it? Shall we estimate it by its duration? The stream that is now rolling before me has been sending on its waters toward the ocean ever since it began to flow, without stopping for an hour. But that stream shall be dried up, and the unceasing noise of its waters hushed in perpetual silence, while the soul still lives and moves. That mountain, whose summit has been the home of snows and frosts and the birthplace of ten thousand tempests since the day it emerged from the bosom of chaos, and which seems to be based upon eternal pillars, shall be shaken and tumbled from its proud height, while the soul still flourishes without decay and towers in its might and majesty. That sun, which after a period of six thousand years continues to send forth its light and heat to animate our system, its fires still burning with undiminished lustre, shall be extinguished, while the soul shall still be beaming with the brightness of its immortality. At the general wreck and dissolution of created things it shall be there, witnessing the dread magnificence of that awful scene.

The soul of man! Shall we estimate it by its capacities? That which, from the weakness and helplessness of childhood, rises through the several gradations of the elasticity of youth and strength of manhood to the beautiful proportions of maturity—when, with comprehensive reach, it takes in the numberless objects of intelligence, what may we not expect it to embrace after it is freed from the chains that bind it here, and it leaps into the freedom of

its eternal state. Consider, too, its moral capabilities; with what a constancy and fervour it can love, and that, for affection's sake, it can endure deprivation, and toil, and death; and when the Spirit of God animates it, how it arises from its natural deadness to spiritual things, and, breathing the atmosphere of prayer, and feeding upon the joys and hopes of religion, and exercising itself in works of godliness, it grows up to the "fulness of the stature of Christ"—and all this, too, though opposed by the world, and fighting against the flesh, and tempted by Satan.

A guest of such noble birth, so rich in possession, so high in expectation, does this mortal frame contain. That which now animates us, by which we think, and love, and hate, shall never cease to be and to act. But soon in how different a state will it find itself! Here, in the hands of most of us, there are two cups, and with the sweetness of the one we can almost neutralize the bitterness of the other. But in eternity the one or the other will be taken from us. Oh! how wretched the fate of him that must forever hold to his lips "the wine-cup of the wrath of Almighty God!" And who shall measure the delights of him that shall ever be tasting "the cup of blessing" which God will put into the hands of his saints?

GENEALOGICAL LIST OF JACOB'S FAMILY.

It has often been objected by infidels that the genealogical list of Jacob's family, as given in Genesis xlvii. 8-27, is inconsistent with itself and Stephen's statement in Acts vii. 14. Let us look at these supposed discrepancies:—

1. In verse 27, the aggregate is stated at "threescore-and-ten," (70.)
2. In verse 26, "threescore-and-six," (66.)
3. In Acts vii. 14, "threescore-and-fifteen," (75.)

In each of these cases the most precise phraseology is used to describe the persons intended to be included.

1. Verse 8. "These are the names of the children of Israel which came into Egypt, *Jacob and his sons.*" Thus Jacob himself is here included.

	JACOB	1
Leah.	REUBEN,—Hanoeh, Pallu, Hezron, Carmi.....	5
	SIMEON,—Jemuel, Jamin, Ohad, Zohar, Shaul	7
	LEVI,—Gershon, Kohath, Merari	4
	JUDAH,—Er, and Onan, Shelah, Pharez, Zarah, (sons of Pharez,) <i>Hezron, Hamul.</i> (Er and Onan died in Canaan, not included).....	6
	ISSACHAR,—Tola, Puvah, Job, Shimron	5
	ZENULON,—Sered, Elon, Jahleel.....	4
	DINAH,—(Jacob's daughter, Gen. xxx. 21)	1

Verse 15. "These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three"..... **33**

Zilpah.	GAD,—Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli.....	8
	ASHER,—Jimnah, Ishua, Isui, Beriah, Serah, (their sister,) (sons of Beriah,) <i>Heber, Malchiel</i>	8

Verse 18. "These are the sons of Zilpah, and these she bare unto Jacob:—sixteen souls"..... **16**

Rachel.	JOSEPH,—Manasseh, Ephraim.....	3
	BENJAMIN,—Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muphim, Huphim, Ard	11

Verse 22. "These are the sons of Rachel, which were born to Jacob. All the souls were fourteen"..... **14**

	Brought forward.....	63
Bilhah.	{ DAN,—Hushim.....	2
	{ NAPHTALI,—Jahleel, Guni, Jezer, Shillom	5
	Verse 25. "These are the sons of Bilhah, and she bare these unto Jacob; all the souls were seven".....	7
	Total.....	70

Mark the precision of the language used, (verse 27:)—"All the souls of the house (or family) of Jacob, which came into Egypt, were *threescore-and-ten*."

But, in verse 26, "All the souls that *came with Jacob*, which came out of his loins, besides Jacob's sons' wives, all the souls were *threescore-and-six*."

Now, observe: this last number includes only Jacob's *lineal descendants*; and, of them, none but those "who came *with him* into Egypt." Therefore Joseph and his two sons, who were already in Egypt, and Jacob himself, (who did not "come out of his own loins,") must be deducted from the preceding total, and leaves precisely *THREESCORE-AND-SIX*.

Again: Stephen says, in Acts vii. 14, "Then sent Joseph and called his father Jacob to him, and all his kindred,—*threescore-and-fifteen souls*."

This number evidently includes "Jacob's sons' wives," for they were "of his kindred," and were expressly sent for. Gen. xlv. 18, 19. How many of them were then living in Canaan we have no means of determining. Joseph's wife was already in Egypt; Judah's wife, we are informed, was dead, (Gen. xxxviii. 12,) and probably others. If, then, to the previous number of sixty-six we add nine, we have the exact number stated by Stephen—*seventy-five*, ("threescore-and-fifteen.")

Surely the man who can refer to these several statements for discrepancies must be sadly at a loss for employment or exceedingly hard pushed for objections against the Sacred Scriptures.

But there is another consideration that adds force to the preceding demonstration. Though the Scriptures were written by many different hands, at long intervals of time, and frequently refer to the same facts, yet they manifest no solicitude to make their statements agree; and here is a case in point. Stephen, the first Christian martyr, in his dying speech refers to a fact that had been recorded more than fifteen hundred years before; and he states a number that differs from any one on record, which, upon being examined and compared with the phraseology he uses, is found to agree to a unit with statements made by another writer so long before. The more of such apparent discrepancies that can be found in any book, the more reliance may be placed on its statements.—*New York Observer*.

NOW.

WHAT is it? That point in duration which links the two eternities; that fitting moment which, as it emerges into the present, vanishes into the past. A beat of the pulse measures it—a heart-throb—a breath. While one utters the word, it comes, is gone.

What of it? Especially this:—It is the accepted time—the day of salvation. As it flies, God waits to be gracious. Listen! Divine love speaks:—"Unto you, O men, I call. The great expiation has been made. The fountain is open. That blood is sufficient. Whosoever will may live, from death in sin rise to glory. I am a just God, and yet a Saviour. But delay not. Now—not to-morrow. Time rushes; life ebbs; death hastens. What men are at that last, now they are forever. Its moral hue colours the illimitable ages."

Will you waste it? What! this breath into which such interests crowd? on which hangs eternity? Waste it? Are you mad? Must truth be unheeded, love rejected, heaven lost? Waste it? Ease, pleasure, gold, fame—throw them all away, if need be,—not moments. Seize them, hold them! That undying soul is to be saved, if ever, *now*.—*Presbyterian*.

CHRIST CARING FOR US.

"For he hath said, I will never leave thee nor forsake thee."—Heb. xiii. 5.

[The following lines recently afforded great comfort to an aged Christian lady on her deathbed. She had cut them some months before her death from a religious newspaper, and almost wore out the copy with continual using.—*Eds. N. Y. Observer.*]

I WILL never, never leave thee,
I will never thee forsake ;
I will guide, and save, and keep thee
For my name and mercy's sake.
Fear no evil ;
Only all my counsel take.

When the storm is raging round thee,
Call on me in humble prayer ;
I will fold my arms about thee,
Guard thee with the tenderest care.
In the trial
I will make thy pathway clear.

When the sky above is glowing,
And around thee all is bright,
Pleasure like a river flowing,
All things tending to delight,
I'll be with thee ;
I will guide thy steps aright.

When the soul is dark and clouded,
Filled with doubt, and grief, and care,
Through the mists by which 'tis shrouded
I will make a light appear,
And the banner
Of my love I will uprear.

Thou mayest leave my care and keeping ;
Thou mayest wander far from me ;
Sorrow, then, and woe, and weeping,
Mercy must mete out to thee.
To the righteous
My rich blessings all are free.

When thy feeble flame is dying,
And thy soul about to sour
To that land where pain and sighing
Shall be heard and known no more,
I will teach thee
To rejoice that life is o'er.

THE
PRESBYTERIAN MAGAZINE.

APRIL, 1856.

Miscellaneous Articles.

“OH, IF I COULD ONLY REMEMBER THAT PRAYER!”

“WHAT WAS THAT PRAYER HE TAUGHT ME?”

ON the first of January, 1855, as I was walking through the village of my residence upon pastoral duties, I met a young man twenty-two years of age, whose pale countenance and feeble step showed the destroyer had been at work with him. He had not been out before for two months, and now, when he endeavoured to persuade himself that he was really better, his new strength was but the excitement of the day. It was the holiday of his childhood; and a sad smile passed over his countenance as he looked at the children scrambling for nuts and candy, that fell in showers before the confectioner's door;—it was but a *shadow*, showing that the sunshine was not yet entirely gone from his heart.

I turned away from him with a sigh. Poor man! His mother, a sweet Christian, ended her pilgrimage when he was yet a boy, and left him to the care of a godless father, with the legacy of her prayers and pious example.

He was a dear boy, and the whole neighbourhood had marked his devotion to his suffering mother, especially during her last illness. He had always accompanied her to church, and regularly attended his Sabbath-class; but, very soon after the guardian of his childhood had been called away, he began, with his Christless parent, to depart from the sanctuary and forget the Sabbath.

His companions were those who stood “in the way of sinners” and walked “in the counsel of the ungodly.” They “enticed,” and he “consented,” and so ran the whole round of careless indifference to the claims of God and the gospel. There was no apparent change in his disposition; quiet and inoffensive, he talked

but little, and, though he learned to lounge and squander away many precious hours in the bar-room and the grocery, yet he never learned either to smoke or to drink. Sometimes, indeed, he took the name of God in vain, and it would have been strange if he had not, for many a time have I heard his wicked father, in his own house, cursing his children as a madman; but an oath was always awkward in *his* mouth, as any approach to God, save by the "swearer's prayer," is in the mouth of the blasphemer.

He was the eldest of four children, and his father was a day-labourer, with a comfortable home and a good Christian education.

After the death of his mother he remained at home four or five years as the guardian of his little brothers and sister, while his father went forth to his daily labour; and many a neighbour praised his prudence, his kindness, and his industry. At length his father married a respectable, industrious, and kind-hearted woman, but one "having no hope and without God in the world;" and this boy, now on the verge of manhood, went forth to hew out his own fortune. He started upon a dark path, without lamp or light, for he left his Bible behind him. He had neglected it so long that it was not strange he should have forgotten it. He did not "waste his substance," as did the prodigal, nor take the reward of iniquity, as did Balaam: he was prudent, and his calling honourable; he only went "into a far country," strayed into the wilderness, and closed his ear to the voice of the Good Shepherd. Often had he heard that divine entreaty—"Remember now thy Creator in the days of thy youth, while the evil days come not;" but, like thousands of young men, he thought the "evil days" were yet afar off.

At length God's providence overtook him. Far from home, he fell under the power of a wasting disease; and now, forsaken of friends, he tossed through the terrible fever, and, two months before the day I met him on the street, he arrived at his father's door, a wreck, and ready to go down. One disease had yielded only to give place to another more fearful and fatal. Day after day could he be seen walking slowly from room to room of his father's house, or watching the tide of humanity as it swept up and down the street. One day only did he venture forth from the door,—the holiday of the year,—and soon paid the penalty of his imprudence. An hour after his return he lay struggling for breath, and his parents, fearful of his approaching end, sent for me to pray with him, for none in that house knew how to pray. Here was my first acquaintance with his religious history.

For three months I visited him regularly, frequently, and always found him respectful and ready to converse upon the awful realities of eternity just at hand. His disease soon presented fatal symptoms, and none saw them sooner than himself. He gave up all hope of recovery, and knew that at any *moment* he was liable to be called to judgment. The hammer of time was striking heavily upon the "golden bowl" beside "the fountain," and the rapid

whirl of the "wheel" at "the cistern" assured him that all would soon be still. He knew his condition; he felt that he was without preparation for death and judgment. He confessed an unshaken confidence in the gospel and the absolute necessity of a personal interest in the blood of Jesus, and never for a single moment did he try to persuade himself that he had such an interest. I prayed with him day after day, at his own request. I read the Bible to him, and presented, in conversation, again and again, the plan of salvation in every light of which I could conceive. I sought out all the precious promises of God to lost sinners that weeks of study could suggest. I marked verses and chapters in the Bible to be read to him in my absence, and procured one exposition of the way of salvation after another, for his perusal. His step-mother, now fully interested in his salvation, read to him all that I left. Bunyan and Baxter, Doddridge and James, preached the gospel in his ears; and he listened, he tried to listen, with prayer, and yet day after day found him in the same quiet, *thoughtful insensibility*,—Jesus no nearer—the way of salvation no clearer—the coming night without a star—and the doom of the lost as real as awful.

Reader, what think you was his difficulty? Had God become unmindful of his grace and turned away from his covenant? "Let God be true and every man a liar." "Had God forgotten to be gracious?" Oh no; "his tender mercies are over all his works," and "he has no pleasure in the death of him that dieth." The fault was in *himself* alone, and, down to the grave, like Job, he did not charge God foolishly. Did some terrible transgression rise up as a shield of blackness to shut out the heavenly light and house his soul to its everlasting doom? He was never an outbreaching sinner, and knew of no crime he had committed against his fellow-man. Was his understanding darkened? As every sinner's is, until illuminated by the Holy Ghost—no more so. He could readily understand the Bible and books enforcing and explaining it. Was it in his stubborn will, "exalting itself against the knowledge of God," and seeking to establish "the righteousness which is of the Law"? He was docile and teachable, willing to be guided in every thing. Was it in a heart hardened by sin and given up to vile lusts and affections? He wept as a child, and "desire" had long since "failed."

Reader, the difficulty was not found specifically in either his intellect, his will, or his affections; it seemed to be all in his MEMORY. His doom was an exposition and an enforcing of that word of God—"Remember now thy Creator in the days of thy youth." His memory of *gospel truth* failed him *utterly*. Verses of Scripture, read in his hearing, he could never repeat a minute after the sound of the words died upon his ear. And though he had learned scores of chapters in the Sabbath-school, I never succeeded in getting him to repeat from memory a single verse. He felt the necessity of praying himself, and desired to pray, but could

not utter a single petition except as it was repeated to him. When a child, and till his mother had been called to her rest, doubtless few nights passed without his uttering that petition so well known in earth and heaven,—

"Now I lay me down to sleep;
I pray the Lord my soul to keep;"

but now he could not recall a single line of it. No effort was spared to *teach* him to pray, and he felt if he could only pray there might be mercy. Now the lesson was in the simplest words, as Jesus taught his disciples,—“Our Father;” and now in words suggested by his own expressions of need. I tried to teach him the Prodigal’s prayer; it was too long; then the prayer of the dying thief; it was complex, and dissipated his attention; then the prayer of the Psalmist,—“Create in me a clean heart, O God, and renew a right spirit within me.” But, however apparently fixed the first petition in his mind, it was immediately removed by the effort to repeat the second. Then the simple prayer of the disciples,—“Lord, teach us to pray;” but the sense of his necessity, like a wave, seemed to overflow his soul and wash the very words from his memory. Then at last the prayer of the publican,—“God be merciful to me a sinner.” He felt its fitness and repeated it, as a child trying to master a lesson, till weariness would close his eyes; and yet, when the sound of his own voice had died, the words of the prayer seemed borne away upon a wide eternity. For a week before his death I visited him every day, offering with him this one petition,—“God be merciful to me a sinner!” but oh, how sadly and emphatically would he say, “I *cannot* remember that prayer; I repeat it, and while I speak the *words* I forget it.” When asked if the prayer was displaced by other thoughts, he answered, “No.” The only exercise of mind of which he was conscious was the effort to recall the forgotten prayer. He asked help of the young men, who watched with him as the sands fell rapidly in the measure of his probation; but they sought in vain for the lost prayer, and his last words, coming as a deep groan from the shadow of death, were—“*Oh, if I could only remember that prayer! what was that prayer he taught me? God—be——!*” The “wheel was broken at the cistern,” “the dust returned to the earth as it was,” “and the spirit” “unto God who gave it,” where, for aught *we* know, past experience and present consciousness are mingled in a fearful unity to those who “remember” not their “Creator in the days of their youth, while the evil days come not.”

Reader, this is a sad piece of history. *Is it not?* Nothing can be more terrible than the sight of a fellow-mortal conscious of his own doom, and calling for help when no earthly power *can* help and those two Christless companions, to whom he appealed for the lost prayer, doubtless felt it. But, oh, do not turn away from this

strange end of a fellow-mortal with the simple tribute of a sigh for his early death and blasted hopes; for there are solemn lessons taught by the history of this human soul. *God* speaks in it. Will you hear? He speaks to repeat and enforce the direction, "*Remember now thy Creator.*"

1. This history assumes, most emphatically, that "the evil days" may come *before old age overtakes you*. He had seen only two-and-twenty years; and your evil days may be wholly unconnected with old age. When *God* says, "Remember thy Creator in the days of thy youth," he speaks to some who will never see "the days" made "evil" by the weight of years. The fate of this young man sweeps away that indefinite period between youth and old age which, by its very indefiniteness and uncertainty, is likely to prove your ruin. *God's Spirit* says, "Remember thy Creator while the evil days come not, and the years draw nigh when thou shalt say, I have no pleasure in them." You have seen enough of old age to assure you there is force in the reason; you know how, among other disadvantages, the memory of the old man leaves him, how the work of yesterday is but as a dream in his mind; you know how he halts, and loses time, and grows weary, looking for the place where he left off in the unfinished task; you know how he lays down his glasses in one place and his Bible in another, and then asks help before he can even *begin* to study *God's* truth; you know, too, how strangely his memory treats him, for, while it will keep nothing that is given it *now*, it is forever bringing before him the follies, enjoyments, and conduct, of his youth. If he had only remembered his Creator *then*, he could not have forgotten him *now*. But now his memory is gone. The history of this young man shows you that memory may fail long before old age hardens the heart and dims the vision. A poor sinner in his two-and-twentieth year died, crying, "Oh, if I could only *remember* that prayer!"

Labour and sorrow *must* attend the effort to remember *God* in old age; it will then be a task without pleasure, if not wholly without reward. Time works strange things with the memory. But, young man, there are other things besides *time* that make the poor sinner's soul like the quiet waters, reflecting an image only so long as the object is present. There are other things besides old age that harden the sinner's heart, so that *God's* truth will neither enter nor leave its impression; for this man fell on the threshold of manhood, crying, "I *can't* remember that prayer."

2. Again: does not this short, sad history teach you that something like *judicial forgetfulness* may precede "*judicial blindness*?" Reader, instead of being given directly over to hardness of heart, you may be left, in your helplessness, to lean upon a memory obliterated; instead of being suffered to "believe a lie," you may be abandoned to an utter forgetfulness of *God's* truth and promises; and though he will never deny *his own words*, when offered in a sincere prayer, you may not be able even to say "God be merciful

to me a sinner!" It is certainly a singular fact—more singular than that a *young* man should have to bear one of the burdens of the *old*—that the memory, perfect in all other respects, should be utterly useless when the poor sinner would recall God and his truth to mind.

You supposed you had a perfect explanation of this young man's difficulty, as you read of his failure to remember the publican's prayer. "His disease—oh, yes! his disease—blunted his faculties and divided his attention; and God will not hold man responsible for the effects of disease." Reader, don't be deceived; for, if it were a result of his disease, it would take nothing from the urgency of the command, "Remember now thy Creator;" for then the reason would be, "because the days will come when disease will destroy your memory." But was it disease that destroyed *his* memory? It was active enough upon other subjects. He could remember the length of time between my visits, though six days had intervened; he could remember what had passed before his eyes while he lay trying to recall the promises of God; he could remember when I had read to him from the Bible, and when I had left "James's Anxious Inquirer" for his instruction; he could remember when I had prayed with him, and when I had left him to pray for himself with God's printed words before his eyes, but he could never *recall the words* nor show me the place of their record. He could remember the paragraphs and advertisements of the weekly newspaper, which he read till the week of his death; he could remember when he saw one neighbour and another pass upon the street; he seldom failed in giving notice to his attendants of the hour for taking his medicine. Reader, he could remember *any thing* save his Creator and his Creator's teaching. Even his dying words assure us of the fact that it was not a fault of memory in general that shut the door of darkness upon his closing life; neither was it the difficulty of the subject that prevented the light of God's truth from entering the poor sinner's soul. "Oh, if I could only remember that prayer he taught me!" Poor man! he could remember that I had taught him a prayer; he could remember he was a sinner, and must pray if he would find mercy; he could remember that he had not yet made peace with God; but he could not remember "that prayer." "What was that prayer?" Why, dear reader, it was only seven short words; there were only two persons mentioned in it,—"God" and "me,"—and then a character to each,—"God, merciful," and "me, a sinner,"—and then two words to join them together,—"be" and "to." What could be more simple in language or thought? But he could not remember "God be merciful to me a sinner!" Oh, is there not meaning in that command of the Holy Spirit,—"*Remember now thy Creator*"?

3. Reader, pause, and consider again this history. You are trying to forget God, and you have tried it long. Let me say to you, as one who has stood by the open grave to see the fact veri-

fied, and oh, how sadly, YOU WILL SUCCEED. The task is not so hard as you imagine, and the time may be briefer than the span of life. It will not be long before you will not only be able to cast him out of all your thoughts, but when the very effort to remember him will be pain and sorrow. Yes, *you can succeed in forgetting God.* How much of His precious truth you once knew has already departed! how many gracious promises you were once able to repeat you now know not where to find! how many prayers recorded in God's word for just such poor sinners can you now recall if your necessity require it? Your memory may still be quick enough; old age may not yet have dimmed your vision and shut you up to nurse dead remembrances of childhood, while it refuses to allow you to retain any thing profitable; sickness may not yet have closed the door upon you and set you to watch the hands of the clock as they slowly measure the hours of your ending life. But God says, "My Spirit shall not always strive," and without that Spirit your memory will be as the lamp blown out, and it will be midnight with your soul. Two-and-twenty circles of your rejection of God's command may leave you with a terrible remembrance of your guilt and an utter forgetfulness of his mercy. You may be able to remember that "the wicked shall be turned into hell, with all the nations that forget God," and yet be wholly unable to recall that other assurance, though just as simple,—“He that seeketh findeth, and to him that knocketh it shall be opened.” You are able to remember to-day that positive promise,—“I love them that love me, and they that seek me early shall find me.” Oh, then, heed the teaching,—“Remember *now* your Creator,” lest the “evil day” come speedily, when you shall strive in vain to repeat the publican's prayer,—“God be merciful to me a sinner.” Repeat it *now!* Go alone and repeat it:—“God be merciful to me a sinner!” Repeat it day by day until you feel its meaning, lest, when you descend that dark way from which none return, a voice come, as the groan of a soul without a memory,—“Oh, if I could only remember that prayer!”—“What *was* that prayer he taught me?”—“God”—“be”——* * and the doom of the forgetful be yours!

S. C. LOGAN.

CONSTANTINE, *Mich.*, December 6, 1855.

THE GADARENE DEMONIAIC.

LUKE VIII. 26-36.

THERE are some pictures and some characters, some scenes in nature and some themes in religion, which only grow upon us from a repeated contemplation. This inspired portraiture of a demoniac is one of them. The description, you perceive, is twofold. First, we see the devil in the flesh, the culminating point of his

power on earth; and, secondly, we behold the demoniac restored and sitting at the feet of Jesus. In the first we have the foreshadowing of what this earth would be if given up to Satanic influence; in the second, what it will be when Satan is cast out of the world and confined in the abyss of hell.

Gathering together, from Matthew, Mark, and Luke, the features of this demoniac, and grouping them in one picture, we find—

1. He was possessed of devils or unclean spirits. He was no longer master of himself. An alien power had possession and was ruling in the high places of his soul. A legion of devils had taken possession of soul and body. A Roman legion, one in spirit yet many in number, was a fearful instrument of oppression and power. Before its thick and serried ranks the most formidable opposition quailed. Such a power, strong, inexorable, and cruel, had entered this man's soul, and was lording it over him.

2. The second feature is given by Luke. "And he ware no clothes, neither abode in any house, but in the tombs." Naked, stripped, utterly despoiled by the usurper! His *home* was deserted, and he was shrieking and howling among the tombs, the monument of the power of the fierce spirit of hell that was reigning in his bosom.

3. "And no man could bind him, no, not with chains: because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces." The human frame, under the influence of disease, is capable of exertions that seem almost fabulous. In the present day, maniacs are known to break the strongest bonds and even chains; and, notwithstanding the constant action of mind and body, seem daily to increase in muscular strength. We are not then surprised to hear of the supernatural strength of a demoniac.

4. *No man* could tame him. "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." "Exceeding fierce, so that no man might pass by that way." Who can tame the devil? who make social a spirit of the pit? Christ himself, although he has hurled Satan as "lightning from heaven," has *not yet* completely subdued him.

Such, then, was the Gadarene demoniac. Possessed of a legion of devils, endowed with supernatural strength, exceeding fierce, naked, cutting himself with stones, he wandered, howling night and day, among the mountains and the tombs, attacking with hostile violence whoever dared enter his domain. Bishop Warburton, in his "Cross and the Crescent," states that, "Descending the sides of Mount Lebanon, I found myself in a cemetery, or Moslem burying-ground. The silence of the night was broken by fierce yells and howlings, which I discovered proceeded from a *naked maniac*, who was fighting with some wild dogs for a bone. (A dead man's bone.) The moment he perceived me, he left his canine comrades, and, bounding along with rapid strides,

seized my horse's bridle, and almost forced him backward over the cliff by the grip he held of the powerful Mameluke bit." If such is the maniac of that country, what must the demoniac have been? What would this world be if all were possessed of the devil? Yet such it would be were religion banished from among men. Like the Gadarenes, who besought Christ to leave their coast, we madly cry out against the power that shields us from the tyranny of Satan.

Having seen Satan in the flesh, let us now contemplate "God manifest in the flesh," destroying the works of the devil, by casting out the evil spirits and making the heart in which they dwelt the "temple of the Holy Ghost." In the beginning God, *in the heavens*, looked upon the chaos of our world, and said, "Let there be light." "And there was light." Order, beauty, and life, sprang forth from out that undefinable, unutterable confusion. When Christ came was the "hour and the power of darkness." The world was in ruins. Then God, *in the flesh*, looked upon the chaos, rebuked the devil, and restored order. "Torment us not before the time," cried the evil spirits; "let us enter the swine." Jesus suffered them. The devil can only go the length of his chain. He cannot possess the brute creation, much less man, without the permission of God. No man could tame this man, but Christ has tamed him; his friends find him "sitting at the feet of Jesus, clothed, and in his right mind." What a contrast! Just now the slave of Satan, now the child of God. Just now the most miserable, now the most happy; now trampled under the foot of Satan, and now sitting at the feet of Jesus, gazing calmly up into that beautiful and divine face that had looked upon him in his ruin and restored him to liberty. And, as he gazed upon that face, the first spot that in calm complacency he had looked on for many years, he loved Christ, and asked permission to accompany him. "But Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee." Thus his request, though seemingly denied, was in reality granted; for to labor for Christ is to be with Christ.

Thus Christ restored the possessed. And may we not take his restoration as a pledge of the deliverance of *all things* from Satanic influence? Man is cursed by being subject to Satan's power. But the earth and all animals are cursed. May not the lower creation be subject to the same power? "The whole creation groaneth:" Rom. viii. 22. But why does it groan? Because bestrid by the devil, and under him as little capable of putting forth its real virtues and capacities for production as the body and mind of man are capable of using their original powers while subject to Satan. And may we not look upon this miracle as the foreshadowing of that time when the earth, in every department, shall be delivered from Satan's restraining and malignant power? May it not be the foreshadowing of a time of which our apprehensions are, it is true, indistinct, but not on that account the less animating? May-

it not point us to a time when the incubus of hell shall be lifted from off this groaning creation, when the long-promised deliverance shall dawn, and when the stupendous unveiling of the resources and secrets of nature promised in prophecy shall take place,—a time when the whole material system shall be splendidly renovated, when all things, animate and inanimate, shall reach one common deliverance—one common, glorious, and eternal jubilee? For the year of their redemption shall come. This earth and all things in it shall be disentangled, disinfected of the malignant presence of Satan. There shall be a new earth and a new heaven. Every thing shattered by sin shall be magnificently rebuilt, every pollution cleansed; and this creation, tenanted by a holy priesthood, a peculiar people, shall be “hung with new majesty and enamelled with fresh beauty.” For thus saith the Lord by the mouth of his apostle:—“The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God;” and thus by the mouth of his prophet:—“O Israel, thou shalt not be forgotten of me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified HIMSELF in Israel.”

H.

CONTROVERTED TOPICS OF DIVINITY IN THE PULPIT.

SET controversies, whether upon the platform or through the press, are not always productive of good; and never ought the controversial spirit to be known in the sacred desk. But, when candour and conciliation accompany it, we see no objection, but rather advantage, in having the “controverted topics of Divinity” discussed in the pulpit.

Excluding these, we should be shut up to a narrow round of subjects, which would forbid that variety that is always important.

Certain it is that the provision in our theological seminaries contemplates this; for there we have the departments of both didactic and polemic theology:—didactic, in which the students are taught what doctrines to preach; and polemic, in which they are instructed how to defend their doctrines.

Every part of the system of divine truth is important. What the Holy Spirit has seen fit to reveal we ought to regard worth our while to proclaim. Some points are, indeed, more strictly vital than others, and therefore should have greater prominence. But nothing in the Bible should be wholly excluded from the pulpit.

The masses are not readers; they depend chiefly upon the teachings of the sacred desk for their stock of theological knowledge. The consequence, therefore, of altogether shutting out from the

pulpit "controverted topics of Divinity" would be a large measure of popular ignorance in those particular subjects.

Discussion elicits truth, just as the collision of flint and steel brings out the spark. Let the representative of each religious communion, in his time and place, fairly present the peculiar views of his sect, and the people at large will be better prepared to determine what is orthodox.

Nothing is lost to the cause of charity by having each denomination of Christians distinctly define its position. On the contrary, they would better harmonize with one another if their respective views were better understood. Let the sects see plainly where they differ, and then let them agree to differ. And, if clearly-marked views in theology be so desirable with private members of the church, how much more are they so to the public functionary—the minister! But nothing can be more conducive towards fixing the clerical mind in the faith than thorough investigation for the purpose of preaching on "the controverted topics of Divinity."

Nor should it be overlooked that many of the fundamentals of religion come within that category:—for example, the indispensable necessity of regeneration, the true Messiahship of Jesus Christ, the endless duration of hell's torments, and the all-sufficient advocacy of our arisen and exalted Saviour. And, in the same connection, it is proper to remark that the subterfuges where sinners seek to hide, and the supports upon which Christians depend for life and salvation—that both of these are, to a considerable extent, involved in what are known as "controverted doctrines." The preacher must therefore in turn present these several doctrines, alike to disarm the wicked and to feed the saints.

The testimony of facts is in conformity to and corroboration of the foregoing. Turn your eyes any direction in Christendom where the citadel of truth has been most seriously assailed, and you will find that a bold and uncompromising opposition to error has been most fruitful of good. Silence or shrinking would, in every such instance, have been regarded a surrender of the ground, and the enemy, accordingly, been emboldened in his attacks. To adduce a case: what had become of orthodoxy in Boston, many years ago, if Doctors Griffin and Beecher had declined to preach up "the controverted doctrine of our Saviour's Divinity"? Of Mr. Nettleton we have this record:—"He brought forth from his treasure the doctrines of total depravity, personal election, reprobation, the sovereignty of Divine grace, and the universal government of God in working all things after the counsel of his own will. And these great doctrines did not paralyze, but powerfully promoted, the good work. At no time were converts multiplied so rapidly, and convictions and repentance so deep, as when these doctrines were pressed home to the conscience."

W.

A BRIEF PLEA WITH THE INFIDEL.*

Some, possibly, tinctured with skeptical doubts, repel any attempt to press the claims of religion upon *them* as a personal matter, with a feeling bordering upon contempt.

We shall not err if we assume that this latter feeling, or something akin to it, is widely prevalent among the young men of our day, particularly those belonging to the educated classes. Their studies have made them familiar with the names of Voltaire, Gibbon, Hume, and other champions of infidelity, or they have listened to the specious objections against the Bible forged in the laboratories of modern science; and henceforth Christianity is to be with them a myth and a fable — a scheme of faith fit only for women and children. It might be worth while to ask the young men who espouse these opinions with so rare a facility, how far they have *examined* the system on which they venture to pronounce this grave condemnation. *Of course*, in dealing with a volume which claims to be the only written revelation of the Divine will, and as such challenges the confidence of every human being, you have refused it your homage only after the most careful and patient investigation. You have read every page of it. You have weighed the arguments in support of its authenticity derived from its style, its originality, the harmony of its several parts, its lofty morality, the matchless character of the personage it presents to us as the Redeemer of the world, its prophecies, its miracles, its triumphs, its consolations, its beneficent effects upon society, and the salutary changes it is still producing before our eyes in the moral condition of individuals and of nations. All these arguments you have examined with the frankness and the thoroughness of men intent only upon ascertaining the truth; and, having exhausted this ground, you have, in the same spirit, dissected the schemes with which it is proposed to replace the “exploded” system of Revelation. You have gone to the astronomer, the geologist, the anatomist, the ethnologist, and the oracles of infidelity, and asked them in succession, with a profound conviction of the solemnity of the inquiry, “If I discard Christianity, what *substitute* can you furnish me? What positive information can *you* give me concerning the Supreme Being, my own relations and responsibilities as an accountable creature, the destiny which awaits me after death, and the possibility of a reconciliation with that God whom I am *conscious* of having offended?” Of course you have taken all these precautions before severing yourselves from the common faith of Christendom, and enrolling your names on the long and cheerless catalogue of unbelievers?

Alas for the integrity and fair dealing of this school of philosophic skepticism! There is, probably, not one in a thousand of

* An extract from Dr. BOARDMAN'S Sermon on the Death of GEORGE RAMSAUR.

them who has ever read the Bible through, or who has explored the wide range of its evidences with an ingenuous, truth-loving spirit. For the most part, they are far more conversant with the attacks upon Christianity than with its "apologies;" credulous in listening to objections, while the refutations of them are unnoticed; eager in embracing the anti-Scriptural deductions of some embryo science, and impatient of the barriers which genuine science and true learning have reared around the ark of the covenant;—in a word, anxious at heart to have Christianity proved a fraud, and as disdainful of its requisitions as a man of chivalric principles would be if asked to stoop to some dishonourable action.

That inquiries prosecuted in this spirit should lead to infidelity is unavoidable. A similar spirit would defeat its own end in any other science. Medicine, jurisprudence, political economy, all have their sciolists and pretenders, who deal with principles and facts very much in the style which has been described; but they soon find their level. It is only in theology, the noblest of all sciences, that this rank injustice is tolerated. The BIBLE is the only book which the world will permit to be condemned without a hearing.

Not to attempt a vindication of its Divine origin here, (which would divert me from the main design of this discourse,) it might be well to consider, before you discard the Bible, what you are to get in place of it. Unless you are prepared for the absurdities of pantheism or of annihilation, you must be looking to a conscious personal existence in another world. *Shut up your Bible, and what do you know of that world?* What do you know of God, of yourself, of retribution, of the possibility of forgiveness? You have a witness within your bosom which tells you that you are a sinner; but what does conscience, or reason, or the light of nature, reveal concerning the pardon of sin and future happiness? Nothing—literally nothing. The insatiate craving of the soul for information on this vital question is met only by guesses and conjectures, baseless, illusive, without authority, and, therefore, without consolation.

I was once sojourning at a watering-place, when there came there an aged man, who had retired from the bench and was now a leading politician in a distant State. A mortal disease had laid its inexorable hand upon him, and his friends saw that his days were numbered. They pressed him to see some minister of the gospel; but he steadfastly refused,—refused, I presume, with cursing and oaths, for he was a bitter infidel, and horribly profane. One morning, about four or five o'clock, a servant knocked at my cabin-door, and called to me that Judge —— desired to see me. I hastened across the lawn to his room, and the scene which ensued was so appalling that I shall not venture to describe it.

* * * "Oh sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel!"

Suffice it that the king of terrors was there with all his hideous retinue. His wretched victim quivered with anguish in his mighty grasp, and seemed already to be anticipating the scorpion-stings of the second death. And thus, after four or five hours of excruciating suffering, his sun went down in midnight darkness. Before we committed his remains to their rude and lonely grave, in a field too desolate for any sepulture but one like this, I made some inquiry of the faithful servant who had waited on him respecting his conversation. He told me—and it is for this incident I have introduced the narrative here—that on the day before his death, as he was alone with him, the sick man said to him, “*What sort of a world is that to which I am going?*”

Will the young men before me who may be skeptically inclined do themselves the justice to ponder this utterance? Here was a man of education and ability, who had served the cause of infidelity for, perhaps, seventy years. And now, as his clay tabernacle is crumbling to ruins and the immortal spirit is about to be driven forth into another state of being, the irrepressible yearning of his nature triumphs over his towering pride, and he begs a poor African servant to tell him “*what sort of a world that is to which he is going.*” Here, when of all the crises of his life he most needs a guide, his oracle is mute. It has conducted him to those august portals which divide the visible from the invisible world. In another moment the ponderous gates may open to receive him; and, in helpless amazement and alarm, he cries, “*What is beyond? What is beyond?*” The earth-born philosophy to which he has confided his all answers not at all, or answers with a sneer. It has extinguished the light with which Christianity irradiated the scene; and the dim taper it substituted for the Sun of righteousness now serves only to make the gloom of eternity more impenetrable.

Why should it be expected to do for a convert like him more than it was able to do for its great high-priest, Voltaire? When this prince of scoffers found his end approaching, all his fortitude forsook him. The gorgeous fabric of unbelief which it had cost the malignant, hypocritical freethinker fourscore years to rear, death pressed with but a single icy finger, and it shrank as Satan did when touched by the spear of Ithuriel. Sending for the Abbé Gauthier, he besought him to administer to him the rites of the church. His friends never came near him, but to witness their own shame. “Sirs,” he said to them, “it is you who have brought me to my present state. Begone! I could have done without you all.” He was alternately supplicating and blaspheming God, and crying out, “O Christ!” “O Jesus Christ!” And thus the wretched man expired, a terror to all around him and an immortal witness to the true value of infidelity in a dying hour.

Other witnesses might be summoned, but I simply invoke these two to admonish you that, before you let go your hold of Christianity, it may be well to consider *what you are to get in the place of it.*

For the Presbyterian Magazine.

THE SONGS OF ZION.

WE all love the good old hymns our fathers loved and sang before us. They ripple back to us on the tide of our earliest, sweetest memories. It seems but as yesterday since we were little children, and fell asleep in our "trundle-beds," lulled to rest by one of Zion's songs. It seems but as yesterday since we sang so at worship, running away in our zeal from the tune, and leaving the elder singers at least two words behind us. Those dear old hymns! whether sang by cradle-bed, or round the family altar, or in the midst of "the great congregation," their memory is sweet to us. And in these later years—these years of thought and care—we sing them, it may be, with graver tone and graver heart, yet not a whit less lovingly.

The world has her songs,—patriot-strains, which stir the loyal soul, and songs of feeling, which the true and tender-hearted cherish; and these are lovely; but Zion's songs are lovelier. Their themes are higher, their influences more sublime, stretching far beyond the stars. To the humblest "stake and cord of Zion" God giveth strength and beauty, and assigns to each its place and work. And spiritual songs have surely their mission, not merely to be sang but once or twice a week, and then locked up in church, hidden and silent between the well-thumbed covers. Ah no! their ministry is wider than this. It *commences* in the sanctuary, but there it does not end. Its field is the world, its fellow-labourers the word read, the word preached, and, in that day when the Lord of the reapers shall bring the harvest home, its sheaves of rejoicing will be many and beautiful. Said a devoted Christian minister,* now a saint in glory, "I am persuaded that the influence of hymns and spiritual songs is greater than we know. I have always thought they had a *twofold mission*,—one of conviction, another of consolation. I often think of a sweet scene in one of the old graveyards at ——. Many of the young converts were with me, and we were standing by the grave of the Rev. R——, reading the inscription on the tombstone. I looked up and saw the tears coursing rapidly down his daughter's cheek as we stood there, no heart feeling as her young heart felt,—that a father lay beneath that stone. My soul yearned over her, and yet rejoiced that now a better than a fond earthly father was hers. I took out my hymn-book, and said, 'We will sing, "Thou art gone to the grave, but we will not deplore thee."' We sang it in hopes that soon parents and children, minister and people, would all be where no gravestones call forth tears; and when we had finished, I saw that the beautiful consoling influence of the hymn had not been lost."

And at this very moment memory brings before me the radiant eyes and dimpled face of a dear little child, who often in her baby

* Rev. D. M'Kinley, D. D.; died December 7, 1855.

troubles comforted herself by softly repeating portions of that fine old hymn, "Jerusalem." The lines, "Blest seats, through rude and stormy scenes I onward press to you," always seemed to soothe her. But the chapter of her life was short. Then to the hearts of those who watched the dear child die, most touchingly came back the memory of those words. In the fierce spasms of pain which distorted her sweet face and dimmed her bright eyes they read that she indeed was pressing through "rude and stormy scenes to the blest seats above."

Zion's songs have not only a mission to cheer and sustain the Christian through life,—but also in death, most sweet consolers, they may go with him to the very banks of Jordan. Like Bunyan's pilgrim, many a saint has "passed through the river singing." And of one whom the writer well knew—a beloved former pastor,* who but recently fell asleep in the midst of a sorrowing flock—it has not long been written, "He also found much comfort in repeating and singing hymns, such as those beginning, 'Jesus, lover of my soul;' 'I love to steal a while away;' 'Jesus! I my cross have taken.'" Yes! side by side with the precious Bible, the voice of prayer, and all the lovely consolations of religion, come Zion's songs, angel-like, to cheer and brighten the good man's waning hours upon the shores of time.

A mission of conviction God likewise bestows upon these spiritual songs, often keen and soul-subduing, for the blessing of the Spirit goes with it. Many a thoughtless heart, to whom the Bible was a sealed book, and words of counsel but as empty sounds, has been awakened by the gentle ministry of Zion's songs. A touching little instance has been given in illustration of this. Along one of the quieter streets of a town in England a gay young actress was passing. Suddenly the sound of music fell upon her ear. She stopped to listen. The music was but simple,—only a few poor women singing a hymn as they sat at their work; but she could not go on, and, as she lingered and listened, the hymn came home to her hitherto careless soul with strong convicting power. The actress went on her way, but the words went with her; they rang in her ears and trembled in her heart:—

"Depth of mercy! can there be
Mercy still reserved for me?"

And from that hour an awakened soul sought counsel from her long-neglected Bible, and wept and prayed, and gave neither "sleep to her eyes nor slumber to her eyelids" till she had indeed found mercy in the exhaustless "depth of mercy." She left the stage, appearing upon it but once again at the urgent request of the manager; then, with a gay crowd before her, in the very midst of earth's vain pageantry, the young actress fell upon her

* Rev. R. W. Dunlap; died February, 1856.

knees, and, with clasped hands and streaming eyes, sang the words—

“Depth of mercy! can there be
Mercy still reserved for me?”

The amusement for that evening was over. Soon the wondering audience dispersed. They went away, many to mock and laugh at the weeping singer, some to muse and tremble. Yes! to the hearts of many now safe within the fold, “versified truth” has come home as *saving truth*. * * * * Already what a host of those we loved, and who sang with us the songs of the church militant, have crossed the stream and entered the church triumphant, there to join in the exulting anthems of praise! And, as in the quiet eventide we sit and sing the hymns they loved, their faces come back to us, their gentle presence seems to overshadow us. This hymn—we learned it from a mother who is walking now the streets of the “New Jerusalem;” and that—a sister loved and sang it often with us, but she is far away to-night; a sweeter strain has been put within her mouth, and her fellow-choristers are angels and the spirits of the “just made perfect.” And we remember, with unutterable tenderness, one who loved these songs of Zion,* and sang them as he toiled in “the vineyard” or as he rested by the fireside; one who, following in the Master’s steps, “went about doing good,” whose heart was full of love, whose actions beautiful,—a faithful minister of Christ,—a spiritual father, indeed, to many,—a child of the covenant. It seems but a little while since, and he was with us, singing these very hymns; and now he has gone—gone to join in the “new song,” to mingle with Christ’s ransomed children in the courts of Heaven. * * * * “Even so, Father, for so it seemed good in thy sight.”

L. M. L.

COLUMBIA, Pa.

HYMN BEFORE SUNRISE IN THE VALE OF CHAMOUNY.

We give to our readers, by request, this celebrated hymn by COLERIDGE.

Beside the rivers Arve and Arveiron, which have their sources in the foot of Mont Blanc, five conspicuous torrents rush down its sides; and, within a few paces of the glaciers, the Gentiana Major grows in immense numbers, with its “flowers of loveliest blue.”

HAST thou a charm to stay the Morning Star
In his course? So long he seems to pause
On thy bald awful head, O sovran Blanc!
The Arve and Arveiron at thy base
Rave ceaselessly; but thou, most awful form!
Risest from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air and dark, substantial, black,
An ebon mass: methinks thou piercest it,

* Rev. D. M’Kinley, D.D.

As with a wedge! But when I look again
 It is thine own calm home, thy crystal shrine,
 Thy habitation from eternity!
 O dread and silent Mount! I gazed upon thee
 Till thou, still present to the bodily sense,
 Didst vanish from my thought: entranced in prayer
 I worshipped the Invisible alone.

Yet, like some sweet, beguiling melody,—
 So sweet, we know not we are listening to it,—
 Thou, the mean while, wast blending my thought,
 Yea, with my life, and life's own secret joy:
 Till the dilating soul, enrapt, transfused,
 Into the mighty vision passing—there,
 As in her natural form, swell'd vast to heaven!

Awake, my soul! not only passive praise
 Thou owest! not alone these swelling tears,
 Mute thanks, and secret ecstasy! Awake,
 Voice of sweet song! Awake, my heart, awake!
 Green vales and icy cliffs, all join my hymn!

Thou first and chief, sole sovereign of the vale!
 O struggling with the darkness all the night,
 And visited all night by troops of stars,
 Or when they climb the sky, or when they sink;
 Companion of the morning star at dawn,
 Thyself earth's rosy star, and of the dawn
 Co-herald: wake, oh wake, and utter praise!
 Who sank thy sunless pillars deep in earth?
 Who filled thy countenance with rosy light?
 Who made thee parent of perpetual streams?

And you, ye five wild torrents fiercely glad!
 Who call'd you forth from night and utter death,
 From dark and icy caverns call'd you forth,
 From those precipitous, black, jagged rocks,
 Forever shatter'd and the same forever?
 Who gave you your invulnerable life,
 Your strength, your speed, your fury, and your joy,
 Uncensing thunder and eternal foam?
 And who commanded—and the silence came—
 Here let the billows stiffen, and have rest?

Ye ice-falls! ye that from the mountain's brow
 Adown enormous ravines slope amain—
 Torrents, methinks, that heard a mighty Voice,
 And stopp'd at once amid their maddest plunge!
 Motionless torrents! silent cataracts!
 Who made you glorious as the gates of heaven
 Beneath the keen full moon? Who bade the sun
 Clothe you with rainbow? Who, with living flowers
 Of loveliest blue, spread garlands at your feet?
 God! let the torrents, like a shout of nations,
 Answer! and let the ice-plains echo, God!
 God! sing, ye meadow-streams, with gladsome voice!
 Ye pine-groves, with your soft and soul-like sounds!
 And they, too, have a voice, yon piles of snow,
 And in their perilous fall shall thunder, God!

Ye living flowers that skirt the eternal frost!
 Ye wild goats sporting round the eagle's nest!
 Ye eagles, playmates of the mountain-storm!
 Ye lightnings, the dread arrows of the clouds!
 Ye signs and wonders of the element!
 Utter forth God, and fill the hills with praise!

Thou too, hoar Mount! with thy sky-pointing peaks,
 Oft from whose feet the avalanche, unheard,
 Shoots downward, glittering through the pure serene
 Into the depth of clouds that veil thy breast—
 Thou, too, again, stupendous Mountain! thou
 That as I raise my head, a while bow'd low
 In adoration, upward from thy base
 Slow travelling with dim eyes suffused with tears,
 Solemnly, seemest, like a vapoury cloud,
 To rise before me—rise, oh ever rise,
 Rise, like a cloud of incense, from the earth!
 Thou kingly spirit throned among the hills,
 Thou dread ambassador from earth to heaven,
 Great hierarch! tell thou the silent sky,
 And tell the stars, and tell your rising sun,
 Earth, with her thousand voices, praises God.

Household Thoughts.

THE TRAINING OF CHILDREN.

No. II.

HAVING answered the inquiry, What is implied in the word "train"? we proceed to inquire into the mode by which this training is to be carried on.

1. *Affection and Familiarity* are requisite for this work. Let it not strike any one with surprise that this is introduced as a distinct thought, seeing "parental love" is proverbial. The design is not to question the truth of the proverb; neither to insinuate a doubt that there is a single parent who would not in the hour of peril hazard his or her life to save the child. There is heat of a certain kind, or rather existing in a certain state, which philosophers style *latent*,—*i. e.* hidden, not sensible to the touch. So, in too many instances, is it with this parental affection. Its existence you would not deny. Still, there are cases in which you cannot decide that it truly and strongly is felt until some great emergency calls it out.

An inspired proverb speaks on this wise:—"A man that would have friends must show himself friendly." (Prov. xviii. 24.) Probably we shall find this to be of more extended application than

merely to our relations in the community around and without the domestic circle,—that it refers, with equal force, to the parental relation also; so that we might say, The man that would have the affection of his children must show himself affectionate. Hence, at the head of these remarks, with the word affection is associated that of *familiarity* also. It is only by tender, familiar intercourse that a child can derive its idea of strong affection and have his own heart won. At birth, in this one respect, the parent is to it as any other person. And it is only as that parent is found in its daily society,—showing it daily attention, reciprocating its daily smiles,—that that child learns to feel, even without the least sense of obligation, a strength of fond attachment towards that parent unknown in reference to any other. This is abundantly illustrated by cases, where, in the long absence of parents, the child, from tender years, has been thrown with others. Now the same result, to a certain degree, may practically be obtained without a formal separation of the parent and child. Let the child seldom or never find its smile reciprocated by the parent's smile, its attempts to fondle and be merry while on that parent's knee uniformly rebuffed, the questions which its growing and expanding intellect suggests seldom or never answered, and the voice of that parent, ever and anon, coming in stern rebuke upon its childish sports, and what then is left upon which can fasten the tendrils of that youthful heart? *Mothers* have been known to be culpable in this respect. But it is more frequently and emphatically true of *fathers*.

Various reasons operate, producing this same result. Some regard it as *undignified* and *unmanly* to bestow much attention upon their children. Some would be too profound philosophers. Others covet a literary fame. Others still, during their only intervals of relaxation, feel too weary from their toil. But the man who regards the subject thus ought seriously to inquire what those children are to do. If his dignity is so unyielding, his lofty literary soarings so sublime, his philosophical engagements so profound, or his daily pursuits so wearying, that neither the one nor the other allows the approach of the child, to whom shall he go? Besides, who can believe that, if thus repelled at home, the child will not eagerly and gladly avail himself of every opportunity for intercourse with those abroad, who, by smiles and words and acts of kindness, may show a disposition to befriend him. And if the child, thus made to feel a void at home, sallies forth to meet with some who can deign to notice children, and at random shall succeed, what voucher has the parent for the character of the lessons and sayings that may fill the ear, and of their controlling influence? Who doubts that the one who wins the heart will gain the ear and control the character?

The bearing of all this is that, by failing through affection and familiarity to win the love and confidence of the child, a great

vantage-ground is lost in careful, thorough, and successful training. Better imitate the great Robert Hall, and bring our dignity down to the merry sports of children, even to their gambols and rolling on the floor, than lose their confidence by a repulsive reserve. Affection will impart greater patience to the oft-repeated efforts of instruction, excite grief, rather than anger, for their follies and their sins, anxious solicitude, and not revenge, in administering rebuke, and moderation in the use of the rod.

2. *Instruction* is necessary in training. The great importance of this, as an instrumentality in the training of children, none can doubt. Now is not the time for rehearsing the *topics* of instruction. Hereafter, these may engage us. The aim, at present, is to enforce the thought that, whatever may be the parent's views respecting the course his children should pursue, instruction concerning that course must be faithfully, laboriously, and constantly imparted. Whoever has the charge of a child or of children should bear in mind that, as to knowledge, they come into the world wholly ignorant. And yet, from the earliest moments, knowledge of some kind, and to a greater or less degree, they are continually acquiring. Perchance that knowledge will be in consonance or conflict with our own views of what is right and best. But we must not forget that, if starting from no knowledge at the first, and growing up amid precepts and examples that we abhor, it will, necessarily, require much diligent and persevering instruction to point out, explain, and enforce, the excellence and importance of the course which we approve. Thus persuaded, we shall the more diligently endeavour to forestall error by inculcating the truth. "Line upon line," as their progress and their years can bear; we must explain and urge upon them the nature, beauty, and momentous results connected with an upright and godly life, the nature, deformity, and equally momentous results of a life whose leading characteristics are directly the reverse of uprightness and the fear of God.

There is a theory which says, "Let them alone till they arrive at years when they will be able to think and judge for themselves." With this idea no parent should have the least sympathy. Why?

It is utterly impossible that a mind at all associating with others should be entirely free of instruction and impressions of some kind; and this, too, in matters pertaining to religion as really as in reference to those of common life. With infidel feeling and practice you may resolve to let your child alone till he is old enough to think and reason, and then, if he desires, choose the worship of God. You may say that you find so many sects at the same time professing faith in the same Saviour, and yet so variously differing, that you will attempt, for your child, no lessons concerning Christ as a Saviour, till the child is old enough to judge concerning these discordant opinions, and, for himself, to decide which of the sects is right. You may plead that there is so much diversity among

men, even in regard to so solemn a subject as that of future rewards and punishments, you do not wish to trouble the youthful mind with such startling and perplexing themes. Thus it would be your aim to leave his mind perfectly free from all knowledge or bias on these points.

Reader, if you please, let him alone. Let him eat and sleep in a home that is as still as the grave in regard to truths like these—no prayer to recognise them, no Bible to enforce them. To make your experiment complete, as you suppose, call him in from the Sabbath-school, and utterly cut off all association with any belonging to the religious sects. Let him thus live, thus guarded, in such a home, till he has passed his minority. Now that the minority is passed, meet him on your religious errand at the threshold of *twenty-one*. It is precisely the time for which you have so indifferently waited, expecting to find a mind not only competent, but also perfectly free, to hear and wisely to decide the merits and claims of the truths you would present. But do you now find that mind a total blank? Then what means it that, in the ready oath, you discover him to be so familiar with the names of God and Jesus Christ—the devil and damnation—the soul and the power of God to doom it in an awful hell? But listen again: in something more than by incidental expressions he is about to give us his belief. And now, as you listen, notice how much theology of some kind has entered his mind. How independently and manly he speaks! “There are some,” he says, “who make much ado about religion. But I do not believe there is a God who notices us and cares about our worship. They speak about Jesus Christ dying to save men; but I regard talk like that as a story fit only to amuse a child. They try to frighten people from what they call sin, by saying that God has prepared and threatened an awful hell for their punishment; but, if there is any God at all, I do not believe He is so unjust as thus to punish men. I have no fear of any such punishment.” Alas! how plain it is now that, though you were silent, he has, from some source, heard much in reference to all these points. Sad indeed is it, moreover, that, instead of a mind free from all bias on religious themes, it is found with a most infidel theory and creed, as plainly stated and as tenaciously held as is that of any religious sect.

Do you ask how such a result is possible under the circumstances supposed? The possibility (and certainty too) arises from the fact that that grown youth had companions for his school and his play-ground—has had teachers, not only when under tuition in the common school, but by the way on sea or land, in the shop or counting-house, in college life or a life of neglected intellect, in industry, and more especially in idleness. And from all these random sources, without the pretence of lessons in formal classes, theological sentiment enough is heard to furnish materials for an infidel creed, though there may be far too little to lead to Christ

and save the soul. That this view is correct is easily proved by the too numerous instances in which youth are in this manner left to rise to manhood. No mind can associate with others, and be wholly free from and unbiassed by any religious sentiment.

2. Another thought is, Why should not a child need instruction on *religious* as much as on *secular* affairs? And if the same care be taken to adapt it to his years, why may he not as readily comprehend it? Now, on the one point all are more or less anxious. A plea even of very early youth does not forbid daily and earnest effort to instruct them. If they do not make progress, how prone even parents are, and sometimes most unjustly, to censure teachers for the failure, giving highest credit to the capacity of the child! But if they can understand concerning the different ways for voyaging and journeying through the world, why not comprehend instruction that speaks of a "broad" and "narrow" way, in one or the other of which every person is constantly journeying? You expect your child, even while quite young, to know about other planets than our own, and stars that are invisible to the naked eye. Why not tell him of two additional worlds, not found in his Geography or Astronomy, though styled heaven and hell? If he can comprehend the existence of astronomical worlds, why not of Bible worlds, when both equally are out of sight? Or who believes that it requires more or stronger faith, or is more beyond the capacity of a child, to believe in an unseen world revealed by the Bible, than to comprehend the teaching of astronomy concerning Jupiter,—a planet appearing as if he could grasp it in the hollow of his infant hand, and yet *twelve hundred and eighty times* larger than our world? You require that your child be able to answer intelligently concerning the existence and character of volcanic mountains, and of other lands where, in the absence of volcanic eruptions, the same pent-up elements cause the quaking, rocking, and opening of the earth; and all, though he never has and never shall have seen them. Then why not reiterate to him, till he can answer intelligently concerning this whole world to be on fire, these elements to be melted with fervent heat, and these heavens to be rolled together as a scroll? You would not be satisfied with that teacher who should, even faintly, intimate a doubt of the capacity of your child to study and master the practical propositions of arithmetic; and you are more or less anxious to see progress making in calculations of this nature. Then, why not accredit to him so much of capacity as to suppose him able intelligently to hear this Bible problem:—"What shall it profit a man if he shall gain the whole world and lose his own soul?"—and to attend to all the data which you may be able to afford him in order to its solution? How many parents, themselves, would be greatly advantaged by reviving recollections concerning a problem such as this! Does not your child, quite young, comprehend somewhat of instruction in reference to the nature of government

and the power and dignity of a monarch? Then, why not, with sufficient help, be made to understand sufficiently the power and dignity of Jehovah as a very great King—"King of kings and Lord of lords"? Now, in all these illustrations, no one is so foolish as to complain, if his child have not a correct view of these several subjects before instruction, however exalted his opinion concerning the capacity of that child. So, precisely, in the moral and religious aspect of the case, correct, intelligent views are, and necessarily must be, the fruit of instruction; the only or chief difference being that, in the one case, most acknowledge and act upon this necessity and importance, and, in the other, they are very prone to deny or neglect it.

Now, it is in relation to this whole large and important range of subjects, to which this denial and neglect refer, that the *necessity of instruction*, in the work of youthful training, has thus been dwelt upon and urged. Without, in this place, attempting to decide *what kind* of instruction a parent ought to give, the point is, that in temporal and worldly subjects, in order to the views you would desire him to possess, the child's capacity and need of instruction are fully admitted; so, whatever views, in matters eternal and spiritual, you may regard as right and desire him to hold, there is equal capacity and equal need of instruction—correct, earnest, and persevering instruction. Hopes, apart from it, are presumptuous.

L. H. C.

A VOICE TO MOTHERS.

"TELL the mothers to trust in God." These were almost the dying words of one who had herself been a mother in Israel, and who had trained up a family of children for the service of her Redeemer. Some of them had preceded her to the heavenly world, giving clear and decisive evidence that death to them was everlasting gain; others still remain on earth, willing labourers in the vineyard of our Lord.

"Trust in God" had been the secret of her success in regard to her own children, and with her last breath she wished to encourage other mothers to bring their little ones to the Saviour. He who, when on earth, said, "Suffer little children to come unto me, and forbid them not," is no less ready to receive them now than he was then. "Trust in God;" believe the exceeding great and precious promises he has given to parents, and plead them in prayer before him, till all your children are renewed in the spirit and temper of their minds, and become heirs of God and joint heirs with Christ Jesus. Mothers, "trust in God!"—*Selected.*

THOUGHTS ON A LITTLE GIRL'S DEATH.

WELL may the holy prophet say
 Man is a flower, and fades as soon,—
 Wakes into birth in early day,
 And fades and withers ere 'tis noon.

All-powerful faith, 'tis thine to show,
 Though here the mortal flowerets die,
 They're but exotics here below ;
 Their native soil's above the sky.

Death but transplants ; he can't destroy ;
 The immortal plant survives the tomb ;
 In heaven's parterres of peace and joy
 She'll flourish in immortal bloom.

All-pitying God, how oft we blame
 The stroke thy righteous law has given,
 When death in mercy only came
 To gather infant buds for heaven !

Historical and Biographical.

A LETTER OF REV. JOHN MILLER, 1790.

PORTSMOUTH, VA., February 13, 1856.

REV. C. VAN RENSSELAER, D.D.

Dear Brother:—It will, no doubt, interest you much to receive the following transcript of a letter from the pen of the *Rev. John Miller*, father of the late venerable *Dr. Miller*, of Princeton. The original, which I value very highly, is in my possession. I found it among a mass of old papers which were lying strangely neglected in the garret of a building, located upon a farm near Millsborough, in Sussex County, Del. The property was formerly owned by a descendant of *Dr. Matthew Wilson*, the friend and co-presbyter of Mr. Miller, and who was for thirty years pastor of the church at Lewes.

The house was, at the time of my search, in a state of partial dilapidation. Hoping to find some reminiscences of the older peninsular divines, I subjected myself to much inconvenience at this place, battling for a whole night with swarms of fleas, musquitos, &c., but was compensated in the morning, after a laborious search among dust and filth, by the discovery of this letter, with other items of value to the venerator of Presbyterian antiquities. Had I, sooner, known any thing of this garret, other valuables, perhaps, might have been secured, as I find that papers had long been blowing about the yard of this old farm-house, and that many letters had been destroyed during the occupancy of various tenants.

The letter of Mr. Miller is written with the lines very close, but in a round, neat hand. I have copied it accurately, and give you the capitals, abbreviations, and punctuation, as they appear in the original. It is addressed to "*Mrs. Elizabeth Wilson, in Lewes,*" widow of the Rev. Matthew Wilson, D.D.

Truly your brother,

ISAAC W. K. HANDY.

LETTER FROM THE REV. JOHN MILLER.

NEAR DOVER, May 31, 1790.

My dear Madam.

The late affecting bereavment, with which divine providence has visited me, enables me in some measure to sympathize with you under a similar affliction. Indeed as Five & Thirty years intimate friendship had subsisted between the dear person you have lost & me, I consider myself as bereaved in your bereavment. To view the hand of GOD in such awful visitations; to be convinced of y^e unerring wisdom & perfect rectitude of y^e divine administration in removing our dearest earthly connexions from us, is comparatively but a small attainment. The grand difficulty lies, in having our stubborn hearts bowed in a humble submission to y^e father of our spirits, & feeling ourselves resigned to y^e teachings of his grace, & y^e disposal of his providence. This happy temper of mind, I hope, you will fervently seek at y^e throne of grace, where alone it is to be found, as no power less than divine can produce it in us. Admit that our losses, with regard to earthly comforts, are irreparable; yet, if our dear deceased friends are, and we have abundant reason to hope, *before y^e Throne of GOD, serving him day and night in his temple above*, we have on their account, no reason to be afflicted: and with respect to ourselves, faith in y^e divine promises, will teach us that GOD is infinitely more than able, by his gracious presence, to compensate our heaviest losses here below, & cause them to concur in promoting our growth in grace, & meetness for that blessed world, with which our dear departed friends are associated, & where all tears are wiped from their eyes. May your dear children know y^e GOD of their father, give him their hearts, attend to y^e one thing needful, & suitably improve y^e grievous loss they have sustained! then, I think, they will be a comfort to you.

It grieves me to think, that my *Sussex* friends are likely to be deprived, (perhaps very long) of the stated administration of Gospel ordinances. Should this be y^e case; I dread y^e consequences, with regard to y^e interest of visible & vital religion. Vacant congregations, especially such as are not frequently & faithfully supplied, often suffer & become scattered, particularly y^e rising generation among them. May y^e great head of the church preserve them from erroneous principles & corrupt practices, & pour out his Spirit upon you & them! May your fervent prayers be addressed to y^e chief shepherd, to supply you with a pastor after his own heart; with one, who may not only promise well at first view, but who will also be likely to wear well—an humble, prudent, pious & faithful minister will suit your people much better, & probably be much more useful, than one of superior mental abilities, without those other more important qualifications.

I saw your Brother & Sister Miller, as also your Brother Craighead, a few days ago, who were all well.

I think you will have nothing farther to pay into y^e widow's fund, & should you live till next spring, you will be pleased to draw an order upon Dr. Ewing, y^e Treasurer, for your annuity. Be pleased to present my tender regards to your children: and may y^e GOD of all grace, guide, support & comfort, both you & them!

Yours affectionately
JOHN MILLER.

LINES ON THE DEATH OF JOHN CHESTER, D.D.

The following lines on the death of the Rev. JOHN CHESTER, D.D., formerly pastor of the Second Presbyterian Church of Albany, who died in 1829, we find in a number of the "*Albany Times and Literary Writer*," of that year.

"They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

On Zion's holy walls
Is quenched a beacon-light;
In vain the watchman calls—
"Sentry! What of the night?"
No answering voice is here;
Say—does the soldier sleep?
Oh yes! upon the bier,
His watch no more to keep.

Still is that heaven-touch'd tongue,
Pulseless the throbbing breast;
That voice with music strong
Forever put to rest.
To rest? A living thought,
Undimm'd, unquench'd he soars;
An essence, spirit-wrought,
Of yon immortal shores.

Peace to thee, man of God!
Thine earthly toils are o'er
The thorny path is trod
Thy Shepherd trod before.
Full well he kept his word—
"I'm with thee to the end,
Fear not! I am the Lord,
Thy never-failing friend!"

We weave no dirge for thee;
It should not call a tear
To know that thou art free;
Thy home—it was not here!
Joy to thee, man of God!
Thy wearying race is run;
Unshrinking thou hast trod
Death's vale—The *prize is won!*

ARE THE ASSOCIATED CHURCHES OF CONN-
TICUT CONGREGATIONAL?

THE following opinion, copied from the Records of the Old Hartford North Association for the year 1799, will probably surprise some Connecticut Congregationalists, as it surprised the writer when it first came under his eye. It was adopted at a full meeting of the body, in answer to questions proposed by "the Society in Kingsbury," (N. Y., as I suppose),

through their "Trustees," and also by certain members of that Society. Among the members present are the names of Drs. Strong, Perkins, and Flint, by one of whom the opinion was probably drawn up.

"This Association give information to all whom it may concern, that the constitution of the churches in the State of Connecticut, founded on the common usages, and the Confession of Faith, Heads of Agreement, and Articles of Church Discipline, adopted at the earliest period of the settlement of the state, is not Congregational, but contains the essentials of the government of the Church of Scotland, or [the] Presbyterian Church in America, particularly as it gives a decisive power to ecclesiastical councils; and a consociation, consisting of ministers and messengers, or a lay representation from the churches, is possessed of substantially the same authority as a Presbytery. The judgments, decisions, and censures in our churches and in the Presbyterian are mutually deemed valid. The churches therefore in Connecticut at large, and in our district in particular, are not now, and never were, from the earliest period of our settlement, Congregational churches, according to the ideas and forms of church order contained in the Book of Discipline, called the Cambridge Platform. There are, however, scattered over the state, perhaps ten or twelve churches (*unconsociated*) which are properly called Congregational agreeably to the rules of Church Discipline in the book above mentioned. Sometimes indeed the associated churches of Connecticut are loosely and vaguely, though improperly, termed Congregational. While our churches in the state at large are, in the most essential and important respects, the same as the Presbyterian, still, in minute and unimportant points of church order and discipline, both we and the Presbyterian Church in America acknowledge a difference."

This opinion seems to throw some light on the peculiar architectural development of the "Plan of Union" whereby New England Congregational materials have been so extensively wrought into Presbyterian churches during the last fifty years. If it represents the views of the pastors of Connecticut churches generally at that time, then it is no wonder that the Connecticut General Association should have entered into the Plan of Union, and that ministers trained by Connecticut pastors should have exerted such an extensive Presbyterianizing influence upon the new churches of New York and Ohio. Are we to conclude that this same influence had been at work on the churches of Connecticut during the preceding hundred years? Truly it may be that we have been nearer to passing under the yoke of ecclesiastical power than we had supposed.

The language of the Saybrook Platform gives some countenance to the above-quoted declarations. But it does not justify such a complete repudiation of Congregationalism as is there expressed. The consociational scheme does not seem to have gone into active operation to any considerable extent until near the close of the last century, some sixty or seventy years after its adoption in theory.

This document seems to point out also the origin of that popular designation of Congregational churches as Presbyterian.—*Independent.*

Review and Criticism.

THE CATHOLIC. Letters addressed by a Jurist to a Young Kinsman proposing to join the Church of Rome. By E. H. DERBY. Boston: John P. Jewett & Co. New York: Sheldon, Blakeman & Co., 1856.

A LAWYER lays down his pen to study the Roman Catholic controversy, with a view to dissuade a kinsman from joining the church of Rome. The arguments are generally well selected and tersely expressed, and the work will be useful, especially in relieving the minds of young high-churchmen who have received a too great propulsion Romeward. We have known of several persons of this sort, into whose hands we would have been glad to place Mr. Derby's Letters. It is always difficult to bring back a pervert to the knowledge of the truth. All minds are not influenced by the same arguments; and a high-churchman who is apt to distrust or despise other sects needs a high-churchman to pull his skirts when he is getting on the Appian way. The tendency of Puseyism is evidently to make Romanists; and a resort must be had to the earnest and weighty truths of Protestantism for the purpose of arresting error.

Mr. Derby, in our judgment, makes at least three mistakes in his anti-Roman pleas:—1st. In depreciating the Apostle Peter, concerning whom he says, "St. Peter seems to have derived his subsequent reputation from a mere play upon his name, or a figurative expression of our Saviour," (p. 3.) Surely there is no logical necessity for the use of such language. Why rob Peter to pay Paul? 2d. Mr. Derby exalts the Episcopal church as the "true apostolic and catholic church," (p. 71,) and he seems to ignore all others. The absurdity of pulling down the Papal Hierarchy simply to get foundation-stones for the English Hierarchy is too great to call for any remark. 3d. Mr. Derby errs in laying so much stress on Paul's supposed labours in planting the church in Great Britain. Mr. Derby's object in insisting so strongly upon this latter point is to set up Paul's authority as a church-founder against Peter's, and to destroy the claims of the Roman church as a universal church. But, even admitting that the ancient British church was originally founded by Paul, (which is a very doubtful thing,) it is certain that, like most of the Western churches, it relapsed into Romanism. Indeed, Mr. Derby himself endeavours to prove that the church of Rome, now so corrupt, was originally founded by Paul, (pp. 12, 13, 14, 15,) and thus shows how vain an argument is the one which rests upon the pebble of a traditionary foundation, either in England or Italy. If it be said that the English church for a series of years protested against Papal usurpations, we reply that other churches did the same thing, but finally yielded, just as the English church did at last. Rome itself was Papalized *by degrees*. Mr. Derby's argument finds it necessary to admit that the pope's office was for a period in "a transition state," (p. 106.) As a mere question of time, England may have resisted the Papacy longer than some other churches, perhaps on account of its distance, but it finally yielded. If the Edwards and the Henrys sometimes opposed the popes, particularly where the latter encroached on national or royal prerogatives, so the kings of France, Spain, and other countries, often did the same thing. All this part of Mr. Derby's argu-

ment we consider unsound. He himself seems to admit it, being constrained to say that "it is by no means essential to the case," (p. 292;) for he does not venture to maintain that the English bishops were independent of the pope beyond the period of the Anglo-Saxon invasion of the eighth century. At the time of the Reformation, as every one knows, the English church was thoroughly Papal as to doctrine and government, with its bishops, monasteries, masses, Latin prayers, &c. Under Queen Mary, the nation quickly fell back into its old habits of Popery again; and when it became necessary, under Elizabeth, to ordain Protestant bishops, it was very difficult to find the ways and means of keeping up the apostolic succession; but after a while three bishops were obtained to "lay on hands," and the English bishops are compelled, notwithstanding high-church catalogues, to trace up their apostolic succession through the church of Rome.

Mr. Derby's argument against Romanism receives aid from Chevalier Bunsen's late discoveries, particularly from the work of Hippolytus and some of the early church ordinances, which are quoted at large in the *Appendix*, (which constitutes a third of Mr. Derby's volume.) Whoever consults the *Appendix*, and particularly Chevalier Bunsen, will see that in the first and second centuries the bishop was not exalted above the presbyters. As the bishop of Rome, by a gradual "transition," became pope, so, by the same process, the presbyters of the chief cities became bishops, until, finally, the office of bishop became as distinct (and no more scriptural) than the office of pope.

We have deemed it proper to take these exceptions to Mr. Derby's book, so that our readers may know that his stand-point is on a high-church eminence. We think the work may be read to advantage, although there are many abler ones on the Papal controversy; but the public ought to understand that, in opposing Popery, Mr. Derby presents Episcopacy as the Apostolic substitute. If he had contented himself with making Episcopacy the church of the third and fourth centuries, as Papacy is of the fifth and sixth, and as Presbyterianism is of the first and second, he would have avoided weak and useless discussion. As against Rome, we are at one with him. The church of the first and second century unites with that of the third and fourth in opposing the corruptions of the fifth and sixth. We are happy to learn that Mr. Derby's letters succeeded in keeping his young kinsman from entering the Babylon of Rome.

LIFE OF SCHAMYL; and Narrative of the Circassian War of Independence against Russia. By J. MILTON MACKIE. Boston: John P. Jewett and Company, 1856.

SCHAMYL is one of the great names of modern history. Born within sight of the great Caucasus, on the upper waters of the Koissu, which flows into the Caspian, he commenced life with the high spirit of a mountaineer, and his course has been dashing and free as the wild, majestic stream of his native land. The period of Russian aggression commenced, more particularly, under Peter the Great, in 1722. The czar obtained a sight of these grand mountains and vales, and it is said that he pointed with his dying hand towards the Caucasian peaks of Elbrus and Kasbek,—a direction which his successors have ever been ambitious to follow. Within the last quarter of a century, Russia has made incredible efforts to conquer this territory. A line of forts commenced by Peter the Great

along the river Terek, and extended westward by Catharine, is now completed from the Caspian to the Black Sea. Settlements of Cossacks have been pushed forward as far as safety allowed. A large force, amounting latterly to 200,000 men, has been maintained in the territory on both sides of the mountains. The best generals in the Russian service have been placed at the head of the Caucasian army, as Jermoloff, Paskiewitsch, Woronzoff, Mouravieff. The Emperor Nicholas himself visited the Caucasus, to inspire his officers and soldiers with fresh courage, and the present emperor, Alexander, took part in the campaign of 1850 with the same object in view. But the mountaineers, in their great natural forests and fastnesses, still hold Russia in check. The entire population of the Caucasus is estimated at about a million and a half, but only about six hundred thousand acknowledge the rule of Schamyl, and his army has never numbered over twenty thousand men. The adventures of this renowned military chieftain are well told by Mr. Mackie, although not with that minuteness which will satisfy all readers. Much interesting information, however, is given of his birth and education, of the manners and customs of the country in general, and of the various Russian campaigns. In the recent contest between Russia and the Allies, Schamyl seems to have stood aloof, having no more faith in England and France than in Russia, and probably apprehending as much danger to his country from Western as from Northern encroachments. The prevailing character of the religious belief of the Caucasians is now Mohammedan. Soon may Christianity pervade these tribes dwelling so near to the ancient Paradise, and to Ararat, and to the churches of apostolic planting. May the peaceful reign of the Messiah soon extend throughout this glorious mountain-land!

We give from Mr. Mackie's book an account of the restoration of Schamyl's son, who had been taken prisoner by the Russians in early youth and educated in St. Petersburg.

"His son, together with a ransom of forty thousand silver roubles, was demanded by Schamyl in return for the deliverance from captivity of two Russian princesses,—the Princess Tschatchavadse and the Princess Orbelian, with the children of the latter,—all of whom had some months before fallen into the hands of some of his followers. This was finally agreed to, and the interchange was effected by Schamyl in person. Distrustful, however, to the last moment, he came to the appointed place of rendezvous on the banks of the frontier river, Mitschik, accompanied by a force of some six thousand warriors, and several field-pieces. Then, having taken up his position on the right bank, while the Russians occupied the left, he sent forward another of his sons, Khasi-Mahomet, with thirty murids, to escort the captives. At the same time a party of riflemen, commanded by Major-General Von Nikolai, advanced from the other side, having in charge Jamal Eddin, the son who was to be exchanged, and a carriage containing the ransom-money. When then Jammel Eddin came down to the ford, the thousands of his countrymen who covered the neighbouring heights set up a shout of thanksgiving, and chanted the *Estaphir Allah*. Then, having crossed the river, he put on a Circassian dress, and, in company with his brother and the Russian officers, climbed the hill, where, surrounded by his murids, and having a large parasol held over his head, sat the Imam. When the son who had been lost and was found approached, the heart of the venerable father was deeply moved; and, stretching out his hand for the young man to kiss, he then embraced him and wept.

"The report of the interview published in Tiflis states that Schamyl, at the close of it, after having bowed courteously to the officers and thanked Baron Nikolai for the kindness with which he had treated his son, exclaimed, as if

involuntarily, 'Now I believe in the honour of the Russians.' This, however, is doubtful.

"The interview, it may be added, was memorable also from the circumstance that it was the first time since the year 1839 that any Russian is known to have seen the face of Schamyl. All present were struck with its expressiveness, as they also were favourably impressed by his noble and prepossessing manners."

THE BAPTISM OF THE HOLY GHOST THE GREAT NEED OF THE CHURCH. A Sermon preached in New York on the occasion of the eighth anniversary of the Evangelical Knowledge Society of the Protestant Episcopal Church. By WILLIAM BACON STEVENS, D.D. New York, 1855.

On the important subject of this discourse Dr. Stevens holds forth in a strain of fervid, discriminating, evangelical exposition. The church does not need so much an increase of ministers, more ecclesiastical unity, a higher standard of pulpit teaching, &c., as the baptism of the Holy Ghost. Dr. Stevens shows that this is the paramount want of the church from a variety of considerations:—1. From the agency of the Holy Spirit in the scheme of redemption, no other power being able to renew and to sanctify the soul. 2. From the agency of the Holy Spirit in building up the church through the work of the ministry, especially in enabling ministers to understand divine truth and to preach it with unction and effect. 3. From the agency of the Holy Spirit in removing the evils which assail the church. Among threatening evils, Dr. Stevens mentions formalism, the exaltation of signs and symbols above the things signified, rationalistic theology, a miscalled liberalism, a low manifestation of piety among the communicants, and the lack of a free, full, and frequent setting forth of the great doctrines of the Bible. Dr. Stevens "rightly divides the word of truth" in this seasonable and excellent sermon. The following paragraph is taken from the concluding pages:—

"I see it [the power of the Holy Spirit] ascending like a forked flame into the heart of the individual Christian, and it immediately glows with divine fervency until it becomes incandescent with glory. I see it descending like a dove upon the heads of our ministers, and lo! they become full of faith, filled with the dovelike qualities of God's undefiled One, yet bold as lions, strong as wrestlers, valiant as soldiers, every faculty and power of mind and body being baptized with the Holy Ghost, and working in tireless energy and sweetest harmony with the Spirit of God. I see it visiting our church like the rushing mighty wind, and lo! it fills all our houses of prayer, purges out all errors, vivifies all truth, and makes us realize of a truth that the Lord is in his holy temple,—in it, not in cloud overshadowing the mercy-seat, but in the presence of a spiritual inhabitation; and see! there is no more coldness in prayer, no languor in praise, no weariness in worship, no drowsiness in preaching, no formalism in our service; but every thing is instinct with the Holy Ghost, and the courts of the earthly tabernacle become none other than the very gate of heaven. I see it descending upon our several church institutions, poured out upon each as a spirit from on high, and lo! what a change!—sectional interest, party prejudices, selfish views, are forgotten; one thought fills all committee-rooms, one spirit pervades all schemes, one aim directs all instrumentalities, and that is the glory of God in the salvation of souls,—a salvation begun, continued, and perfected, by the Holy Ghost. Human thought cannot conceive the scenes of moral power and glory which are yet to be seen on this our fallen world, when the Holy Ghost shall make every day a Pentecost, every church an upper room at Jerusalem, every congregation of one heart and one soul, every occupation sanctified, every talent consecrated, every home hallowed, every land made Emmanuel's, the abundance of the sea converted unto God, and the whole earth filled with his glory."

THE ARTICLES OF THE SYNOD OF DORT. Translated from the Latin, with notes, by the Rev. THOMAS SCOTT, D.D. With an Introductory Essay by the Rev. SAMUEL MILLER, D.D., late Professor in the Theological Seminary, Princeton, N. J. Philadelphia: Presbyterian Board of Publication; pp. 260.

This book contains not merely a Confession of Faith, but a *history* of one of the most important controversies which have arisen in the Church since the days of Luther and Calvin,—a controversy concerning the doctrines of grace which were preached by those eminent reformers, and which the latter embodied in the most remarkable theological work of that age, entitled, *Institutes of the Christian Religion*. Arminius, a professor of divinity in the University of Leyden, disturbed the peace of the reformed churches, nearly all of which were Calvinistic in their theology, by inculcating sentiments which were not in harmony with the prevailing doctrines of the reformation. After years of anxious inquiry and discussion, during which time the author of these troubles was called away by death, an ecclesiastical council was summoned in 1618, composed of distinguished divines from several different countries, in order to deliberate and express their judgment concerning these departures from the faith. This volume contains the history of the acts and doings of that synod, and incidentally a history of the church for some years prior to that period.

Though the articles of faith adopted by any assembly of uninspired men, however learned and pious, must not be received as a substitute for the Scriptures nor as being of equal authority with them, it is, nevertheless, a confirmation of our belief as to what the Bible really teaches, to be assured that the doctrines which we hold are in harmony with those which were maintained by almost the entire Protestant Church during the palmy days of her reformation from Popery. Arminianism was deemed in that period to be so clearly unscriptural, and of so dangerous a tendency, that Bishop Hall, in replying to the charge of entertaining Arminian sentiments which some had preferred against him, used the following strong language:—"You add, 'election upon faith foreseen.' What! nothing but gross untruths? Is this the doctrine of the bishops of England? Have they not strongly confuted it, in Papists and Arminians? Have they not cried it down to the lowest pit of hell?" Even a man's horse could not be dubbed with a more execrable epithet, at that exciting period, than to be called an Arminian. Times have undergone a remarkable change since then, (a change for the better with regard to religious liberty;) but divine truth is immutable, and, in our judgment, this truth, on the points at issue, is embodied in the Articles of the Synod of Dort. We recommend the book to all our readers, and especially to our brethren in the ministry and to students of theology.

ONE WORD MORE. An Appeal to the Reasoning and Thoughtful among Unbelievers. By JOHN NEAL. Second Edition. New York, published by M. W. Dodd; pp. 220.

This work is dedicated by the author to his children, and the first chapter is entitled, *All Beginners are Children*. He then proceeds to discourse, in several succeeding chapters, on Miracles, Faith, A change of heart, Prayer, and Universalism. In the last he states the fact that he was once a Universalist, and this circumstance, though not mentioned as a reason for his writing to his children on the several topics above indicated, may nevertheless be reasonably supposed to have influenced him to

this course. His thoughts, as far as we have noticed in a rapid perusal, are evangelical in sentiment and expressed in a perspicuous and easy style.

THE SUFFERING SAVIOUR: OR, Meditations on the Last Days of Christ. By FRED. W. KRUMMACHER, D.D.; translated by Samuel Jackson. Boston: Gould & Lincoln; New York: Sheldon, Blakeeman & Co., 1856.

Having noticed the English edition of this valuable work in the February number of this magazine, we only refer to it again to say that Messrs. Gould and Lincoln have issued a very handsome edition, and at a moderate price. Krummacher's Theology, which is that of the Reformation, is distasteful to modern "progressives." Let it therefore be well pondered and widely circulated.

THOUGHTS AND APOPTHEGMS FROM THE WRITINGS OF ARCHBISHOP WHATELEY. Philadelphia: Lindsay & Blakiston, 1856.

This elegant volume brings before the public, in an accessible form, the condensed sayings of a great man. Whateley's greatness has not dulness. His miscellaneous thoughts sparkle, and their light is not to dazzle, but to instruct. Few men have wielded greater influence in their generation than the Archbishop. It has been a good influence. His "apophthegms" are arranged under a few striking divisions, but the mass are miscellaneous. The book will be highly valued by intelligent persons.

SCRIPTURE VIEW OF INABILITY. A discourse delivered, 1843, in the Chapel of the Theological Institute of Connecticut, by J. COGSWELL, D.D., one of its Professors. New Brunswick, N. J.: J. Terhune, 1856.

The late theological variations which have brought some discredit upon the Theological Institute in which Dr. Cogswell was formerly a professor have induced him, partly in self-defence, to publish a discourse on Inability, which he delivered some years ago in the chapel of the institution. Dr. Cogswell is one of those old-fashioned theologians who believe that it is better to adhere to Scripture than to resort to vain philosophy. In this discourse he first explains the doctrine of *inability*, which is common to all mankind in their natural state, and then shows, in the second place, the influence of the doctrine when fairly exhibited according to the Scriptures. Having satisfactorily elucidated these positions, Dr. C. makes a few concluding observations:—1. The true doctrine of inability is less perfectly understood in New England than it was fifty years ago. 2. The charge of encouraging sinners to wait God's time is unfounded. 3. The unrenewed may be lawfully directed to use the means of grace. 4. The glory of our salvation belongs to God alone. 5. The sinner is without excuse for neglecting known duty. This discourse, like the author's other works, shows him to be a sound divine, jealous of the truth and bold in maintaining it.

THE INQUIRER DIRECTED TO THE WORK OF THE HOLY SPIRIT. By the Rev. OCTAVIUS WINSLOW, D.D. Philadelphia: Lindsay & Blakiston, 1856.

The personality and offices of the Holy Spirit are perspicuously and scripturally unfolded in this volume, whose very title wins. The author has done laborious and faithful service in the cause of Christ by his various publications. This is the fourth edition—a good sign in the religious world. The work of the Spirit rightly claims a prominent consideration from all who receive the Scriptures as of divine origin.

The Religious World.

PRESBYTERY OF ALBANY.

AT the annual meeting of the Presbytery of Albany, held in the city of Albany, January 8, 1856, the following resolutions were passed in the case of the Rev. George H. Thatcher, a member of this Presbytery:—

Whereas, It has become evident to this Presbytery that Mr. G. H. Thatcher has relinquished the duties of the ministry, and devoted himself to secular pursuits; and that in his own opinion, if not in the opinion of all, he was mistaken in supposing himself called to the sacred office; and whereas the unsuitableness of his office with his pursuits seems to endanger the honour of religion in many minds, therefore

Resolved, That Mr. Thatcher be permitted to demit the office of the gospel ministry; and that, by the judgment of this Presbytery, he is no longer authorized to exercise its functions.

Resolved, That Mr. Thatcher be and he is a member of the Third Presbyterian Church in Albany, under the pastorate of Dr. Halley.

Resolved, That this minute be published in one or more of the Albany city papers, and in the *Presbyterian*, as an evidence to the public that Mr. Thatcher is not a minister of the gospel, and that this action is not intended to impugn his character as a professed Christian.

A true copy of the minute.

CHARLES H. TAYLOR, *Stated Clerk*.

METHODIST MISSIONS TO SLAVES.

THE Methodists in the South have done a great deal for the spiritual good of our slave population. They deserve credit for their faith and good works. The following paragraphs are taken from an able report of the Missionary Board of the Louisiana Conference, and will be read with deep interest by the true friend of the coloured man:—

“It is stated upon good authority that *the number of coloured members in the church South exceeds that of the entire membership of all the Protestant Missions in the world*. What an enterprise is this committed to our care! The position the Methodist church South have taken for the African, has, to a great extent, cut us off from the sympathy of the Christian church throughout the world; and it behooves us to make good this position in the sight of God, of angels, of men, of churches, and to our own consciences, by presenting before the throne of His glory multitudes of the souls of these benighted ones abandoned to our care, as seals of our ministry. Already Louisiana promises to be one vast plantation. Let us—we must—gird ourselves for this heavenborn enterprise of supplying the pure gospel to the slaves. The great question is, how can the greatest number be preached to?

“The building of roadside-chapels is as yet the best solution of it. In some cases planters build so as to accommodate adjoining plantations, and by

this means the preacher addresses three hundred or more slaves instead of one hundred or less. Economy of this kind is absolutely essential where the labour of the missionary is so much needed and demanded.

“On the Lafourcade and Bayou Black Mission-work several chapels are in process of erection, upon a plan which enables the slave, as his master, to make an offering toward building a house of God. Instead of money, the ‘hands’ subscribe labour. Timber is plenty; many of the servants are carpenters; upon many of the plantations are saw-mills. Here is much material; what hindereth that we should build a church on every tenth plantation? Let us maintain our policy steadily. Time and diligence are required to effect substantial good, especially in this department of labour. Let us continue to ask for buildings adapted to the worship of God, and set apart; to urge, when practicable, the preaching to blacks in the presence of their masters, their overseers, and the neighbours generally.”—*Southern Advocate*.

GOVERNMENT PATRONAGE IN IRELAND.

THE Irish Presbyterians have issued an address complaining that in the distribution of government patronage they are unfairly neglected. They say:—“There are twenty-two Episcopalian assistant barristers and one Presbyterian. There are about two thousand Episcopalian magistrates and sixteen Presbyterian. There are sixty thousand children of the Presbyterian church attending the schools of the National Board of Education, and 24,000 of the Church of England; but the latter have six commissioners on the board, and the former only two. In the Queen’s colleges, Presbyterian students greatly outnumber those of the Established church, and in the Senate there are ten of the one to two of the other. On the Board of Charitable Bequests there are seven Episcopalians and one Presbyterian, and on all the other boards of a national character the Episcopalians have a number of members and the Presbyterians none.”

IMPORTANT CHURCH DECISION.

THE *Rochester Union* says:—“In the Circuit Court, before Judge Smith, a suit was tried and decided which excited considerable interest, inasmuch as it involved the question whether a man can repudiate a subscription to a church-fund on the ground that a change was made in the ecclesiastical government of the church after he had subscribed. The parties were ‘The Trustees of the Lower Falls Presbyterian Church vs. Aristarchus Champion.’ The defendant, with others, subscribed \$300 to a fund for the erection of a church in School-district No. 7, near the Lower Falls. He disputed his liability to pay the sum subscribed on theological grounds, alleging that his subscription was to be operative on condition that the ecclesiastical form of government of the church should be ‘new school.’ The church connected itself with the ‘old school’ organization, and demanded of defendant the amount of his subscription. He declined to pay; hence the suit. The court ruled out the defence, and the jury found a verdict for plaintiff of \$329.75.”

RELIGIOUS MATTERS IN SPAIN.

In the Madrid Chambers, on the 23d Feb., Mr. Batles, one of the deputies, demanded why the government, upon the request of the ecclesiastical vicar, had prohibited the circulation of a Bible recently printed at Madrid, the text of which conformed to the approved text? M. Batles prefaced his query by a profession of Catholic faith:—"I was born a Catholic," he said, "and I hope to die in that belief; but, if Protestantism consists in protesting energetically against the numerous vices, the unparalleled excesses, the culpable egotism, the scandalous frauds, the notorious bad faith, the audacious resistance to the laws, the deadly influences of the court of Rome upon Christianity, the abuse of power, the unjust and illegal intrusion of that court in the rights and privileges of nations and monarchs,—if Protestantism consists in denouncing the shameless and criminal disobedience to the constituted authorities, preached without ceasing, and to-day with more scandal than ever, by a great number of ecclesiastics,—I declare boldly that I am a Protestant, and I am certain that my opinion is shared by all good Catholics who desire the triumph of the cross and the propagation of the doctrine of Christ throughout the nations of the earth."

The Minister of the Interior having admitted the fact denounced by M. Batles, and having attempted to justify it by an unrepealed law of 1820, expressed himself in these terms:—"There was no need for M. Batles, in making his interpellation, to deliver such a speech. There was no necessity to accumulate grave charges against all the ministers of the church, and against the Roman pontiff, visible head of the church of Jesus Christ, and temporal sovereign.—(Violent murmurs of dissent.)—These murmurs will not prevent me from expressing my opinions. These interruptions come not from the Spanish nation, eminently Catholic. A minister of Isabella II., Catholic Queen of Spain, cannot allow any one to insult, without a pretext, the chief of the religion which the Spanish people profess. How can he do otherwise, when without provocation, without authority, and so inopportunately, a deputy allows himself to outrage, in the midst of parliament, the chief of the Catholic church? What! representatives of the Constituent Assembly, have you forgotten so soon your vote declaring the religious unity of the Spanish nation? Do you wish to give your enemies the pretext of saying, as it already has been said, that your constitution does not ratify this unity? Even if you had voted the toleration of other religious worship, it would be none the less improper to censure the chief of a religion which has civilized Europe."

These remarks of the minister gave little satisfaction, especially as they were supposed to indicate an approaching resumption of the former intimate relations between Spain and the court of Rome.

MISSIONARY LABOURS IN THE PACIFIC.

On the islands of the Pacific, comprising the Sandwich, the Fejee, and Friendly Islands, New Zealand, and the various groups occupied by the London Missionary Society, there are connected with the London, the Church, the Wesleyan, and the American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and

54,708 scholars. Connected with the Protestant missions in India there are 443 missionaries, 18,410 communicants, and 112,191 professed Protestants; showing that to each missionary in India there is an average of 253 professed Protestants and 41 communicants, while in the Pacific each missionary has an average of more than 2000 professed Protestants and 385 communicants.

THE SULTAN'S VISIT TO LORD STRATFORD'S BALL.

As the Sultan proceeded to the Embassy, the priests howled, shrieked, and wrung their hands in despair at the disgrace which had befallen the successor of their prophet. At length, unable to restrain their frantic rage, the priesthood, *en masse*, went to Scutari, and burned down the quarters of the 13th regiment.—*Morning Advertiser*.

PRAYERS TO NOAH!

THE following article appeared some months ago in the *Semaine Religieuse*, (religious weekly,) a French journal, under the heading of "Prayers to Noah:"—

"Tuscany, like all lands of the vineyard, has experienced for several years much calamity from the odium, or vine disease. To combat this pest, the Archbishop of Florence has composed a collection of eighty-five prayers. In view of the special object of these prayers, they are not addressed to God, but to Noah.

"'Most holy patriarch Noah,' says one of them, among others, 'you who were employed, during the course of your long life, in planting the vine, and in gratifying humanity by the precious liquor which quenches our thirst, nourishes and renders cheerful all, cast your eyes upon our vines, which, after your example, we have up to this time cultivated, and, seeing them languish and wretched by the effect of the devastating pest, which, before their ripening, destroys the fruits, in severe punishment for so many blasphemies and other enormous sins which we have committed; be moved by compassion towards us, and prostrated before the high throne of God, who has promised his sons the fecundity of the earth and the abundance of corn and the vine, pray to him in our favour, promise to him in our name that, with the assistance of his grace, we shall quit the road of vice and sin, and that we shall scrupulously respect the holy law, and that of our holy mother, the Catholic church.'

"The ninth prayer is directed to the Virgin:—

"'Address yourself, O Mary! to your well-beloved Son, Jesus Christ, in repeating to him, as at the marriage of Cana:—'They have no more wine;' and may He who, at your demand, worked the wonderful prodigy of changing water into wine, renew this miracle in curing our grapes of the malady which consumes them,' etc.

"The prayer-book is ornamented with a vignette which represents Noah presiding at the operations of the vintage, and contains the archbishop's counsel, allowing forty days of indulgence to those who shall devoutly recite the prayers in question."

Statistics.

GIRARD COLLEGE.

FROM the annual report of the Directors of Girard College we glean some interesting facts. The appropriations to the college, and expenditures, last year, were as follows:—

APPROPRIATIONS.	EXPENDITURES.
Household.....	\$62,250 00
Instruction.....	15,950 00
Account.....	2,130 00
Library.....	2,500 00
Admission.....	50 00
Discipline and discharge.....	450 00
Total.....	\$83,330 00
Household.....	\$61,436 00
Instruction.....	15,577 13
Accounts.....	2,066 87
Library.....	2,495 85
Discipline and discharge.....	178 16
Account unexpended.....	8,754 84
Total.....	\$83,330 00

The following statement shows the occupations to which the pupils have been placed:—

Printers.....	19	Coch-makers.....	3
Farmers and horticulturists.....	12	Oak coopers.....	3
Chemists and druggists.....	10	Mariners.....	3
Workers in silver.....	5	Piano-makers.....	2
Plain or fancy printing.....	5	Machinists.....	2
Merchants.....	4	Engineers.....	2
Turners in wood.....	4	Watch-makers.....	2
Manufacturers.....	3	Brass founders.....	2
Conveyancers.....	3	Tinsmiths.....	2
Lithographers.....	3	Plasterers.....	2
Tanners.....	3	Boot and shoe-makers.....	2
Carpenters.....	3	Civil engineer, architect, carver, watch-case maker, &c.....	2
Saddlers and harness-makers.....	3		

The number of pupils in the institution is as follows:—

In the principal department.....	97
In the primary school, No. 1.....	97
In the primary school, No. 2.....	119
Total.....	313

Of the whole number, 300 were born in Philadelphia, and 13 in other places.

RAILWAY EXTENSION IN RUSSIA.

ONE of the most striking evidences of the pacific turn taken of late by the Russian press is afforded by the *Northern Bee* of February 1, containing a long article devoted to foreign commerce, and more especially to the construction of railways in Russia as a means to the development of the former. Among the lines the Court Journal considers most important and pressing for immediate construction are—1. The line from Moscow, by way of Toulia, Orel, Kursk, Kharkoff, Pultowa, and Krementschug, to Odessa; (this line has been already decided on by the government, and the necessary surveys are about to be made;) 2. A branch line from Moscow to Saratow, (on the Wolga;) and, 3. Another branch line from Orel to Witebsk, by way of Smolensk. The construction of this latter would open up the corn countries in the south-eastern governments of Orel, &c., and convey their produce to the Baltic at the

port of Riga, for the *Northern Bee* lays it down as an indispensable condition of the concession of this line to be made to any company, that it should undertake to make the Duna (Dwina) navigable, both up and down the stream, and also dredge out the Dnieper and make it navigable from Smolensk to Rogatschew. Further, a communication would be opened with the Black Sea by means of the railroad from Moscow to Odessa, and with the Caspian Sea by way of the Moscow Railroad to Saratow. In all cases the river-navigation is calculated upon as ancillary to this railway ramification; the Dwina, the Dnieper, the Oka, and the Wolga, are all to be made serviceable in the bearing of rich burdens of grain either from one part of the empire to another, or from the empire of Russia to the States of the famishing West. Without for the present thinking of foreign commerce, it appears that neighbouring governments in Russia itself are badly enough in want of means of communication; in Mohilew, Smolensk, Witebsk, Pskow, and others near them, dearth is said to be the normal state, while in others—Tamboff, for instance—there is a superfluity of grain. In the latter the price is fifteen copecks, in the former eighteen silver roubles. But where is help to come from, in the way of capital and skill, to build these railroads? For the present the eyes of Russia are directed for the gratification of these desires to the friendly United States of America; but whenever peace has been concluded we may be sure that English and French capital will be as welcome there as German skill has ever been.

EDUCATIONAL ESTABLISHMENTS IN RUSSIA.

THE Almanac published by the Academy of Science of St. Petersburg, for 1856, furnishes the following interesting details respecting intellectual progress in Russia. There are in the empire, exclusive of Poland and the Caucasus, 2410 educational establishments dependent on the Minister of Public Instruction, 4130 students in the universities and other establishments, and 122,553 pupils in the gymnasia and secondary institutions. These figures, however, do not convey a complete idea of the number of scholars receiving instruction, as there exist also several private, special, or primary establishments, dependent on different administrations. As, for instance, there are—

	ESTABLISHMENTS.	PUPILS.
In the kingdom of Poland.....	1,559	82,999
In the Caucasus.....	76	5,767
Under the Minister of War Department.....	55	52,980
Under the Minister of Naval Department.....	10	3,961
Under the Minister of Justice.....	3	596
Under the Minister of Finance.....	80	9,629
Under other Departments.....	25	2,391
For female education.....	47	6,965
In the villages of the crown peasants.....	2,949	170,575
Ecclesiastical.....	299	53,930
Total.....	7,502	516,374

Thus, upwards of half a million of individuals are instructed in the government establishments, exclusive of the great numbers brought up at home.

PENNSYLVANIA COAL.

ELABORATE statistics of the quantity of anthracite coal sent to market during the last year from the Pennsylvania coal regions are published. The aggregate amount for several years is shown by the following:—

1846.....	2,347,990	1851.....	4,418,515
1847.....	2,982,808	1852.....	4,999,471
1848.....	3,089,238	1853.....	5,195,151
1849.....	3,242,866	1854.....	5,847,308
1850.....	3,332,641	1855.....	6,626,288

EDUCATION IN NEW YORK.

ACCORDING to the annual report of the New York superintendent of public instruction, there are in that State 11,748 school districts, 900,532 children attending the public schools, 53,764 attending private schools, besides 5243 in schools for coloured children, and 38,734 in academies; making an aggregate of 953,454. The number of children who attend school less than two months in the year is 210,500, and of those who attend between two and four months, is 219,151. The amount of school money received by the trustees of school districts, or boards of education, during the year, was \$3,046,430. In his last annual report, the superintendent recommends that school officers be paid for their services, in order to insure the improvement of the country schools.

PATENTS ISSUED IN 1855.

THE whole number of patents issued in the year 1855 was 1943. The number for additional improvements was ten, and the number of re-issues forty-nine. The number for designs, included in the totals above stated, was sixty-seven. The *Pen and Lever* gives the residence of the parties to which patents were issued during the year as follows:—

New York	552
Massachusetts	304
Pennsylvania	237
Ohio	133
Connecticut	108
New Jersey	82
New Hampshire	47
Virginia	45
Illinois	45
Indiana	37
Maryland	34
District of Columbia	33
Vermont	33
Michigan	29
Rhode Island	26
Maine	24
Kentucky	23
Louisiana	17
Wisconsin	15
England	15
France	14
Alabama	13
Delaware	8
Tennessee	8
Mississippi	8
Missouri	8
Iowa	7
South Carolina	6
Georgia	6
California	5
Texas	5
Florida	4
North Carolina	3
Canada	3
Prussia	3
Arkansas	1
Belgium	1
Germany	1

Thoughts to be Thought of.

THE SABBATH A DIVINE INSTITUTION.

THE seventh-day commandment is not found among the ordinances transcribed from a pattern in the ministration of Moses, but it was solemnly re-enacted in the publication of the moral law. It was the fourth among ten commandments given as no other commandments were ever given. This appears specially in three particulars:—First, all the details of the Jewish ceremonial were given to Moses, and by him communicated to the people. But the Ten Commandments, including the one now before us, were spoken to the whole nation, by the voice of God himself. This appears on the face of the history. Was not this to invest Moses with a degree of importance relative to the ceremonial institutions, which was denied to him as regarded the moral commandments? And was not this to invest the moral commandments with a superiority above and independent of Moses? Secondly, the moral commandments alone were written, engraved by God himself, by a direct and immediate exercise of his power, and thus secured from any possible mixture, addition, or mutilation, by the infirmity of a human instrumentality. And so important was this, that, when the tables were broken, a special commandment was given to prepare new tables, and again the same sacred words were inscribed by the finger of God. Thirdly, the Ten Commandments alone were put into the ark and deposited in the most holy place. This fact is plain, and it involves a clear and very significant separation between these commandments and the ceremonial institutions of the Jews. The sanction of the commandment is exclusively the Divine authority. It was on this account that this commandment was given as a sign to the Jewish people in the inspired ministry of the prophets, as it is written,—“Behold I have given you my Sabbaths, to be a sign between you and me to know whether ye will serve the Lord.”—*McNeile.*

THE IVY IN THE DUNGEON.

BY CHARLES MACKAY.

The ivy in the dungeon grew,
Unfed by rain, uncheered by dew;
Its pallid leaflets only drank
Cave-moistures foul and odours dank.

But through the dungeon-grating high
There fell a sunbeam from the sky;
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres, to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb:
 Long had the darkness been its home;
 But well it knew, though veiled in night
 The goodness and the joy of light.

Its clinging roots grew deep and strong;
 Its stem expanded firm and long;
 And in the currents of the air
 Its tender branches flourished fair.

It reached the beam; it thrilled, it curled;
 It blessed the warmth that cheers the world;
 It rose towards the dungeon-bars,
 It looked upon the sun and stars;

It felt the life of bursting spring,
 It heard the happy sky-lark sing;
 It caught the breath of morns and eves,
 And wooed the swallow to its leaves.

By rains and dews and sunshine fed,
 Over the outer walls it spread;
 And in the day-beam, waving free,
 It grew into a steadfast tree.

Upon that solitary place
 Its verdure threw adorning grace;
 The mating birds became its guests,
 And sang its praises from their nests.

Wouldst know the moral of the rhyme?
 Behold the heavenly light, and climb;
 To every dungeon comes a ray
 Of God's interminable day.

THE BIRTH OF PAPACY.

FROM Gibbon, Neander, and Mosheim, we learn that, in the fourth century, monks, monasteries, convents, penance, church councils, with church control of conscience, excommunication, the perfume of flowers, the smoke of incense, wax tapers in the churches at noonday, prostrate crowds at the altar drunk with fanaticism or wine, imprinting devout kisses on the walls, and supplicating the concealed blood, bones, or ashes of the saints, idolatrous frequenting martyrs' tombs, pictures and images of tutelar saints, veneration of bones and relics, gorgeous robes, tiaras, crosses, pomp, splendour, and mysticism, were seen everywhere and were the order of the day; and, says Mosheim:—"The new species of philosophy imprudently adopted by Origen and many other Christians was extremely prejudicial to the cause of the gospel and to the beautiful simplicity of its celestial doctrines;" and Gibbon writes that, "If in the beginning of the fifth century Tertullian or Lactantius had been raised from the dead to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation at the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation." Martyr-worship was very common; and Eunapius the Pagan, A. D. 396, exclaimed:—"These are the gods that the earth nowadays brings forth, these the intercessors with the gods—men called martyrs; before whose bones

and skulls, pickled and salted, the monks kneel and lie prostrate, covered with filth and dust." The mystery of iniquity worked like leaven, and, to use the words of Coleridge, "the pastors of the church had gradually changed the life and light of the superstitions they were commissioned to disperse, and thus paganized Christianity in order to christen Paganism." Dr. Cumming remarks that "the great multitude consisted of embryo Papists; and what we call Puseyism in the nineteenth century was the predominating religion of the fourth." Milner says that, "while there was much outward religion, the true doctrine of justification was scarcely seen." All of this Dr. Duffield does not hesitate to affirm was the genuine offspring of the allegorical system and platonic philosophy of Origen, who made the church on earth the mystic kingdom of heaven. "Vigilantius," says Elliot, "remained true, and was the Protestant of his times;" but Jerome, remarks Dr. Cumming, "became utterly corrupted," and Augustine, as Elliott has shown, scarcely escaped the universal contagion. Eusebius said, "The church of the fourth century looked like the very image of the kingdom of Christ," but it was not the Millennium, as he dreamed, says Cumming, but the mystery of iniquity, ripening and maturing. It rapidly approached its predicted maturity, and Antichrist loomed into view.—*Voice of the Church.*

ISLAMISM AND ROMANISM.

ONE can scarce fail to be struck with the great appropriateness of the symbols made use of in the book of the Apocalypse to represent the two leading superstitions of the modern world—Islamism and Romanism. The one is symbolized by "a smoke out of the pit, as the smoke of a great furnace;" the other by a *wild beast* which rises out of the abyss, bearing on its form the unmistakable characters of ferocity and cruelty. In all their essential elements these two superstitions are alike, and hence a common origin is assigned them. Both ascend out of the abyss. Very much alike, too, as might have been inferred from the symbols by which they are foreshadowed, has been their action on the world. Both have operated injuriously; but each has operated after its own way. A smoke, especially if charged with mephitic or pestilential particles, will work as fearful havoc as the sword of war or the beast of prey; but its operation is more slow and gradual. The wild beast surprises his victim with a spring, and with overmastering violence rends him in pieces. With the indications of the inspired symbols agree most thoroughly the whole history of Islamism and Romanism. The former has been no such ferocious persecutor as the latter. It may have been as destructive within its own territory, but not nearly so much so beyond it. "The sun and the air were darkened by reason of the smoke of the pit." There ensued a thorough obfuscation of both the political and spiritual heavens. The faculties of men were benumbed and stupified. The great lights of religion, of science, of government, were barely visible through the thick haze; and at last they went out altogether, overwhelming the East in unnatural and portentous night. The green rust of ruin began to cover all things. And now, what, at this day, is the condition of this region of the world? The blighted earth, the mouldering cities, the livid face of man, bespeak a region long shut out from the wholesome air and light, and long exposed to the mephitic influence of "the smoke from the pit." It has been otherwise with Romanism, as its symbol indicated it should be. It burst upon the world like a wild beast, and its progress may be tracked by its ravages. In all periods of its existence it has been animated by an intensely bitter and bloodthirsty malignity, if we except a few brief intervals of dormancy, during which it has retired, like the gorged wolf, to its lair.—*Hugh Miller.*

PAUL AT SEA.

1. HE did not go for pleasure, or for his health, or to make money. He went because he was sent. He appealed from an unjust condemnation to Cæsar, and was sent a prisoner ocean-wise to Rome.

2. Heathenism paid his expenses. It is not often that a godly preacher gets transferred from one part of the field to another and a pagan treasury foots the bill.

3. Satan did himself a bad job by driving Paul into this voyage. He had a hand in it. He blew the bellows by which the first fires of persecution raged and drove Paul from Palestine. But this, so far from stopping the preacher's voice as Satan designed, only gave him a new and nobler field. Instead of blowing the gospel trumpet in the outskirts, he now went to blow it in the capital. And Satan's friends carried him for nothing.

4. Paul did good service at sea. He did not coil himself up in his berth and snooze away the voyage. Nor did he, as one in bonds, go fretting in discontent at his lot, setting everybody else a-grumbling. He was cheerful and full of animation, as a good man ought to be anywhere. He was handy as Jack himself when the sea called for him. Now he helps pitch the cargo of the labouring vessel into the sea, and now he makes all ring fore and aft with a voice that roused and encouraged the dispirited sailor, and now gives the captain a hint that saved the lives of all on board.

5. Paul took his religion with him to sea. Some leave theirs behind, and it is not heard of off soundings. But our voyager was not ashamed to have all know who was the God he served, giving thanks for the food provided, and praying for the welfare of all on board.

6. Paul had a taste of a shipwreck, but he went through its perils like a man of sense and a Christian man, and did more for the safety of all his ship-mates than any and all others on board.

Paul on the land, or Paul on the sea, is a most noble specimen of a Christian man. Happy for land and sea when, upon both, the number of such men shall have been multiplied ten thousandfold.—*Puritan Recorder*.

THE ELEMENT OF COLOUR.

In the one department, for instance,—that of the beautiful,—the element of colour, though there are writers who deny the fact, forms a very important one. The common sense of mankind as certainly testifies that there is beauty in colour as that there is beauty in sound; and it no more militates against the existence of the one element that there are men who, though they see clearly, are affected by colour-blindness, than it does against the other element that there are men who, though they hear distinctly, have, in common language, "no ear," *i. e.* are musically deaf. Colour is an element of the beautiful; nay, its harmonies possess a curiously-constructed gamut, the integrity of which, unlike that of the musical one, can be scientifically demonstrated. Newton stated, among his many other hard sayings, that "light had sides," and for an age or two the philosophers failed to understand him. But he is understood now. Light is found to have both its sides and poles, and that, by turning it round, it may be untwisted, just as a cord may be untwisted by a similar process, and thus not only its general components seen, but also the particular *strands* ascertained that nature invariably twists together. And from the comparatively new ability of polarizing light has our knowledge of those invariable strands, or what are known as the complementary colours, arisen. We turn round the polarizing instrument,—a Nicol-prism, attached to our microscope, mayhap,—and see the crystal beneath changing colour from purple to yellow, or from red to green, or from blue to orange, always in a determinate order, shade always answering to shade, and each two complements merging where they unite,

exactly as the half-turn is completed, into that strange compound, white,—that apparent want of colour,—which is, in reality, only colour well mixed. And, after marking the wonderful harmony of this gamut of shade and hue noted down by the Lord of the Creation himself, we always feel inclined to look rather curiously at the men who affirm that there exists *no* such gamut. There are few more beautiful objects in nature than a siliceous petrification of wood when viewed under the polarizing prism and largely magnified. Each minute quartz crystal locked up in the vegetable cells takes a different prismatic hue, which passes, as the instrument revolves, through all the complementary shades; and the effect of the whole is that of a finished piece of colour-music, played simultaneously in parts. Now, it is a curious fact that the colours of the richest flowers of our parterres and meadows are arranged on the principles of this complementary gamut; nay, that their very leaves and stems manifest the same harmony.—*Hugh Miller.*

THE GENTLEMAN AT CHURCH.

HE may be known by the following marks:—

1. Comes in good season, so as neither to interrupt the pastor nor congregation by a late arrival.

2. Does not stop upon the steps or in the portico, either to gape at the ladies, salute his friends, or display his colloquial powers.

3. Opens and shuts the door gently, and walks deliberately up the aisle or gallery-stairs, and gets to his seat as quietly, and by making as few people remove, as possible.

4. Takes his seat either in the back part of the pew, or steps out in the aisle when any one wishes to pass in, and never thinks of such a thing as making people crowd past him while keeping his place in the pew.

5. Is always attentive to strangers, and gives up his seat to such, seeking another for himself.

6. Never thinks of defiling the house of God with tobacco-spittle, or annoying those who sit near him by chewing that nauseous weed in church.

7. Never, unless in case of illness, gets up and goes out in time of service. But, if necessity compels him to do so, goes so quietly that his very manner is an apology for the act.

8. Does not engage in conversation before commencement of service.

9. Does not whisper, or laugh, or eat fruit, in the house of God, or lounge.

10. Does not rush out of church like a tramping horse the moment the benediction is pronounced, but retires slowly, in a noiseless, quiet manner.

11. Does all he can, by precept and example, to promote decorum in others.
—*Exchange Paper.*

DR. DUFF'S FAREWELL TO SCOTLAND.

AND now, this my home-work being for the present finished, while exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and, despite its manifold ties and attractions, I now feel as if in fulness of heart I can say farewell to Scotland!—to Scotland, honoured by ancient memories and associations of undying glory and renown!—Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty!—Scotland, thou country and home of the bravest among undaunted Reformers!—Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs!—yet farewell, Scotland! Farewell to all that is in thee! Farewell, from peculiarity of natural temperament, I am prepared to say, Farewell ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the

Roek of ages, and looked to the hill whence alone aid can come. Farewell, ye rivers and murmuring brooks, along whose shady banks it has often been my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows as they dashed and surged everlastingly at your feet! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and where, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened, and ransomed souls. Farewell, ye abodes of the righteous, whether manses or ordinary dwellings, in which this weary, pilgrimed body has often found sweet rest and shelter, and this wearied spirit the most genial Christian fellowship. Farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment which time can never efface. Ay, and farewell, ye graves of my fathers, never likely to receive my mortal remains! And welcome, India! Welcome, India, with thy benighted, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depths of debasement and shame to the noblest heights of celestial glory. Welcome, you majestic hills, the loftiest on this our globe! for, though cold be your summits and clothed with the drapery of eternal winter, in the vision of faith I can go beyond and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark, lowering idolatry, because in the vision of faith I can see in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel! Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulfed, in the vain hope of obtaining thereby a sure passport to immortality, because in the vision of faith I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb! Welcome—if the Lord so wills it—welcome, sooner or later, a quiet resting-place on thy sunny banks, amid the Hindu people, for whose deliverance from the tyrannic sway of the foulest and crudest idolatries on earth I have groaned and travailed in soul-agony!

Fare ye well, then, reverend fathers and beloved brethren and sisters in the Lord,—fare ye well in time! fare ye well through all eternity! And, in the view of that bright and glorious eternity, welcome, thrice welcome, thou resurrection-morn, when the graves of every clime and of every age, from the time of righteous Abel down to the period of the last trumpet-sound, will give up their dead, and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there together, in indissoluble and blissful harmony, celebrate the jubilee of a once groaning but then renovated universe! Farewell! farewell!

THE SWORD AND THE PRESS.

THE following beautiful extract, illustrating in a powerful manner the advantages of printing to mankind, is from an essay by Thomas Carlyle, in the *British Review*, published nearly twenty years ago, when the somewhat noted writer clothed his ideas in plain English, and his works could be read without an insight into the mysteries of Transcendentalism:—

“When Tamerlane had finished building his pyramid of seventy thousand human skulls, and was seen standing at the gate of Damascus, glittering in his steel, with his battleaxe on his shoulder, till his fierce hosts filed out to new victories and new carnage, the pale looker-on might have fancied that nature was in her death-throes; for havoc and despair had taken possession

of the earth; the sun of manhood seemed setting in a sea of blood. Yet it might be on that very gala-day of Tamerlano that a little boy was playing nine-pins in the streets of Mentz, whose history was more important than that of twenty Tamerlanes. The khan, with his shaggy demons of the wilderness, "passed away like a whirlwind," to be forgotten forever; and that German artisan has wrought a benefit which is yet immeasurably expanding itself, and will continue to expand itself, through all countries and all times. What are the conquests and the expeditions of the whole multitudes of captains, from Walter the Penniless to Napoleon Bonaparte, compared with those movable types of Faust? Truly, it is a mortifying thing for your conqueror to reflect how perishable is the metal with which he hammers with such violence; how the kind earth will soon shroud up his bloody footprints, and all that he achieved and skilfully piled together will be but like his own canvass city of a camp—this evening loud with life, to-morrow all struck and vanished—"a few pits and heaps of straw." For here, as always, it continues true that the deepest force is the stillest; that, as in the fable, the mild shining of the sun shall silently accomplish what the fierce blustering of the tempest in vain essayed. Above all, it is well ever to keep in mind that *not by material but by moral power* men and their actions are governed. How noiseless is thought! No rolling of drums, no tramp of squadrons, no immeasurable tumult of innumerable baggage-wagons, attend its movements. In what obscure and sequestered places may the head be meditating which is one day to be crowned with more than imperial authority! for kings and emperors will be among its ministering servants; it will rule not over, but in, all heads, and, with these solitary combinations of ideas and with magic formulas, bend the world to its will. The time may come when Napoleon himself will be better known for his laws than his battles, and the victory of Waterloo prove less momentous than the opening of the first Mechanics' Institute.

A SPIRITUAL MIND FROM GOD.

THE Spirit shall breathe on all thy powers, and thou shalt have a SPIRITUAL MIND.

A PERCEPTION which shall perceive my glory in all things.

A CONCEPTION, so as to put all thy perceptions before thy mind, and conceive something of my wondrous greatness.

A MEMORY, to remember my daily mercies.

AN IMAGINATION, to imagine "the height and depth, and length and breadth, of the love of Jesus."

A COMPARISON, that thou mayest compare the littleness of the world below with the vastness of the world above.

A JUDGMENT, to think of all thy actions, and judge whether they are right or wrong.

A REASON, which shall think of cause and effect, and tell thee that *because* of these wonderful works working together for good, there must be a Spirit of goodness,—a *great* GOD. And, lastly,

A LANGUAGE, that, when thou art able to perceive, conceive, imagine, remember, compare, and understand these things, thou mayest tell them to all the world; singing, "Glory to God in the highest, peace on earth, good-will towards men."



(Central Presbyterian Church of Philadelphia)

THE
PRESBYTERIAN MAGAZINE.

MAY, 1856.

Miscellaneous Articles.

THE JUDGMENT OF THE GREAT DAY.

As man is evidently endowed with a principle of forethought, and is avowedly acting under a system of accountability, it doubtless becomes him to look forward into futurity, and to prepare for the events of whose coming the word of God has informed us. Amid the hurry, however, of commercial pursuits, and when the mind is under the undue love of worldly pleasures, or stupefied with sensual indulgences, we find that this regard to futurity is very generally neglected, or intentionally set aside, as if it were unnecessary. But, as by thus acting we cannot prevent the coming of the solemn events to which we refer, and most assuredly must thus be wholly unprepared for them when they come, it is highly necessary that our minds should, occasionally at least, be roused to reflection with regard to them, lest they come on us unawares, and we find ourselves involved in never-ending ruin, without the possibility of escaping from it. Of the certainty of a judgment to come, no one who sincerely believes the sacred Scriptures can entertain a doubt. The statements of the word of God on the subject are most explicit, and set it fully before us in all its vast extent and importance. For they tell us that "God has appointed a day, in the which he will judge the world in righteousness," and in which "he will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;" and that all shall receive according to the deeds which they have done in the body." And it is to this day the language in Jude v. 6 naturally leads us to look forward. Its allusion to the angels who kept not their first estate, but sinned and fell, is most emphatic and awakening; for it tells us that they are "reserved in everlasting chains under darkness unto the judgment of the great day." An event, therefore,

which is thus revealed with circumstances of such marked solemnity and grandeur, surely deserves our most serious attention; and in the present article we earnestly solicit it from you, while we endeavour to describe "the judgment of the great day." In doing this, we shall consider—I. What day is here referred to, and what there is in it to render it "the great day." II. The nature of its judgment. Let us then consider:—

I. What day is here referred to, and what there is in it to render it "the great day." The day here referred to is doubtless the last day of the existence of this world,—that day for which all other days were made,—and it is called "the great day," on account of the events which are to transpire upon it. It may be so called, we remark,

1. Because Christ and all the holy angels of heaven will then visit this world. When a number of those who are exalted in station or rank among men visit any particular place on some business of importance, it is always regarded as an important event in its history, and is usually long remembered as a great day. But what are all such assemblages when contrasted with that with which this world is to be honoured at the winding up of its affairs? For the sacred Scriptures assure us that the Son of man shall come to it "in power and great glory, and all the holy angels with him." Every mark of weakness and degradation in him, we know, is already taken away, and he is then to appear just what he really is, "King of kings, and Lord of lords, having all power both in heaven and upon the earth." He is to be seated, too, upon a throne of such splendour and majesty, that the visible heavens are represented as fleeing away before him, and the multitudes of the ungodly as being either speechless from terror, or as vainly calling on the mountains to fall on them, and cover them from the sight, for they know that the great day of his wrath is come. The various hosts of angels, too, who excel in strength, and have ever executed his commands, are to be there, exceeding in point of numbers all human calculation, and surpassing, as to the purity and grandeur of their appearance, all our powers of description. It will be an assemblage, indeed, of glory and dignity which will immeasurably transcend all our present conceptions, and which must be seen before we can fully know what it really is. Their advent also to the world is to be ushered in with unutterable solemnity, for it is to be preceded by "the voice of the archangel, and the trump of God," sounding so loud that all the dwellers on the earth are to hear, that they may prepare for leaving their avocations forever, and for an immediate giving in of their account. When we think, therefore, of the dignity of the beings who are then to visit this world, in connection with the object for which they come, the day on which this event is to take place may well be marked out as "the great day" in its duration.

2. Because the dead will then all be raised, and be united with

their bodies, never again to see corruption. When we think of the many generations of mankind who have preceded us, and of those who may yet follow us, and all of them, except the two who were translated without tasting of death and those who may be found alive on this day, falling under the stroke of death, how affecting and wide is the desolation which rises before the mind! What heart-rending scenes of affliction have they passed through! What tender ties have been rent asunder! What important plans have been frustrated and left unaccomplished! And what loveliness has been wasted and brought to corruption! But, whatever has been, or may yet be in the future history of our world, death will not always thus be the fell destroyer of man. According to the testimony of ancient prophecy, a time is to come when God will ransom them from the power of the grave and redeem them from death. For he has already declared, "O death, I will be thy plagues; O grave, I will be thy destruction; and repentance shall be hid from mine eyes." The Saviour himself, too, declared to the multitudes who surrounded him, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." No truth, indeed, is more clearly revealed than that "there shall be a resurrection of the dead, both of the just and unjust." The properties, too, of the resurrection bodies of the righteous, are described in terms which communicate the most delightful idea of it, and which may all be summed up in the words of the apostle, that "it shall be fashioned like unto Christ's glorious body. How well worthy, then, is the day to be described as "*great*," when we consider the greatness and importance of the work that is to be performed upon it. What an amazing exertion of knowledge and of power will it require! For not one of the innumerable multitude whose bodies are or shall be sleeping in the dust shall be passed by or forgotten on that day. All, no matter where their dust may be sleeping,— "all are to hear his voice," and at his command to receive power to come forth, to die no more forever.

3. It is the day of the completion of Christ's kingdom upon the earth. The reign of Christ, as the Redeemer of his people, commenced with the first communication or announcement of grace to the souls of men; and since then, how vast is the multitude who have obtained an interest in his redemption! and how much greater will it yet become before the end of all things!—so great, indeed, that no man can number it, gathered, too, from all lands and from all ages! It is a kingdom, too, that is exceedingly glorious and blissful; for it brings the highest possible glory to God, and the greatest blessedness to all who have an interest in it. But, till that day, it will be incomplete, both as to numbers and as to their holiness and happiness. But *then*, in both these respects, it will be consummated; for the last soul that is ever to obtain an interest in

it will then have been born again and reconciled unto God. The number of those who are forever to stand before the throne of God as the purchase of the Redeemer's blood and as the trophies of his grace will then have been made up. The grave, too, will have resigned their bodies, fitted for being in their everlasting abode, for supporting their exercises and enhancing their joys throughout eternity. The wicked, who have no lot nor part in any of its blessings, will then be forever excluded from it, so that it will consist only of those who in their dispositions and exercises are brought nigh unto God, whose whole existence and powers are devoted to his service, and who are saved, to suffer and to sin no more forever. All these are to be collected in one vast assemblage, which no man can number, and presented by Christ without spot, or blemish, or any such thing. Such is another of the glorious events which will render the day referred to in the text illustrious even throughout eternity.

4. The mysteries of the Divine government, as to this world, will on that day be all cleared up. Over many of the dispensations of Providence an impenetrable veil of mystery at present rests. For clouds and darkness are often round about the throne; and God's way is in the sea and his footsteps in the great waters; or he clothes himself with light that is too dazzling for mortal sight to behold. The mysteries have often been a source of great trial and perplexity to the righteous. But then the reasons and tendencies and results of all the dealings of God will be clearly seen, and will administer the highest satisfaction to the mind, and draw forth from the vast assembly a universal burst of adoring praise unto Him, as having done all things well. And when ignorance, and error, and doubt, and unbelief, shall thus give way to knowledge and the fullest certainty and confidence, and all shall sing the song of Moses and the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints!" the triumphs of the day will be complete. God will be glorified in all his works. The hearts of his people will be filled with the highest admiration and praise, while the reproaches and blasphemies of his enemies will be forever stopped. And the day on which all this will be done cannot fail to be regarded as a great day in the history of our world.

5. It is truly called a "great day," because of the destruction of the world which is then to take place. When we attend to the announcements of Revelation on this subject, we learn that the present system of things is not to continue forever. Hence, the heavens are represented as waxing old and as hastening to decay. In connection with the earth, they are said to be reserved unto fire, against the day of judgment and perdition of ungodly men. Having served the purposes for which they were created, they are to pass through a grand and final change—a change that is described in terms of the greatest grandeur. For "the heavens are to pass away with a great noise, and the elements are to melt with

fervent heat; the earth also and the works that are therein are to be burned up." This world, then, with all its works of nature and of art, shall be dissolved. All, all are to be burned up! What a day of wonders must that be, that is to be closed with a conflagration extending over every thing connected with our present system, and reducing it to a state of complete desolation! How insignificant will the days of its past history appear when put into contrast with this, every event of which transcends that which preceded it, till the climax of all comes, and a voice from the throne, which will be heard throughout all worlds, saying, "All things are done, and time shall be no more!" Then shall the angelic hosts and the multitude of the redeemed, with Christ at their head, pass away to "inherit the kingdom prepared for them from the foundation of the world;" and, when this is done, the flames will then probably be kindled and all things be burned up. Such is "the great day" that is here referred to. Let us now consider—

II. The nature of its judgment. In reference to the judgment of the great day, we remark,

1. It is to be a universal judgment. The whole human race, without a solitary exception, with Satan and all his angels, are to appear in this judgment, and to give in their account and receive their sentence in the presence of each other. The judgment is to have respect to the whole of their transactions; for God is said to "bring every work into judgment, with every secret thing, whether it hath been good or whether it hath been evil." As nothing escapes the omniscient eye of the Judge, and nothing occurs that has not some important bearing on the character of the individual or on that of others, so nothing will escape the scrutiny of "the great day." If crimes escape detection in this world, and criminals are able sometimes to flee from the jurisdiction of earthly tribunals, nothing of the kind can take place when the Judge of all ascends the throne and has all nations gathered before him; for within the Almighty grasp of his arm all are embraced, and within the compass of his knowledge is included the infallible record of the thoughts, desires, words, and deeds, of all his creatures. With the utmost ease and unerring certainty, therefore, he can investigate the affairs of the universe, place every thing in its just and proper light, and pronounce a sentence that will exactly meet the case of every individual before his throne. "The judgment of the great day" is evidently designed to settle the character and fix the state of all his accountable creatures, and to place them in an unalterable condition throughout their never-ending existence. All, therefore, from the highest to the lowest, must appear before this tribunal and give in their account.

2. It is to be an open and impartial judgment. Every thing that is done in the judgment of the great day is to be done in the presence of the assembled universe. Concealment, therefore, with

regard to any thing, is wholly out of the question. And, as one important object of the judgment is to vindicate the character and the ways of God to man, in order that every mouth shall be stopped or be constrained to pronounce Him "just and true in all his ways, and holy in all his works," it is necessary that the process of the judgment should be carried on so as that all should see and know what takes place. The strictest impartiality will be manifested; for, as the Judge is beyond the possibility of a bias in favour of any one, contrary to truth and evidence, and as this truth will be impartially and fully ascertained, there can be no possibility of any error in the decisions. Justice and judgment are the foundation of the throne of the Judge, and the awards of the great day, whether they are given to friends or foes, will be in the strictest accordance with truth and rectitude.

3. It is to be a judgment that will redress all wrongs. As the present is not the final state of man, and as human affairs here are managed through human instrumentality, many mistakes are, doubtless, unintentionally made. Crimes are often committed which either altogether escape detection or are but inadequately punished. Justice is often perverted; and malice and oppression not only inflict their injuries with impunity, but even triumph in the ruin and suffering which they occasion. But, whatever be the nature or extent of the wrong that has been done, and come from whatever quarter it may, it will be effectually and forever redressed and rectified in the judgment of the great day; for then bribery, and falsehood, and corruption, and concealment, can find no place; and as all human beings will then stand on a footing of perfect equality and be all confronted one with another, and the true state of every case be elicited by Him who cannot err nor be deceived, and as the very end and design of the judgment are to give to every one according to his deeds, so, in the very nature of things, all wrongs will be discovered and rectified with unerring precision. The perpetrators of crimes who here escaped detection will there stand out before the assembled universe speechless and condemned, while the victims of their cruelty and injustice will have their righteousness brought forth as the light and their judgment as the noonday. The Judge of all the earth will appear as the infallible and omnipotent upholder of the cause of truth and rectitude throughout the universe.

4. It is to be a final judgment. When the process of the judgment shall have been finished, and the sentence of approval or of condemnation shall have been pronounced on all according to their respective characters, the final state of all shall then be irreversibly fixed forever; for there is no higher tribunal to which any one can appeal, nor will a future hearing of any case be ever granted; nor could it, even were it to be granted, alter in any respect the decision which had been already made. No further testimony can, by any possibility, be discovered than shall have been already pre-

sented and investigated. The Judge, who knows at all times with infallible certainty the truth of every case, and cannot by any possibility err or deviate from the enforcement of justice, can have no occasion for reconsidering his decision; for this decision is what justice requires; it must, therefore, be carried into execution and remain unalterable forever. As the innumerable multitude, therefore, who shall have stood before the bar of the eternal Judge, pass away from the scene of the judgment to enter on their respective allotments, whether they are for weal or for wo, all will know that it is to be for eternity. The dangers and trials, the sorrows and sufferings, of the friends of the Redeemer will then be forever past. And the day of grace that was granted to his enemies being forever closed upon them, and having been weighed in the balances and been found wanting, their situation will be forever as miserable as they have been thus proved to be sinful; and when *they* depart from the judgment it is in company with Satan and his angels, to go into everlasting punishment, where the worm dieth not and the fire is never to be quenched.

In closing this subject, may we not exclaim—

1. With what glory will the judgment of the great day surround the character of Christ! We are expressly told by the Saviour himself that “the Father judgeth no man, but hath committed all judgment to the Son;” so that it is he who is to be the judge in the judgment of the great day. And whether we consider the appearance of his person, or the various circumstances connected with his advent, or the nature of the work which he comes to perform, or the vast multitude of beings who shall be assembled before him, or the manifestations of his divine sovereignty, and the other perfections of Deity which will then in the most illustrious manner take place, we cannot fail to see that the whole transactions of that day will invest the character of the Saviour with immeasurable grandeur. Oh! what must be the anguish of the Jewish priests who rejected him, of Pilate who condemned him, of those who nailed him to the accursed tree and who pierced him, and of all those who, in subsequent ages, have despised and rejected him, when they see him “come in the glory of his Father, and all the holy angels with him, seated on a great white throne, and from whose face the earth and the heaven shall flee away,” and shall leave them in judgment before him! His sovereignty as Lord of all not only they, but also Satan and his angels, will be compelled to acknowledge; and from his power not one of them shall be able to find a hiding-place. The very misery which they shall suffer will proclaim the glory of his justice as well as the terror of his wrath; while the holiness, and blessedness, and honours of his own people, as they all come from him and are the fruit of his wondrous humiliation and death, will reflect a glory on his love, mercy, and grace, which cannot be described. The discovery, too, which he will make of the secrets of all hearts and of the perpe-

trators of the various crimes and ungodly deeds which have ever been committed, and his rendering unto all a just reward for the deeds done in the body, will bring the greatest glory to his omniscience and justice; while their speechless and unresisting departure to suffer the just award of their deeds will illustrate the greatness of his power and show that every creature is in the hands of Him who died on the cross, but who is, nevertheless, "God over all, blessed forever." All nature, too, will then confess his divinity and illustrate in some way or other his glory. Well, then, may it be said that "he shall then come with great power and glory," to be "glorified in his saints and admired in all them that believe." When meditating on the scenes of the judgment, may we not also exclaim—

2. How insignificant are the days which are now often celebrated as great, when compared with the one which we have been considering! The anniversary of some political event, or of what is regarded as some distinguished victory, will sometimes produce the most thrilling excitement in vast multitudes of the human race. But what are all the days which are now regarded as great in the world's history when compared with the last which is to wind up its affairs? It seems to have been regarded as a great day when God laid the foundations of the earth, and the morning stars sang together and all the sons of God shouted for joy. It was, doubtless, also a great day when the advent of the Son of God, in the likeness of sinful flesh, was announced by the angel of the Lord to the shepherds in Bethlehem. It was a day, too, that will never be forgotten, either in the annals of time or in the exercises of eternity, when Jesus, as the suffering Saviour, expired on the cross, and by this one sacrifice made an end of sin and brought in everlasting righteousness. But the glory of all these days, so far at least as the illustration of the person and the consummation of the work of Christ are concerned, will be forever eclipsed by the grandeur of the judgment of the great day. For then will his glory appear as infinitely transcending that of all his creatures. And then, too, in the disclosures and decisions which will then be made, will be best seen that justice and judgment are the habitation of his throne, and that blessed are all they who love and serve him. The affairs, too, of this world are then all to stop, every work is to be judged, and fallen spirits and men, the lost as well as the redeemed, are to enter on their eternal award. What a day, then, of awful grandeur must that be! And how much does it become us all *now* to remember and prepare for it! It is the day, indeed, to which the humble followers of the Lamb in every age should be looking forward with the most intense interest and delight; for it is the day on which their Redeemer will be pre-eminently glorified, and all the reproaches which an ungodly world has cast upon him and his cause will be forever wiped away. It is the day, too, on which the manifestation of all the sons of God is to take place,

and they shall enter, soul and body, fully on their glorification, and Christ shall fully see the fruit of the travail of his soul and be forever satisfied. It is the day, too, on which his enemies, including all those who shall then be found to have despised or neglected him, shall be clothed with everlasting shame and be forever separated from his kingdom. Oh, how much does it then become *us all* to see that our hopes of finding acceptance with the Lord on that day are resting on a foundation that will not give way! Never, never let us forget that it is not those who only can say, "Lord, Lord," who shall enter into the kingdom of heaven, but only they who shall then be found to have done the "will of our Father who is in heaven." Be persuaded, then, my dear readers, now to seek with the utmost earnestness an interest in the offered mercy and grace of the Judge. Bow, oh, bow to his sceptre and walk in his ways, and then you will find, amid the awful disclosures, decisions, and separations of the "judgment of the great day," that you have nothing to fear; for your place will be among the adoring throng to whom the Judge himself will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But if, through the pride and impenitence of your heart, you will not follow this counsel, where, oh, where will your place be in eternity but among the impenitent and unbelieving, who shall have to "depart into everlasting fire, prepared for the devil and his angels"?

When prosecuting, then, the various affairs of life, bear in mind, therefore, that there is not a transaction in which you now engage but will be disclosed to the assembled universe, and will have an influence on your destiny for weal or for wo throughout eternity. And how solemn is the thought that those who have here mingled in the various relations of life—such as husbands and wives, parents and children, pastors and people, friends and neighbours—will all have to meet in the judgment at the last, and bear testimony either for or against one another before Him who searcheth all hearts and is ever the observer of all our ways! What recriminations, in multitudes of instances, of cruel neglect and of soul-destroying unfaithfulness will no doubt then be made! And the worst of all will be those in reference to the concerns of the soul; and how affecting, no doubt, will be many of the separations which will then take place! Husbands and wives, parents and children, pastors and people, friends and neighbours, taking the final farewell in the judgment of the great day, some to dwell forever before the throne of God and the Lamb in all the glory and blessedness of heaven, and others to descend to dwell forever with Satan and his angels in the flames that are never to be quenched. In view, then, of such a solemn scene as this, in which we shall all have to mingle, oh, what manner of persons should we now be in all manner of holy conversation and godliness! And, in view of it, how is it possible for ministers of the gospel, who are set to watch for souls,

to be too plain or too faithful in now setting before all the way of life and the way of death, or to be too earnest in beseeching all to be reconciled unto God! "Seeing, then, beloved, that ye look for such things, oh, be diligent that ye may be found of the Judge in peace, without spot or blemish, or any such thing;" that, after we have met in the judgment, we may part no more, but return to the Zion above with everlasting songs upon our head; and sorrow and sighing shall forever flee away, for we shall then be forever with the Lord.

M. T. A.

EVILS OF A STATE OF RELIGIOUS DECLENSION.

SEVERAL of our Saviour's parables and other teachings clearly intimate that, while Christians remain "sanctified but in part," the church will be exposed to corruptions of various kinds. It does not seem to be the Divine purpose to counteract the evil tendencies of remaining depravity, except in connection with the watchfulness and diligence of Christians themselves. If those upon whom, as his disciples, he has devolved the care and responsibility of the Christian interest in any age or place, relax their vigilance, and become negligent, formal, worldly, the great adversary, who is always on the alert, may be expected to avail himself of such dereliction to infuse corruptions in doctrine, experience, and practice. Some wonder that its great head permits such evils to gain entrance into the church. Others, like the Donatists of old, make it the occasion of separating themselves from Christian fellowship. And others, still, have been led to deny the power and reality of religion. Without yielding to any such mistaken views, we desire to point out some of the evils to which a low state of piety may always be expected to expose churches.

One of the first that may be mentioned respects the pulpit. The foolishness of preaching is the divinely-appointed means for the conversion and sanctification of men. If the preaching be erroneous, vague, partial, or in a mere professional manner, what corruptions must flow into the church through this channel! The great safeguard under God of doctrinal incorruptness is the piety of the church. Rome, it is true, rests her dependence upon the false claim of infallibility. And there is a tendency in the human mind, indisposed as we naturally are to the trouble of investigating what is truth, and at the same time anxious to escape the uneasiness of doubt, to refer the whole matter of religious belief to some revered authority. Where, indeed, that infallibility resides, according to the Romish claim—whether in the pope, or in a council, or in both—it is not easy to ascertain, except that it is not in God's people in any sense. But, in the multitude of conflicting decisions of popes and councils which the history of that church reveals, it seems as

fruitless to refer there our doubts as for one tossed on the waves, and driven with the winds, to cast anchor upon an object floating upon the same unsettled element. God never intended thus to divert his people from their immediate dependence upon himself. The church has, however, a security for infallibility that involves most precious encouragement as well as solemn responsibility. For the promise is, "Lo, I am with you alway, unto the end of the world," and, while Christ dwells in his people by his Holy Spirit, they cannot fall into fatal error. This promise, however, does not prevent Christ from hiding his face and withdrawing the manifestations of his Spirit when his people forget and wander from him; but it is an assurance that in living near to God, exercising living faith in the Lord Jesus Christ, and holding habitual communion with the Holy Ghost, "they shall not be tossed about with every wind of doctrine," but be guided into all truth. If, however, his people become lukewarm, formal, and worldly, they must be exposed to error of every kind. What else can be expected when a church is left by the Spirit of God to the influence of that remaining corruption which is to be found in all hearts? Errors in doctrine have, indeed, been introduced for the most part through the vain speculations of the clergy. But it has only been so far as Christ's people have lost the savour of their piety, and ceased to live in close communion with God, so that the Holy Spirit, grieved by neglect, has for the time forsaken them. The apostle, therefore, while he exhorts Christians,— "As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and established in the faith," adds, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men;" as if the two duties had a most intimate connection.

But even if, in the providence of God, a church at such a time is preserved from open heresy by means of its creed and its association with other more revived churches, the truth will be very apt to be dispensed in a vague, mutilated, or formal manner. The atmosphere of the congregation will almost inevitably affect the tone of the pulpit. As God has been pleased to put into the ministry men subject to like passions as others, there has seemed a tendency in this office at such times to descend from its high position of testifying for Christ, and become one for merely pleasing men. And, as the doctrines of the cross have always been found distasteful to the natural heart, hearers in whose hearts piety is low will not be conciliated without some compromise of the truth, or, at least, having it dispensed in a mere formal, heartless, professional manner, without life, without emotion, without power. Is not such a dispensation of it to be expected when God is not present with a church to guide his ministers into all truth, to enable them to discern its full meaning, and to bring them into sympathy with its grand purpose and aim? And who can estimate the influence of such a state of things? It is by the truth that men are converted, sanctified, and

saved, that they receive comfort and hope, and become partakers of the divine nature. If it is dispensed erroneously and formally, it will prove a savour of death unto death, instead of life unto life; instead of breaking, it will become the means of hardening, the heart; instead of increasing faith and peace and joy, of increasing unbelief and departure from God. And yet, if Christians do not live near to God and secure the influences of the Holy Spirit, this, which is the natural result of being left to their own carnal reasonings, speculations, and prejudices, will inevitably take place. No wonder that even an apostle entreated, "Brethren, pray for us, that the word of God may have free course and be glorified." Of what avail are churches, preaching, ordinances, or any instrumentalities, if they are not quickened and guided by the Spirit of God?

Further, the influence of a low state of piety will not only be felt in the dispensation of the truth, but also in the administration of government and discipline. There has ever been a tendency, especially during seasons of outward prosperity to the Christian interest, to break down the lines that separate the church and the world. Mingling, as Christians do, with the worldly in the domestic, social, and business intercourse of life, it is utterly impossible to preserve this distinction without much spiritual-mindedness. When Christians, alive to their religious interests, live near to God and hold habitual communion with him, they find no pleasure in the ways of the world, have no relish for its joys; for their affections are set upon things above, not on things on the earth. But when they have lost this lively frame, and their hearts have become lukewarm and their duties formal, then old corruptions will begin to prevail; they will long for the flesh-pots of Egypt, begin to mix with the people, and thus bring down the standard of true godliness to the level of earthly morality. Gross sins need not to be tolerated; only let a general laxness and lukewarmness come in, and in a little while the tone of Christian sentiment will be lowered, small improprieties will be overlooked, habits and practices inconsistent with an engaged Christian life winked at or feebly lamented, and neglects and indulgences and a degree of worldly conformity will be almost taken for granted and expected in church members.

Upon gross delinquencies and transgressions it is easy to bring discipline to bear. But there is a large portion of human conduct—such as we have just alluded to—that it is most difficult to reach by this means. We are, indeed, commanded not to suffer sin upon a brother;—to reprove, rebuke, exhort with all long-suffering; to restore those overtaken with a fault. But this department of discipline, so important and valuable in itself, is absolutely inefficacious where the standard of Christian feeling and practice does not sustain it. It is like the execution of some laws in the commonwealth: if public sentiment does not uphold the officer, it is impossible for him to carry them out. How can discipline be brought to

bear upon many manifestations of conformity to the world in business, amusements, domestic arrangements, or upon many modes of spending the Sabbath, or cases of neglect of public and social means of grace, or instances of refusal to improve opportunities for doing good by personal labour or contributions of our substance to the cause of Christ? It is utterly impossible. No man has a right to judge his neighbour in many of these matters. But if a high standard of piety exists, delinquents will feel its influence and be constrained to do their duty or acknowledge their inconsistency. Who can conceive how injurious must be the influence of a low state of piety upon the discipline of the church, in the widest sense, including a general watch and care over its members, when the church relation has not only lost its power, but has become perverted so as to generate a standard most hurtful to her prosperity? What would be thought of many habits and much of the conduct of not a few members of our churches if they were in a truly revived state? How would such professors themselves feel as their lives were contrasted with really devoted Christians in their conversation, their attendance on the means of grace, their efforts to do good as they have opportunity, and to build up the Redeemer's kingdom in the world?

Have not all church members, then, who read these lines, reason to inquire, How is it in respect to the church to which I belong? Is the Spirit of God so with us that we have the pledge of being guided into all truth, and that the truth shall be sanctifying and saving; or have we so turned away from God that he has forsaken us and left us to erroneous or formal dispensations of his truth, cold and barren ordinances? Are we maintaining that high standard of piety which will tolerate no inconsistency of Christian walk, no undue worldly conformity, no sinful neglect of the means of grace, no refusal to do good as we have opportunity? or have we grown so cold and worldly—has the standard of piety become so depressed—that professors of religion may be grossly deficient in all these respects without even attracting the attention of the church?

N. R. S.

SOME LOGICAL DIFFICULTIES IN THE DOCTRINE OF "FALLING FROM GRACE."*

TRUTH is always to be preferred to error. Hence we are exhorted to "buy the truth and sell it not."

We arrive at truth by the aid of mental, verbal, or written propositions. The meaning of propositions is, therefore, a subject of

* The writer undertakes to reduce to logical form what has often been asserted in the way of exposition. If, as the author believes, the proposition is found to be of universal application, it will be a sword to cut a knot which it is somewhat difficult to untie; but the handle of the sword may not suit every hand.—Ed.

great interest to the inquirer after truth, and must necessarily claim his most serious and constant attention. The variety of propositions is great, and we do not design to speak of them in detail; we will confine our attention to one class only—hypothetical or conditional. There seems to be a wide-spread misapprehension of the nature and force of these, and consequently much of error, both in science and theology, resulting from it. Anxious personally to know the truth and remove from others a fruitful source of error, we wish in this paper to discuss the force of conditional propositions in reference to a single point in theology. This point is the doctrine of “falling from grace.” Many contend for the truth of this doctrine; and the proof-texts cited to sustain it are, in perhaps nine cases out of ten, propositions of this character. From this we argue that at least some, if not much, theological error is to be traced to the interpretation put upon these propositions, and especially that the chief dependence for the proof of this aforesaid doctrine is found in these. If, then, we can show that such propositions, rightly interpreted, give it no support, we shall do some service for the truth and relieve some minds from serious difficulty on this subject.

A conditional proposition consists of two categoricals connected by some conditional, causal, or disjunctive particle. The several members of such a proposition are the antecedent, the consequent, and copula, called the consequence. The force of the proposition is determined by the consequence. The antecedent is the subject, the consequent the predicate. The subject and predicate may both be true, and yet the proposition, as such, be false; or they may both be false, and yet the proposition, as such, be true. We interpret such propositions by two general laws:—1. The antecedent admitted as true, we may infer the consequent. 2. The consequent being denied, the antecedent may be denied. The first is the law for constructive, the second for destructive, conditionals. If the consequent be asserted and the antecedent denied, we can infer or conclude nothing.

With these general principles, let us examine some of these propositions as used to prove the doctrine of falling from grace. Take the one found in 2 Peter ii. 20:—“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.”

What does it teach? We have in it two categoricals, the first of which is complex,—viz.: “They have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ; they are again entangled therein and overcome.” This is the antecedent. The consequent is, “the latter end is worse with them than the beginning.” The copula or consequence, “if after.” What do these propositions teach? That certain persons have escaped the pollutions of the world and again become entangled in them

and overcome? By no means. That their latter end is worse than the beginning? Certainly not. What then? Simply that a return to abandoned corruptions cannot coexist with continued well-being. The antecedent is not asserted as a separate independent truth, nor is the consequent; but the assertory proposition is that, where the antecedent exists, it will be followed by the consequent,—a truth which none will deny, but very different from the direct or even indirect proof of the doctrine of falling from grace. To accomplish this object, it must be shown *ab extra* that the antecedent is true as a separate independent truth. If this can be shown, we will certainly admit the consequent. If the constructive form of the syllogism be adopted,—“But men do become entangled and overcome by the pollutions of the world from which they have escaped,”—we reply, This is mere assertion, not proof, and rejoin by the destructive, “But they do not; therefore their last state is not worse than the first.” The fallacy is based upon a mistake of the assertory proposition of the apostle; it is a different conclusion from that warranted or contemplated by the premises. The apostle asserts that certain things cannot coexist; the argument in question assumes, in and as the minor, the truth of the antecedent, which needs to be proved.

The fallacy may be thus stated: for the major we take, Whoever shall be entangled and overcome by the pollutions of the world, after having escaped them, will have their last end worse than the first.

Men may thus be overcome; therefore, their last end is worse than the first.

Any one acquainted with the forms or force of the syllogism cannot but see that the middle term here needs to be proved. The difference between this and the apostle's argument is very clear. The major with him, if expressed, would be, Nothing which would make a man's last end worse than his beginning can coexist with his safety or prosperity.

To be entangled and overcome by the pollutions of the world after having escaped them, &c. would have this effect; therefore, these two things cannot coexist. The doctrine of falling from grace assumes its own truth in the minor. The argument of the apostle simply declares the disagreement between the terms, and the conclusion follows of course:—they cannot coexist.

But it may be replied, Does not the minor term of the apostle admit or imply the possibility of the thing? Not by any logical necessity. Conditionals do not always involve either the possibility or probability as independent truths of either antecedent or consequent. They may be, as already stated, both true, and yet the proposition or thing asserted of them wholly false; or they may be both false, and yet the proposition be true.

If a man is a biped, he must be rational. Here both antecedent and consequent are true, and yet the proposition false. If

there is no just judge, there will be no future punishment. Here both are false, and yet the proposition true.

The thinkable is not the measure of truth or of actuality, nor yet even of the possible. If centaurs should combine, they would prove a terrible enemy. If mermaids were captured, they would make charming singers. Does the fact that we can think a centaur or a mermaid prove or even imply the possibility of the thing itself?

The value and force of the conditional is, therefore, not in the assertion of categorical truth, but to develop the agreement or disagreement between certain related ideas, which ideas may be about the real or the merely thinkable; and yet the assertory judgment expressed is not as to the truth or falsity of the ideas, but the relation between them. The consistency or inconsistency of one thing with another—the possibility or impossibility of one thing in its relation to another.

This view is confirmed by many Scriptural examples. If, therefore, perfection were by the Levitical priesthood, what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron? Heb. vii. 11. What is asserted here? The perfection of the Levitical priesthood? Surely not; but that the consequent could have no existence except as depending upon or resulting from the antecedent. The assertion of the proposition is the relation between antecedent and consequent.

What would be thought of any one who should argue from this statement of the apostle even the possibility of the perfection of the Levitical priesthood, or that by that priesthood perfection could be obtained? Would he not be denounced as a mere sophister? If so in this case, why not in the one already considered?

Take another example:—"For we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end." Heb. iii. 14. What is the assertory judgment here? That we are made partakers of Christ? No. That we hold fast the beginning of our confidence? No. Simply the relation between antecedent and consequent. Grant the antecedent, we infer the consequent; if made partakers of Christ, we hold fast the beginning of our confidence. Deny the consequent, we deny the antecedent. One does not exist without the other. Neither is asserted as true alone. Coexistent, both are true.

Again: "For if ye do these things ye shall never fall." 2 Peter i. 10. What is the point of assertion here? Certainly not that the persons addressed will do the things spoken of, nor that they should or might fall, but what in every other case we have seen to be true,—the connection between the antecedent and consequent. One will follow certainly from the other. Admit the antecedent, we infer the consequent; deny the consequent, we deny the antecedent.

Once more: The passage in Hebrew vi. 4-6 is often quoted as proving the doctrine of falling from grace, and yet it is precisely such a conditional proposition as those we have already examined. The gist of it is—"It is impossible to renew them again to repentance if they fall away." It must follow and be construed by the laws applicable to all conditionals. But an application of these laws will or can bring no result different from what we have already secured. A settled departure from the fundamental truths of the gospel cannot coexist with penitence. This is all that, in our judgment, is asserted; and, unless we are utterly mistaken in the nature and force of conditional propositions, we think that we have established the fact that neither this nor any other proves—nay, that they do not favour—the doctrine of falling from grace.

If the doctrine be true, it must be proved so from other sources. We see nothing in these or any other conditionals which can give it any real authority. It rests, so far as these are concerned, upon mere assumption. A conclusion is drawn from the language of the sacred writer different from what he intended.

Other arguments might be urged against the doctrine; but we have no design to enter upon them in this paper. If our positions are correct, we have shown that there are certain logical difficulties ament the doctrine which will require much vitality in it to surmount.

If we shall be permitted to help any to clearer views of the difficulties attending this doctrine, or relieve any one whose mind may be labouring on the subject, we shall be satisfied. Truth, not mere controversy, is our sincere and earnest aim. **ABERCORN.**

DEATH AT THE MANSE.

MARY was dying. She would not see another sun rise. Her short life was almost told, and loving hearts wept at the thought; but she over whom they sorrowed lay upon her pillows, serene, sustained, her pale face lit with a radiant smile. She knew that soon her eyes would close forever to earth's sunlight; but the knowledge brought only peace. Her soul already was pluming its flight, eager to bathe in the pure light of "the Sun of righteousness." * * * "Mary!" She opened her eyes. "I am glad you spoke, dear father; I was very near going into a sleep,—such a sweet sleep!—though my soul seemed quite at rest." "I wanted to talk a little while with my precious child before she left us;" and the minister took up the white wasted hand which lay near him. How fondly those slender fingers clasped his own! "I love to hear you talk, father." "My darling! your days of weariness and suffering are almost over. Death is very near you; very soon you will be called to cross 'that river which has been a terror to many.' Is it well

with your soul?" "It is peace, father. Oh! there is such a flood of peace in my heart!" "And what is the foundation of that peace, Mary?" "Christ Jesus," she answered, softly, "my precious Redeemer! He has been my 'corner-stone;' I have built upon him, and now I shall not be 'ashamed.'" "And Christ is near you now?" "Oh! very near. He comforts me, upholds me; he has dressed me in his spotless righteousness, and all through grace. I used to be afraid of death; but now it is better than life. 'Tis so sweet to be saved by grace! I would rather die than live. Don't look so sad, dear father. I would like to stay with you; but you know to depart and be with Christ is far better." "Mary, dear lamb of my bosom! Christ, the good Shepherd, will soon take you to a better fold than my love could ever give you, and I am not sad because you are going to it; but it is hard to part with you." The minister paused suddenly, and tears fell upon the little hand he held. "If it was God's will, dear, dear father," said his child, earnestly, "I would love to stay with you. I love you so much; you have taught me so many good and beautiful things. You showed me the way to Christ not only from the pulpit, but in the dear old study, where we had so many sweet talks. It is hard to part with you; but I am going to my Saviour, and in heaven I shall see my darling mother; and when you follow us, father, and my brothers, too, how sweet it will be!—all saved by grace—all together in heaven! But say 'a promise' to me, will you not?" Her father repeated many of "the words of Jesus." She listened with a peaceful smile. "They are so precious, so comforting! and this one I love: 'He is able also to save them to the uttermost that come unto God by him.' That shows what a mighty, merciful Saviour he is; able and willing to save to the uttermost; my heart leans right upon him. O father! preach Jesus more than ever to the people. I wish they only knew him as I do at this minute."

* * * They knelt round Mary's bed, a calm but tearful group. Her father, still holding her hand, prayed earnestly; it was a prayer of thanksgiving, loving thanks returned from smitten hearts, that the Almighty was dealing so gently with their dying child. They sang, too, but it was with faltering tongues and misty eyes, for well they knew that soon one of their number would be beyond the reach of earthly melodies, gone to sing "the new song" with the white-robed myriads around the throne.

* * * Time went by. The light began to wane, and now a faint sunbeam came through the half-opened shutter. It fell like a golden glory upon the dark hair and white brow of the dying girl, seeming a feeble emblem of the crown of light which awaited her. "Kiss me once more; kiss me, all of you; my eyes are growing so dim I cannot see. Dear father, this must be death; but I am not afraid. Jesus sits beside me. He will—" but the words died away upon her lips. Then there was silence, and such a silence!

Even the old trees around the manse seemed to stand still in the summer-breeze. And the watchers held their breath. The angel whom *we* call Death, but who is of a surety to all Christ's children the messenger of *life* eternal, had crossed the threshold, was in their very midst. Mary opened her eyes, and their gaze seemed bright and *far off*. Her fingers—now cold, oh, so icy cold—tightened their grasp upon her father's hand. He bent over her and caught the last murmurs of her lips. "Grace reigns! grace reigns!" the very words with which that good old pilgrim, "Honest," went over the river. Mary moved faintly on her pillows. A sigh—a long, fluttering sigh,—and then another; the sweet eyes closed serenely; the slender fingers relaxed their grasp and fell heavily upon the coverlet. And there was a deep hush through the room. The "mortal had put on immortality;" the child of earth was now a child of glory. Death, indeed, had come to the manse, but not with terror or gloom; he came as an angel of light. * * *

COLUMBIA, Pa.

LILA M. L.

THE APOSTOLIC OFFICE.

THE word Apostle means "one sent." In the New Testament it is used to designate—1. One inferior to another and under his orders. *The servant is not greater than his lord; neither he that is sent (an apostle) greater than he that sent him: John xiii. 16.*

2. It is applied to Epaphroditus, Paul's *companion in labour and fellow-soldier*, whom the church at Philippi sent to minister to the wants of the apostle when he was in prison in Rome: Phil. ii. 25.

3. Our Lord himself is called *the Apostle and High-Priest of our profession: Heb. iii. 1.*

4. Our Lord named the twelve whom He chose from the whole number of His disciples, apostles.

It is with these last that this article is concerned, and it proposes to point out the properties which the Scriptures make essential to their office.

I. The apostles were the official witnesses for Christ.

As such, it was necessary—1. That each one be chosen to the office by Christ himself. For, when Judas fell, the remaining apostles did not consider themselves competent to appoint a successor; but, by lot, referred the matter to Christ after they had prayed, and said, *Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell: Acts i. 24, 25.*

The Apostle Paul was no exception to this rule, for he affirms that he was *an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead: Gal. i. 1.*

2. In order to apostleship, it was necessary to have seen Christ after his resurrection from the dead. This is evident from Peter's sermon at Cesarea.

We are witnesses of all things which he (Jesus of Nazareth) did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead: Acts x. 39-41.

Ananias said to Saul, *The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard: Acts xxii. 14, 15.* This promise was fulfilled; for the apostle asks, *Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? 1 Cor. ix. 1; and affirms, Last of all he was seen of me also: 1 Cor. xv. 8.*

II. The apostles were inspired of the Holy Ghost.

This gift was promised to them, *I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: John xvi. 12, 13; and claimed by them:—When ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God: 1 Thess. ii. 13; and necessary to them; for by their teaching all were to be guided:—We are of God, He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error: 1 John iv. 6.*

III. Because the apostles were chosen by Christ himself (not by man) to bear witness of him as a risen Saviour, and made infallible in their teaching by the Holy Ghost. Their mission was suitable to be, and was, in fact, universal. There was no division of territory among them, but a joint occupancy. In a peculiar sense Paul was an apostle to the Gentiles and Peter to the circumcision; and yet Paul wrote an Epistle to the Hebrews, and Peter addressed one of his Epistles to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, and the other to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. The extent of their mission and the exercise of their authority were in no way connected with territorial limits. All were to go, and each one, as they had opportunity, into all the earth, because, severally and collectively, they had received from Christ *grace and apostleship for obedience to the faith among all nations.*

IV. With the apostles, then, was God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost: Heb. ii. 4.

This proof of the divine mission of the apostles was necessary,

for the reason that the miraculous gift of inspiration itself (on which their right to be heard and obeyed was founded) was such as needed miraculous proof.

V. The apostles not only had the power to work miracles, but they could confer that power on others. *When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost: Acts viii. 18, 19. Also, when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied: Acts xix. 6.*

It is proper to notice that a part of these gifts were common to others. Other messengers were inspired, could work miracles, and had seen Christ after his resurrection; but all these qualifications were necessary in order to apostleship.

To this Scriptural description of the apostolic office several consequences are attached.

1. The apostles, as such, have and can have no successors. No man living has seen Christ, or received his office from Christ, as Matthias did. All fail in both particulars, and a failure in either is fatal.

2. If any man claims to be an apostle, he must, in proof of his claim, both work miracles himself and confer on others the power of working them. These gifts—not ecclesiastical genealogy—we have inspired authority to demand as the only proof, whenever, wherever, and by whomsoever, the claim is made. Therefore, as we are bound to receive those properly accredited, so we are under obligations equally solemn to reject those who *say they are apostles and are not: Rev. ii. 2.*

3. In particular, the Bishop of Rome is not in the diocese of the Apostle Peter, for Peter had no diocese. His field was the world, and so was Paul's, and all the apostles. Diocesan episcopacy, therefore, (which is confined within fixed limits,) is a very different matter from apostolical church government.

4. To those who make the apostles mere diocesan bishops, and then claim to succeed them without producing the signs of an apostle, disobedience is not dangerous.

5. *They are the circumcision, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

C. R. L.

ABOLITION OF EVENING PRAYERS AT HARVARD.

Bad News from Harvard!—Has one of the college buildings been blown down in a storm? Is the library in ashes? Has the pestilence swept away some of the Faculty and students? Has the Legislature interfered with internal regulations and wise dis-

cipline? Has some dire calamity befallen this ancient institution of learning? Yes, Christian reader, a dire calamity has come upon Harvard; but none of these. *Evening prayers have been banished from the Chapel!*

Let us dispassionately and seriously look into this matter. The example of Harvard may be followed by other institutions. As the oldest college in the land, influence has not yet departed from it. Other colleges, following in the wake of Harvard liberality, may silently introduce minor changes, which make way for greater ones, and the obnoxious innovation at Cambridge be soon introduced elsewhere. We love Harvard for the fathers' sake. We remember that, nearly a century after its foundations were laid, the author of *Ratio Disciplinæ Fratrum Nov-Anglorum* wrote as follows:— "There is no need of reporting what is the Faith professed by the churches in New England. For every one knows that they perfectly adhere to the CONFESSIO OF FAITH published by the *Assembly of Divines at Westminster*, and afterwards renewed by the *Synod of Savoy*, and received by the *Renowned Kirk of Scotland*. * * * I cannot learn, That among all the Pastors of Two Hundred Churches, there is *one Arminian*; much less an *Arian* or a *Gentilist*." This good old divine would be compelled to write very differently if he lived in the light of the middle of the nineteenth century.

The following is the vote of the Faculty of Harvard College on abolishing evening prayers:—

Voted, That the following changes in the daily devotional services of the chapel be recommended for adoption by the Corporation:—

1st. *That the afternoon prayers be discontinued, as answering no good purpose in a religious point of view; as being neither necessary nor useful as a means of order or discipline; but giving occasion, on the contrary, to more misdemeanours, and leading to more punishments, than any other one exercise in College.*

2d. *That the morning prayers be made more considerable and impressive by the character and variety of the services, and especially by the introduction of sacred music, and that not only the Parietal officers, but all others immediately engaged in the instruction of the Under-graduates, be expected to attend.*

The Fellows or Corporation of the College, which is a self-perpetuating body, composed exclusively of Unitarians, readily yielded to the proposition of the Faculty; but when the subject came before the Board of Overseers, who have a negative on the acts of the Corporation, more difficulties were encountered. It may be here mentioned that a few years since the prevailing discontent with the control of Harvard College exclusively by Unitarians led the Legislature of the State to reconstruct the Board of Overseers on a basis which gave other denominations a share in its control. While, therefore, the *Corporation* is still exclusively Unitarian, the *Board of Overseers* is not so, although Unitarian influence generally predominates in that Board also.

The Board of Overseers held two meetings, at the first of which

the President of the College, Rev. Dr. Walker, "stated that this step [giving up evening prayers] had been taken from necessity; inasmuch as it was unsafe, in the present crowded state of the chapel, to meet in it for evening prayers without lighting it, which would be attended with a heavy expense."*

At the first meeting, a committee of three was appointed to consider the proposition, and at the second meeting the committee unanimously reported in its favour. We regret to say that Dr. *Blagden* was on this committee. The report underwent considerable discussion. Dr. *Worcester*, of Salem, made a strong remonstrance against abolishing evening prayers. We quote a part of his speech:—

Dr. *Worcester*, of Salem, expressed his surprise at the unanimity of the committee in recommending so important a change as that which would abolish the evening prayers in the College Chapel. He could not himself take any share of the responsibility, which the majority seemed ready to take, in granting the request of the officers and in concurring with the action of the President and Fellows. He called attention to the fact that, from the beginning of the college, the morning and evening service of worship had been maintained; and that his usage was universal, as he believed, in the colleges of the land.

He referred to the original purpose of the college, when consecrated to Christ and the church. It was to be a school for the education of learned and pious ministers of the gospel. In the first years of its existence the students read out of *Hebrew* into Greek, from the Old Testament, at morning prayers; and out of *English* into Greek, from the New Testament, at evening prayers. What would have been thought, in those days, of a proposal to abolish the evening service?

He also spoke of the students in the classes from 1642 to 1698, as they appear in the Catalogue in Mather's *Magnalia*,—who were of such a religious character that Mather commends them as "*Christian students*, instructed in those which the other day were *pagan regions*; a catalogue, whereof I may therefore say, as the historian does of the temple built by Constantine, '*It is to all good men a desirable spectacle.*'"

Allusion was made to the vindication of the college, by the first Hollis Professor of Divinity, against the charges of Whitefield, who, among other things, had said that "*The tutors neglect to pray with their pupils.*" "If you intended by this account of us," says Prof. Wigglesworth, in his Letter, "to make the world believe that social worship of God is not maintained in the college,—that tutors and pupils don't attend upon the public reading of the Holy Scriptures, and join together in solemn prayers, morning and evening,—you have represented us as sunk into something as bad, or worse, than mere Paganism!" What, inquired Dr. Worcester, would that good man have thought of a request to abolish the evening "social worship of God?"

And what is the reason why Harvard, the oldest of all our colleges, should make the proposed change? God is still the same; man is the same; and all the relations of men to God are the same. The essential reasons from the nature of the service, morning and evening, are unchanged. The reason assigned is that there is such a want of the spirit of reverence among the students; and the penalties for the violations of order and decorum at the evening prayers are more numerous than for all other irregularities. It deserves very serious consideration *how* such a state of things has come to exist,—that it would really seem as if "the evening sacrifice" had ceased to be *a means of grace*.

He could not vote in favour, and he might not vote against it. He was, on

* We quote from the *Puritan Recorder*, of Boston, which has taken a high stand in the controversy, and deserves the thanks of the orthodox throughout the Union.

the whole, rather willing that the experiment should be tried, if others would take the responsibility. He should regard it as a temporary expedient; and his trust was that at no distant day there will be a return to the usage from the days of old. He was certain that it will so be if a proper state of religious feeling shall exist in the college.

“The Hon. *John H. Clifford* replied to Dr. Worcester, quoting from a letter of *one of the professors of Yale College*, and from a letter also of President Sears, of Brown University. The *former* spoke *favourably of the Harvard experiment*, and both were much opposed to an early hour for prayers in the morning. It did not appear that in any college such an experiment had been made, or is likely to be.

“In a brief rejoinder, Dr. Worcester inquired of Mr. Clifford whether he would think it best to omit his family prayers in the evening, if some of his children were at times restiff and disorderly. He also referred to his experience while at Cambridge, from 1818 to 1822, when such a state of things had not come as was now understood to exist; and to his experience as an officer at Amherst, for eleven years. If it were now to be proclaimed that such is the state of religious feeling at Amherst, that evening prayers in the chapel have been abolished, the announcement would send abroad a thrill of anguish.

“For the remainder of our report we are indebted to the *Daily Advertiser*:—

“Rev. Dr. *Blagden* agreed with the chairman of the committee, in saying that the object of the change was for the religious welfare of the college. The committee had been strengthened in their own opinions by those of many other gentlemen who have paid careful attention to the subject. Although he was not generally in favour of a change from an established custom in religious matters, yet he had high hopes of the success of this experiment, and he hoped the Board would unanimously approve of the action of the Faculty.

“Rev. *Rodney A. Miller* was afraid of the failure of the experiment. If we give up a part of the religious exercises now, we shall find after a while that we have to give up more. Harvard College stands at the head of a long line of one hundred and twenty colleges, and a change adopted here will be likely to be adopted by all. A great responsibility rests upon us, therefore. We should look to see how our action will terminate. He could not take the responsibility of voting for so great a change.

“Rev. *John H. Twombly* had not heard any reason proposed, which, in his estimation, would warrant the change. He would increase the importance of the morning service, but would not dispense with the services of the evening.

“The recommendation was adopted by a vote, as we understand, of three-fourths or more of the members present, some not voting at all,—as Dr. Worcester and others,—and one only (Rev. Mr. Twombly) answering nay.”

All honour to the Rev. MR. TWOMBLY! We like a man who votes as he thinks and talks. Why Dr. Worcester, who spoke so decidedly against the change, should refuse to put on record his protestation, we do not understand. It requires men of the Twombly grit to resist the encroachments of Unitarianism. If Luther had not acted as he spoke, there would never have been a Reformation.

The reasons for the abolition of evening prayers, as presented by the President and Faculty, will not be likely to satisfy the religious public.

The President, Dr. Walker, gives as a reason, *necessity*—which has always been understood to be the mother of *inventions*. It was necessary, says the venerable President, “because it was unsafe, in the present crowded state of the chapel, to meet in it for evening prayers without lighting it, which would be attended with a heavy expense.” Wherein the *unsafety* consisted, we shall inquire presently, but we are at once struck with its connections. The danger lies in the crowd, and the crowd is dangerous for want of lights. Now, are lights so very expensive as to stop the evening worship of God in this old institution? We remember the time when tallow candles were used at evening prayers in our old Alma Mater, and, after a while, lamps came in vogue; but we never heard any complaint of expense from the Corporation. What would the public have thought of President Day complaining of the cost of lighting the chapel? “A heavy expense!” How much? If we say five dollars a night, it would be two hundred dollars for the college year, admitting that it is dark at Cambridge at five and six o'clock all the year round.

But it seems that the chapel is “crowded.” Then we respectfully ask, Why not build a chapel large enough to meet the wants of the institution? Cambridge is understood to be by far the richest institution in the country. Its donations and bequests are counted by tens and hundreds of thousands. It has fine college buildings and a large library and a *small chapel*. At least, we infer from the President’s remark that the chapel is small in comparison with the number of students; for its accommodations generate a “crowd.” At the old chapel at Yale, there used to be a crowd, too, some thirty years ago; but the “crowd,” although comparatively “safe” on account of the “lights,” were accommodated with a fine, large, new chapel, by that poor and wise Corporation. Why cannot “the Fellows” of Harvard do the same?

But wherein consists the *danger* of a crowd without lights? It consists in the insubordination which a state of discomfort and the opportunity of avoiding detection are very apt to produce among college students. The President’s idea was, that a crowded, unlighted chapel made the boys noisy; or, as the somewhat irreverent vote of the Faculty expresses it, “The afternoon *prayers* give occasion to more misdemeanours, and lead to more punishments than any other one exercise of the college.” Those are certainly singular prayers that give occasion to misdemeanours. We submit whether it would not have been more proper to say that the *insufficient size of the chapel* in which prayers were held gave rise to these disorders. But it is to be noted that the Faculty do not recommend the enlargement of the chapel or the erection of a new one. They do not seem to possess true Yankee enterprise, but, like men

at their wit's end, they propose a remedy not cognate with the evil. Instead of having a larger chapel, they *abolish prayers*. Instead of accommodating the outside to the uses of the inside, they interrupt the sacred customs of two centuries. Instead of getting lights, they lock up doors!

We should be doing injustice, however, to the Faculty, if we omitted to mention, in this connection, the other part of the remedy for the misdemeanours to which "afternoon prayers" give occasion. Their remedy is both negative and positive. The negative part is in having no evening prayers. The positive part is in making the morning prayers "more considerable and impressive." The two "special" means of accomplishing this are by introducing sacred music and by requiring the presence of all the acting professors. There can surely be no objection to increasing the considerableness and the impressiveness of morning prayers. Sacred music is practised, to our knowledge, at *evening* prayers at Yale and Princeton and other colleges, and its effect is on the whole good. The Cambridge Faculty, however, will find that morning music, as well as "evening prayers," will give occasion to "misdemeanours," unless religious as well as "parietal" supervision exercise its sway over the minds of the young men. A college choir is a centre of mischief unless evangelical religion has some control there. But as the light of the morning will shine upon the "crowd" in the chapel, and as all the professors are required by law to be hereafter present, there is good reason to hope that, with the new varieties for a "considerable and impressive service," order will be likely to be better maintained. Still, we do not like the principle of robbing Peter to pay Paul," of plundering and getting rid of the evening service to increase the effect of the morning service, of ceasing to do two duties for the purpose of trying to perform one better.

We infer from the debate that the hour of morning prayers has been altered, and that instead of being before breakfast it is after breakfast. The letter from the *Professor of Yale College*, which Mr. Clifford read, expressed much opposition to "prayers at an early hour." Now, whatever be the inconveniences of early prayers, we do not believe that any better time can be found than the usual time before breakfast.

1. The early hour is right in itself. To begin the day with prayer is the dictate of religion. We need the blessing of God upon every work to be undertaken. Before we do any thing else, the best thing to be done is to pray. Would an individual Christian be doing his duty if he should neglect private devotion until a considerable part of the day had been passed in other occupations? The true time for religious devotion is early in the morning. Our Saviour went out early to pray. God has claims upon the first hour of the day, and calls upon all his creatures to worship him with their earliest thoughts and affections.

2. Early in the morning is the most devotional time. The mind

has not yet become engrossed with the business of the day; it is comparatively free from worldliness; it is better fitted, under ordinary circumstances, to realize and express its dependence for the mercies of the night, and to pray for the divine blessing upon the labours of the day. We believe that Christians will find that their prayers are apt to possess more of a devotional frame when uttered soon after they rise than when postponed to a later hour, as eight or nine o'clock. If an hour of sleep before midnight is better for the body than two after, a season of prayer before breakfast is worth more to the soul than when postponed to a later part of the day.

3. Early prayers correspond well with the duties of college life. In most of our colleges there is a recitation before breakfast; and it is found that this hour is a convenient and good one among the other numerous and necessary appointments of study. Would it be wise to admit that intellectual work may be pursued, and must be pursued, early, but that religious work can be best done some other time? Would worldly students receive a good impression from a policy founded upon mere personal convenience? Inasmuch as early recitations are incorporated generally into the arrangements of colleges, the assembling for worship at the beginning of the day corresponds with and harmonizes the system.

4. Early prayers help to form good habits. Early rising has a connection with completeness of character. The loungers, with few exceptions, is the idler; moreover, he often keeps late hours and injures his health as well as risks his morals. Time is a sacred gift; and it is the duty of all to obey the law of its hours. It is not more true that the Sabbath is necessary to our physical well-being than that "early to bed and early to rise" is a sound rule of health. Any college system that leaves to the student the command of his own time, we regard as only less objectionable than that which leaves him the choice of his own studies. Prayer early in the morning, like every other appointment of God, has a contribution of benevolence to the formation of good habits.

5. Experience has set its seal upon the wisdom of the prevalent arrangement. All our colleges whose circumstances are similar to those of Harvard have adopted the policy of early prayers. With a uniformity amounting to strong demonstration of its wisdom, the American college system has been established with this feature as an integral part of it. Harvard itself has existed for more than two centuries, with its morning and evening prayers. The voice of supplication has been sent up from its chapel with the regularity of the rising and setting sun. All the colleges in the land that are in a similar position to Cambridge have adopted the practice of holding prayers early in the morning as the time best suited for that important service.

6. Experiments with stated hours of worshipping God are dangerous. Let early prayers be given up and a "considerable and

impressive service" occur at nine o'clock, and then evening prayers will next be dispensed with. Here is one of the professors of Yale College, who is "much opposed to an early hour for prayers in the morning," and what next? Why, "he speaks favourably of the Harvard experiment," which dispenses with evening devotion! The two parts of the scheme are closely linked together. The real question is, early morning prayers, or prayers only once a day. We are not surprised at hearing an echo from Yale. Is it true that an Episcopal tutor has sometimes read prayers from the Prayer-Book in the chapel of that old Puritan institution, which has officers enough to keep up Congregational worship? All innovations upon established religious customs we regard as dangerous. Let well enough alone.

We have thus gone a little off the line of discussion; but *early* prayers have an important bearing on the whole subject. We must stop here for the present; but shall take up the matter at a convenient opportunity and endeavour to show the importance and the influence of college prayers, when conducted properly, in the morning and in the evening. Our space allows us to allude to only one more point.

One of the professors of Harvard, with a sophistry which the Puritan Recorder has well exposed, attempted to leave the impression that the example of Brown University was "one of the principal encouragements" in making the change at Cambridge. Not knowing the reasons which induced our orthodox friends at Brown University to make the changes which Harvard holds out as a model, we addressed a letter to a gentleman who resides in Providence, and received from him the following reply. Although not written for the public, the information is of a kind that authorizes the use of the letter without the name:—

REV. AND DEAR SIR:—I shall be very happy to give you the information you desire respecting an innovation in the matter of college prayers. The change was connected with the "new system," and, perhaps, demanded by it. In this respect, I do not think our practice should have been cited by Harvard as a precedent. Their circumstances were unlike ours.

Under our old system of regular classes and "commons," each class had three recitations daily, the four classes reciting at the same hours:—6-7 A. M.; 11-12 M.; 4-5 P. M. Morning prayers preceded, and breakfast followed, the first recitation; dinner followed the second; evening prayers and tea followed the third. Almost all the students roomed in college and boarded in commons; and if they did not, as they recited at 6 and at 5, all were on the ground at the two hours for prayers.

These arrangements, however, no longer exist. There are no "commons;" at least a half of the students "room out;" all board out, many of them at a distance of a mile or two from the college. Instead of having three regular recitation-hours, recitations are at all hours of the day, from 8½ A. M. to 6 P. M. Some students have all their exercises before dinner; others have two after dinner. The earliest hour is the only one when the majority, nearly all, are on the ground. At 8½, therefore, we have prayers, the exercises lasting a quarter of an hour, conducted by the president and attended by all the Faculty and all the students.

It was found that it would be very inconvenient to summon students to col-

lege in the afternoon to prayers when they had gone home for the day and many of them living at a great distance.

This was the reason for the change. Formerly the students were punctual and well-behaved at all times. They are so still in their morning social devotions. You see that our circumstances differ from those of Harvard. If I mistake not, Columbia College omits evening prayers for a similar reason. If we lived in a village, instead of a large city, the reason would not be strong

It will be seen that the reasons which prevailed at Brown University were of a totally different nature from those which governed the Faculty at Harvard University. In the former institution, the new plan of college education, introduced by Dr. Wayland, required a readjustment of the whole course of studies and practices in the institution. There was no complaint of a crowded chapel and bad behaviour at evening prayers. "Commons" are, indeed, given up at Harvard, as at almost all our colleges now, and some of the students "room out," as elsewhere; but the main reasons given by the Faculty of Harvard for the discontinuance of evening prayers are that "they answer no good purpose in a religious point of view; they are neither necessary nor useful as a means of order or discipline, but give occasion, on the contrary, to more misdemeanours and lead to more punishments than any other one exercise in college." O tempora! O mores!

We shall resume this painful topic, Providence permitting, hereafter.

Household Thoughts.

THE SAVIOUR WELCOMING LITTLE CHILDREN.

THERE is scarcely a picture within the range of sacred narrative which our fancy will so readily reproduce or so lovingly ponder as that of the Saviour welcoming the little children who were brought to him for his blessing. It is a scene of common life and founded upon the truth of nature. We comprehend at a glance the relations of the parties, and the incidents occurring:—the pause in the Redeemer's discourse, as through the parted circle of his listeners the infants and young children are carried or led forward into his presence; the approach of the officious disciples to arrest their progress; the momentary look of rebuke with which he checks their misplaced interference; and then the smile of kindness and satisfaction which lights up his countenance, as, turning to greet his little visitors, those beautiful words drop from his lips, "Suffer

little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Who can fail to be struck with the thoroughly human garb under which the person of our Lord is here exhibited? The Son of God is still the Son of man. There is a veritable humanity expressed in his looks, uttered in his words, and disclosed in his demeanour, which brings him in contact with our commonest sympathies, and shows that, despite the deity that dwelt within him, he had yet so made himself at home in the disguise he wore as to be the true man, with all his instincts and impulses. For what more hearty or winning exhibition could he have given of his kindred with our flesh than that capability he here manifests of appreciating the winsome airs of infancy or the engaging manners and simple virtues of childhood?—a partiality which, wherever it exists, proves its possessor at least not destitute of sentiments entering largely into the composition of genuine manhood, and forming part of that original furniture of capacities by which our species is distinguished from other orders of intelligent creatures.

And under what an impressive contrast does He display this power of participating in the promptings of human nature! The apostles were fain to reprove those who pressed forward to present their little ones to the Redeemer. Full of their own importance, perhaps, as the special favourites of the distinguished Teacher, they would constitute themselves custodians of his presence, and resent the introduction of such a class of visitors as quite improper and unseemly. Or it may be they were overcome with a fastidiousness like that which seized them when they so nervously besought him to grant the Syro-phenician's request, lest they should have a scene in the public highway, because "she cried after them." You have seen the frown of annoyance which will gather on some faces when a crowd is unexpectedly disturbed by sounds which cannot always be confined to the nursery, while among them there is at least one heart lost to all other considerations than those of instinct and affection. Not less oblivious of every thing but truth and nature was the Redeemer, when, brushing away the grave triflers around him with a word, he instantly extended the welcome:—"Suffer the little children to come unto me, and forbid them not."

But the object with which he professedly admits these interesting classes to his presence is worthy of notice. While he vindicates his claim to natural affection against his punctilious attendants, he is at the same time imparting to the whole occurrence a most instructive didactic or symbolical import. Not only does he show himself to be touched and charmed by the little strangers, but, with that ready and unartificial spirituality which ever characterized his actions, and by which he could in a moment link the

loftiest verities with the most trivial circumstances, he proceeds to hold them up before his listeners as models of those very traits and virtues he had ever sought to inculcate. Their seeming guilelessness, their gentle and unassuming bearing, their pliant temper, their trustful dependence, docility, cheerfulness, and animation, their earnest, affectionate, and believing nature,—these and other like graces which cluster in the unfolding character of childhood, like buds of promise, (too often, alas! blighted ere the flowering,)—he would have them regard as a living exemplification of the feelings proper to the new-born soul, the child of God when first ushered into the life of holiness. So that it is as if he were offering to them a visible type, the truest a fallen world might furnish, of the qualifications requisite for admission among his followers, as well as an unequivocal display of natural tenderness, when, after gathering the little innocents around him, with one of them pressed to his bosom, he adds the sufficient explanation, “For of such is the kingdom of heaven.”

It was an instance of the teacher blended with the actor, and the one becoming the interpreter of the other. It was a sermon, not simply delivered, but enacted, as when, on another occasion, he “called a little child to him and set him in the midst, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven!” And how simple and truthful the lesson! It appeals to universal experience. We were all children once. Religion simply consists in being children still. It is making God our Father. It is laying our poor childish reason at his feet and letting his will be our law. For, after all the dignity with which we are fain to invest the trifles of our adult experience, are we not *but children*? Do we not think as children, and speak as children, and understand as children? And in this great world, which is our Father’s house, do we not play and fret and have our little airs and humours, our petty politics and philosophies, just like children? But what do we know as yet of real *life*?—of those worlds on worlds around us, and those ages upon ages before us, wherein we are to assume the manhood of our powers when we have “put away childish things”? Yes! at the feet of the Infinite God the oldest of us is but a child. And He treats us as children. Sometimes He caresses us and reasons with us; never does he repel us; but when we come to Him with improper requests He denies them; and when we grow wayward and stubborn He resorts to the rod. He takes away our toys; he thwarts our little plans; he deprives us of anticipated pleasures. And, if we still refuse to acknowledge our sin and submit to Him, he adds to the punishment, until, in brokenness of spirit, we are brought sobbing penitents to his feet. And then He puts his hand upon us and forgives us; and we are happier in his restored confidence, because we know him to be faithful and true. Oh, we

should indeed be orphans in the universe, could we not say, "Our Father who art in heaven." Proud, presumptuous man, go to that blithe and innocent little creature of smiles and tears, who—amid joys and griefs, praise and blame, as great in its mimic sphere as the weightiest concerns of your anxious manhood—so confidently clings to you for council and support, and learn more of what you are, and more too of what you should become. In every thing else be a philosopher if you will, but in religion be a child.

There is one other lesson in the incident, if possible, still more touching and beautiful. We may understand our Saviour as here intimating his desire that the children and youth brought by their parents for his blessing should themselves possess those spiritual traits of which they already possessed the natural counterpart and harbinger. He would have them become actual specimens as well as symbols of that regenerate character which belongs to the true disciple, and thus lovingly conjoin in their own person the type with the reality it prefigured. Those fair buds of nature he would see maturing into the fairer flowers of grace. That confiding surrender of themselves to the direction of an earthly parent, which is now both the instinct and the necessity of their being, he would see vanishing before the experience of adult years, only to be exchanged for a similar surrender of themselves to the keeping of a faithful Creator. He would make them children by grace as well as by nature. And may there not have been in his words an implied—even if unperceived—intimation of their peculiar fitness for such a vocation? Children may be conceived of as already in the attitude of approach to his arms. Notwithstanding the original taint of sinfulness in their natures, they are to be presumed to be in a more favourable condition for the reception of religious impressions than they will ever be again at any subsequent period of their lives. It is not compulsion which is needed, as if they could be driven towards him, but gentle direction and guidance. Christ loves little children, and is waiting to take them in his arms and bless them; and they know his smile, and, with the quick instinct of childhood, perceive him to be their friend. They will go to him if simply led aright, if suffered to approach and hindered not. Ah! how painful the thought that we may actually hinder the growth of piety in children and youth! We may even more seriously complicate their relations to the Saviour than did the disciples when they sought to exclude them from his personal presence. By our daily looks and words we may keep them back from that Redeemer who would fold them in his arms and bear them on his bosom as trophies of his grace. Faithless parent, careless Sabbath-school teacher, as the little group gather around you, is there no reproving sense in which Jesus says to you, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven"?

C. W. S.

THE BABE AND THE FORGET-ME-NOT.

BY MRS. SIGOURNEY.

A BABE who, like the opening bud,
 Grew fairer day by day,
 Made friendship with the loving flowers
 Amid his infant play.

And though full many a gorgeous plant
 Displayed its colours bright,
 Yet with the meek forget-me-not
 He took his chief delight.

From mantel-vase or rich bouquet
 He culled this favourite gem,
 Well pleased its lowly lips to kiss
 And gently clasp the stem.

So, when to dreamless rest he sank,—
 For he was soon to fade,—
 That darling friend, forget-me-not,
 In his white shroud was laid.

And now, when o'er the mother's couch,
 Who weepeth for his sake,
 Some vision of his heavenly home
 Doth midnight darkness break,

He cometh with a cherub smile,
 In garments of the blest,
 And weareth a forget-me-not
 Upon his sinless breast.

 Review and Criticism.

THE CHRISTIAN LIFE; its Hopes, its Fears, and its Close. By THOMAS ARNOLD, D.D.
 From fifth London Edition. Philadelphia: Lindsay & Blakiston, 1856.

DR. ARNOLD'S Sermons, in six volumes, two of which are reprinted in this country, are regarded in England as models of their kind. This is the fifth of the original volumes, and contains the ripest fruit of the author's experience. His only parish was his school; and the distinctive value of these sermons is not only to youth, but to that large portion of our clergy engaged, like Dr. Arnold, in teaching.

No sphere of effort is unlawful to a minister of the gospel, except such as that in which his sacred office need be made, in any sense, subordinate. We do not believe this necessity exists in the sphere of education. Yet it is a serious question whether ministers are not more secularized in institutions of learning than education is evangelized. So far as this is the case, the responsibility is fearful; not in entering upon the great field of

education to harvest it for the kingdom of heaven,—the field is *the world*,—but in failing so to magnify the holy office as to know there, as everywhere, *nothing but Christ and him crucified*. We mean this in the sense in which Dr. Arnold was the minister and master in Rugby. In any other sense it is difficult to conceive what, to a minister of the gospel, exclusively and awfully consecrated to the labours of the gospel, can constitute a call to an educational charge.

If the Assembly's wise and noble plans of Christian education should fail to realize their designs, we believe it will be either because they are misconceived, or because of the unfaithfulness of Christ's servants who have undertaken to carry them out. If our schools, through timidity or neglect, are made but *nominally* Christian,—if religion is installed only in the chair of professorships, or chapel forms, or text-books and words,—we anticipate no great good from the large investments of ministry and money. Such a Christianity would prove a failure in the church itself, as is abundantly witnessed by Antioch and Rome and hundreds of Protestant congregations which, with all the offices and the ordinances, “have a name to live, but are dead.” Nor do we understand how the design of Christian schools can be more responsible for such a result than the design of a Christian church.

Dr. Arnold made a broad distinction between Christian *instruction* and Christian *education*; and it is the same distinction which may make either a church or a school at one time living, at another time dead.

To teach religion as a *science* in catechisms, or “evidences,” or history, or even in Scripture expositions, is just to degrade it to a level with philosophy. Our youth will regard it in the form in which it is taught them; and so will they treat it. So, for this cause, it is regarded in the schools of Germany, where it has degenerated into a mere subject.

It becomes a serious inquiry, which in this short notice we may not pursue, whether the religious instruction in our schools, as commonly conducted, is likely to tend to any better result. It is a *startling* inquiry to those who have this office in charge. To say that the duties of the gospel ministry in schools is fulfilled in mere instruction is to affirm that Christianity is not an object and a life, but a subject and a science. True it is, the ministry is instrumental, and “it is the Spirit which giveth life;” but no more true in the school than in the church.

We commend this volume as an illustration, so far as it goes, of the true mission of the gospel in schools.

1. *The Teacher*.—A minister of the gospel, magnifying this office above every other. Himself, his manner, his rules, his instructions, his life, filled with the Holy Ghost; living, by the power of God, in the education of his charge, a *burning* and a shining light, as Christ should live in him, the light and the life. In other words, what a minister should be in any charge.

2. *The School*.—A Christian church, whose primal object is not an ultimate, but an *immediate, conversion of the soul*, as that soul in its every faculty is educated or developed.

Such was Arnold, and such was Arnold's school, whose fondest name in his letters, and his sermons, and his prayers, was “*the church in my house*.”

“If Rugby cannot be such,” he would say to his pupils and his friends, “*let me go*.”

We need not add that it is to found and sustain such institutions, com-

prehending every intellectual culture in the single aim of harvesting it for Christian life, that God's people of all denominations have so liberally given of their money and their prayers.

We hope they will not be disappointed. We believe they will not be. Yet we can think of no position more responsible than of those ministers of Jesus Christ to whom this charge is especially intrusted.

THE THEOLOGY OF NEW ENGLAND. An Attempt to exhibit the Doctrines now prevalent in the Orthodox Congregational Churches of New England. By DAVID A. WALLACE, Boston. With an Introduction by DANIEL DANA, D.D. Published by Crocker and Brewster, Boston; pp. 106.

This small volume contains reliable information of much interest to those who desire to learn the present condition of "the orthodox Congregational churches of New England." The author has not given his own views merely, but has collected together the views of different persons of high standing in New England on many important doctrines, for the purpose of showing how far the prevailing New England theology of the present day corresponds with the theology of the Puritans. In this comparison the Unitarians are omitted, and the examination is confined to the churches usually styled "orthodox." No one can read the book without perceiving that if we make their Puritan ancestors the standard of orthodoxy there has been a sad defection from orthodox Christianity in that highly-favoured section of our country. Dr. Dana, in his valuable introduction, endorses and sustains the author in the correctness of his statements; and the opportunities of Dr. D. for knowing the religious condition of New England have been equal to those of almost any one whose name could be mentioned.

The topics concerning which this comparison is particularly instituted are the inspiration of the Scriptures, election, Adam's relation to his posterity, sin and depravity, human inability, Christ's satisfaction, regeneration, conversion, effectual calling, and justification. These are vital points; and every serious departure, with regard to them, from the faith once delivered to the saints, is a just cause for anxiety and alarm. We sympathize with our brethren in New England who are endeavouring to maintain the precious doctrines of their venerated ancestors against existing errors; and we sincerely hope that their efforts to restore the churches to their former glory may not be in vain. In our judgment there never was a time when those brethren have needed so much as now the co-operation of the Presbyterian church, or when our body has been so strongly called as at present to send some of our ablest ministers from other States to strengthen the hands of those worthy sons of New England. Hundreds of the people there, we have reason to believe, would hail such a mission with delight and gratitude.

"CHARGES AND DEFENCE in the Trial of REV. SIMEON BROWN, for Unsoundness in Doctrine; had before the Presbytery of Miami."

This is a large pamphlet, "published by members of the Lebanon Presbyterian Church and Congregation," to whom Mr. Brown has been ministering. As an expression of personal attachment to their minister, its publication is doubtless gratifying to him; but if either he or they ex-

pected thereby to convince the church at large that his co-presbyters have misjudged his case, they will, we think, be mistaken. We regret to find that Mr. Brown has given too much reason for the remark made concerning him several years ago by a clerical brother,—viz. : that he sometimes preached like a man who attempts to see how near he can drive towards the edge of a precipice without driving over it. He may perhaps regard these aberrations as an evidence of independence. Be it so. We approve of genuine independence. But what some call independent thinking in matters of religion is, in our judgment, no commendation. The doctrines of the Bible are addressed to our faith rather than to our reason, and hence, though they are consistent with reason, the latter is not made the standard by which we are to judge of their truth.

Christian humility in receiving and preaching the doctrines of the Bible, as there laid down, is far more honourable to a minister of the gospel than that affected independence which indulges “in novel, unprofitable, and dangerous speculations.” He may feel proud in calling these speculations “his own,” but, if they are errors, his pride is as much out of place as for a man to be proud of inventing some ingenious method for disseminating and diffusing the pestilence. We sincerely and earnestly hope that our brother may lay aside his own ambition (if he has any) for so inglorious a fame, and to be contented with the fairer reputation—though it should render him less conspicuous—of travelling in “the old paths” of the apostles and prophets.

SEPARATION FROM ROME A CHRISTIAN DUTY. A Sermon delivered before the St. Lawrence County Society, Auxiliary to the American and Foreign Christian Union, January, 1856. By L. MERRILL MILLER, Pastor of the First Presbyterian Church, Ogdensburg, New York. 1856.

Mr. MILLER develops well the subject he has taken in hand, and in a truthful spirit and animated style unfolds the errors of Rome and the duty of separation from her communion. The divisions of his discourse are:—I. God has accepted followers in the apostate church. II. He commands them to separate themselves from that church. III. He assigns motives to urge them to the duty. There is matter for solemn meditation to all who worship in Babylon. We present an extract from the discourse:—

“This woman is also represented as ‘arrayed in purple and scarlet colour and decked with gold and precious stones and pearls.’ Any one who has visited, even in this country, the church of the Apostasy, is aware of the prevalence of those colours and decorations in the dress of the priests. In Rome, the hats, cloaks, and stockings of the cardinals are always scarlet. The entire body of their carriages and trappings of their horses are scarlet. On the occasion of public festivals, scarlet is suspended from the windows where processions are to pass. The inner part of the pope’s cloak is of the same colour. He walks upon a scarlet carpet and rides in a scarlet carriage. There is hardly an official dress to be found among the church nobility in which this hue does not predominate or largely appear. And the greater part of the dress of the Pope’s body-guard is of the same scarlet dye.

“It is further said that ‘upon her forehead was a name written—MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.’ There never has been a more appropriate and expressive title used than the one here employed to designate the Papal Apostasy. It is exceedingly pertinent and unmistakable, and justly applicable only to the spiritual delusion. When the Reformation commenced, the word MYSTERY was inscribed upon the front of the mitre which the Pope wore; and it remained in that use

until the Reformers called the attention of the populace to it as the Scripture mark of Antichrist.

"There is manifest propriety in calling Rome 'Babylon the Great.' The ancient city, literal Babylon, which had long since passed away, was in the days of its pride and glory the enemy and oppressor of Jerusalem. It was the embodiment of Paganism, while Jerusalem was the only representative on earth of true religion. In *Jerusalem*, God was honoured and gave tokens of his presence and favour. In *Babylon*, Baal had his temple and his image. Here was the centre of licentiousness and oppression, luxury and pride; while there the largest amount of true liberty and real virtue upon earth were found.

"In these and other particulars Rome resembled the literal Babylon, and was thus designated by the early Christians. Gibbon, in the first volume of his *History*, (in regard to the expectations of Christians as it respected the end of the world and the reign of Christ,) says, 'While the happiness and glory of a temporal reign were promised to the disciples of Christ, the most dreadful calamities were denounced against an unbelieving world. The edification of the New Jerusalem was to advance by equal steps with the destruction of the mystic Babylon; and as long as the emperors who reigned before Constantine persisted in the profession of idolatry the epithet of Babylon was applied to the city and to the empire of Rome.'

SIGHT AND HEARING; how Preserved and how Lost. By J. HENRY CLARK, M. D. *Obsta principis*. Charles Scribner, 377 and 379 Broadway, New York. 1856.

This treatise on Sight and Hearing is intended to be a "Popular Handbook." Every attempt to bring science down to the comprehension of the people is praiseworthy. In the present case, valuable results are answered, inasmuch as the human body, that grand specimen of divine handiwork, is dependent so much for its comfort on a healthy state of the organs of sight and hearing. Much more does the human soul derive blessings from the active and sound use of the eyes and ears, as channels of light and knowledge and enjoyment. People do not know enough about the wonderful organs of the human frame and their uses and functions. This work of Dr. Clark contains a well-arranged, judicious, comprehensive, and seasonable discussion. Much curious and interesting information is communicated; and a number of engravings assist in illustrating the main points. The following are the headings of some of the chapters on sight:—the functions and capabilities of the eye; its structure; disorders in childhood and youth; near-sightedness; middle-aged sight; accidents; artificial light; overwork; glasses; artificial eyes, &c. The chapters on hearing are of the same sort. The book is handsomely issued, in fine large type, which will not hurt the eyes. The author hails from Newark, New Jersey. His book will do good.

KNOWLEDGE IS POWER: A View of the Productive Forces of Modern Society and the Results of Labour, Capital, and Skill. By CHARLES KNIGHT. Revised and Edited, with Additions, by DAVID A. WELLS, A. M., Editor "Annual Scientific Discovery," "Year-Book of Agriculture," "Familiar Science," etc. etc. Illustrated with numerous engravings. Boston: Gould & Lincoln, 59 Washington St.; New York, Sheldon, Blake-man & Co.; Cincinnati, George S. Blanchard, 1856.

A vast amount of information is condensed in this handsome volume. Its author, Mr. Knight, is well known as the Editor of the "Penny Magazine," "Penny Cyclopdia," and other popular works; and its American editor, Mr. Wells, has great tact in preparing scientific and practical works for the use of the American public. This book is a sort of repository for study and reference, of all that concerns the productive

forces of modern society and the results of labour, capital, and skill. An intelligent mechanic will read these pages with interest, while the more literary and general student will be glad to receive the information here arranged for his use. We take great satisfaction in recommending volumes like this and the preceding one. The first sentence in the book we do not agree to; and there may be others not altogether in accordance with our notions. The illustrations, about fifty in number, are excellent.

A SERMON preached in the Presbyterian Church, Vicksburg, Miss., January 20th, 1856, in commemoration of the Life and Death of the Rev. BENJAMIN H. WILLIAMS, late Pastor of that Church. By the Rev. JOSEPH B. STRATTON, of Natchez. Vicksburg, 1856.

A SERMON FOR THE YEAR. Preached in the Presbyterian Church, Natchez, on January 5th, 1856, by the Rev. JOSEPH B. STRATTON, Pastor. Natchez, 1856.

These two discourses, published by request, are tokens of a Christian pastor's good-will to the people, and the records of his faithful endeavours to bring God to view in the events of his providence. The character of the lamented Williams is delineated with good judgment and with brotherly sensibility. Among the various passages calculated to make the memory of the departed pastor dear, is the following:—"But perhaps his exertions in behalf of the coloured race constitute the feature of his ministry during his residence at Pine Ridge which reflects the most praise upon his memory. He cared for their *souls*, as his Master would have done had he been in his place. He opened the way for the preaching of the gospel to them, preached to them himself, and brought other preachers into the field; and succeeded thus in bringing a large portion of this population under the means of grace. Many of this class of persons became members of his church, and many, doubtless, will bless him for his labours of love in the world of glory."

In the Sermon for the New Year, from Matt. xxv. 6, 7, Dr. Stratton *first* discusses the subject of the coming of the Son of man; *secondly*, the admonitions and calls which the Son of man gives in regard to the certainty of His coming; and *thirdly*, the preparation required in those who are expecting His coming. Dr. Stratton concludes with a few appropriate counsels to the people, and with a brief sketch of the history of the church for the year. During the year, twenty six persons have been admitted to the communion on examination (seven coloured) and nine on certificate, (one coloured.) The congregation, in the same period of time, have contributed to benevolent objects the sum of \$11,845.62. The sermons are of much interest beyond the sphere of the local congregations.

THE SECOND MARRIAGE; or, a Daughter's Trials. A domestic tale of New York. By CHARLES BURDITT, author of "The Convict's Child," "Gambler," &c. New York: Charles Scribner, 1856.

We do not like this book. It is a record of evil, and, to a considerable extent, of low evil. In our judgment, its moral lessons are learned at too great expense. The writer delineates his scenes with considerable power, and on a better class of topics might do much good.

THE WEDGE OF GOLD: or, Achan in El Dorado. By Rev. W. A. SCOTT, D.D. San Francisco: Whittton, Towne & Co, 1855.

Dr. SCOTT is at work in California, digging out rich truth from the mines of the Bible. We honour his perseverance and rejoice in his success.

The well-selected title of the volume before us indicates his subject, which is the danger of running into temptation in search of gold. The circumstances of Achan's sin afford an excellent opportunity for the discussion of many weighty facts and principles. We fear Achan is everywhere. He is not only in El Dorado, but is a troubler in all states and nations. Dr. Scott helps to stone him, as did the Israelites of old. We are persuaded that the Old Testament affords, through its incidents and precepts, the simplest method of developing moral truth to the understanding and heart. Dr. Scott has several times before taken up Old Testament history and biography, in his plans of doing good. We believe in the wisdom of his course. No abstract discussion would ever make the impression produced by employing the incidents of Achan's life as the basis of exposition and exhortation on the subject of "hasting to be rich."

AN HUMBLE PLEA, addressed to the Legislature of California, in behalf of the IMMIGRANTS FROM THE EMPIRE OF CHINA to this State. By the Rev. WILLIAM SPEER. San Francisco, 1856.

Mr. SPEER, the beloved missionary of our church to the Chinese, has thrown into his "humble plea" a great deal of information about the Chinese immigrants and their life in California. He suggests four points requiring sound and careful legislation. 1. The number of Chinese allowed to immigrate should not be too great. 2. The amount of license for miners should not be fixed too high. 3. The mode of collecting the license should be placed on a more responsible basis. 4. Better protection should be secured to the Chinese generally. The object of Mr. Speer's plea was to prevent harsh legislation against the admission of Chinese into California. His reasoning is good, and we presume his plea has been successful.

The Religious World.

MEETING OF THE GENERAL ASSEMBLY.

THE General Assembly of the Presbyterian Church will meet in New York, on the 15th of May, at 11 o'clock A. M.

The Debates of the General Assembly will be issued in *an extra* number of the PRESBYTERIAN MAGAZINE, without cost to subscribers.

THE DEBATES OF THE GENERAL ASSEMBLY.

These will be prepared by a *reporter*, under the care of the *Editor* (Rev. Dr. VAN RENSSLAER); they will embody every subject of interest, including abstracts of the *Reports of the Boards, Seminaries*, and such tables of statistics as will enable the reader to have a correct idea of the operations and usefulness of our church. The *debates* will be carefully prepared, so that persons at a distance will have a good knowledge of all that transpires.

These debates will be issued in a pamphlet form, to correspond in size and appearance with the Magazine; they will be sent *gratis* to each subscriber.

The price to others will be 50 cents, or three copies for a dollar.

We are glad to learn that the publishers of the "Presbyterian" intend to issue a "DAILY PRESBYTERIAN," as appears from the following notice :—

"DAILY PRESBYTERIAN.

"THE proprietors of the *Presbyterian* propose to issue a daily paper during the sessions of the ensuing General Assembly of the Presbyterian Church in the City of New York. Each number will contain eight octavo pages, this size being adopted in order that those who wish to do so may bind up the reports of the debates with the minutes of the year. The object of this paper will be to furnish to Presbyterians in all parts of the church the earliest intelligence of what is said and done in their chief judicatory, and it is hoped that these reports will be more accurate than those which usually appear in the daily papers. The price of the *Daily Presbyterian* will be fifty cents a copy; or it will be furnished gratis to any person who will send the name of one new subscriber for the *Presbyterian*, with \$2 50, between this and the time of meeting of the General Assembly in May next. Address

"WILLIAM S. MARTIN & Co.
"No. 144 Chesnut Street, Philadelphia."

MEETINGS OF CONGREGATIONAL BODIES, 1856.

THE Evangelical Consociation of *Rhode Island* meets at *Providence*, Central Church, Rev. L. Swain, Pastor, June 10.—Rev. Willard Jones, Central Falls, Scribe.

The General Association of *Connecticut* meets at *Middletown*, First Congregational Church, Rev. J. B. Crane, Pastor, June 17.—Rev. M. N. Morris, West Hartford, Scribe.

The General Convention of *Vermont* meets at *Waterbury*, Rev. C. C. Parker, Pastor, June 17.—Rev. Aldace Walker, West Rutland, Secretary.

The General Association of *Massachusetts* meets at *Salem*, South Church, Rev. Brown Emerson, D.D., Senior Pastor, and Rev. J. E. Dwinell, Junior Pastor, June 24.—Joseph Peckham, Kingston, Scribe.

The General Conference of *Maine* meets at *Calais*, June 24.—Rev. S. H. Keeler, Pastor; Rev. S. H. Hayes, Frankfort, Corresponding Secretary.

The General Association of *New Hampshire* meets at *Exeter*, August 26.—Rev. John K. Young, Lacouia, Secretary.

A SABBATH FOR RAILROADS.

THE New York Central, the Hudson River, and the New York and Erie Railroads, have now their Sabbath days. Locomotive and tender, axle and rail, wheel and switch, have, in common with man, a day of rest. Six days' service fills their appointed weekly wear, as it does that of most of the labourers of Christendom. There is an incalculable economy in the Sabbath. Machinery wears out under constant use. Man's tissues are consumed by it; his vitality becomes feeble, and eventually exhausted. In the course of this abuse of his divine organization, his joy, his sweetness, his courage, his hope, and too often his self-respect, are worn and worn till they are all worn out. The Sabbath is to the weeks of toil what

the sleeping-time of the curtained night is to the days of labour—recuperation of physical force and acquirement of new moral power. The railroad Sabbath will reward the companies which institute it. Their employees will wear longer and work better. There will be one-seventh less accidents upon the lines—fourteen per cent. less wear and tear of rails and machinery, and of expenditure of fuel, oil, and waste. While the heated few who would travel seven days in the week are fretfully saving themselves and their passage-money for the Monday trains, the giant locomotives are grandly sleeping in their darkened round-houses. The Sabbath through they breathe quietly on their beds, images of power in a state of rest, suggestive and admonitory to us all.—*Presbyterian.*

KOSSUTH ON THE AUSTRIAN CONCORDAT.

M. KOSSUTH delivered two lectures at London, on the "Concordat between the Pope and Francis Joseph of Austria, with special reference to Hungary in general, and the Protestantism of Hungary in particular." M. Kossuth remarked that the Concordat was, on the part of the pope, a daring and dangerous manifestation of aspiration to universal supremacy, and, on the part of the Austrian emperor, a shameful surrender of the most sacred rights of the crown, the clergy, and the people. To Hungary the consequences would be very serious. That country had always displayed a bold opposition to papal pretensions, both before and after the Reformation. No nation had rendered greater services to the cause of Protestantism. Hungary had been chosen as the field for this aggression because she was disarmed and helpless; but he hoped the time would come when Providence would afford her the means of shaking off the fetters of tyranny and oppression. After taking a general survey of the causes of the Concordat, reserving the details of it for the next lecture, he proceeded to sketch the peculiar characters of the pope and the Emperor of Austria. Kingcraft and priestcraft were united in them for the suppression of liberty. In conclusion, M. Kossuth pointed out the troubles which the triumph of the Concordat in Hungary might in time bring upon England, and quoted a remark made upon the subject by Oliver Cromwell in 1688.

THE POPE WASHING THE PRIESTS' FEET.

THIS morning (March 20) his Holiness has been occupied in washing the feet of thirteen priests, who represent the apostles, in the church of St. Peter, and in subsequently waiting on them at dinner,—a repast which he offers them in one of the halls of the Vatican. It may be imagined what attractions sights such as these, surrounded by all the pageantry of the ecclesiastical court, present to the newly-arrived travellers who crown every adit to the basilica and the palace, and find it "labour dire indeed, and weary woe," to attend every *miserere*, benediction, procession, or display of relics, so plentifully indulged in during the Holy Week.

THE RIGHTS OF SEPULTURE.

THE Hon. *Samuel B. Ruggles*, as Referee, has recently acted upon a case of much importance, involving one of the most interesting questions of society; and that is, the custody or possession of the dead bodies of our relatives and friends. The *Roman Catholic church*, it is known, (an example in which she is to some extent followed by the State church in England,) lays claim to the human body after interment, to the exclusion of all relatives and friends; and one of the great powers and sources of revenue of the Catholic church is in this claim and possession of churchyards, with the privileges, prerogatives, and appurtenances belonging thereunto. An interesting case has recently occurred.

When Beekman Street was recently widened, a portion of a Roman Catholic cemetery (Calvary) was cut off, containing eighty graves. The persons buried in the eighty graves were identified in only five instances, one of whom, Moses Sherwood, buried in 1801, was identified by his daughter, by a ribbon with which his hair was tied in a *queue*, found lying with his skull and bones. This daughter (Maria Smith) claims that these remains be interred in a separate grave, with the existing monument over them, and that the moving expense be paid by the church, out of the funds it has received for the land lost in the widening of Beekman Street. The church interposes objection only so far as to ask of the court what is its legal duty in this and parallel cases, which duty it is perfectly willing to discharge. The court referred the whole case to Mr. Ruggles to state the facts and to give his opinion upon them.

The facts are elaborately set forth by Mr. Ruggles, in a very interesting manner; and, in giving his opinion upon the law, he has entered into a learned and historical investigation of the rights of sepulture, and the conflicts of jurisdiction that have taken place in different ages between the ecclesiastical and civil courts. We regret that our columns do not afford space to republish in full his reasonings; but they may be stated briefly as follows:—

The judicial history of the Romish church in England, from the sixth to the thirteenth century, shows a constant struggle of the Romish clergy to control places of burial. Cuthbert, Archbishop of Canterbury in 750, introduced burial in churchyards. To strengthen the priestly power, the canon law prohibited heretics from Christian burial. To repose in any thing but consecrated earth soon came to be ignominious, and thus the churchyard became a vital portion of the material machinery. The Anglo-Saxons checked this assumption of the Romish clergy as much as possible, but soon after the Norman conquest the Ecclesiastical courts became not only executive but judicial powers. William of Normandy stripped the Anglo-Saxon courts of all power to protect the dead from the courts of the priests. Hence, often to aggravate the terrors of the church, the dead bodies of schismatics were refused earth-burial, "dust to dust," &c., and doomed to be "food for the fowls of the air and beasts of the field." The ashes of John Huss and Jerome of Prague, burned at the stake, were not allowed to mingle with the earth, but were cast into the Rhine. Wickliffe, after sleeping forty-one years in a churchyard, was dug up, his bones burned, and the ashes thrown into the river Avon, in 1425, because, living, he had questioned certain points in the Romish theology. Even Lord Coke, in his day, yielded all this custody of the dead to the ecclesiastical courts; and the clergy went on to claim and to take, even from relatives, all custody and possession of the dead.

Mr. Ruggles then analyzes the Roman Civil Law of Burial, and the Saxon Law, and the law of the Franks,—the Common Law of the Gothic nations,—which he contrasts with the Romish Law, introduced under the hordes of ecclesiastics that came over to England under William the Conqueror,—from whom came the monkish idea of the churchyard as an engine of spiritual power; and he shows how the Romish ecclesiastics broke down the Roman Civil Law and the Anglo-Saxon Common Law. To show how strong, even yet, is the monkish idea of the church-right over the dead body, he recalls

the case made by Gilbert, in 1820, to bury in a London churchyard the body of his wife, in an iron coffin, resisted by the church-wardens, on the ground that thus the body would not decay fast enough to make room for another occupant. The court (Sir William Scott) ruled, that *the mode of burial is a subject of ecclesiastical cognizance.*

Mr. Ruggles goes on to reason that a corpse is property, heritable as other property, to heirs; and hence, that there is a right to the *individuality* of a grave, a vault; that Maria Smith, as the heir of Moses Sherwood, has a right to remuneration for the disturbance of his remains: and so he decides that she must be paid the expenses of reinterment, as well as a stated sum for the vault. The points Mr. Ruggles makes are the following:—

1. That neither a corpse nor its burial is legally subject, in any way, to ecclesiastical cognizance, nor to sacerdotal power of any kind.

2. That the right to bury a corpse and to preserve its remains is a legal right, which the courts of law will recognise and protect.

3. That such right, in the absence of any testamentary disposition, belongs exclusively to the next of kin.

4. That the right to protect the remains includes the right to preserve them, by separate burial, to select the place of sepulture, and to change it at pleasure.

5. That if the place of burial be taken for public use, the next of kin may claim to be indemnified for the expense of removing and suitably interring the remains.

These are very important principles; and in a country like ours, where there is no established church,—that is, State religion,—it follows almost as a matter of course that such principles should be and must be maintained. It is fortunate that now, while the Roman Catholic clergy are setting up such arrogant claims over the body, dead as well as living, a case has arisen, the agitation of which only will check their operations in our country.—*New York Express.*

Historical and Biographical.

THE following valuable and interesting contribution to the history of the Presbyterian church is from the pen of the Rev. J. W. K. HANDY, who has more papers in store on the general subject. The article originally appeared in the *Christian Observer*. We hail it as a triumph of true historical inquiry.

REV. JOSIAS MACKIE.

I HAVE long felt curious to know more of that early Presbyterian minister, the Rev. "John Mackey," who was settled somewhere on Elizabeth River. His name is not reported as a member of the mother presbytery; but in the Minutes of 1712 the following record occurs:— "A complaint of the melancholy circumstances under which the Rev. John Mackey, on Elizabeth River, labours, [being made] by Mr. Henry, the Presbytery was concerned, and Mr. John Hampton saying he designed to write to him on an account of his own, Presbytery desired him to signify their regard to and concern for him." This is the only item of history

concerning "Mr. Mackey" heretofore known to any of our Presbyterian antiquaries.

It has lately been my good fortune, after diligent search, to rescue from oblivion a number of additional facts. These have come into my possession through the courtesy of Arthur Emerson, Esq., our amiable and accomplished County Clerk, and by whose permission I have been allowed unrestrained access to the numerous old records under his care.

The venerable Dr. Hill was of opinion that "Mackey" was an Irishman; and, from the interest manifested in his case by Mr. Henry, that they must have come to America in company. Dr. Hodge thinks, "His name would rather lead to the conjecture that he came from Scotland, whence it is known that Makemie endeavoured to procure ministers for this country." Dr. Foote, in his sketches of Virginia, says, briefly, "Around where Norfolk stands there was a congregation of Presbyterians. After Makemie's death, the people enjoyed the labours of Mr. Mackey. How long Mr. Mackey served them is unknown."

From the documents now before me, it appears that all of these historians are somewhat in error. Mackey did not come over with Henry, as suggested by Dr. Hill. On the contrary, it is not improbable that he crossed the Atlantic with Makemie himself. The first notice which I have found of him appears August 15th, 1692, in a record of his renunciation, by a formal oath, before two Justices, of all connection with the Roman Catholic church, and declaring his approbation of the "Articles of Religion," with certain exceptions, as allowed in the case of Dissenters. He also, at this time, took the oath of fidelity, and received permission to preach at certain designated places. This event took place just eighteen years before the arrival of Mr. Henry, who came in 1710. The earliest account recorded of Makemie bears date February 14th, 1690. Mackie's oath before the magistrate was taken January 16th, 1692, about sixteen months after this first notice of Makemie. The Rev. Mr. Webster, of Mauch Chunk, Pennsylvania, has found two letters of Mackemie's, bearing date 1684 and 1685. I hope also to find further traces of Mackie in an adjoining county; when it may appear that he too was settled in Virginia some years earlier than the date of his oaths.

Dr. Hodge "fights hard for a Scotchman." So says Dr. Hill. Mackie was not a Scotchman, his name to the contrary notwithstanding. He was the son of "Mr. Patrick Mackie, sometime of the county of Donegal, of the kingdom of Ireland." At the time of his death, there were yet living his three sisters, Mary, Margaret, and Rebecca. In his will he directs that "all the remaining part of his money, which is in ready cash, in Virginia, should be equally divided" between these sisters; and he wishes that it may be transmitted, "in bills of exchange at his own cost and charge, direct to such person or persons as his executors should think best in the city of London, and from thence to Mr. John Harvey, of Londonderry, merchant, and from him transmitted to the children" of his three sisters.

Dr. Foote is also mistaken in the supposition that Mackie was the *successor* of Makemie on Elizabeth River. Makemie died in 1712. Mackie had then been preaching some twenty years at different places on the river. On the 22d of June, 1692, he obtained permission to preach and hold public worship in "a house at Mr. Thomas Joy's, in Eastern Branch; a house belonging to Richard Phillpot, in Farmer's Creek precincts, and a house belonging to John Roberts, in the Western Branch." On the 18th

of November, 1696, he certifies that he had selected another "place of meeting for preaching the gospel." This was at the house of Mr. John Dickson, in Southern Branch. Mackie was *not*, then, the *successor* of Makemie.

It is probable that Mackie, like his cotemporary Makemie, was to a considerable extent employed as a planter and merchant. It is certain, at least, that he owned "one hundred and fifty acres of land, lying and being in Princess Ann county, near the Back Bay;" and, as it is stated in the will that this was "the remainder of a tract of land purchased of Captain Francis Moore," it is to be presumed that he had once owned a farm of much larger dimensions, and which, perhaps, he had recently sold, that the proceeds might be sent to his relatives in Ireland. He appears, also, to have been possessed of "a valuable stock of horses, which he kept at the sea-side." From this stock he bequeaths eight choice *mares* to various friends, and gives his "riding-horse, bridle and saddle, to Thomas Butt, son of Thomas Butt, deceased."

I suppose Mackie to have been a merchant, from the various debts due him, as mentioned in the will, and from the character of various items referred to. On the 19th of May, 1697, he was fortunate in a suit against the estate of George Newton, who was indebted to him in a bond for £40. For this he was allowed, by an arbitration, 5223 lbs. of tobacco. Various sums were due him from merchants in London, probably for tobacco, which he had received in payment for goods: all of which money is devised to the children of his sisters in Ireland. To Elizabeth and John Wishard, and William and Mary Johnson, he bequeathed all his "new goods, both woolling and lining," with certain exceptions, "to be equally divided between them; and the said Wishard to have ~~the~~ parts immediately after his decease, and the said Johnsons when they shall come of age or married." To Richard Butt he gives his "great riding-coat, with twenty yards of brown lining that is in the chest of goods."

A library is not always the test of one's scholarship; but it is hardly probable that a Presbyterian minister in the seventeenth century would have brought to the wilds of America a cumbrous load of books simply for the sake of owning them. Mackie's library must have been just such a one as would be valuable to a well-educated divine. "I give," says he in the will, "my more scholastic books of learned languages, as Latin, Greek, Hebrew, to be equally divided between Mr. Henry, Mr. Hampton, and Mr. Mackness, non-conforming ministers at Pokamoke, or thereabouts." For the proper disposal of the rest of his books, he left a paper of *directions*, and requests his executors "well and truly to observe" them. Mr. Richard Butt is requested to attend to the payment of certain debts; and, as a remuneration for his services, his "will and desire" was "that the said Richard Butt have a good portion of his English good books."

Although Mackie's name does not appear in the records, as a member of the mother presbytery, I am not so certain that he was not. It is evident, from the notice which was taken of him by that body, as well as from the disposition which he made of his "more scholastic books," that a close intimacy existed between himself and the members of presbytery. May not the difficulties to which Mr. Henry referred have had something to do with his inability, from special causes, to attend the meetings of the judicatory? It is not unfrequently the case, even now, that the name of

a non-attending member is, *by neglect*, omitted. It is hoped that some light may yet be obtained on this subject.

Mackie was an unmarried man; and, as neither wife or children are mentioned in the will, it is more than probable that he was an old bachelor.

It is worthy of note that the name of this early Presbyterian minister was not "John Mackey," as heretofore written, but *Josias Mackie*. I had the pleasure of examining the original will, as signed by his own hand. It is in a remarkable state of preservation. The first name—*Josias*—is written in a large, bold hand. The *Mackie* is also large, but it bears evident marks of having been written *in extremis*, and when there was but little control of the pen.

The Rev. Josias Mackie died some time between the 7th and the 16th day of November, 1716. The will is dated on the 7th, and was proved on the 16th. From these dates, and the date of his first oath,—August 15th, 1692,—it is certain that he had been living on Elizabeth River at least *twenty-four* years.

I am not able to communicate any thing concerning the *labours* of Mr. Mackie. Something valuable may yet come to the light. It is certain, however, that he was a good man, a true Presbyterian,—bold, active, and laborious. With the care of a farm and a store, he found time to preach at four places of meeting; and, in prospect of death, he leaves the solemn and interesting record:—"Being heartily sorry for my sins past, and most humbly desiring forgiveness of the same, I commit my soul to Almighty God, trusting to receive full pardon and free justification through the merits of Jesus Christ."

Truly yours,

ISAAC W. K. HANDY.

PORTSMOUTH, Va., *March 6th*, 1856.

Brief Words for All.

DR. DWIGHT'S IDEA OF A SERMON.

1. *The* gospel ought to be preached so *plainly* as to be clearly and easily understood by those who hear. Technical or scientific language is to be excluded from popular sermons. A still greater trespass against plainness of speech is committed in what is called metaphysical preaching. Even Paul, one of the most profound of all reasoners, never appears to choose abstruse discussions when the subject will allow of any other; and returns with apparent pleasure to a plainer mode of discourse, as soon as the case will permit. Our Saviour treats every thing in the most direct manner of common sense, although he often discourses concerning things of a profound nature.

2. *Variouly*. By this I intend that both the manner, and especially the subjects, should be diversified.

3. *Boldly*. He who brings a message from God ought never to be afraid of man.

4. *Solemnly*. All things pertaining to divine truth are eminently solemn.

5. *Earnestly.* He who would persuade others that he is interested in the subjects on which he descants must feel them, and must express his views of them feelingly.

6. *Affectionately.* A preacher is sent on an errand more expressive of tenderness and good-will than any other. He comes to disclose the boundless mercy of God to man.

A SIMILE.

BY LONGFELLOW.

Slowly, slowly, up the wall
Steals the sunshine, steals the shade;
Evening damps begin to fall,
Evening shadows are displayed.

Round me, o'er me, everywhere,
All the sky is grand with clouds,
And athwart the evening air
Wheel the swallows home in crowds.

Shafts of sunshine from the west
Paint the dusky windows red;
Darker shadows, deeper, rest
Underneath and overhead.

Darker, darker, and more wan,
In my breast, the shadows fall;
Upward steals the life of man,
As the sunshine from the wall;

From the wall into the sky,
From the roof along the spire.
Ah! the souls of saints that die
Are but sunbeams lifted higher.

THE CARE OF THE EYES.

FIRST, never use a writing-desk or a table with your face towards a window. In such case, the rays of light coming directly upon the pupil of the eyes, and causing an unnatural and forced contraction thereof, soon permanently injure the sight. Next, when your table or desk is near a window, sit so that your face turns from, not towards, the window while you are writing. If your face is towards the window, the oblique rays strike the eye and injure it nearly as much as the direct rays when you sit in front of the window. It is best always to sit or stand, while reading or writing, with the window behind you, and, next to that, with the light coming over the left side—then the light illumines the paper or book, and does not shine abruptly upon the eye-ball.

The same remarks are applicable to artificial light. We are often asked which is the best light:—gas, candles, oil, or camphene? Our answer is, it is immaterial which, provided the light of either be strong enough, and does not flicker. A gas fish-tail burner should never be used for reading or writing, because there is a constant oscillation or flickering of the flame. Candles, unless they have self-consuming wicks, which do not require snuffing, should not be used. We need scarcely say that oil wicks, which crust over, and thus diminish the light, are good for nothing; and the same is true of compounds

of the nature of camphene, unless the wicks are properly trimmed of their gummy deposits after standing twenty-four hours.

But whatever the artificial light used, let it strike the paper or book which you are using, whenever you can, from over the left shoulder. This can always be done with gas, for that light is strong enough; and so is the light from camphene, oil, &c., provided it comes through a circular burner like the argand. But the light, whatever it be, should always be protected from the air in the room by a glass chimney, so that the light may be steady.—*Scientific American.*

THE RELIGIOUS ELEMENT DOMINANT.

THE religious element is the dominant and germinating one in every society. It is that out of which not only the morals, but also the social privileges and political rights, of a people grow. Penetrate to the heart of every political constitution in the world, and there you will find a religious dogma. Like the primal salt dropped into the solution to begin the crystallization of the mass, this religious dogma serves as a nucleus around which all the other dogmas, whether of a political or social kind, may cluster. In India, in Turkey, in Papal Europe, and in Britain, you find this to be the case. Brahminism in India, Islamism in Turkey, Romanism in Europe, and Protestantism in Britain, determine, in their respective countries, the form and character of the political government. In Islamism and Romanism, as in all false religions, you find the despotic element, and accordingly the government is despotic. These systems being infallible in their claims, and at the same time contrary to nature and truth, necessarily require the coercion of the human understanding and the restriction of political action. Christianity, on the other hand, admits unbounded liberty, both of thought and of social development, because it is agreeable to the constitution of things. Thus, necessarily, the religion of a people determines their character and destinies. It determines whether they shall live under a despotism or under a free government, and whether in ages to come they shall exhibit a moral and physical ruin like Turkey, or a scene of vigour and progressive development like Britain. The corollary deducible from this is, that all those theories of politics which overlook the religious element—which do not give it the very first place among causes contributing to the order, freedom, and prosperity of the nations—are altogether false. They ignore the very principle out of which grows all political liberty, with the material and commercial advantages which always attend it. Our great object ought to be to protect and still further develop the primal element in our constitution, which is our Protestantism. We firmly believe that while Britain remains Protestant the world will not be able to subdue her. Free trade is something, the extension of the franchise is something, and so is financial reform; but our Protestantism is worth them all, because it is the palladium of them all; and what we now need at home is not so much material reforms as the strengthening of the constitution by the maintenance of its great fundamental principles.—*Hugh Miller.*

THE
PRESBYTERIAN MAGAZINE.

JUNE, 1856.

Miscellaneous Articles.

THE LAW FULFILLED BY THE GOSPEL.

OUR Lord was suspected of having risen up to abolish the religion of his ancient people; and he defined his position in relation to Moses, in a few words with complete effect: Think not that I am come to destroy the Law; I am not come to destroy but to fulfil.

The suspicion was wholly groundless and uncharitable. He himself was born into the communion of the ancient covenant administered by Moses; he was bred in its spirit, its doctrine, and its ritual, and he observed its ordinances, not only during his private life, but to the very last of his public ministry; being engaged with the Passover, at the moment when wicked hands were lifted up to make him our Passover, sacrificed for us. While charged with breaking the Sabbath, he was really giving the true example of keeping it according to its spiritual design. His religion was the religion of Moses perfected.

The two covenants are the same religion in different stages of progress. Both rest on the same ground of doctrine, that man is lost in sin and misery, and that God is merciful and able to save. The Gospel is an advance on the Law, supplying a want, and at a time when that want was most felt. Moses had an important mission; and he fulfilled it. He was faithful in all his house. His institutions served their times, carried the Church through her preparatory course, and led the way to her higher stage. But the first covenant was not faultless, and, therefore, a place was found for the second. Both the ministrations were glorious; but the last, the ministrations of life, exceeds in glory. Christ comes after Moses, takes up the Church, where Moses must leave it, and reforms her teaching and discipline. He is the substance of which

Moses was the shadow; the end and object which Moses had always in view. The Law and the Prophets looked towards him.

In order to understand clearly how the Law is fulfilled, or taken up, in Christ, it is necessary to consider what the Law in its substance is.

The substance of the Law is stated in one word,—love. This is the Law, without formal precepts or acts in which it is wont to be expressed—love; that pure, noble, blissful bond, which would bind the rational world together in unity, hold all moral creatures in fellowship with one another and with God, and lead every creature to seek his own perfection through the perfection of the whole. Hence the two commandments, expressing the sum of the whole moral law, are commandments of love, the one relating to God, the other to men.

This law is divine, for love is of God. The law is the same, as the nature of God; for God is love. The precept is not the law, but an expression of it, showing to men's understanding, through words, what the nature of God is, and what the nature of man should be. Love is the principle; the precept is a form of the phenomenon, the body. The form may change, or perish; the principle, the life, must remain.

We note here, in passing, the connection between love, as spirit of obedience, and life as reward. In God they blend together. As he is love, so he is life—the living God. He hath life, because he is love. His power, wisdom, justice, are the energy, order, self-support of love. An eternal good will in God makes him blessed forever. And, as in God, so in creatures, love and well-being always unite; for he that dwelleth in love, dwelleth in God, and God in him by his Son; and he that hath the Son of God, hath eternal life. This divine virtue, which makes the life of God in himself a blessing, hath its reward as a fulfilling of the law of his own nature. The law is in him, is fulfilled in him, and its reward is with it.

The Saviour sums up the moral law in the two great commandments, requiring universal, disinterested love; and then from his divine position, where love and life appear to coincide, he can say to the young ruler, who asks what he must do to inherit eternal life, *Keep the commandments.* And this is not teaching salvation by works against salvation by grace; because, in Christ's view, at the moment, love and life, Law and Gospel, are one. Works and grace are not here distinguishable. The work is the grace of love; the love of God is shed abroad in the heart by the Holy Ghost. It is the Spirit of God, the spirit of love, abiding in us. This is keeping the commandments; and nothing else is. Such legalism as this has the promise of life on the true Gospel ground; and the promise consists of an earnest of the life itself.

So truly is love the substance of the Law, that without it there is no virtue; nothing of any moral worth at all. Though I speak

with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. There is no keeping of any commandment without love.

What, though, if possible, a man refrained from having other gods before Jehovah, from worshipping images, from profaning the holy Name, but did not love God, and obeyed only from fear, or a natural necessity? Is it any obedience? What is he still in his heart but idolatrous and profane? What, though he refrained from murder, theft, or falsehood, only through fear, or natural incapacity? Is not his very heart a transgression of the law? And what are any forms of religious duty without love?

It is a bond of holy love that the Law holds upon all men forever. Its preceptive forms may change, and its very forms of observance also, but its spirit and power remain the same, and apply to all men. It is in the nature of God; goes out from him into the constitution of the world; and will abide, though all worlds should be dissolved. It is easier for heaven and earth to pass, than for one tittle of the Law to fail.

It is this substance and not the mere letter of the law, that Christ came to fulfil. There was a handwriting which he did abolish, nailing it to his cross. But to touch the substance would be touching his own life. He might vary the speech of the Law, translating its words at pleasure, and the forms of its application also; but into all his words, and all his forms of action, he must breathe the one unchangeable spirit of love; the life and soul of all right moral being.

The ancient application and working of the Law were provisional and progressive. The covenant people were taken rude, to be trained into spiritual religion by degrees, running through many generations. The Law took for them the office of a schoolmaster—an instrument of discipline; putting them to such works as might prove and strengthen their love for God, and one another, without rigidly enforcing sentiments too high for their low condition. Their institutions marked the temporary and progressive state of that people; forming a present only as means to a higher future; God having provided, and the whole arrangement seeming to foresee some better things for the chosen people. The perfect law of love was at the root; but the first fruits of love on the branches were rudimental only, that they, without us, should not be made perfect.

The Church outgrew such tutelage, and meanwhile gave other nations hints of higher lessons in the law of love. Thus all became prepared for doctrines purely spiritual. The great body of the Hebrews were not held any longer by their ritual to the substance of the Law; but omitting the weightier matters, judgment, mercy, and faith, only tithed the mint, anise, and cummin,

while the pious among them, and even thoughtful heathens, under the suggestions of the Hebrew legislation, and the moving spirit of the time, had strong presentiments of the spiritual views about to arise to the Church. The higher lessons were needed; the hearts of the pious longed for them; the better portions of the heathen world showed a sympathetic expectation; and the great prophet appeared. Arising thus out of the unfolding law of love itself, to stand among men as a proof of its power, a model of its glory, and the giver of its blessings, how could he be suspected of having come to destroy that Law?

We proceed to observe how Christ fulfilled the Law.

1. His first step in this fulfilment would naturally be, to be filled with the spirit of the Law himself. The love of God is his disposition to impart his own excellence and blessedness to creatures. He so loved the world that he gave his only begotten Son, to be the medium through which he would communicate to men his own righteousness and peace. That Son was the brightness of his glory, the outshining image of his love. He is the Son of love, as he is the Son of God. He is love, as he is God. And He proclaims as He comes, The Spirit of the Lord God is upon me, because he has appointed me to open the eyes of the blind, to open the prison doors to them that are bound, to proclaim the acceptable year of the Lord. A special, full endowment of the spirit of love prepares him for these wonderful works of love. His heart was the seat of perfect righteousness. He was a living personal representation of the love of God. He first fulfils the Law by a personal obedience to it; by having it written on his heart.

2. His next step of fulfilment is the setting forth of the full import of the Law in his teachings. The two commandments were never so clearly set forth in their full breadth under the old covenant as they were under the new; although the spirit of Jewish piety could say, I have seen an end of all perfection, but thy law is exceedingly broad. Thou desirest truth in the inward parts, and in the hidden parts thou wilt make me to know wisdom. Christ widened the requisition of love to those who desired to be like Him. He applied the law of love in a stricter sense. His golden rule is an exact translation of the second great commandment. Whatsoever ye would that men should do to you, do ye the same to them. It includes also the first; for while it requires us to render unto Cæsar the things that are Cæsar's, it bids us also render unto God the things that are God's.

Behold now the change. I come not to destroy the Law. I lift off first this traditional covering, grown so thick upon the letter of the statute as to make it of no effect, this saying of the elders: "Love thy neighbour, and hate thine enemy." I say unto you, love your enemies—bless them that curse you—do good to them that despitefully use you and persecute you. This is not destroying the Law. I lift up also the veil of the letter, where the elders

read: Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. And I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment. I expound the Law according to its spirit, which forbids not only the act of killing, but all that tends to kill. Is this destroying the Law? The ancients took an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil. Whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will take away thy coat, let him have thy cloak also. Is this destroying the Law? It is saving it rather from those, who would have destroyed it, if they could; magnifying its power, honouring its purity; advancing its position as far beyond the Hebrew standard, as the Hebrew was beyond the heathen. Nay, farther, infinitely farther; not considering human infirmity any more, but exacting perfection, like that of our Father which is in heaven; and making the child of God, in his conscious guilt and weakness, cry, Who, then, can be saved? This is not destroying the Law. So far from that, it would seem to destroy all men to save the Law. And this it would actually do, were it not that Christ fulfils the Law.

3. Christ fulfils the Law by bearing the curse it threatens against sinners. The legal wages of sin is death. And Christ bears out the Law in its covenant with the sinner, warns every transgressor that he is under condemnation, that the wrath of God abideth on him, and asks him how he can hope to escape. All his teaching makes the Law relentless, and repeats and reinforces the threat: Cursed is every one that continueth not in all things written in the Book of the Law to do them. As he came, however, not to condemn the world, but that the world, already condemned, might be saved, he must not only uphold the purity of the Law, but dispose of its curse. How shall he return the drawn sword of its justice?

He does not even resist the penalty of the Law, as if it were unjust; or deplore it, as if it were unnecessary or unwise. But, as it is every way right and necessary, he declares himself ready to maintain it to the last. He takes his position between the convict and the Law, and, not asking that a tittle of the curse should be remitted, bares his own bosom to the lifted sword, and answers to the Law with his own blood. That this may be done openly, according to the essential, spiritual import of the transaction, and have legitimate, intelligible expression to be known and read of all men, He takes our nature and personal form, is born in a low condition, made under the Law, undergoes the miseries of this life, and the cursed death of the cross. He fulfils the law of love by his act of love in giving his life for ours; he fulfils it by the expiatory devotion of his own spirit of life and love to render to the Law that full satisfaction, which we could not render for ourselves; and he manifests this atoning mercy of God by being evidently set

forth crucified among men. He takes the place of a sinner; represents there the human nature, as Son of Man; bows to the law to which that nature owes obedience; and renders a satisfaction which opens to the sinner a new way to life eternal. In him his people are reconciled to God. In him they become dead to sin, and alive unto righteousness. In his life, and in his death, he upheld, honoured, and obeyed the Law for them, so that, while all his people are redeemed from the curse of the Law, not a jot or tittle of the Law has failed. The Father exalts the Law, by giving his Son to become its subject; the Son exalts it, by taking its yoke upon himself, as Redeemer and Head of the Church. On the throne of his kingdom, he revises the ancient letter of the Law as contained in ordinances; unfolds, more at large, its heavenly spirit; and writes it on the hearts of his people as the test of their character, and the guide of their life. His whole work of redemption is a fulfilling of the Law.

From all this it follows,

1. That the binding force of the moral law, so far from being weakened by the redeeming work of Christ, becomes, by that work, and by that alone, efficacious among men. Christ came not to release his people from their natural obligation to obey the perfect law of love, but to give them a supernatural ability to obey. His provision for their salvation by his incarnation and death, is a proof of his obedience; and the salvation itself, which consists of his being formed in them, is the security for theirs. Without the gracious power of Christ, no man can keep the commandment. The obligation lies on all men, even in their natural state. All men, unless saved by Christ, must suffer death eternal, the threatened punishment of sin; but no man, without the grace of our Lord Jesus Christ, can keep the law of God. The grace does not create the obligation; it does not, strictly speaking, increase it; for the obligation was perfect before; but grace enables and persuades. Through the grace of the Gospel, the binding force of the law of love, which had before too feeble a hold on the heart, becomes effectual unto obedience. Our righteousness begins by faith in Christ as end of the Law for righteousness, and proceeds by all works of obedience to him as the substance of that Law. He takes up the commandments given by Moses, illustrates their true spirit, and having given his people the graces of faith and love, enforces those commandments upon them by all the sanctions of his own authority and power as Head of the Church.

2. The Gospel reveals its full glory only where the Law is most faithfully sustained. It is the great achievement of the Gospel of the grace of God that it recovers the disobedient to ways of obedience. It is the great proof of genuine faith in Christ that it leads a man to keep the commandments. What would the Gospel do for the human race if it left all in their natural course of sin? The salvation it offers is salvation from sin; not less from the commis-

sion of sin than from its punishment. It is the great commendation of the Gospel that it reforms mankind, that it presents in Christ a perfect example of human virtue, and creates men anew in him, making them living examples of the love of God shed abroad in their hearts by the Holy Ghost. In this recovery of men to obedience through faith in Jesus Christ the covenant of grace appears as the glorious Gospel of the blessed God.

3. It is from this point that we get the true view of the connection between obedience and salvation. By the works of the Law shall no flesh be justified. The carnal mind cannot please God. A mere outward observance of the Law, which does not proceed from the Law written on the heart, is of no avail. Yet this is all the obedience which a man can render without the grace of Christ. We are saved by grace through faith; because faith in Christ is the root of all obedience which proceeds from the heart. As obedience is nothing without faith, so faith is nothing without obedience. Faith not rooted and grounded in love is no faith. Hence the Apostles, James and Paul, do not contradict one another when one insists on faith and the other on works. Paul does not mean that faith is saving without its proper fruits in life; for he himself says that faith works by love. One says there is no hope for a sinner who would seek to be saved by his own good works, without faith in Christ; the other says there is no hope for the sinner who would be saved by faith, while he continues willingly to break the Law. Grace is not against the commandment. Christ is not the minister of sin. The grace of Christ is the grace of obedience; love to God and love to man, the love and unity of the Spirit. God is just when he justifies the believer in Jesus; because the believer has received this Spirit of grace. Here Law and Gospel, grace and works, come upon common ground. The Gospel fulfils the Law. Grace produces obedience. The mercy of God in the atonement of Christ is magnified, because the obedience rendered through the Gospel comes not from the evil fountain of the natural heart, but from the pure fountain of the Spirit of grace, the heart of the new creature in Christ Jesus.

4. We here see the certain and dreadful punishment of those who obey not the Gospel of Christ. The law of God,—the law of perfect love,—cannot be destroyed. Christ does not release any from its obligations. But no one can discharge these obligations but by the grace of God as given in the Gospel. Christ comes to fulfil the Law for the sinner. He lays down his life to make atonement for our sins. He sends his Spirit to renew us, and transform us into his image, that so the righteousness of the Law may be fulfilled in us, who walk not after the flesh but after the Spirit. But if now this work of Christ be despised, if any reject him as the fulfilment of the Law for them, they have no fulfilment to rely on. The holy and just Law must continue to hold its claims against them as transgressors, and either they or the Law must be sacrificed.

But it is easier for heaven and earth to pass, than for one tittle of the Law to fail. How, then, can the unbeliever escape? And of how sore a punishment shall he be thought worthy who hath trodden under foot the Son of God?
J.

EVILS OF A STATE OF RELIGIOUS DECLENSION.

No. II.

IN a former number we noticed the influence of a state of religious declension in the Church upon the dispensation of the truth, and the administration of discipline. We now propose to consider the influence of this state of things upon the *accessions to the Church*. How small a portion of those who come into the Church contribute anything to its real strength and efficiency? Look at almost any Church, and how few of its members have clear comprehensive views of the great system of truth contained in the Bible; deep evangelical experience of its power; active, earnest, zeal for its work. How few constitute its bone and sinew, as the unflinching advocates of the truth; upholders of the means of grace; sustainers of the operations of benevolence? How few are engaged in building up its wastes; extending its influence; resisting the tide of worldliness that will ever set in upon it? How few! Why is this? Christian obligation rests equally on all. Neither ministers nor office-bearers, nor the more active members, are any more *really* bound to live for Christ, than is every church member. None, not even the most zealous, do too much. None, indeed, come up to the standard of God's word. Why then do so few seem even to feel any responsibility, or attempt anything, in the work of the Lord?

Is it not to be feared that one reason is, that when the truth is inadequately presented, and the standard of piety in a Church is lowered, not a few gain admission who either have never experienced the power of religion, or have very indistinct views of its nature and obligations? The officers of the Church have no authority to institute any new terms of communion, or tests of character; nor can they judge the heart. And as all that they have a right to ask is a credible profession, we cannot expect, in the present state of human nature, to preserve the Church absolutely pure. There can be no question, however, that the more clearly, fully, and earnestly, the truth is preached, the higher the standard of piety in the Church is elevated; and the more consistent and decided the spirit and tone of Christian conversation and living are, the more will those seeking admission into this association of believers *demand in themselves*. And, on the other hand, the lower the standard and tone of piety are in the Church, the less will such feel to be requisite in seeking admission. And thus instead of increas-

ing the amount of light in the Church, by the concentration of additional rays there, they will render what previously existed more obscure.

Nor is this the extent of the evil entailed on the Church by such a state of declension, serious as it is. Even when the Lord adds daily to the Church such as shall be saved, this influence must prove most hurtful. The Church is the nursery prepared by its great Head for nurturing and training disciples. Here it is expected that their graces will be developed. When first received they are like new-born babes, and need most assiduous care. They are not to be shut out from this spiritual shelter because their Christian life is feeble, for fear that they may not prove healthy and vigorous. The security of the Church against unworthy accessions is not in rigid tests, and searching scrutiny, and long probation. These can never reach the case. But it is in her own high standard and tone of piety.

Respecting the lambs, Christ says to the Church, take them, and shelter, and feed, and watch over them for me. Nor can we too highly estimate the importance of this nurture to their future growth and usefulness. Everything depends, under God, upon this early training. If you plant a young tree under favorable circumstances in a kind soil and good exposure, and keep it from the frost and from drought and injury, it will not only thrive much more vigorously, but you may give it, by careful training, almost any form or direction you please. "Just as the twig is bent the tree's inclined." What then must be the influence of the atmosphere, food, and training of this nursery—the Church—into which young Christians are introduced? If there is a low standard and tone of piety there; if coldness and formality reign; if there is a want of sympathy, kindness, love; if they that profess to fear the Lord speak not often one to another about the things pertaining to the kingdom, but their conversation is worldly and sensual, calling the proud happy; if they say practically, with reference to the means of grace, it is vain to serve the Lord, and what profit is it that we have kept His ordinances and walked mournfully before him; neglecting thus the provisions He has appointed for securing their spiritual good; if, forgetting that they are stewards, they rob God, by not bringing tithes into His storehouse, and refuse to come to the help of the Lord against the mighty in the work of Christian benevolence; if there is no fervency in prayer, no exhorting one another daily with earnestness and affection; then the whole atmosphere of that Church is bad, hurtful. It will tend to make only sickly, dwarfed, and shrivelled Christians.

The whole history of the Church proves that piety cannot flourish nor accomplish its end in such a state of things. And to introduce young converts into such a Church, is like placing a new-born infant in a cold, damp, dark cellar, without proper clothing or attendance.

How often does it happen that those born into the kingdom at such a time, in the ardour of their first love, look with longing into this enclosure of Christ as a place where dwell only heavenly inhabitants; where are enjoyed the holiest intercourse, the kindest counsel and assistance, and where the whole atmosphere is pure, bracing, exhilarating. Instead of this they find coldness, formality, worldliness, and neglect of the means of getting and doing good. Nor can such a moral atmosphere fail to produce drowsiness, lukewarmness, and disease. At first the new members are surprised, then discouraged, and then, so contagious is such a moral state, they fall into the same spiritual condition. "For this cause," says the Apostle, alluding to the abuse of means of grace, "many are weak and sickly among you, and many sleep."

Nor is this all. Those who are introduced into the Church when in such a state of spiritual declension, not only find a vitiated moral atmosphere, but a deficiency of wholesome spiritual food. It is of the greatest importance to all Christians, but more especially to "babes in Christ," that they have a proper measure of spiritual nourishment,—“the sincere milk of the word, that they may grow thereby.” Their views and impressions are at first comparatively vague and indistinct,—like the man cured of blindness in the Gospel, they see men as trees walking. They need to be taught the first principles of the oracles of God, and then led on to perfection. Their spiritual appetite is generally good. They have “tasted that the Lord is gracious.” They say, “O how I love thy law!”—“how amiable are thy tabernacles!”—“the Sabbath is a delight.” The mind being awakened to Divine things, the conscience tender, and the heart susceptible, it is of the utmost importance that they receive adequate supplies of wholesome food. Much, indeed, of their future comfort and usefulness will depend upon this early nurture. If they have not a suitable supply of the means of grace, or if the truth is dispensed to them in a vague, partial, erroneous, or formal manner, a corresponding piety will be developed. Sometimes it will assume the form of mere barren orthodoxy; at others of cold formalism, or wild enthusiasm, or lax latitudinarianism. But when spiritual declension characterizes a Church, those who unite with it will soon experience this very deficiency. As the tendencies of human nature are all downward when not resisted, and as evil example is so contagious, such will too readily be led, by the prevailing habits and practices of other Christians, to neglect the means of grace, social meetings, and even public worship in a measure. Bad atmosphere, too, will induce want of appetite, or, what is worse, morbid appetite. Or if, notwithstanding the neglects of older Christians, such attend regularly the means of grace, the food itself, as we have seen, will be apt to be unsuitable, and fail to administer adequate nourishment.

Besides, spiritual health and vigour depend not only upon good air and suitable nourishment, but also upon proper exercise. Let

a child lie in a cradle all its life, and it will never be able to walk. Nor is exercise less necessary to the spiritual life. Those who do not, "by reason of use, have their senses exercised to discern both good and evil," will be but overgrown babes. This is the reason why there are so few strong, vigorous, working men and women in the Church. Holy action is indispensable to the expansion and discipline of the moral powers. Without exercise, all reading and hearing will generate only heartless orthodoxy; meditation will become dreamy mysticism; and devotion fruitless superstition. God has indeed afforded the most abundant opportunity for exercising all the graces of the Christian character. We live in a world where there is much to be done and suffered. What ignorance is there all around us to be enlightened! what wickedness to be reclaimed! what wretchedness to be relieved! And then what means have been provided in and out of the Church,—the social meeting, Sabbath-school, tract visitation, carrying the Gospel into the lanes and alleys, and sending it far off to the heathen. These means and opportunities have been afforded to Christians, not because God is dependent upon our instrumentality, but because such exercise of Christian graces is necessary to the development of Christian character.

But, when the Church is in a state of spiritual declension, all such exercise is discouraged. The new members may come in with hearts warm, zeal ardent, a longing to convey to others that Gospel which has been found so precious to themselves; but the Church, instead of taking them by the hand, and leading them in walks of usefulness, allows, nay, encourages them, by the example of the older members, to settle down in selfish inactivity. And yet everything depends upon the stand first taken, the habits first formed. If young Christians do not commence early to lead in prayer, to teach in the Sabbath-school, to engage in tract distribution and visiting the poor, to be liberal in their contributions to the cause of Christ, according to their means, there is great reason to fear that they never will. The habits, in any new circumstances and relations, soon become settled, after which it is very difficult to alter them. Who, then, can estimate the deleterious influence of a state of religious declension upon its accessions at each sacramental season?

Of course, this must all have an effect upon the comfort and enjoyment of these Christians. The Gospel, as its very name imports, is intended to bring great joy to those who embrace it. "The kingdom of God is righteousness, and peace, and joy, in the Holy Ghost." And we are enjoined to "rejoice in the Lord." Indeed, what sorrow need depress, what anxiety harass him, who "has fled for refuge, to lay hold upon the hope set before us in the Gospel," and "can read his title clear to mansions in the skies?" But this interest in the Gospel, which is by faith, must arise from clear views of the truth, and evidence itself in a life corresponding

with the object of the Saviour's work. The Apostle says: "But, beloved, I am persuaded better things of you, even things that accompany salvation; for God is not unrighteous to forget your work and labour of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of faith unto the end: that ye be not slothful, but followers of them, who, through faith and patience, inherit the promises." From this it is evident, that no legitimate consolation and joy can be entertained in the state of declension we have been considering. Fear, or, what is worse, insensibility, will enter, just as faith and love leave the soul. If then Christians are swallowed up in business, devoted to worldly cares and domestic enjoyments, to the neglect of the means and opportunities of getting and doing good, so that "the energy of religious principles is relaxed, the warmth of religious feeling cooled, the activity of religious zeal abated, and the readiness of religious liberality begrudged," there can be no true religious peace and joy. For a professor of religion to have comfort and happiness, in such circumstances, indicates only self-deception and delusion. There ought to be doubt, discomfort, foreboding; and there will be, if there is not dangerous insensibility. Such may, indeed, plunge into the world, and become engrossed with cares, and riches, and pleasures, but there will be secret misgivings. They know better. They are perfectly aware that they are not doing right. They try in vain to be at peace; conscience will not permit them. They cannot help feeling at times, that they are feeding on ashes, that, though enjoying the pleasures of sin for a season, they are foregoing a better, nobler part—an eternal recompense. When they enter their closets, or draw near their communion seasons, they feel that they have no present evidence of discipleship. And when they think of the foolish virgins, the guest without a wedding garment, the man that built his house on the sand, and to whose Lord, Lord! Christ will answer, I never knew you, they feel anything but comfort.

Nor is this all. Such are treasuring up still more bitter disquietude for, it may be, a season of adversity, or of dying. When taken off from their usual pursuits, and shut up in the chamber of sickness, or on a bed of death, what agitating distressing doubts and fears will oppress their spirits often. The soul looks back, and sees how unfaithful and unprofitable it has been, what means it has abused, what privileges it has wasted, what movings of the Spirit it has neglected, what talents misspent; how it has wounded the Saviour in the house of his friends, crucified him afresh, put him to open shame; how it has disregarded most solemn covenant engagements, borne a false testimony for religion, and exerted a most injurious influence. What, then, must be its state? And yet, this is what lukewarmness and worldliness naturally tend to. It is a state of the greatest discomfort, even in the brightest prosperity.

It renders its subject restless, and captious, and complaining. He will often try to throw the blame on others—on the preaching, the discipline, or the members of the Church; and thus breed strife and divisions. But it belongs to himself, and to all who partake in the religious declension. Are not the evils of such a state great? Is it not cause for lamentation and mourning, for confession and repenting, for crying day and night unto God—“O, Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy.”

N. R. S.

THE PERFECT LAW OF LIBERTY.

IN general terms, liberty is opposed to slavery; but in order to a clear understanding either of liberty or slavery, the particular cases must be specified.

In relation to God, that man is free who does as he chooses. Of liberty, in this sense, the intelligent creature cannot be divested; for accountability lies in rational choice. Such freedom is common to man and to the angels, fallen and unfallen.

With regard to man, he is free who has his rights confirmed by the law as opposed to prerogative.

In a moral point of view, liberty is freedom from vice. As far as a man is under the power of sin, he is a slave; and, on the other hand, he is free so far as he is free from sin.

To men viewed as sinful, the Gospel comes *the perfect law of liberty*.

The Gospel is a law, for it emanates from competent authority; it commands duties peculiar to itself,—*repentance toward God, and faith toward our Lord Jesus Christ*,—and has a peculiar penalty annexed,—a more fearful condemnation to those who reject it.

But the Gospel is not only a law, it is a law of liberty.

The law of liberty, the Gospel of Christ, is applied to the sinner by the Holy Spirit renewing and purifying the heart, and bringing the mind, by nature *not subject to the law of God*, into conformity to the law. The Holy Spirit leads to Christ, in order that the sinner may be justified on the ground of a perfect righteousness by faith. Thus delivered from the claims of the law as a rule of justification, the sinner *is no more a servant but a son*,—a son of God, and an heir. The obedience he renders is not constrained but willing; it is not a task but a pleasure.

The Gospel, therefore, is a law of liberty,—a perfect plan of deliverance from the servitude of sin. Its foundation of merit is Christ's perfect satisfaction to the precepts and penalty of the law. It is applied by the Holy Spirit, the Giver of life, the Author of faith, the evidence of sonship, the earnest of *an inheritance, incorruptible, undefiled, and that fadeth not away*.

It is a perfect law; perfect as to its source, the unchanging

love of God; perfect as to its ground, the merit of Christ; perfect as to its application, the Spirit of grace; and perfect as applied, delivering from the bondage of Satan, and introducing into the glorious liberty of the sons of God, supplying every want fully and forever.

C. R. L.

THE FIRST WORDS OF THE LORD JESUS.

[From the United Presbyterian Magazine, Scotland.]

OF the words of our Saviour in the great eternity, ere time began, we know nothing, except that it was by His all-powerful command that the heavens and the earth came into existence. Numerous were His communications to "holy men of old," but we here refer to the first words that have been recorded as uttered by Him after He assumed our nature. They have been preserved by Luke (2 : 49), and they are these:—"How is it that you sought me? Wist ye not that I must be about my Father's business?" This is all that has been recorded as spoken by Him during the first thirty years of his life on earth. "Solitary floweret out of the wonderful enclosed garden of the thirty years, plucked precisely there, where the swollen bud at a *distinctive crisis*, bursts into flower."* It would have been interesting for us to read the first lisping of the child Jesus, while His thoughts embodied themselves only in broken sentences; and even in His earliest words, He must have appeared a remarkable child. But it did not seem meet to Infinite Wisdom that these sayings should be preserved, and it is our wisdom to make a good use of what we have received. The stories, which were published respecting his infancy and early years, are manifestly fabrications, and are puerile and worthless.† A holy mystery hung around the child from His birth onwards. Mary was aware of this from the message of the angel to her ere He was born. Her interest and amazement were increased by the remarkable language of her cousin Elizabeth, respecting the promised child. The angel's message to Joseph, her husband, was a further confirmation. The visit of the shepherds on the day of His birth, who told her of the midnight vision, the lighted valley, and the angelic song, seemed to justify her highest expectations respecting the infant "Saviour, Christ-the Lord." After forty days He was brought to the temple, "and Joseph and His mother marvelled" at the mysterious words of awful import and prophetic wisdom, which were spoken by Simeon and Anna. Some time after this "the wise men from the East," directed by the guiding star, "fell down and worshipped" the infant Redeemer in Bethlehem, and presented to Him "gold, and frankincense, and myrrh."

* Stier's Words of the Lord Jesus.

† Dr. Kitto has given a pretty full specimen of them in his admirable Daily Bible Illustrations, volume on the Gospels.

“Mary kept all these things, and pondered them in her heart.” Joseph and Mary had thus much to inform and remind them of the superhuman dignity of the holy child, but scarcely any shared the interesting study with them: and the subject is completely veiled from posterity. O favoured pair! occupied for so many years in the contemplation of a perfectly pure and lovely humanity, developing itself in infancy, and youth, and manhood! Joseph probably died soon after our Saviour completed his twelfth year; at all events, we have reason to believe that he was not alive during His public ministry, for Mary is repeatedly mentioned without him, and in such a manner as to imply her widowhood. For instance, when she stood by the cross, Jesus committed her to the care of the beloved disciple, directing her to look to him as her son, and requesting him to regard and treat her as if she were his mother. But though Joseph lived not to see the wonderful public life of Him whom he had called his son, let us hope that, removed to the realms of bliss, he saw Him ascend His glorious throne, before which the most exalted seraph adoring bows, while Mary was still a pilgrim on the earth. A crowning mystery of the incarnation! The babe of Bethlehem, the youth of Nazareth, raised far above the loftiest of created beings!

Mary, on the other hand, with clear but simple faith, watched the early promise, the marvellous public life, the atoning death, and the resurrection from the dead; and she lived to see the great success of the Gospel, when the Spirit descended at Pentecost, and she witnessed also the subsequent triumph of the cross, that so remarkably characterized the apostolic age.

Angels bowed before the infant Jesus, for when he came into a world where He was to be “despised and rejected of men,” the Father said, “Let all the angels of God worship Him.” Even Satan may be regarded as contemplating, with amazement, this new thing among men—a perfectly holy being, whom all his wiles and utmost strength could not corrupt.

The first authentic information we have received of our Saviour’s early life, is respecting His entrance on advanced youth—the period of his twelfth year—when, according to Rabbinical writers, He became *a son of the law*, having been previously *a son of the covenant*. It was the duty of the males in Israel, from twelve years and upwards, to attend the three annual festivals at Jerusalem—the Passover, Pentecost, and Tabernacles—and it is expressly stated, that Mary, as well as her husband, went up annually at the Passover to Jerusalem. The law was not binding on females, though many of them attended; but Joseph appears to have come short in duty, as many of the Galileans did, for it seems to be implied that he attended only once instead of thrice a-year. Nazareth was in the centre of Galilee, about 70 miles north of Jerusalem. It was only the natives of Judea who attended all the great feasts. Foreign Jews were usually present at Pentecost—that

being the best season of the year for travelling. When Jesus was twelve years of age, He accompanied His parents, apparently for the first time, to the Passover. After the days of the feast were over, the parents departed from Jerusalem on their homeward journey, but Jesus remained in the city, without their knowledge. As soon as they missed Him, they returned, seeking Him, and found Him in one of the apartments in the Court of the Temple. When His mother saw Him she said, "Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing." And He said unto them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

In these first words of Jesus to His mother, concerning His Father, there are three topics to which we request the reader's attention.

I. *The Sorrowing Search.*—Jesus said, "How is it that ye sought me?" alluding to His mother's remark: "Thy father and I have sought Thee sorrowing." The sacred historian blames not Joseph and Mary for neglecting to look after the youth, when preparing for their journey homewards. It appears that those who formed one company travelled in separate parties during the day, coming together in the evening, at some well, previously appointed as the place of rendezvous. This accounts for the fact that Joseph and Mary travelled a whole day, supposing Him in the company somewhere, and it was only at night that they sought Him in vain "among their kinsfolk and acquaintance." They left the caravan on the following morning, and returned a day's journey to Jerusalem. On the third day, from the time of their departure from the city, they found Him in the Temple; probably the great interest He had manifested in the holy place, led them at once to the Temple, and their search there was immediately successful. Their joy, no doubt, was great when they saw Him; but mention is made only of the astonishment they shared in common with all who heard His words of wisdom among the doctors of the law; this being the more prevalent and powerful feeling. Joseph stood in silent amazement at this unexpected conduct of his adopted child. The mother alone speaks, with a mother's right, but in the father's name. She calls Him "Son," as she was wont, but seems at a loss to understand His present conduct, or express her mind regarding it. This was probably *the first time that she ever saw anything in His conduct that appeared to need reproof.* His was a blameless life, and, if she ever reproved Him, it could only be by a mistake on her part. It is probable that His parents had given Him much instruction and counsel to guide His infant mind to the knowledge of Divine truth, as revealed by Moses and the prophets. This was their duty, and partly through their instrumentality, He increased in wisdom as in years. To suppose this is no disparagement to the man Christ Jesus. It is expressly stated, that His early wisdom was susceptible of increase; and we find it also expressly declared, that the

Spirit was given Him without measure, and that, even amid the agonies of Gethsemane, an angel from heaven strengthened Him.* But there was no folly bound up in His heart, requiring the "rod of correction" to drive it out; though foolishness, alas! is found in all other children. The mother of Jesus does not even here venture to censure Him, she only questions Him: What is this that Thou hast done? or, Why hast Thou done this? It was so unlike all His antecedents, that she could not understand it. She had had ample proof of His integrity, and felt assured that she might fully confide in Him. But, now, it strangely seemed as if her confidence were too strong. Mary said, Why all this "to us?" implying that His parents had never seen cause to chide Him till now; this was the first instance in which He had occasioned them pain. The deep sorrow with which this was uttered, can be imagined by those parents whose greatest trials have had their origin in the undutiful and immoral conduct of their children. Many a wayward son has begun early to vex his parents, but the grief is more poignant where parental affection has been long fostered by the fair promise of one who afterwards turns aside from the paths of rectitude. The first known act of immorality causes reflections, which are as strange as they are sad, and memory recalls them often, when subsequent conduct produces distress that is almost overwhelming. But the prodigal may return from sin to God, and the joy is greater than if he had never gone astray.

The mother of Jesus said, further, "*Thy father* and I have sought Thee,"—a reference to Joseph, with which use had made both familiar, though he was but His reputed father, and Jesus his adopted son. Joseph and Mary were fully aware of the miraculous conception, and could not have forgotten the angelic messages regarding it; but Mary had not yet called Jesus "the Son of the Highest" (Luke 1: 32); nor had she taught Him to say of the Most High, in the strict and proper sense, He is my Father. She did not say, *Thy parents*, but "*Thy father and I*;" which has been characterized as "a most exquisitely delicate" allusion to "that sacred secret"† which had not faded away in her soul, and the consciousness of which prepared her for the words which Jesus was about to utter. They sought Him "sorrowing," in deep distress, lest He might be devoured by a wild beast during the intervening night, He having possibly wandered from the company, and lost His way (compare Gen. 37: 33); or, lest some one might have seized Him, from a report, that it was He whom Herod the Great formerly sought to kill among the infants in Bethlehem; or, their distress may have arisen from some other horrible idea, such

* Speculations on this point must be cautiously conducted, and always under the guidance of Scripture. Stier, in his *Words of the Lord Jesus*—the best of German commentaries, full of profound thought and deep devotion—occasionally errs in this, as if Jesus was ever ignorant of His claims to the Messiahship, or of what was passing in the crowd around Him.

† Stier.

as an excited imagination might suggest. Their thoughts had been painful beyond the power of expression, and Mary could not soon forget them, but thus alluded to them after the cause of sorrow had been removed, and their lost son was found.

II. *The Sacred Service.*—Jesus said, “I must be about my Father’s business.” The occupation to which He refers in these general terms, is mentioned in the context; it was “sitting in the midst of the doctors, both hearing them, and asking them questions.” Whether He sat at the feet of the teachers, after the Jewish custom, or was honoured with a seat among them, is uncertain. The latter supposition agrees well with the language here used, but is otherwise unlikely, from His early age, and their pride. It is much favoured by the language of Josephus respecting himself, he says: “When I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came there frequently to me together, in order to know my opinion about the accurate understanding of points of the law.”* It is probable that, in our Saviour’s case, the doctors, “struck by the profundity of His remarks, and His engaging presence, invited Him near, and gave Him a place among themselves, that they might hear and observe Him better.”† When Jesus, seated on this chair or bench, saw His mother approach, He probably rose and went out to the circle of auditors to speak with her.

There is no foundation for the opinion, to which painters have given currency, that Jesus *disputed* with the doctors of the law. He answered some questions and proposed others; and, if on the bench of the teacher, He may have answered some of His own questions that were too hard for the authorized teachers. But nothing is said of disputation, and had He entered on this, He would have probably marred the impressive effect of His present appearance. His questions indicated an extent and clearness of knowledge which was humbling and confounding to the doctors, when they compared the attainments of this youth with their own. His skill in putting questions, must have appeared consummate, when it stopped the mouths of scribes and sophists; and those who were wont to teach, listened in silent amazement. To those who have never tried it, it may seem to require no great skill to impart instruction in the catechetical form; but every careful teacher, and considerate parent, who has succeeded in it, has felt and acknowledged the magnitude of the difficulty. It is an attainment to be highly prized, and it is to be earnestly sought after, for it may be acquired and improved by study and care. Our Saviour’s answers, too, were beyond the grasp of the scribes, and astonished all. Had these questions and answers been recorded, they would, no doubt, have excited our interest, and been well entitled to our study; but after we have read—alas! too often without emotion—the more

* Life, sec. ii.

† Kitto.

marvellous disclosures of the Gospel history, our experience would fall short of that which was felt by those who saw His youth, and "were astonished at His understanding and answers." From what we know of His subsequent teaching, we may infer that the subject was the Scripture testimony to the Messiah—expounding the declarations of the Old Testament respecting Himself. The same may be inferred from His own avowal, that He "must be about His Father's business;" for the great object for which He was sent into this world, was to reveal Himself as the Messiah, and to accomplish His work, so far as this earth was to be the scene of it. He did not assert His own claim, for the time for its full proclamation was not yet come. "This He conceals, in deep and pure humility, from the astonished ones around Him; but this first reproof of His parents, now least expected, extorts from its profoundest sanctuary this great utterance."*

Jesus said, "My Father"—untaught by his mother He yet knew to distinguish Him from Joseph, to whom Mary alluded under that hallowed name—and His words imply that His true Father was the Lord of heaven and earth, in whose temple He now stood. He asserts, "I must be about my Father's business,"—literally, *in the things* of my Father. Some critics say *His house* is meant, others say *His work*; but the expression is general, including both. He was *wholly given up* to His Father's will, which He recognized as a higher obligation than can exist with reference to an earthly parent. To refer to His own memorable words, it was His meat to do the will of Him that sent Him,—He lived on earth, acted, and died with this great end in view. Being now a *son of the law*, He calls God His Father, His Master, His Teacher, and He cannot but obey Him in all things.

III. *The mild remonstrance.*—It is worthy of remark, that He acknowledges no wrong, and expresses no sorrow, for having caused anxiety to His parents. The absence of such acknowledgment seems, at first glance, strange and unfeeling; but the matter is explained when we remember the Scripture testimony regarding Him, that He "did no sin" (Is. 53 : 9 ; 1 Peter 2 : 22). He here meets His mother's question by proposing other two. The first is, "Wherefore is it that ye sought me?" This is certainly the language of remonstrance, though mild. Their anxiety, on His account, was quite uncalled for and misplaced. What they knew of His destiny, and what they had seen of His previous conduct, combined to reprove their fears. It was not properly His conduct, but their forgetfulness, which caused their sorrowing search. The second question is, "Knew† ye not that it is necessary for me to be engrossed with the concerns of my Father?" This implies that they might have known,—they had the means of knowing,—else how could

* Stier.

† Wist is the preterite of the verb to wis or wit, *i. e.* to know, as the Greek word signifies.

they be culpable? They were, in fact, aware of His relation to God; but, familiar with His humanity, they overlooked it. This relation implied a Father's care, and protection of an Almighty hand.

Joseph and Mary "understood not" the words of Jesus at that time, but after the descent of the Holy Ghost at Pentecost, their meaning became clear to Mary. Jesus now went down with them to Nazareth, and "was subject unto them" for eighteen years more. He increased in wisdom as in years, His human nature being susceptible of improvement. He grew "in favour with God," and when, by baptism, He entered on his public ministry, a voice from heaven proclaimed,—“This is my beloved Son, in whom I am well pleased.” He increased in favour also with man; for the gentle and genial feelings of His loving heart gradually developed themselves, and He had not yet begun to reprove them for their follies and sins.

Our Saviour's conduct on the memorable occasion to which we have referred,—memorable to His parents, and to all who heard Him,—ought to be instructive as it is interesting to us. It commends *the duty of waiting on God in His ordinances*. His parents went annually to Jerusalem, at the passover, and at the age of twelve, according to the custom of the Jews, He went with them. Nor were the holy family in any haste to leave the holy city; for, while many of the worshippers departed after the first of the seven days of unleavened bread that immediately followed the passover, they "fulfilled the days."

The example of our Saviour here enforces another duty—that of *obedience to parents*. When the parents of Jesus came up to the temple and found Him, "He went down with them, and came to Nazareth;" and it is added, that He continued to be "subject to them." The fact of a personal responsibility, devolving on Him now at the age of twelve years, in relation to the public worship of God, in the great congregation of Israel, at the solemn festivals, did not annul his obligation to obey His parents. In this He has set us an example,—which is, no doubt, the great reason why the fact is recorded. Disrespect to parents is extremely unseemly, and is often the first step in the path to ruin,—an admonitory fact, which has been attested by many a criminal, with unavailing regret. To prevent this great evil, parents ought to be careful, kindly but firmly, to exact a steady obedience in early life. When the child is accustomed to it, and knows nothing else, he feels it to be a pleasing habit. The command is explicit, "Honour thy father and thy mother;" and the appended promise is precious, presenting a powerful motive,—“That thy days may be long upon the land which the Lord thy God giveth thee.”

(For the Presbyterian Magazine.)

“MY FATHER’S HEAD.”

For resistance offered to the Stuart kings of Scotland, when they sought to overthrow Christian monarchy and substitute despotism in its place, James Guthrie, a Presbyterian pastor, perished on the scaffold, in February, 1661. When the following lines, relating to that event, were written, A. D. 1847, the author did not know that the subject was employing a bright heart and a fair hand in Great Britain. The incident can bear repetition. The attempt to treat it, as below, was made in the southern hemisphere, as is perhaps sufficiently indicated by allusions to external nature in those regions.

“I HAVE BEEN TO SEE MY FATHER’S HEAD.”

THE Stuart came, and falsehood filled the land.
The Stuart reigned. High lineage had become
The nurse of hot-hatched vice. A gory hand
Held bare the axe of law. Justice was dumb,
And pleading silenced, as the nation’s eye
Shrank from its thirsty glitter; for the brave
In throngs had been its harvest, and the high
In faith, fell—reaped into a bloody grave.

The doom of death was calmly borne; and ere
The day had passed, which sent the patriot home,
When his head bounded in the dust before
The headsman’s stroke, and the moved city’s hum
Was mute, as were the lips of that pale face,
Late heralding the words of hope and love,
In earnest pleadings, from Heaven’s tender grace,
To man,—the source of life and peace above,

The haughty murmur of heart agony,
The strong resolve of vengeance, faith, and grief,
Stirred their mind’s depths, as they stood awed to see
That pale face waved before their eyes; but chief
The soul sobbed forth its moan of horror low,
When the tall spike received its ghastly load
O’er the thronged gate, where, hurrying to and fro,
Men, in their daily cares, with shuddering silence trode.

Their rustling steps were past and gone.
The widowed mother wept alone.
His dark-haired boy, their common pride,
Had wandered from her sheltering side;
Threading his way amid the throng,
Back crept he late, though sought for long,
And to her tearful whisper plead,—
“I have been to see my father’s head.”

The wintry wind moaned low. The lash
Swept tardily the watery flash
Of the dewed eyeball, and the snow
Melted in cold drops from the brow
Of the pale boy; when shivering eve,
Swift closing, brought him to receive
His mother’s blessing, still he said—
“I have been to see my father’s head.”

The soft spring came. A higher sun
 Threw shorter shadows o'er the dun
 And misty street. Bright showery rays
 To him recalled the streams, the sprays,
 The flowers,—the young heart's joy; but still
 The gentle boy there, cold and chill,
 Sought for the evening kiss, and said,—
 "I have been to see my father's head."

The sky glows warm with summer's breath,
 The wild bee hums along the heath;
 The swallow sweeps the glassy pool;
 The flocks kneel low in shadows cool.
 Still from the dusty street returned
 The orphan, as his thin cheek burned,
 And to his mother, drooping, said,—
 "I have been to see my father's head."

In winter's blast, in spring's cold rain,—
 When summer's breathing scorched the plain,—
 When autumn gleamed with whitening grain,—
 When the sun glowed bright in the steadfast sky,
 Or lightning streaked the gloom on high,
 And the storm's loud shout in the thunder rolled,
 Or the chilling mist swept drear and cold,—
 On the damp stone seated, sorrowing, by,
 That meek child gazed with glistening eye;
 As morning's dewy rays were shed,
 Or the glow of noon, on that ghastly head,
 Till the twinkling star flashed clear behind,
 Through tresses shook in the vesper wind,
 Which hung with a dark and clinging streak,
 As the moonbeam silvered the wasting cheek.

In sun, or moon, or flame of heaven,
 Still to that child was patience given
 To gaze,—remembering the sweet smile
 Which would his infant woes beguile.
 And fluttering memory, wet with tears,
 Flew back o'er scenes of other years;
 As the green sun-bird shakes his wings
 From autumn's rain, and, as he flings
 The cold dews off, quick, soars away,
 Where summer gives a brighter day.

But still that unclosed eye above
 Drew there his looks of shuddering love;
 As it wasted deeper with passing days,
 And met his glance with a hollow gaze.
 Till he crept where he could weep awhile
 On the gentle breast, which would beguile
 His eyes to sleep, with the tenderness
 Of their common woe, whose deep distress,
 Apart from earth, was all their own.
 So mourned the mother and the son;
 As the pearly Ixia's starry flower
 Perfumes the breath of the evening hour,
 And folds her fragrance in her breast,
 Till the sun's fierce ray has fallen to rest.

They sorrowed; but the eye of faith,
 Clear-sighted, on him, torn away

In blood and shame, by the grasp of death,
 Reposed in heavenly hope; and they
 Partook of that heroic strength
 In him, which tyranny had tried,
 And failed to shake. Though stretched at length
 There lay one stem, it was beside
 A root, which yet retained the power
 In fresher shoots to spring to life.
 Till came, at length, the glorious hour,
 When Faith o'ermastered Force in strife,
 And scorched corruption, as the blaze
 Shrivels the dark kloof's mushroom weeds,
 That winter's rain and spring's bright rays
 May nurse to beauty purer seeds,
 And scatter gem-like buds, to flower
 In waving streams along the rock.
 Too soon, alas! the summer hour
 May strip them from the withered stock.
 So fled the freshness, which was breathed
 A few short years upon our land.
 The stranger bribed, and bribery wreathed
 Its slimy links around our hand.

But loftier scenes, and fairer still,
 There are, where such are not forgot,
 And greetings on yon heavenly hill,
 Where Zion's fragrance withers not.
 And there, reclining by his knees,
 And being taught the heavenly tone
 Of Love's bright harp, the younger sees
 The features of that older one,—
 The gory head, whose shrinking eye
 Froze in the winter's stormy breath,
 Now bright with immortality,
 And sweet in living love, beneath
 The lofty crown, whose splendors flash
 With more than starry rays, upon
 The harp, from which his fingers dash
 Love's song unto the Living One.

Another sits there, and the flowers
 Wave brightly o'er her sunny brow,
 Once steeped in sorrows, as the showers
 Of winter load the Protea's bough.
 To other scenes her thoughts flow back,
 Nor shrink to meet earth's woes again;
 When comes a pause on glory's track,
 And gladness yields to short sweet pain.
 She seemed to hear the low-breathed tone
 Of dread, and love, and hope, and daring.
 Her lip the cold cheek pressed alone,
 Its glistening tear in sorrow sharing;
 When, in the city's stifling room,
 She watched the fair child's evening tread,
 And heard him whisper in the gloom,—
 "I have been to see my father's head."

But freshening glories, with their rush
 Of wakening splendours, have recalled

Her soul to list a louder gush
 Of melody, till disenthralled
 From earth's sad thoughts, her spirit swept
 To seek its heavenly joys anew.
 Bright seraphs felt her heart had wept,
 And in heaven's sympathy, the dew
 Of sorrow started to their eyes;
 But it is gone, by joy supprest,
 As night's pure tear-drop early dies
 In the blue Babiana's breast.
 Joy,—from the light of that high throne,
 Whose sympathies encircled them,
 The dead, who died in the Living One,
 And through earth's gloom to glory came.

J. C. A.

SOUTH AFRICA, 1847.

Household Thoughts.

TRAINING—RESTRAINT AND PUNISHMENT.

III.

IN pursuance of the inquiry concerning the *means* to be employed in the training of children, two particulars have been noticed: I. Affection and Familiarity; II. Instruction. Two others still claim notice.

III. RESTRAINT now claims our attention. By this is indicated that it will or may not be sufficient simply to win confidence by an affectionate familiarity, and follow this by careful instruction; because the child may still desire to go according to other lessons, imitating other examples, seeking enjoyment in other and dangerous society or places of resort, or making selections for business, as well as pleasure, altogether inconsistent with parental views of right and safety.

The unchanged natural heart, as it is represented in the Bible and already considered, amid so strong and numerous temptations, will ever render youth a season of recklessness and impetuosity. Hence, from wrong places and persons, to which these temptations would allure and their own hearts impel, they will absolutely need the aid of parental authority to restrain them. At times they may feel a strong desire to run with the rabble on the highway or public streets, and the more permitted the more frequent and strong the desire. They may indulge in sport, to the neglect of study or some appointed service. In the face of all instruction designed to guard and hallow the Sabbath, they may desire to play, or run, or act, as at other times, and with the freedom of the boldest Sabbath-breaker. Places of amusement, as the theatre, circus, gambling-house, and others of kindred character, by the enticement of asso-

ciates and acquaintances, may winningly invite and make them long to go. While quite a youth, places of instruction, directly opposed to all that their parents would have them know and cherish, may loudly call them; and, if unguarded, they will go, and hear, and heed, the very lessons so opposed to their parents' teaching, so repugnant to their parents' hearts.

Oftentimes the only restraint required will be a word of serious counsel and anxious advice, pointing out the danger. But if this fails,—when the only alternative presented is their exposure to pernicious teaching and examples or the grief of self-denial because the full weight of parental control requires them to remain at home,—who, in such a case, can doubt the course to be pursued? Now, viewed only in reference to the moral character of the child, there are sufficient reasons enforcing restraint as a necessary duty.

1. *Restraint is only what every parent discovers to be needful, even in order to the physical safety and comfort of the child.* No judicious parent finds it possible always to indulge every desire of his child, even where no other and higher views than those touching his bodily well-being are concerned. Why not a similar and equal impossibility when his moral nature is considered? At the cry of "fire," with the merry, noisy, rushing company and their followers, hastening with the engine to the rescue, a very young boy might long to run. But a wise parent, seeing that, thus exposed, he might be crushed beneath the tread of the earnest multitude, will feel bound to *compel* that child to remain within, even though it might occasion grief and tears. So, if he may be morally injured,—as who can doubt?—by running at large on the streets, at other times, why not restrain him then, also, his grief and tears notwithstanding? If a son or daughter be afflicted with some constitutional weakness, or be suffering some temporary disease, might not mere gratification of the appetite endanger life? And for this, as a very sufficient reason, is not that gratification often denied? So if, with the malady of a sinful nature, indulgence in any given course or practice would endanger the spiritual life, why not in this case, as in the other, deny that present longed-for pleasure, in order to the greater good? If the little one would choose for toys knives, forks, scissors, needles, or other implements threatening harm, who would not eagerly deprive him, even though to him the denial might seem great and cruel? So if, for entertainment, he would choose objects, times, persons, places, the result of which might be the ruin of his future if not of his present happiness, why not, with equal promptness, labor to keep the evils beyond his reach?

Surely, if in the latter views of these several cases the conduct is less careful and prompt than in the former, must it not be because the moral dangers, seeming less obvious, are regarded as less real than the physical? But to the thoughtful observer, need the dangers in the one case be less obvious than in the other? Or is

it an acknowledged fact that, if unseen, danger does not exist? Or perhaps the difference of action results from a greater fear of physical than moral evils. But who, with deliberation calmly considering the future and permanent results, could act under such a feeling?

2. *If there be no restraint, the evil to be avoided will and must ordinarily ensue.* It is so physically. There are some parents so weak as to judge that true parental affection calls for universal indulgence. Many a child has carried through his manhood and to the grave a crippled limb or blinded eye, from a weapon used as a toy, the result of such folly.

And many more endure through life the paleness and pains which have resulted simply from an overweening fondness of the parent, who, by an injudicious surfeit of cakes and candies has ruined the digestive and physical powers beyond recovery. And thus many of the great hopes for a career of active and honourable service to the Church and the world are completely and permanently destroyed.

Just so it may—it will be—morally, if the same course of indiscriminate indulgence be pursued. This is to be regarded as the meaning and prophetic announcement of the Bible, when it says, “A child left to himself bringeth his mother to shame.” Prov. 29 : 15. Hence, simply letting him alone, permitting him to gratify every appetite, to indulge every passion, to follow every desire, with feelings of parental control and restraint seldom or never known to curb him—according to this passage, fully ratified by experience, will end in disgrace to the parent, while it secures the ruin of the child. Surely this presents the danger palpably before us, while at the same time it indicates that restraint with a firm and steady hand is the needed and sure corrective. Who then will thoughtlessly or deliberately yield the reins, when so plainly and positively assured that his own reputation and the welfare of his child may be dashed together in a common ruin?

3. *Want of restraint is a wrong which is offensive to God.* This is clearly taught by the case of Eli. What says the language of God to him? “I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not” (frowned not on them). 1 Sam. 3 : 13. So that not only may the child come to disgrace, and shame his parent too, but so displeasing to God is such unfaithfulness to the parental trust, that he declares he will visit with retributive justice, such a wrong. All this clearly shows not only that there is power, but that the exercise of that power is a duty to keep the child from all the ways and practices which to the parents’ view are wrong, and threaten danger.

Now, if this combined idea, both of danger and of duty, could be recognized and acted upon by all, how it would diminish the crowds at the corners of our streets, about our wharves and depots,

surrounding the doors of taverns and theatres, at random roving abroad from home during the hours of evening and of night, or rudely and publicly breaking the stillness of Sabbath and church-going time! And, if thus restrained from injurious vile example and temptation, how many a parent would be spared the shame of an intemperate son,—a son given up to the practices of the debauchee and gambler,—a child in the House of Refuge, or the more formidable prison; or, a child ending his days on the gallows!

Children, most faithfully instructed, continually meet with temptations to go contrary to parental teaching. And, without the aid and force of their parents' authority to control and keep them within the proper bounds, often will they find those temptations too inviting, or too strong for their own successful resistance. To neglect them, then, is not only dangerous and wrong, but *cruel*.

4. Let us now consider the subject of PUNISHMENT. By this it is meant to advance one step beyond restraint. Thus far we are supposed, with familiar affection, to have used all diligence to instruct the child in right, and guard him from temptation and ways of wrong. But, after all, cases may arise where, with all our tenderness, instruction, and effort to keep them right, they, nevertheless, knowingly have transgressed. What step in the training process is it necessary now to take? The point before us answers, They should be made to feel that the way of transgressors is hard; they need to be punished. What kind of punishment?

It is well known that in this age new theories have sprung up, disagreeing among themselves, and all alike differing from the Bible. But, what is the teaching of the Bible relative to the case in hand? "The *rod* and reproof give wisdom" (Prov. 29 : 15); "Foolishness is bound in the heart of a child; but the *rod of correction* shall drive it far from him" (Prov. 22 : 15). "He that spareth (holdeth back or withholdeth) *his rod*, hateth his son; but he that loveth him, chasteneth him betimes" (Prov. 13 : 24). "Withhold not correction from the child; for, if thou *beatest him with the rod*, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 13 : 23, 14).

In reference to these citations, it is to be observed that they are directions of inspiration. Hence, they are not to be viewed as mere statements of the way things were done in the time of Solomon, which now, by reason of greater light and civilization, has become obsolete, but they are to be received as positive lessons from God designed for the assistance and guidance of *every age and nation* in the great matter of training children. To deny this, would be fairly equivalent to denying their right to a place in the Bible as a part of God's inspired and revealed will. This none believing at all in the Bible, as a book from God, would be willing to assert. With this concession, it may be remarked, concerning the citations just made:—1. They are addressed to parents. This appears from the use of the possessive pronouns—*His* child, *Thy*

child. 2. The term “rod,” is to be taken in a *literal*, and not figurative, sense, for the true meaning of the original is “a staff,” “stick,” or, as translated and commonly understood, “a rod.” And it is referred to as that, the use of which shall make the child so to smart under its strokes, that his crying will tempt the parent to forbear. “Let not thy soul spare for his crying” (Prov. 19 : 18). 3. This rod is to be employed for correcting, chastening the child. It is explicitly and emphatically styled “rod of correction.” And, instead of sparing that rod, we are called upon to chasten the child betimes, which supposes that other means will or may prove insufficient. Hence, whatever may be proper for other places, no one has a Bible right to legislate the rod of correction out of his *family government*.

It will be observed, that no mention is made how *often* we are to use the rod, neither of the *number* or *severity* of the strokes. And this very silence, on points like this, is instructive. It clearly leads to the inference that we are not to use the rod for the sake of saying we use it, nor as a binding ceremony, the regular routine of which nothing must interrupt, nor simply because the Bible gives us the right to use it. Our only reason for employing it must be, because it is one of those warranted means which, after all others fail, is absolutely necessary and has the promise of success. The aim, thus far, has been to place the rod just where it ought to be kept,—as *the last resort*. A careful examination of the whole Bible-teaching, on this subject, clearly shows that our *permission* even to chasten with the rod is granted only when affectionate familiarity, faithful instruction, and careful restraint, have all failed. It is at that point, when, after, and notwithstanding all, we find the child wilfully following his own desires in opposition to our instruction and reproof, that it is not only our privilege, but duty, to take betimes the rod, compel his obedience, and scourge him back, if possible, from the ways of sin.

Without doubt, the instances are numerous in which children, for the most part left uncared for, will need the rod. Indeed, as a rule, this is the class, that seems most frequently and imperatively to demand it. But, in all such cases, a cruel course has been practised. For the parents of such children directly reverse the order, and begin at the wrong end of the instrumentalities to be employed. Alas! how often they *end*, as well as commence, here! So that all such children ever see and hear and feel, in the process of their training, if training it may be called, is the scowl, the scold, and the rod. A child, thus situated, has a claim upon our warmest sympathy; and parents acting thus themselves, deserve to be rebuked. Such a course, therefore, is neither advocated nor approved. The leading object now in view, is the correction of an attempted (*falsely styled*) *improvement* upon the Bible method:—an attempt very analogous to that whining, sickly sentimentalism which would erect a prison instead of a gallows for the murderer,

or, in a still more extended charity, offer him a pardon, when God says, emphatically, "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9 : 6.) As in this latter case, so in the former, plausible, and, therefore, to some, forcible arguments are employed. "It is too cruel; parents ought to love their children." True, they ought to love them. Therefore, in the course now commended, familiar affection forms the starting-point, and the punishment should not be of such degree, or in such spirit, as is inconsistent with that love. "It is too degrading; every parent's aim should be to awaken self-respect within the child." True, but this is that humility which comes before honour, and is wholly consistent with such aim. It is degradation, in view of the feelings and practices which were wrong, and demanded the rod as a necessary preparative for feelings and practices that are right, and shall, henceforth, secure his own peace and the willing approval of all the wise and good. "It is too much after the manner of dealing with brutes; better instruct and reason with them as intelligent and rational beings." True, but instruction and reason have been already used as a necessary duty, second in order and importance only to that familiarity which will win the confidence and thus the docility of the child. Therefore, it were a great mistake to suppose that the rod is now urged as a substitute for everything else, or as a panacea for all the need and defects of children. This the candid reader will neither affirm nor believe. "Use the great authority which, by nature, every parent has to regulate and curb an otherwise impetuous spirit." True, this is right; and, if the voice of authority prove sufficient to restrain from the way of known wrong, and order the footsteps in the way of known right, nothing that has been said can lead to the belief that, in such a case, more violent means are to be employed. Besides, this very restraint of parental authority, as preceding chastisement, has itself been urged.

Thus far, then, we are agreed. But now the writer advances a step beyond. *If all these fail* to secure the end at which the parent ought to aim, then must follow the privilege and the duty of using this extreme method; of employing a corporeal force which the child will regard as the rod of correction; a chastisement which does not spare the rod, while our soul does not spare for his crying. Taking the Bible, thus, for our guide, we shall continually remember that the *cause* of his persisting in wrong is, that foolishness is bound in that child's heart; that the injunction to use the rod, implies that the foolishness is so deeply seated there that all other and needful methods may wholly fail; but that if, upon such failure, we promptly follow up the other means by the authorized and real punishment, foolishness shall be driven far from him. Now, it is the cheering *certainty* of such result, from such a guarantee, which leads to the anxiety that this divinely appointed method may not be neglected. Let it be faithfully employed.

But, always as the *extreme of effort*, which the yearning heart of the anxious parent would put forth to rebuke the wayward and reclaim the child of his vows and prayers, and secure him in the way of righteousness and peace.

L. H. C.

“JOTTINGS OF AN OLD WOMAN OF EIGHTY.”

ON EARLY RISING.

To leave the warm nest where we have slumbered so snugly, to renounce its comforts for the opposing duties of the day, is, as some one has said, “an act of heroism,” and, like all heroic deeds, needs energy, courage, and decision. It is of no use thinking about it, my dears, *it must be done*, and that in earnest.

ON ORDERLY HABITS.

Keep your minds as you do your drawers, neatly arranged for use; let every finished object be sorted away till wanted; you will be astonished to find how much more both mind and drawers will hold if things and thoughts are put away properly.

ON MARRIAGE.

We must judge of character, of temper, of abilities; be certain of the energy and endurance of a manly mind, before we promise to obey its dictates.

We must be sure that we are loved, not merely as a useless ornament to his home, but as a friend,—the companion whose love must last, when time steals on.

We must feel that our opinion is sought, our judgment appreciated; that confidence, the brightest ray in the diadem of married life, is ours; that not only are we loved in the sunshine, but trusted in the storm. Then, oh, then, only may we safely “climb life’s hill together.”

The husband should lead the way; he is the stronger, he may be the wiser, and it is his undeniable privilege to be the pioneer in the wilderness of the future. But let him find in his wife no lagging companion; her smile must cheer, her sympathy support, and, if need be, her industry assist their onward course.

TO THE YOUNG MOTHER.

“To train up a child in the way it should go,” is the mother’s high privilege, from the hour when she folds her first-born to her bosom, but “to go in the way you would train your child,” is the perfect rule which turns the sceptre of good King Solomon into the palm-branch of peace, and love, and happiness. “In patience possess ye your souls,” who have the charge of children. To steadily oppose the stubborn will with an unruffled temper, needs higher

help than ours; but He who "giveth quietness" will hear the mother's orison; and truly she finds "the wisdom that is from above is gentle."

A mother's influence, even in play-time, is far from being a restraint upon the happy group; let her associate herself with the feelings of the children, follow their quick sensibilities, arrest with a smile the angry word, suggest the gentle answer, and turn the wrath away; reward with a glance the frequent act of self-denial, and be, in short, the mirror that reflects their happiness and joy.—*Christian Press.*

Biographical and Historical.

REV. JOSIAS MACKIE.

[The Rev. ISAAC W. K. HANDY is continuing his historical researches in reference to the Rev. JOSIAS MACKIE, and sends us some of the Oaths and Certificates of the olden time, which we gladly publish. We hope that more and more light will be thrown upon the history of the Church and of the early fathers, and that Brother HANDY will be encouraged to go forward in his good work.

The following note from Mr. H. is explanatory.

PORTSMOUTH, VA., May 28th, 1856.

Rev. C. Van Rensselaer, D.D.

DEAR BROTHER:—Enclosed I send you Mackie's Oaths, Certificates, &c., as I have found them upon the records of Norfolk County. I have endeavoured to transcribe them just as they appear in the old books, the singular penmanship excepted. The want of punctuation, errors in spelling, &c., belong no doubt to the clerk,—they may have some interest, however, as pertaining to the past. I know of no safer or more durable repository for these antiquities than the Magazine.

I have Mackie's Will, which can also be forwarded if you desire it. I think it ought to have some such conservator as the Magazine.

Make such use of the enclosed as you think proper. Publish or not, as may be desirable; and with or without corrections.

"Mackey" in quotation, as in your last number, should be "Macky," without the *e*. Thomas Joy should be Thomas Ivy.

Respectfully,

ISAAC W. K. HANDY.]

REV. JOSIAS MACKIE.

Oaths and Certificates.

August 15, 1692. I, JOSIAS MACKIE, doe solemnly and sincerely, in the presence of God, profess, testifie, and declare, that I doe believe that in the Sacrament of the Lord's Supper there is nott any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary, or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous; and I doe solemnly, in the presence of God, profess, testifie, and declare, that I doe make this Declaration, and every part thereof, in the plain and ordinary sense of the words read unto mee, as they are commonly understood by English Protestants, without

any evasion, equivocation, or mentall reservation whatsoever, and without any dispensation granted mee for this purpose by the Pope, or any authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispenche with or annull the same, or declare that it was null and void from the beginning.

JOSIAS MACKIE.

I doe further, as a Minister of the Gospel, declare my approbation of, and doe subscribe unto, the Articles of Religion mentioned in the statute made in the thirteenth year of the reign of the late Queen Elizabeth, except the thirty-fourth, about the traditions of the Church; the thirty-fifth, concerning homilies; the thirty-sixth, of consecration of bishops and ministers; and the words of the twentieth article, viz., the Church hath power to *decree* rites and ceremonies and *impose*. I say I doe hereby declare my approbation of and subscribe the aforesaid Articles of Religion excepting above expressed by act of Parliament.

JOSIAS MACKIE.

The oaths were these, viz., the oath of fidelity: I doe sincerely promise and swear that I will be faithful, beare true allegiance to their majesties King William and Queen Mary, soe help mee, God.

I doe swear that I doe from my hart abhorre, detest, and abjure, as impious and heretical, that damnable doctrine and position that princes excommunicated or deprived by, on any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever; and I do declare that no foreign princes, person, prelate, state, or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm, so help mee, God.

Norfolk.

Whereas, in the first year of the raigin of William and Mary, King and Queen of England, Scotland, &c., being the year of our Lord one thousand six hundred eighty and *nine*, the twenty-fourth day of May, an Act of the Parliament for exempting their majesties' Protestant subjects decending from the Church of England, from penalties of certain laws passed the royal assent; these are therefore to certifie that Mr. Josias Mackie, Minister of the Gospel, hath this day appeared before us, Thomas Butt and James Willson, two of their majesties' Justices for this county, and hath performed the conditions or terms of toleration enjoyned Protestant desenters by the late Act of Parliament for Indulgence 'pon the performance whereof they are to enjoy the liberty therein granted, viz., hath taken the oaths by the said Act enjoyned, and hath made and subscribed the declaration therein mentioned and within written, and hath also declared his approbation of and subscribed the Articles of Religion, excepting what are to be excepted as is required by Act of Parliament, and also within written. Dated under o. hands this 22d day of June, the year of our Lord 1692.

THO. BUTT,
JAMES WILLSON.

These are to certifie his majestie's Justices of the Peace for the County of Norfolk, that our appointed places for meeting and performance of public worship are these, vizt., a house att Mr. Thomas Ivys, in Eastern Branch; a house belonging to Richard Phillpot, in Tanner's Creek Precincts; and a house belonging to John Roberts, in the Western Branch. Given under my hand this 22d day of June, 1692.

JOSIAS MACKIE.

Publicly read in Court, and ordered to be recorded, 15th August, 1692.

Test. : WILLIAM PORTER, C. C.

These are to certifie his Majestie's Justices for Norfolk County, that I, the subscriber, Josias Mackie, Minister, Doe *pitch* upon a house belonging to John Dickson, in Southern Branch, as one of the appointed places of meeting for preaching the Gospel, and I desire it bee recorded. Given under my hand, this 3d day of November, 1696.

JOS. MACKIE.

The abovesaid being presented and read in Court, 18th November, 1696, is ordered to be committed to record.

Testee : MALA. THRUSTOW, C. C.

May 19, 1697.

Whereas, there was a difference depending last court betwixt Josiah Mackie, plt., and Francis Sayer, and Frances, his wife, Administratrix of George Newton, dec'd, for a bond of 40t. to stand and abide an award, and referred to this Court for the defendants to produce what objections he could, who now, produces attk's, prays an audit, whereby the consent of both ptyes; refer'd to this day for report of the audit reported as refered to Peter Hobson and Arthur Moseley, who bring in their report that some particulars in the said Sayer's account was referd to the Court for proof, which being proved then the balance due to the said Mackie, is 5223t. tobacco; which is proved by the oaths of Mr. Thomas Butt: It is, therefore, ordered, that the said Sayer doe pay to the said Mackie out of the estate of the said Newton, the said sum of 5223t. of tobacco, with cost, als. Ex, and ordered the account audited, and report to bee recorded.

THE PUBLICATION OF THE SCRIPTURES ENCOURAGED BY THE OLD CONGRESS.

In the year 1782, the Congress of the United States, by a formal act, gave their sanction to the publication of the Scriptures, and to their general dissemination through the country. The fact is worthy to be had in everlasting remembrance by all our fellow-countrymen, and should have the effect to influence all classes of them to enlist heartily in this most patriotic and humane enterprise. Subjoined we give the correspondence relating to this matter as taken from the records of Congress:

“By the United States in Congress assembled, Sept. 12, 1782. The committee to whom was referred the memorial of Robert Aitken, printer, dated 21st Jan., 1781, respecting an edition of the Holy Scriptures, report:

“That Mr. Aitken has, at a great expense, now finished an American edition of the Holy Scriptures in English. That the committee have

from time to time attended to his progress in the work—that they also recommended it to the two chaplains in Congress to examine and give their opinion of the execution, who have accordingly reported thereon, the report and recommendation being as follows :

“‘Phil., Sept. 1st, 1782.’

“‘Rev. Gentlemen :—Our knowledge of your piety and spirit leads us without an apology to recommend to your particular attention the edition of the Holy Scriptures published by Mr. Aitken. He undertook this expensive work, at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account, particularly, he deserves applause and encouragement. We therefore wish you, Rev. Gentlemen, to examine the execution of the work, and, if approved, give it the sanction of your judgment, and the weight of your recommendation.

“‘We are, with very great respect, your most obedient humble servant.
(Signed) JAMES DUANE, Chairman,

“‘In behalf of a Committee of Congress on Mr. Aitken’s memorial.

“‘Rev. Dr. White, and Rev. Mr. Duffield, chaplains of the United States in Congress assembled.’

“‘Report :—Gentlemen—Agreeably to your desire, we have paid attention to Mr. Robert Aitken’s impression of the Holy Scriptures of the Old and New Testaments. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for the invaluable Book, we rejoice in the present prospect of a supply ; hoping that it will prove as advantageous as it is honourable to the gentleman who has exerted himself to furnish it at the evident risk of a private fortune.

“‘We are, gentlemen, your very respectful humble servants.

“‘(Signed)

GEO. DUFFIELD.

“‘Phil., Sept. 10, 1782.

WM. WHITE.

“‘Hon. James Duane, Esq., Chairman, and the other honourable gentlemen of the Committee of Congress on Mr. Aitken’s memorial.’

“‘Whereupon *Resolved*, That the United States, in Congress assembled, highly approve the pious and laudable undertaking as subservient to the interest of religion, as well as an instance of the progress of the arts in this country, and, being satisfied from the above report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of these United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHAS. THOMSON, Secretary.”

Review and Criticism.

A COMMENTARY ON THE EPISTLE TO THE EPHESIANS. By CHARLES HODGE, D.D. New York: Robert Carter & Brothers. pp. 398. For sale by William S. and Alfred Martien, 144 Chestnut St., Philadelphia.

Dr. Hodge's eminent qualifications as a critical commentator were fully established by his Commentary on the Epistle to the Romans. And his other able productions since have prepared the Christian public to anticipate a mature, well-digested, and scholarly performance on whatever he might choose to write. This expectation will be realized by the perusal of the present volume. It is just what the student needs to aid him in exploring the profound mysteries contained in this golden epistle. After an appropriate introduction, the plan of the work is to divide the chapters into sections, which are longer or shorter according to the connection. The matter of each section is developed first in the form of an analysis, and secondly, of a commentary; the former consisting of a general view of the sense, and the latter of a particular exposition of each verse, with its several words and phrases, which, for the convenience of the reader, are printed in Greek as well as English. The prominent characteristics of the exegesis are,

1. *Extensive learning*, but without a *display* of erudition.
2. *Brevity* and *precision* accompanied with *clearness* and *ease of comprehension*.
3. A felicitous blending of the *exegetical* and *didactic*, the *critical* and *practical*; thus affording pleasure and profit to the common reader as well as to the scholar.

We need not say how difficult it is to unite these several excellencies, or what qualities of mind are requisite to enable an author to do it. They are partly intellectual and partly moral; partly natural and partly acquired. And among those which are acquired, some are derived from books, and others from the Holy Spirit. Much as we value the former, we place a far higher estimate on the latter. How can a commentator of the Holy Scriptures, obtain or impart to others, the full force, beauty, and power of the word of God, unless he is both enlightened and led by the Holy Spirit? In this particular most German critics are seriously defective, and the same vital defect may be seen in some American authors, who, in seeking aid from the schools of Germany, have unhappily lost sight of the necessity of Divine illumination; and hence their commentaries, with a show of much learned research, are jejune and frigid. The reader will see that Dr. Hodge can obtain all the benefits of German literature without being injured by its semi-sceptical tendencies,—that he can avail himself of what is really valuable, and at the same time reject and refute what is erroneous and hurtful. Such are the commentators needed by the Church; men in whom we can repose confidence as expounders of the sacred volume, and as teachers of our candidates for the Gospel ministry.

We hope Dr. Hodge will continue his valuable labours until he shall furnish our theological students with a similar commentary on each of the epistles, and that the series when complete will be issued from the press in

a uniform style and without abridgment. Such a series, we doubt not, would be eagerly sought by the religious public, and especially by our ministers and candidates. It would also be soon republished in Europe, and be found in hundreds of libraries in England and on the Continent.

MEMOIR OF REGINALD HEBER, D.D., Bishop of Calcutta. By his Widow. Abridged by a Clergyman. Boston: John P. Jewett & Co. 1856.

The name of Bishop Heber is precious in the Church of Christ. As a rector, a bishop, and a writer, he honoured his Lord. Reginald Heber was born April 21st, 1783, at Malpas, in the county of Chester, England. He completed his education at the University of Oxford. In 1807, he took orders, and was instituted rector of *Hodnet* in Shropshire. Here he passed the greater part of his ministerial life. In 1819, he composed the famous missionary hymn, "From Greenland's Icy Mountains," under the following circumstances:—"In the course of this year (1819) a royal letter was granted, authorizing collections to be made in every church and chapel of England connected with the establishment, in furtherance of the Eastern operations of the Society for Propagating the Gospel. Mr. Heber went to Wrexham to hear the Dean of St. Asaph preach on the day appointed, and, at his request, wrote a hymn to be sung on the occasion. This was the origin of what is not unfrequently called, emphatically, 'The Missionary Hymn;' which composure alone has embalmed his memory in the hearts of thousands of Christians in every part of the world.'

In this connection it may be stated that Bishop Heber is the author of several other devotional hymns, scarcely less admired than the missionary hymn, as "By Cool Siloam's Shady Rills;" "Brightest and Best of the Sons of the Morning;" "Thou art gone to the Grave, but we will not Deplore Thee;" "The Lord shall Come, the Earth shall Shake," &c.

Bishop Heber was consecrated Bishop of Calcutta at Lambeth, June 1st, 1823. He immediately entered upon his labours, took a great interest in the "Bishop's College," Calcutta, visited various parts of his diocese as far as Bombay and Ceylon, and was laying out plans of extensive usefulness. In the midst of one of his Diocesan visitations, he was suddenly called to his rest at Trichinopoly, on the 3d of April, 1826, in the 43d year of his age. The following extracts relating to his death will be interesting to our readers:—

"The Bishop arrived at Trichinopoly on the first of April, where he was kindly received by Mr. Bird, the judge of the circuit. He there found a Christian congregation of about four hundred and ninety natives, under the care of a catechist, with one considerable English and a small Tamul church.

"On Sunday, the 2d of April, the morning after his arrival, the Bishop preached at the Government church, with his usual animation and energy, and without any appearance of languor or incipient disease. In the afternoon he confirmed forty-two persons, and afterwards addressed them with even more than his wonted earnest and affectionate manner. On his return to Mr. Bird's house after the service, he complained, for the first time, of a slight headache and feeling of languor; and, though there was nothing either in his appearance or manner to occasion uneasiness in those about him, or to justify their entreaties that he would suspend his exertions, yet, as the day had been unusually hot, Mr. Robinson dissuaded him from attending the native congregation, as he had intended doing that evening, and also requested him to give up his examination of the schools on the following morning after divine service.

“At daybreak on the fatal 3d of April, he went to the mission church in the fort, where service was performed in the Tamul language; after which he confirmed fifteen natives in their own language, and again delivered his address on confirmation. He afterwards went to the mission-house and examined into the state of the schools, though without staying in the school-room, as he found it close and disagreeable from having been shut up the preceding day, and left it immediately. He then received an address from the poor Christians, earnestly praying that he would send them a pastor to watch over and instruct them. His answer was given with that gentleness and kindness of heart which never failed to win the affections of all who heard him, promising that he would take immediate measures to provide them with a spiritual guide.

“The Bishop had gone to the fort in a close carriage, so that he could have sustained no injury from the sun. Mr. Robinson was too ill to leave his bed, but he was accompanied by Mr. Doran, and conversed with him, both going and returning, with animation and earnestness, on the important duties of missionaries, and on the state of Christianity in the south of India. On his arrival at Mr. Bird's house, before he took off his robes, he went into Mr. Robinson's room, and, sitting down by his bedside, entered with energy into the concerns of the mission. His interest had been much excited by all which he had seen; he spoke with sorrow of its poverty, and remarked how necessary it was for the Bishop to have regular reports from every mission in India, that he might, at least, know the wants and necessities of all. He said he had seen nothing in the whole of his diocese that so powerfully interested him, and his mental excitement was such that he showed no appearance of bodily exhaustion. He then retired into his own room, and, according to his invariable custom, wrote the date and place on the back of the address on confirmation,—‘Trichinopoly, April 3, 1826.’ This was his last act, for, immediately on taking off his clothes, he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise. Half an hour after, his servant, alarmed at his long absence, entered the room and found him a lifeless corpse! Every means to restore animation which human skill or friendship could suggest were resorted to; but the vital spark was extinguished, and his blessed spirit had then entered on its career of immortality, and perhaps was at that moment looking down with fond pity on the exertions of those who would fain have recalled it to its earthly habitation, to endure again the trials and temptations of the world it had left. And, surely, if ever sudden death were desirable, it must be under such circumstances. With a heart full of love towards God and zeal for his service, and of that charity and good will towards mankind which are its certain accompaniments, having just officiated in his sacred office, listened with kindness to the wants of his poor brethren, and detailed some of his plans for their relief, he was called to receive his reward.”

The Memoir is composed chiefly of Bishop Heber's letters, which are connected together by a conspicuous narrative.

THE BOOK OF ECCLESIASTES EXPLAINED. By JAMES M. McDONALD, D.D., Pastor of the First Presbyterian Church of Princeton, N. J. New York: M. W. Dodd. 1856.

The plan of this work is well conceived, and its execution is highly creditable to its talented and industrious author. The work consists of three parts,—an Introduction, a revised Version, and a Commentary. The introduction contains an able argument on the subject of “Immortality revealed in the Hebrew Scriptures.” The writer then discusses the authorship of the book of Ecclesiastes, and makes some interesting observations on the life of Solomon. The revised Version is placed side by side with the authorized Version, and the differences are chiefly verbal. The Commentary occupies three quarters of the volume. Dr. McDonald analyzes the book of Ecclesiastes with much skill, and as far as we have examined his observations, they are excellent.

HISTORY AND REPOSITORY OF PULPIT ELOQUENCE (deceased divines), containing the masterpieces of Bossuet, Bourdaloue, &c., with Discourses from Chrysostom, Basil, &c., accompanied with Historical Sketches of Preaching, and Biographical and Critical Notices of the several Preachers, &c. By Rev. HENRY FISH, Author of Premium Essay, "Primitive Piety Revived." In two vols. octavo. New York, published by M. W. Dodd, and for sale by William S. and Alfred Martien, Philadelphia.

Sermons are not ordinarily as popular when issued from the press, as other forms of compositions. But the present volumes are an exception to ordinary rules. The title-page, which we have given only in part, exhibits a long list of the most celebrated divines "in the Greek and Latin, English, German, Irish, French, Scottish, American, and Welsh Churches." There are eighty-three discourses, from as many different preachers, who were eminent for talents, eloquence, and piety; and, as far as known, the compiler has selected from each that particular discourse which, at the time of delivery, was regarded as unusually excellent. These volumes, therefore, contain a large number of the finest specimens of pulpit rhetoric which have ever been produced; and as they have been collected from so many sources, and from all periods of time since the Christian era, they present a view of the different styles of composition and oratory which have prevailed in the Church during the last eighteen hundred years.

The value of the work is enhanced by the historical sketches of preaching in all Christian countries, and the biographical notices of eighty-three eminent divines, from whom the sermons are selected. The faces of eight of them, who were among the most distinguished, embellish one of the volumes, viz.: Chrysostom, Luther, Knox, Latimer, Fenelon, Kirwan, Evans, and Edwards. The first volume contains 613 pages, and the second 622. The paper is fair and the typography good. If any object to the size, it should be remembered that the design of the work is peculiar, requiring ponderous volumes to execute it, and even these have been found insufficient for all the choice materials collected by the editor, who informs us that he has on hand discourses of great value for a third volume of equal size, which may be published hereafter, if the demand for these shall be such as to justify it. We have no suggestions to make with regard to the future, but the two volumes now published, we doubt not, will be highly prized by those who are so fortunate as to add them to their libraries. They are especially valuable to ministers, and as many ministers do not find it convenient at all times to spare five dollars for procuring books, we may be permitted to intimate to their congregations, or to their particular individual friends, that these volumes would be an appropriate and acceptable present to their pastors.

CYCLOPEDIA OF MISSIONS; containing a comprehensive view of Missionary operations throughout the world, with geographical descriptions and accounts of the social, moral, and religious conditions of the people. By Rev. H. NEWCOMBE, pp. 784. For sale at Joseph M. Wilson's, 27 South Tenth Street, Philadelphia.

We have already expressed our opinion of this work, recommending it to the readers of the Magazine as a faithful history of Missions throughout the world. This recommendation we would now repeat, hoping that it may bring this *Thesaurus Missionarius* to the notice of those who have not, as yet, secured a copy. It is, in fact, one of the indispensables of a Christian's library. He who would know what the Church of the

Reformation in all her various branches has been doing, and is still doing, for the extension of the Redeemer's kingdom, in India, Burmah, Siam, China, Africa, Western Asia, West Indies, Indian Territory, Sandwich and other Pacific isles, Labrador, and Greenland, and would at the same time learn what have been the efforts of the great Apostasy to make reprisals on heathen soil, for her loss of power and dominion in Europe, must either procure this book, filled as it is with the most reliable information, or gain access to the voluminous sources from which it has been drawn, through the heavy labours of more than twenty able and trustworthy gentlemen. Here we have ready to our hand, and in a most accessible form, all that is necessary to make us acquainted with the great mission-fields of the world. They are made to pass before us with a vividness that is truly surprising, and thoroughly impressive. Their geographical position, topography, climate, progress of discovery, the people, with their race, social, moral, and religious condition, and past history, are all portrayed with a power which cannot fail to inform the understanding and move the heart of the Christian reader. The book is well deserving of a wide and rapid circulation throughout the Churches of Protestant Christendom.

The Religious World.

THE AMERICAN SEAMEN'S FRIEND SOCIETY.

THE American Seamen's Friend Society celebrated its twenty-eighth anniversary at the Tabernacle, New York, on May 5th. Pelatiah Perit, Esq., presided. The Society has prospered during the year, having received \$22,283, and expended \$21,648. The aggregate receipts and expenditures of the auxiliaries and local societies are not included in this statement. The whole receipts will reach \$100,000. At the Sailor's Home, in Cherry Street, 3309 boarders were received in 1855, who deposited in bank about \$12,000, and carried away, or sent to friends, \$60,000. The number of boarders, at the Home, in fourteen years, has been 47,156.

In the Seamen's Saving Bank, in New York, seamen alone have deposited nearly *one-third of a million of dollars* the past year. Over *two and a half millions* in that Bank belong to seamen.

This Society has foreign chaplancies at Aspinwall, Panama, Honolulu, Lahaina, Callao, and the Chinha Islands, Valparaiso, Canton, Havre, Marseilles, Galtland, Copenhagen, and St. John's, N. B., and also sustains the Mobile Bay Bethel; the New York Sailor's Home, aids the Portland Bethel, and helps the Mariner's Church in this city. In one Bethel, in New York, over one hundred hopeful conversions have taken place.

NEW YORK STATE COLONIZATION SOCIETY.

THE New York State Colonization Society celebrated its twenty-fourth anniversary at Lafayette Place Church, May 6th. Anson G. Phelps, Esq., presided. The results of the year are as follows:—Receipts, \$20,077.

The legacy of the late Samuel S. Howland, of the City of New York, of \$10,000, was not received from the executors within the fiscal year under review; but the Board are gratified to announce, that it has been, during the past month, paid to the Treasurer.

The slave trade is stated to have been renewed, in some measure, on the coast of Africa, but not in Liberia.

The importance of Government armed steamers, to cruise in those calm latitudes, is urged in the Report.

The successful and peaceable election of President Benson, in the place of J. J. Roberts, who declined being a candidate, is considered as a hopeful sign of the success of republican institutions on the coast of Africa.

The subject of education is referred to as having received a new impulse during the past year, both in Liberia and in this country.

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE seventh anniversary of the American and Foreign Christian Union was celebrated, at the Tabernacle, on May 6th. Rev. Dr. De Witt presided. The Society has a balance in hand, having received \$69,330, and expended \$67,657, leaving nearly \$2000 on the right side. It has one hundred and nineteen labourers in its service; sixty-seven at home and fifty-two abroad, being an aggregate increase of eleven over last year. The general affairs of the Society show but little change; its work is to enlarge the domain of religious freedom, and the corruptions of the Church of Rome are its especial abhorrence. The Annual Report details the evidences of a declension in the Catholic Church, particularly in Sardinia, Tuscany, and Spain; and the Board rejoices at the confiscation of the estates of the Church in Mexico—intelligence of which fact has recently reached us. The discussion in politics, particularly the controversies of Prof. Morse with Bishop Spalding, and Mr. Brooks with Archbishop Hughes, are dwelt upon at considerable length, as furnishing indications that the people of the United States are realizing the evils of Catholicism.

THE AMERICAN TRACT SOCIETY.

THE thirty-first anniversary of the American Tract Society was celebrated in New York, on May 7th, as we learn from the *New York Times*, under circumstances of unusual interest.

The customary annual business meeting of the Society was held an hour before the time appointed for the public anniversary at the Tabernacle, and in order to accommodate the great numbers who were in attendance as early as nine o'clock in the morning, the Brick Church (Dr. Spring's) was thrown open. The officers of the Society met in their rooms, in the Tract House, and immediately adjourned to the Church, which, in a few moments, became thoroughly packed, both on the floor and in the galleries. The scene that followed was highly exciting. The chief topic of excitement was in reference to the publication of Tracts on Slavery.

Chief Justice Williams, of Connecticut, presided. Prayer was offered by Rev. Dr. De Witt.

There was much animated discussion, in which Drs. Bacon, Tyng,

Krebs, and Adams, and Rev. J. P. Thompson, Judge Jessup, and others, took part. The result was the adoption, by a vote nearly unanimous, of the following resolution:—

Regarding the actions and proceedings of the Executive Committee, as frankly and ingenuously inviting the fullest investigation into all the affairs intrusted to their charge, therefore,

Resolved, That, at the suggestion of the Executive Committee themselves, a Special Committee of fifteen be appointed, to inquire into and review the proceedings of the Executive Committee, and report to the next annual meeting, or a duly convened special meeting, to be called by said Special Committee, at their discretion.

The Committee are as follows:—

Hon. T. Frelinghuysen,
 Rev. Thos. De Witt, D.D.,
 Judge Jessup, Pa.,
 Rev. Albert Barnes, D.D.,
 Rev. F. Wayland, D.D.,
 Rev. M. B. Anderson, LL.D.,
 Rev. G. T. Bedell, D.D.,
 Rev. John S. Stone, D.D.,

Rev. John McLeod, D.D.,
 James Donnelson, Esq.,
 George H. Stuart, Esq.,
 Rev. Joel Hawes, D.D.,
 Rev. Mark Hopkins, D.D.,
 Rev. Ray Palmer, D.D.,
 Rev. S. S. Schmucker, D.D.

The present officers of the Society were re-elected, a few vacancies, occasioned by death, being filled.

NEW PUBLICATIONS, in several languages, 105, including 13 volumes; whole number of publications, 2053, besides 3055 approved for circulation in foreign lands.

CIRCULATED during the year, 929,074 volumes, 9,788,864 publications, or 283,692,704 pages; total since the formation of the Society, 11,353,811 volumes, 168,108,276 publications, or 4,220,441,081 pages. *Gratuitous distribution* for the year in 5739 distinct grants: foreign lands, 10,958,139 pages; army, navy, seamen, and on lakes, canals, and rivers, 1,696,144; home and domestic missionaries, 809,026; by colporteurs and agents, 43,110,197; total, 69,822,048 pages, and 10,774,470 to members and directors, amounting to upwards of fifty-three thousand dollars. Monthly circulation of the *American Messenger* about 190,000; *Botschafer*, or *German Messenger*, 28,000; *Child's Paper*, 305,000.

RECEIPTS in donations, including \$26,421 17 in legacies, \$158,435 08, being \$2401 60 larger than in any previous year; for sales, including periodicals, \$257,171 51; total, \$415,606 59. *Expenditures* for issuing books and periodicals, \$221,115 56; for colportage, \$111,601 88; grants of money to foreign and pagan lands, \$17,500; total expended, \$415,910 12.

COLPORTAGE.—Number of colporteurs labouring the whole or a part of the year, in thirty-one States and Territories, and in Canada, 662, of whom 115 were students from 34 colleges and theological seminaries, and 138 laboured among German and other emigrants. Of the 662 colporters, 210 laboured in the Northern and Middle States, 239 in the Southern and Southwestern States, and 181 in the Western and Northwestern States. They visited 638,338 families, with 294,043 of whom they conversed on personal religion, or prayed. Of these families visited, 94,931 habitually neglected evangelical preaching; 57,181 families were Roman Catholics; 46,216 destitute of all religious books, except the Bible, and 30,277 households destitute of the Bible; and they held or addressed 12,827 religious meetings. The country is divided mainly into eight colporteur fields, centering at Rochester, Philadelphia, Charles-

ton, New Orleans, Cincinnati, St. Louis, and Chicago, with an able Superintendent at each.

FOREIGN AND PAGAN LANDS.—Remitted in cash, for the Sandwich Islands, \$17,000.

AMERICAN HOME MISSIONARY SOCIETY.

THE anniversary of the American Home Missionary Society took place at the Tabernacle, on May 7th. The Hon. Wm. Jessup, LL.D., of Montrose, Pennsylvania, one of the Vice-Presidents, having taken the chair, the exercises of the evening commenced with prayer by the Rev. Joel Hawes, D.D., of Hartford, Connecticut.

The number of ministers of the Gospel, in the service of the Society, in twenty-four different States and Territories, during the year, has been 986. Of the whole number 528 have been the pastors, or stated supplies, of single congregations; 315 have ministered in two or three congregations each; and 143 have extended their labours over still wider fields. Ten missionaries have preached to congregations of coloured people, and 59 in foreign languages; 23 to Welsh, and 31 to German congregations, and 5 to congregations of Norwegians, Swedes, Swiss, and Frenchmen. The number of congregations and missionary stations supplied, in whole or in part, is 1965. The aggregate of ministerial labour performed is equal to 775 years. The number of pupils in Sabbath-schools is 60,000. There have been added to the churches 5602, viz.: 2625 on profession, and 2977 by letter. Fifty missionaries make mention, in their Reports, of revivals of religion in their congregations; and 352 missionaries report 2005 hopeful conversions. Fifty churches have been organized by the missionaries during the year; and 50, that had been dependent, have assumed the support of their own ministry. Forty-eight houses of worship have been completed, 30 repaired, and 56 others are in process of erection. Ninety young men, in connection with the missionary churches, are in preparation for the Gospel ministry. Receipts, \$193,548 37; liabilities, \$196,162 68.

AMERICAN BIBLE SOCIETY.

THE fortieth anniversary of the American Bible Society was held on May 8th, at the Tabernacle. Hon. Theodore Frelinghuysen presided, and delivered an able address.

Ninety-seven new auxiliaries have been recognized. Of life-directors, 105 have been made during the year, and of life-members, 1678. The receipts of the year amount to \$393,167 25—being an increase of \$46,355 68 over the former year. Of this amount, \$161,040 48 are gratuitous, and \$232,106 77 from sale of Bibles and Testaments. The number of volumes issued is 668,226; since the organization of the Society, 11,321,912. Many more, than formerly, of the larger and better bound books have been issued. Many grants of books have been made to auxiliary societies, benevolent institutions, and individuals. A new imperial quarto Bible has been published, a royal octavo Bible, the Book of Psalms in octavo, small English Testament for children, schools, &c.; the Gospel of John, and the Acts, in Spanish, Second Book of

Kings, in Choctaw. The Ojibwa Testament is now being printed; also, a Portuguese Testament, and the Testament in Portuguese and English. There are thirty-three agents employed by the Society—including two on the Pacific Coast, one in South America, and one in the Levant. The embarrassments of the former year have not admitted as many foreign grants as the Board desired to make. To publish the Scriptures in France, \$1000 have been paid; for the same purpose at Constantinople, about \$4000; for Syria, \$500; for Oroomiah, \$2500; Northern India, \$2000; for Germany, \$1000.

CHURCH PEWS PASS TO THE HEIR.—REAL ESTATE.

In the matter of the Estate of Henry Haven, deceased.

SURROGATE.—The intestate was the owner of a pew, “by purchase,” “from the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church, in the City of New York,” in the church in Lafayette Place, subject to the payment of such taxes as might be assessed upon the same by the Consistory of the Church. By the term of the deed, it is manifest that the pew was sold, and not leased, for a term of years. The question now arises, whether it is real or personal estate.

In England, by the general law, and of common right, all the pews in a parish church are the common property of the parish, for the use of the inhabitants. The distribution rests with the Churchwardens, subject to the control of the Ordinary, and they cannot be sold or let without a special Act of Parliament. By prescription, title to the use of a particular pew, may be shown to have been attached as appurtenant to a particular messuage, so that the occupant of the house for the time being is entitled to the use.

The practice in this State has been widely different. The Act for the Incorporation of Religious Societies provides (3 R. S. p. 206, s. 4) for “the *renting* of pews,” and, I think, upon the true construction of the whole Act, for their sale also. The usage as to the sale of pews has been general for many years, and, except in *Voorhies v. The Presbyterian Church of Amsterdam* (8 Barb. S. C. 135), has never been doubted, though cases in which the question might have been raised have often been before the Courts.

The right in a pew is held to be such an interest in real estate as to fall within the statute of frauds (16 Wend. 31, 8 Barb. 130); but though existing as long as the church edifice stands, it is limited and qualified, and does not give such an absolute interest in the soil as to prevent its alienation by the corporation. 3 Edw. Ch. 155; 3 Kent’s Com. 402; where Chancellor Kent says that “the right of the pew-holder is not real estate.”

After a somewhat elaborate examination of the statutes and authorities, the Surrogate concludes as follows:

“The right of an owner of a pew relates to the use of lands, does not resemble a lease for years in having a certain and definite time set for its expiration; is not excepted out of the statute of descents, which provides for the succession of the heir to all hereditaments, nor included in the provisions regulating what shall be assets in the hands of the executor or administrator.

“The ground of distinction as to what shall pass to the heir and what to the executor, &c., in respect to rights issuing out of realty, depends upon the fact whether the right to the subject possesses the qualities of real property, viz., a sufficient legal indeterminate duration. The property in a pew is of this character, and is therefore such an incorporeal hereditament as passes to the heir at law and not to the personal representative, who cannot, therefore, dispose of it by sale.

THE ROMAN CATHOLIC SABBATH.

CARDINAL WISEMAN, favouring the measures for desecrating the Sabbath in London, said, in a recent sermon, that “the Roman Catholic Church had ever held that, religious duties duly performed, the Christian Sunday was to be regarded and used by all, and especially by the great bulk of the people, as a day of innocent amusement and recreation, and that such should be afforded to them by the State by every means in its power. This, he thought it right at this time to declare publicly, was and is the mind of the Church of Christ on this subject.”

Collected Fragments.

THE ASCENT OF PRAYER.

It is a wonderful thought how far a prayer can go. Shoot up an arrow into the sky; it will seem to mount very high, but will soon fall back to the earth; its own weight will be sufficient to draw it down. Uncage a lark and let it fly into the air, let it mount and sing till it is almost out of sight; yet it cannot always rise; the little warbler will soon be baffled and beaten back by the winds, or it will come to an atmosphere which it cannot breathe, and so will sink down with weary wing to the earth again. The eagle may soar skywards; it may mount on its strong pinions, and tower far above the highest mountains; but its daring ascent will soon find its limit, and as certainly as the little lark, it will return back to its nest in the rock. But send up a prayer! send up a true prayer, and nothing will, nothing can draw it back again. It will rise above the hills, above the clouds, and pierce even to the throne of God. The man that offered it remains below; he is smiting on his breast like the poor publican, or in prison like the chained apostle; but his prayer is rising high and rapid on its way; and neither the stars in their courses, nor the wandering winds, nor the prince of the power of the air, can prevent it from reaching the heaven of its destination.

Is this the case of all your prayers? Yes, undoubtedly, of all true prayers. Not of those which are formal and lifeless; not of lip prayers, however sublime; not of all litanies, however solemn; but of all prayers that are true, and humble, and earnest, and offered up in the name of Jesus, with faith in his most blessed intercession.

Pause, then, and consider the value of prayer. You may sow your

corn seed, but worms may destroy it, or moisture injure it, and all your expectations may be disappointed; but let your seed be prayer, and let heaven be your field; sow there that precious grain, and there shall be no disappointment. God receives it, God guards it, God breathes upon it, and in due time it will return to your bosom again, with increase of thirty, or sixty, or even an hundred fold.

(For the Presbyterian Magazine.)

“I KNOW THAT MY REDEEMER LIVETH.”

WHEN round me threat'ning tempests thicken,
 When o'er my head their lightnings gleam,
 Abiding faith my heart doth quicken,
 And hope sheds forth a brighter beam;
 While this it is such peace that giveth,—
I know that my Redeemer liveth!

When Satan's hosts about me darken,
 And wicked doubt assaults my breast,
 Ere yet I to the tempters hearken,
 Tho' hard by sinful nature pressed,
 This thought to me new courage giveth,—
I know that my Redeemer liveth!

In every woe or bitter trial
 That falleth to my daily lot,
 When all I ask meets but denial,
 And time's fleet glories come to nought,
 Still this it is true peace that giveth,—
I know that my Redeemer liveth!

Then am I strong to dare life's sorrow,
 And breast its ever-rising waves;
 Soon shall for me the heavenly morrow
 Fulfil, beyond earth's sins and graves,
 The blissful hope this saying giveth,—
I know that my Redeemer liveth!

D. B. W.

CONSOLATION IN CHRIST.

A FRIEND, who is called to walk through the deep waters of affliction, sends us the following thoughts, in the hope that others may find in them some measure of the same consolation which has come to his own heart.

When the godly dead lie before us, or when we have just committed them to the grave, we stand in special need of the comfort which the Gospel affords. Christianity does not make us insensible; it allows us to weep, but it does not leave us in our tears. Let the following grateful reflections confirm our remark:

Our loss is their gain, and we should be willing that those whom we love should be benefited at our expense.

They are now conformed to the Divine image, and so their desires and ours are accomplished.

The number of the saints in glory is increased.

They are enjoying a more pure and elevated companionship than the earth affords.

They are more intimately united to the Lord Jesus Christ.

They are freed forever from trials and affliction; they are at rest.

They are beyond the changes and alternations of spiritual life. There is no wandering, nor temptation, nor lukewarmness in heaven.

Death to them had no sting. At the worst, it was but a single and short-lived pang. We may still commune with them in the memory of the past.

We are still united to them in one common worship of God. They at the throne of glory, we at the throne of grace.

We shall soon follow them, and be reunited to them in joyful recognition.

The meanwhile, our chastenings will wean us from the world, and prepare us for our departure.

And our patient endurance will prove a sacred pledge of our adoption into God's family.

We suffer no strange thing. The same afflictions are accomplished in our brethren in the world, and were endured by our blessed Lord and Master.—*New York Observer.*

E.

PREMONITIONS OF JUDGMENT.

BEFORE the hurricane comes down upon the earth in its overwhelming fury, marking out a path for itself over fair cities and villages which it throws in ruins, and dense forests which it prostrates, carrying desolation and death in its awful pathway, there are certain premonitory indications which, if properly regarded, may afford a reasonable prospect of escape to the hapless inhabitants. First, there is a light breeze rippling the surface of the waters—then there is a fiery appearance in the distant sky, which continues for a time—then a small dark cloud appears, which gradually expands until it fills the whole horizon and the upper sky—the wind meantime increases in strength till it raves and roars over the earth or the sea in frantic fury—the rain or hail pours down from the black clouds in angry torrents, and woe to the living thing upon whose unprotected head it falls. The analogy holds good in spiritual things. Just so before the storm of God's wrath breaks in upon the sinner's head, there are kindly premonitions, which, if heeded, may avert its fury. First, there are a series of disappointments, showing him the nothingness of this sinful world. Then there may be sicknesses, with their train of pains and groans and sighs, reminding him of his frailty and mortality, and of the working within him of the seeds of sin, and of the penalty due to it. Then at length he is prostrate—disease makes rapid progress—the darkness of death begins to overshadow him.

“What now avail

The strong-built sinewy limbs and well-spread shoulders?

See how he tugs for life, and lays about him,

Mad with his pain! Eager he catches

Of what comes next to hand, and grasps it hard,

Just like a creature drowning. Hideous sight!

O how his eyes stand out, and stare full ghastly!

While the distemper's rank and deadly venom,

Shoots like a burning arrow across his bowels,

And drinks his marrow up. Heard you that groan?

It was his last!”

And now commences the fulness of the storm of God's wrath, which comes down on his guilty and affrighted soul, and consumes it as with fire.

Impenitent reader! remember that your disappointments, and pains, and sicknesses, are the preliminaries and certain forerunners of the more awful pains and penalties of sin, which will increase in intensity and terror throughout the boundless ages of eternity. Now, before the pangs of death shall be felt throughout your frame, and that divine storm shall come upon you in its overwhelming fury, now, flee to the Man of Calvary, God's great propitiatory sacrifice for the sins of the world, who will be as a hiding-place from the wind and a covert from the storm.

LUTHER IN AFFLICTION.

The following account of the manner in which Luther bore the loss of a beloved child, is taken from a translation in the "New York Christian Inquirer." We have here a fine example of religious resignation, and an interesting comment on the domestic character of the Reformer.

In her fourteenth year, Magdalena was taken by her Heavenly Father from her earthly parents. Courageously and steadily she passed through death; and Luther, at the bedside of his dying child, was the same hero that he appeared before the Electors and the Diet. During her illness he said, "I love her very much; but, Father, if it be Thy will to take her hence, I bow entirely to Thee." Standing by her bed, he said, "Magdalena, you are happy to stay with your father here, and willing to go to your Father there." And she said, "Yes, dear father, as God wills it." Then he said, "Dear child! The spirit is willing, but the flesh is weak;" and, turning around, he added, "I love her very dearly; if the flesh is so strong, what will the spirit be?" As she became weaker, and was dying, he fell upon his knees at her bedside, and wept bitterly, and prayed God to deliver her. Soon after, she breathed her last in her father's arms.

On the day of the funeral, Luther could not tear himself away from the coffin in which the child's body had been placed. He stood by it, and said, as he looked at her, "Dear Lena, you will rise again, and shine like a star, yes, a sun. Now, that she has gone, I am happy in spirit; but, in the flesh, I am very sad. The flesh will not be put down, and parting grieves one very much. It is strange, that, while I know that she is certainly at peace, and that all is well with her, I should yet be so sorry."

When his friends told him, that they were grieved for his loss, he replied, "You should rejoice, that I have sent a saint to heaven; yes, two." (Elizabeth and Magdalena.) While they were throwing the earth upon the coffin, he said, "There is a resurrection of the body;" and, on his way to the house, he spoke, very earnestly, to his friends: "My child is sent away, body and soul; and our Father in heaven has two saints from my body. If my Magdalena could return to life, and bring me the wealth of the Ottoman Empire, I would not have her. O! it is well for her! Blessed are the dead who die in the Lord. Who dies so, has certainly everlasting life; and I would that I, and my children, and all of you, might go, for evil times are coming."

The mother was plunged by this event into the deepest grief, and Luther comforted her most affectionately. "Dear Kate, remember, that where she has gone, she is very well; but flesh and blood do as flesh and

blood; it is the spirit that is full of praise, and is willing. Children do not argue, but believe as they are told; all is simple with them; they die without pain or anguish, and without contention with death or bodily distress, just as they fall asleep."

THY WILL BE DONE.

BY J. HUNTINGTON BRIGHT.

"Thy will be done on earth, as it is in heaven."

WHEN life is like some gentle rill,
Whose waves through blooming meadows run,
While summer breezes o'er it play,
Where'er its sparkling waters stray,
How easy, then, it is to say,
"Thy will be done!"

When life is like that gentle rill,
While frosty winter rests thereon,
And icy fetters bar its way,
And storms, for summer winds, have sway,
How very hard it is to say,
"Thy will be done!"

When life is like some lofty tree,
Whose green leaves glisten in the sun,
While from its top the wild bird's lay
Is heard throughout the merry day,
How easy, then, it is to say,
"Thy will be done!"

When life is like that lofty tree,
Whose leaves have fallen one by one,
Its glory trampled in the clay,
And all its minstrels flown away,
How very hard it is to say,
"Thy will be done!"

When life is full of hope and joy,
And Pleasure's voices lure us on,
And every path our feet essay,
Is stepped to measures light and gay,
How easy, then, it is to say,
"Thy will be done!"

When life is full of doubt and care,
And every winning charm is gone,
And all around us is decay,
Nor even hope comes to betray,
How very hard it is to say,
"Thy will be done!"

When life's great work is all performed,
And the unfading wreath is won,
How gladly doth the soul obey
The voice that summons it away;
How easy, then, it is to say,
"Thy will be done!"

THE
PRESBYTERIAN MAGAZINE.

JULY, 1856.

Miscellaneous Articles.

REVIVAL AND RELIGIOUS INSTRUCTION IN THE
COLLEGE OF NEW JERSEY.

The following is a brief narrative of the recent work of grace, and of the course of religious instruction in the College of New Jersey. It is extracted from the Report of the President to the Trustees, and published at their request;—submitted June 24th, 1856.

OF the two hundred and fifty-three students in the College, during the present year, eighty-six are members of the Church, in full communion; and it is expected that not less than twenty others will make, before long, a public profession of their faith in Christ. Several purpose to do so at the first opportunity afforded them. Of those now in the communion of the Church, seventeen have become communicants within the present college year. Besides those just spoken of, and in regard to whom, we indulge the hope that they are pious, there are many others who have been deeply impressed with the importance of divine things; and who, we trust, are to be brought to a saving knowledge of the truth.

In this connection it will be proper for me to make mention of the work of grace, which, in the kind providence of God, we have been permitted to witness among the youth of our College, during the present term. While at home in the previous vacation, two of the students made a profession of their faith; and a few others became more or less interested in the subject of religion.

On Thursday, the 28th of February, the day observed as a day of prayer for Colleges, we had religious services, both in the afternoon and in the evening. These services were well attended; and they were unusually solemn. It was evident that a deep impression had been made upon the minds of many. In the afternoon

addresses were made by the Rev. Dr. Carnahan, and the Rev. Dr. Hodge; and they were listened to with devout attention. In the evening, the exercises were conducted by the President of the College, and the number of students present was unusually large.

These circumstances encouraged us to hope that God was about to revive his work, and grant us a season of refreshing. In this expectation we were not disappointed. It was soon apparent that a work of grace was begun. Not only were the members of the Faculty greatly encouraged, and active in promoting the good work, but the pious students were much engaged in efforts to interest the minds of their fellow-students in the subject of their spiritual and eternal welfare. From the beginning of the work to the present time, there have been religious services in the Sophomore recitation room every evening in the week, with the exception of Sabbath evening. These services were conducted by the President and Professors of the College, aided occasionally by the Professors of the Seminary and other friends. To Dr. Hodge we are particularly indebted for his valuable assistance so often and so willingly given.

For fifteen years or more, religious services had been held on the evenings of Monday, Tuesday, Wednesday and Thursday, in each week of the session; but during the present session we have had them every evening, with the exception of Sabbath evening, as above-mentioned. The reason for not meeting on that evening was this, that there were always, on that evening, religious services in the First Presbyterian Church.

Throughout the whole session the meetings have been well attended, both by the members of the Faculty and by the students. The exercises were singing, prayer, reading of Scripture, exposition of Scripture, and the explanation of some doctrine or duty. The tutors and the students frequently took part in prayer. On every Sabbath morning, for many years, the students have held a prayer meeting in the Sophomore recitation room; and this meeting has been regularly attended by some of the officers of the College. Meetings for prayer and the reading of Scripture were held frequently, during the session, in the rooms of the students. At these more private meetings, Professor Duffield was often present and took part in them. For thirty years the pious students have held a meeting for prayer and conference, on every Saturday evening. Opportunities for conversation on the subject of religion were not only afforded to such students as desired to have instruction; but, in many cases, they were visited in their rooms; and in others, they were sent for to our houses, that we might be able to converse with them in private, pray with them, and give them such counsel as we thought to be suited to their several states of mind.

Our religious services, though daily, do not appear to have been burdensome. Care was taken not to have them protracted. Our aim was to limit them to thirty or forty minutes, and to present

whatever topics were handled in as few words as would suffice to give a distinct and deep impression of the truth sought to be imparted. In our teachings we have endeavored to bring home to the hearts of our pupils their depravity by nature, their helplessness, their lost and ruined condition; but more especially their obligations to God, for his love, grace, and condescension; their absolute dependence for salvation upon the grace of God; the righteousness of Christ, and the work of the Holy Spirit. In this manner we labored to interest them in the vital truths of religion, and to bring them to the exercise of repentance toward God, and of faith in the Lord Jesus Christ, and to a consciousness of their entire dependence upon the Spirit of grace and truth, for all right feeling, and for all saving knowledge.

While there has been a marked earnestness on the part of many, in seeking forgiveness and acceptance with God, there has also been perfect sobriety of deportment, upon the part of all, whether professors of religion or inquirers after the truth. Never have I seen things more quietly conducted; and seldom with equally happy results. For while there has been much to rejoice our hearts, and for which we desire to be ever grateful to our Heavenly Father, there have been no excesses to deplore. True, indeed, all who were impressed have not given evidence of being born again, and some of them doubtless are as careless as ever; yet there has been no such reaction as is sometimes witnessed after great excitement on the subject of religion. We hope, too, that many, who manifest no deep concern for their spiritual welfare, have, nevertheless, received into their hearts the seeds of divine truth, which are yet to spring up and to bring forth fruit to the glory of God, and to their own eternal joy. Some, we regret to say, have remained, to all appearance, indifferent and careless as to their condition; and, as in like circumstances, such persons are usually hardened, so we fear in regard to those of whom we now speak, that they will be worse for neglecting their present privileges. Still, it is our belief, that the students of this class have been much restrained from sinful courses, by the general seriousness pervading the College. After saying thus much, it can be scarcely necessary for me to add, that the order of the College during the present session has been good, and that there has been but little call for exercise of discipline. The attention to study has also been good. With the exception of the interruption of the regular recitations, on the afternoon of the 28th of February, there has been no interference whatever with the orders of the College, in consequence of the state of religious feeling among the students.

In accordance with the views expressed by the Board of Trustees, the course of religious instruction in the College has been extended, and it is now as follows, viz. :

On the Lord's day there is preaching in the morning, in the

College Chapel. In the afternoon all the classes recite from the sacred Scriptures. The lessons are taken alternately from the Old and New Testaments. Accompanying these exercises, explanations, practical remarks, and prayer are made by the persons who hear these recitations. During the present year, Dr. Atwater has had the charge of the Junior and Freshman classes, and the President of the Senior and Sophomore classes, in the lessons from the Bible.

Prayer is offered every morning and evening in the College Chapel, with the exception of Sabbath evening, on which evening, as before-mentioned, prayer is offered at the close of the Bible recitation. At morning prayer, a portion of Scripture is read; at evening prayer, a psalm or hymn is sung.

On Monday morning, the Senior, Sophomore, and Freshman classes recite from the Greek Testament. These recitations are heard by the Professor of Greek, the Adjunct Professor, and the Tutor in this department.

The Junior class recites a lesson taken from Dr. Alexander's *Evidences of Christianity*, or from Paley's *Natural Theology*, or from his *Horæ Paulinæ*. They do the same also on Saturday morning. The recitations on these subjects are heard by the President, who makes such comments as he deems proper.

These exercises, with the exception of the lessons in the *Horæ Paulinæ*, comprise the course of instruction heretofore given. In addition to these, the Seniors recite to the President of the College, on Butler's *Analogy*, the Sophomores on Dr. Hodge's *Way of Life*; and the Freshmen on Dr. Coleman's *Biblical History and Geography*. During the present session, the Sophomore and Freshman classes have recited once a week, and the Senior class from once to twice a week, on the subjects just mentioned. The study of the "*Way of Life*," this session, was very opportune; several of the students under serious impressions having derived much valuable instruction from it—and the very instruction they needed.

It is my purpose, next year, to make some slight change as to the times these several works shall be made subjects of study; but, in other respects, to regard the present course of religious instruction as the established one for this institution.

That the clerical members of the Faculty should take a lively interest in the religious instruction and welfare of the student is what we might all expect from sincere men. But it is not so generally the case, that laymen and men of science, of the standing of our Professors, regard the religious interests of men as their highest interests, and do in all their power, by precept and example, to imbue the minds of their pupils with a reverence for the teachings of revelation. I regard it as a happy circumstance for the youth of our College, that, in matters of science, they are under the tuition of able men, who regard science as the handmaid of religion, and in all respects to be subservient to her.

Permit me, in closing this Report on the State of the College, to express our great obligations to Almighty God, the God and Father of our Lord Jesus Christ, for his grace and goodness, vouchsafed to us and to the youth of our charge, during the present session, as seen in the general good health, good order, attention to study, and especially in the outpouring of his Spirit, and in the hopeful conversion of a large number of our youth.

To His holy name be praise evermore.

JOHN MACLEAN,
President of the College.

TO THE TRUSTEES OF THE COLLEGE OF NEW JERSEY.

THE PEACE OF EUROPE.

THE late Congress of Nations, at Paris, is the great political event of the age. It has put an end to a war of the first magnitude for modern times; a war which has tried the energies and drained the resources of three of the greatest powers of the world. A great change has been wrought in the mutual relations of those powers; and we now look for benefits to mankind proportionate to the magnitude of the movement.

We cannot state the probabilities of the next twenty years for Europe; but we do know that the great mass of humanity there is not stationary. The causes now working towards the coming events are unusually complicated and obscure; and some of the most important are hidden in the dark bosom and the yet inscrutable destiny of one man. But there are some thoughts on the character and consequences of the war, which occur, with great uniformity and decision, to most enlightened observers, and which are worthy of attention from the Christian.

I. The cause of the war was the threatened aggression of Russia, under pretence of protecting the rights of members of the Greek Church in Turkey. But the well-known design of the Autocrat was to get possession of Constantinople. We need not charge the Czar with a despotic and barbarous design against the peace and liberty of Europe. He has some grounds for his advance against Turkey not wholly unworthy of an enlightened sovereign, consulting the improvement of his people, and not regardless of the general welfare of mankind. The rapid increase of his empire, during the last hundred years, in territory and power, might well inspire him with ambition to procure for his people those commercial advantages which had borne other nations forward in the course of civilization. When we see the powerful and energetic sovereign of sixty millions of people so nearly shut off from the ocean by a hostile array of jealous powers, and denied the indispensable means of raising his subjects to the rank of his more civilized neighbors, we cannot wonder at his desire for enlargement from such restraint.

It may be an emulous aspiration which may certainly find pardon where it cannot have praise. It is not unworthy of a nation just peering from the rigid soil of barbarism into the light and air of civilization, to feel a growing appetite for dignified and elevating commerce. Or if this seems too high for the masses of Russia, we may allow it in their sovereigns, who lead them in progress as they rule them in power, while they cherish the policy of enlarging the commercial advantages of the empire.

But no sound law of national morality can justify the Czar in his overbearing assault on Turkey for his own advantage. Yet there are possible extenuations even of such wrong in some cases, in which the powerful seek their own advantage from the weak. And Nicholas might be suspected of an easy conscience in his encroachments, since what he would take from Turkey might be reckoned so much relief from the Mahomedan clog on the progress of Christian Europe, and might better serve, in his hands, the interests of mankind.

Like most Christian people acquainted with the case, he, doubtless considered the Ottoman Empire as destined to destruction and not to reform, and thought it due to himself that, at the crisis of its dissolution, the signal should come from himself, and that he should claim a leader's share of the spoil. He could thus consider himself as laying his strong hand on the dissolving remains of an effete, semi-savage, anti-Christian Empire, a barrier to the progress, and a stench in the nostrils of civilization, awaiting only the first assailant in order to become a prey, and reeking with the blood of Christian victims to Moslem intolerance and cruelty. And his opening a path for his commercial enterprise through the Ottoman dominions, may have seemed to him a benefit to benighted and fanatical Turkey herself.

We do not insist on these concessions for the autocrat, but only suggest them as belonging to a charitable view of his policy, the justice of which may be known only to the Searcher of hearts. We must consider them the more clearly due, if, as we have seen it intimated on high authority, he had sounded members of the British cabinet, found their sympathies, as he supposed, rather with him than with Turkey, and thought himself encouraged to expect their connivance if not their complicity; while the settled and uniform public sentiment in Britain, as well as in other countries, is known to have long held the Ottoman dominion as worthless and hopeless for any purposes of Christian civilization. All this he well understood; and in his trial at the bar of national morality, for assailing the abstract rights of what all considered a doomed and a falling power, he is entitled to the benefit of these palliations. It is known of the late Emperor of the Russias, that, though the arbitrary sovereign of an uncultivated people, he was himself endowed with many of the higher gifts of civilization; that he consulted the comfort and improvement of the millions for whose well-

being he was so heavily responsible; that he was earnestly religious in his way, and conscientiously lamented the grievances of those members of his venerated church who were suffering Mohammedan insult and violence by virtue of Ottoman laws; and that with most Christian people, he heartily denounced the brutish power, which prowled between his southern border and the ocean, as a shame and a pest to Europe, and an abomination to God. And all may honor his inherited zeal for direct and safe access to the commercial thoroughfare of nations, as worthy of a wise and generous solicitude for the southern quarter of his dominions, the most accessible, salubrious, productive, and improvable of the whole.

But he failed. His miscalculation was fatal; yet none could discern his mistake till the event began to be unfolded. He did not stumble through blind or reckless disregard for any conscientious scruples of his western rivals: but he mistook their views of his own ulterior aim. He ventured too much upon their confidence in his own political uprightness, and that of his posterity, when he presumed that the jealous and mighty preservers of the balance of power in the Old World, would let him obtrude the formidable front of his impulsive and invincible despotism any farther towards the centre of Europe. *He* thought of his harmless designs for his own advantage; *they*, of his gigantic power; and it was a compliment to the growing strength of Russia, with no other moral imputations than lie against mankind at large, when the two great powers of western Europe, natural enemies of one another, became friends through fear of her, and joined their arms against her. This the Czar did not foresee. He did not think himself bound to suspect that his seeking a commercial advantage by a trivial aggression upon Turkish barbarism and corruption, which lay before him like the dog in the manger, would frighten France and England out of their mutual hatred into loving alliance against him.

The result has settled, for a long time, the position of the Russian despotism in Europe. It reminds the Emperor of his mission. He has territory enough for five times the present millions of his people. His commercial facilities for the south of his empire are improved by the peace; since his free passage through the Black Sea to the ocean, is guarded from Turkish annoyance by all the contracting powers. The resources of his empire are inexhaustible. His people are awaking to modern improvements. He has now a significant and imperious expression of European sentiment on his true position in the family of nations, and must now seek the elevation of his people by internal means. The civilized world is now electrified throughout by progressive discoveries and inventions, applying the natural forces to the purposes of human life. Russia has proved herself alive to such impulse by unexpected demonstrations of military science and art in the late sanguinary conflict. She is now retiring to cherish industry and the arts of peace. She must carry out her vast scheme of general education, and reform

her system of religious culture. She should provide for the gradual adaptation of her government to the rising qualifications of her people. She is favoured with a sovereign predisposed to peace, enlightened in his views of government, and sincerely concerned for the highest good of his subjects. She has a new and rising class, composed of free cultivators of the soil; the nucleus of a most important middle class between the nobles and the serfs; the result of a system of emancipation, instituted by the former Alexander, continued by Nicholas, and destined, we hope, to work great social melioration under the enlightened and mild administration of Alexander the Second. Already is she displaying her energy in vast appropriations for creating a commercial navy. And now, while inviting foreign genius to her bosom, and filling her workshops with mechanical skill, let her also imbibe freely the Protestant religious life of other Christian nations, and diffuse through her families, schools, and church, more of the living power of Christianity. By such a course, we might anticipate for Russia greater progress from her present standing, during the next fifty years, than for any other nations from theirs.

II. Turning now to our powerful and venerated mother country, we find her, in the alliance with France, in the war itself, and the negotiations for peace, holding a position unexpected from her recent history, and uncongenial to her general spirit. So lately the head and front of a victorious alliance against the first Napoleon, she now astonishes the world by joining hands with the pretended heir of his power and name;—a man who carries the remembrance of Waterloo and St. Helena in the bottom of an aggrieved and a resentful heart, and watches his opportunity to retort the humiliation. The first Napoleon advised England never to fight on the land; for her element was the sea, and she could never be a nation of soldiers. The present Napoleon takes her with him to the war; and all at once her splendid and mighty navy goes out of use; the war is suddenly transferred from the water to the land; the leading counsel in the siege and the assaults is not hers; the proposal of her chief to attack Sebastopol at a most favourable juncture is rejected; and in the final sally, the English are led to slaughter in the trench before the Redan, while the Malakoff, with the honours of the day, falls to the French. We strongly suspect there was, in those proceedings, a wily hand, whose motions have not yet all come to light.

Nor did England hold her due place in the negotiations for peace. Her sense of dignity could feel no pleasure in having the place of meeting determined almost by the arbitrary choice of a Bonapartan sovereign, and fixed at the footstool of his throne, to be adorned throughout by illustrations of his imperial magnificence. The time was inauspicious for her glory. She must lay off her armour just as she was putting it on. The arm of her great power was just raised for some decisive exploit, and she must yield her

opportunity. Her soldiers were firm and brave in battle, patient in destitution and disease, and earned more repute for the physical vigour and dauntless courage of her people, than for the promptness and efficiency of her government. They fought well; but their bravery had as yet gained victories only for France. In the deliberations of the Congress, she did not rise above the most promiscuous equality among the assembled powers. On the whole, it stains the pride of our Anglo-Saxon glory, that in the conduct and the conclusion of that stupendous expedition, the part of our mother country was not more like that of a leader.

The profits of the war for England must consist of remoter and less imposing consequences than an increase of martial renown, and of political ascendancy in Europe. Her noblest mission is not to be fulfilled by war. Her national tastes and manners, and even her politics, have not the martial temper. With her zeal for literature, science, and the lucrative and elevating arts of peace, it must ever cost her more to buy up soldiers from her scenes of intellectual dignity, and of skilful profitable industry, than she has to gain by war; especially while every drop of her surplus population drains so easily to this country. She is undoubtedly, at present, the most powerful nation of the world; yet there is no other nation to whom war must be so costly.

Yoked as she was with the military genius and energy of France, she has felt her inequality. She has detected a part of her social infirmity in keeping the stations of honourable public service accessible to the imbecility of hereditary opulence and rank. She has less to fear for the safety of her Eastern possessions, after so effectual a check on the aggressive progress of Russia. She may secure, for a time, an important extension of her trade. Should she maintain friendly relations with France, there is no foretelling the vast economical advantages to England from intimacy with that powerful and progressive nation. She has the satisfaction of having fought successfully for the right in resisting the advance of an overshadowing despotism; though we question her claim to the merit of any conscientious jealousy for the endangered rights of Turkey. And we freely add, that this prodigious application of force and expenditure by the government and people of England, reveals anew the wonderful vitality of the British Constitution. With a debt of a thousand millions sterling, she can plunge into new and indefinite liabilities, with unsuspected credit, with scarcely the feeling of incumbrance, and, as it were, with the confidence of boundless resources. Her productive industry, the lordly affluence of her merchants, her extending possessions and exorbitant gains in the East, supply her exhaustless revenue; while her political stability insures the government credit for private capital at home and abroad. If England has gained little lustre to her arms from the war, she has proved anew her resources for exerting a social civilizing power upon the world.

III. Among the late antagonists of Russia, a striking and peculiar prominence has been held by France. The personal interests and aims of Napoleon the Third evidently pointed with great decision and urgency towards a European movement in which he might take a leading part. Here was an adventure worthy of his family and of his own ambition. It opened a field for the military spirit of the French. It would enable the Emperor to gain time and other advantages against some political tendencies in his empire, and to play a game for reputation at home and abroad; while he might also expect to share in whatever advantage might accrue to Europe from the check and humiliation of Russia.

His personal part in the conflict was that of a leader. There even went a rumor, without being anywhere rejected as improbable, that he had taken, by consent of England, the chief command in the Crimea, and that he had it in mind to go in person to the scene of war. His alliance with England was a master stroke of policy. His faithful adherence to the alliance raised his reputation for political morality. He gained the credit of having fought for Europe, and not against her; and he succeeded to admiration in turning every decisive movement in the war to the advantage of himself and France. If Providence has destined that remarkable man to a long and prosperous career, his signal success in this movement will work powerfully to that end. No other monarch of modern times has held an ascendancy in Europe greater than his at this moment. The world now waits, with lively interest and suspense, the further unfolding of the Divine purposes respecting that extraordinary man.

Concerning his personal character and habits, we have been partially relieved by reliable testimony relating to his deportment in private life. As to his abilities, it is enough that from his first appearance on the political stage of France, after his election to the Legislative Chamber, every step of his ascent to the imperial throne and to his present influence in Europe, may be traced as infallibly to his personal endowments of sagacity, sound judgment, energy, and decision, as any victory of the First Napoleon to his superior military genius. Of his political morality we may not be competent to judge. He broke his oath to maintain the Constitution as President of the Republic; but if France could not continue a Republic, and he believed it to be so, and believed himself able to reform the government, to the great advantage of his country, he must be judged by those principles which justify revolutions. He ventured at his peril, fearfully responsible to God and man. The Constitution could not bind beyond its own existence; and when he proposed to the nation to drop the Constitution, and obtained consent thereto, his oath was void. His open appeal to the people at every step evinced his sagacity and prudence, and will be one of the strong roots to support and nourish his power, as long as it lives. His usurpation was successful, and accomplished at an expense, for

such a nation as France, surprisingly small. His brilliant course thus far may argue some beneficent sequel for Europe and the world; for a fall, if coming, must proceed from failings he has not yet betrayed.

Napoleon led France and the whole alliance out of the war in triumph. He drew on France for millions of money and thousands of lives, and paid her in glory. He gathered the Powers together round his palace; and, to crown his felicity at the glorious moment of returning peace, he hails the birth of an heir to his honours and his power. He has thus, at once, the opportunity and the motive to be wise for his future. Will he now accommodate his government, by prudent degrees, to the character and wishes of the people, and establish his dynasty on the only sure foundation? We admit the necessity of his provisional severity. He must disarm opposition, disable powerful and desperate factions, and clear his way to power by measures summary and effectual. When he imprisons and banishes influential citizens, silences the press, and takes arbitrary control over the speech and acts of his enemies, we can tolerate his despotism, and even admire his energy, because we appreciate the emergency. But the stress of revolution is now past. The war and the peace have spread the strong roots of his power till nothing external can add to the security of his throne. He has now to yield judicious concessions of freedom to his people, and adapt his government to France and the age.

Notwithstanding the late apparent retrogression in France, we still divine somewhat, in her present condition, which indicates progress. Her sovereign is certainly a representative of popular rights, in distinction from the Bourbon, Hanover, or Hapsburg doctrine of the rights of kings. He holds his power even more directly from the people than ever did a President of the United States; since the popular vote was cast directly for him. His tenure for life, with descent to his heirs, and the very title of Emperor, had the popular assent. We only wait to learn whether his arbitrary and stringent policy was really intended as a provisional security, while he should prepare France for liberty, by quenching the spirit of anarchy, and rearing free institutions from seed now planted in the popular mind. He inherited from his paternal ancestry liberal views of government. The First Napoleon knew that France must have a strong administration, and therefore assumed absolute power, intending, however, to prepare the way for a constitutional reign. His plan of education would have raised up an intelligent populace, who could be intrusted with self-government. The present Napoleon has risen by the power of the Bonapartan name, and impersonates the interests, sentiments, and tendencies of the family; and he has the opportunity of erecting in France, perhaps on the basis of the Code Napoleon, a permanent constitutional government.

Much now depends, for himself, for France, and for Europe, on

his course for the few next years. If he has been appointed by Providence to lead in the execution of some great design for truth and right, he has awakened reasonable expectation of such a destiny, by appearing at the head of a mighty empire, with personal endowments altogether remarkable, his way clear, and his strong hand on the heart of Europe.

He has outlived some perilous straits in his short career; when industry was paralyzed in France; when the people were ready, from morbid habit, to seek relief in desperate political measures, and when nothing but his sagacity, promptness, and decision, under Providence, saved his throne. And now the productive industry of the empire exceeds all former example. The energies of the nation are thoroughly awake. The political atmosphere is profoundly quiet. The people are content and peaceful in their prosperous callings; proud of a sovereign who now has a name of his own, and who has gained a reputation in Europe for every Frenchman. To us it seems a fine opportunity for him to adopt a liberal course. Will he grant a Magna Charta to France, disclaiming despotic prerogative, and inaugurating the gradual development of sound constitutional liberty? Will he institute such a government as may conciliate the able statesmen of the empire, inspire them with loyalty, and make them esteem it an honor to participate in the administration; and such a government as he can trust a free press to tolerate and defend? There is nothing in hereditary royalty repugnant to the sentiments or tastes of the nation. But an absolute despotism cannot pass by inheritance there, under any law or previous vote of the people. The heir must either command at his accession the popular assent for himself, or retire. The idea of perpetuating absolute power over the French people, in the centre of European civilization, and in the presence of British and American liberty, is absurd. Efficient and beneficent as the administration may be, unless the popular voice be somehow soon heard in the legislation of the country, it will be strange if the people who could with such unanimity accept his government, should not with equal unanimity overthrow it. But, by gradual concession; by educating the youth of the nation in sound political doctrine and true morality; by encouraging Protestant Christianity, and thorough, enlightened religious culture, he might, in thirty years, should he live and reign so long, make reasonable preparation for the descent of his crown to his heir.

His position, also, since the war, and the present prevailing spirit of the nation, leave us some better hope for the progress of religion in France. The powerful court-example must be on the side of Romanism, at least for the present; but there is little to fear, in the present generation of the Bonaparte family, from religious bigotry. The two controlling considerations with Napoleon, are, the safety of his own power, and the prosperity of France; perhaps the last for sake of the first. He now shows favour to Pro-

testants, and must do so the more as he leans the more towards freedom. He may have little religious earnestness, but he is decidedly progressive. He shows also that he clearly discerns the laws of industrial prosperity. And these, in vigorous activity, must bring knowledge and culture. In proportion as Romanism resists such improvement, it must recede in France before Protestantism. The religion which shall gain on such a people may sanctify awakened energy, and the spirit of worldly enterprise, but must not repress them. The stupefying power of Romanism, as an element of French civilization, meets in France, as in the United States, a mighty antagonist in the awakened energies of industry and art; while free toleration will keep the empire open to the transforming, freedom-loving, and freedom-giving life of Protestant Christianity. But what Napoleon will really do, we know not. He is yet an enigma. He is in the hands of One who, if all things are ready, will use him to some great purpose in Europe and the world; or if otherwise, will exchange him for some better instrument, to work at a better time.

IV. The greatest gainer by the war is Turkey. She is now, more than ever before, an object of interest to the Christian nations. Unless hopelessly degenerate, she must have risen in self-respect, and received a powerful impulse towards civilization. The integrity of her empire is insured, as far as it can be, by the solemn pledges of all the Powers. Her army has gained reputation for discipline and bravery. She has made an impression by her firmness and sagacity in diplomacy. The Porte became party to a treaty which relieves him from Russian overbearance, restores a portion of territory formerly lost, and ranks him as an equal in the community of European sovereigns. Thousands of his subjects have been enriched by the vast expenditure of the Allies within his territory. The relaxing intolerance of the Mahomedan bigotry has given new civil rights to many, who can now enter on a new course of improvement. Still the old central mass of humanity in Turkey is brutish in the extreme; sensual, corrupt, and enslaved to the worst of bigotry. No other part of the world is morally darker than Turkey. We cannot expect a general reform of the present generation. But the gradual opening of her doors to western enterprise, and her free intercourse with the more advanced nations, all which has been greatly promoted by the recent events, will disclose to her the gross corruption of her social system, and commend to her the better way. The correction of such evils must be, like the conversion of heathens, the work of time, and of patient, persevering application of the appointed means. But Protestant Christianity will now have freer access to the people. It will bear stronger witness against the prevailing superstition and vice. The advantages of Christian civilization will be perceived by the more enlightened; and without demolishing the present organization of the empire, the spirit of reform may enter, the laws may improve,

a sound system of education be established, and the Ottoman Government itself become a valuable agent in the work of Christianizing Turkey. We cannot repress the cheering persuasion that the Porte, his ministers, and his people, will now set their faces more fully in the direction of the social progress of the world; and that the Christian nations will soon see cause of thankfulness for the altered position of Turkey by means of the war.

V. Even little Sardinia has risen to honour and consequence. She now holds ground on which she may act with decision in the affairs of Italy. She stands in powerful contrast with the other States of the Peninsula. She has the interest of the two great Western Powers of Europe in her behalf; is established in the true doctrine of human rights; jealous for religious liberty, and hopeful as to the progress of her people. She is an eye-sore to Austria and the Pope; has a decided affinity for true Christian freedom, and may yet be the fulcrum of the lever which will move the corner stone of the Vatican.

VI. From the views thus given in detail, it will be seen that we look upon the late stupendous movement in Europe as an important advance. Every change has been for the better and not for the worse. Some changes hoped and longed for have not come; Poland, Hungary, and the States of the Church remain politically unregenerate; but we do not know that any hope is blasted which they really had before. The war has been a healthful alterative in the European system; and has brought the aims of the parties more into the line of true human progress. Russia has her dream of indefinite expansion broken, turns her forces inward upon productive labor, general education, social reform, and the culture of humanizing art; having improved her national reputation by the war, and quickened her popular ambition to appear with honour in the society of the most cultivated nations. England will boast less, though having really nothing less to boast of; is reminded that the chief weapons of the Anglo-Saxon warfare in the world are not carnal; and having now risen up in such indignation to restrain the aggression of another, may lay some just restraint upon her own. The world will now wonder the more to see her turn from vindicating the rights of one weak government to violate the rights of another; and though she may not, perhaps even should not forbear to take all India under her power, we shall expect her not to enslave the people to her avarice, but to make them free in her Christianity. France, just now despotic in form, but popular in spirit, has greatly advanced in relative power; and, notwithstanding all that is extraordinary, and almost unaccountable in her present condition, seems to us in a transition state; was never nearer true liberty, and a settled Protestant Christianity than now; never in a condition so favorable to the permanent establishment of free institutions; never more swayed towards Christian freedom by the interests of ruler and ruled, nor better prepared to demon

strate its living connection with a nation's highest good. Turkey has accepted from Christian hands a favour which strengthens her territorial integrity, but weakens her bigotry; opens her heart towards freedom, truth, and right, and awakens in her dying system a new sensibility to the rising life of the world; while Sardinia comes up as the morning star of Italy. Are we not warranted to call this movement an advance?

It had its harbinger. The memorable spirit and genius of the first Napoleon groped for the way towards this state of things; so far as the present is what we have called it, an advance, a step in reform, he was a reformer before the reformation. He understood the political disease of France and of Europe, but went too fast with his remedy. He anticipated the growth of republican sentiments in Europe, for those sentiments had deep root in himself. When he stated the coming alternative for Europe, that she would be either Republican or Cossack, and forty years ago, in his misery on St. Helena, expressed his presentiment of the late alliance, and his persuasion that England and France would be the real antagonists of Russia in her aggression, he signified what has proved to be fact, that the war would be a struggle between liberty and despotism. When he proposed to re-establish the kingdom of Poland as a barrier against Russia, England herself would not consent. And after shedding a river of her best blood at Waterloo, to blot out the name of Napoleon, and re-instate his enemy over France, behold her led, by the spirit and power of that detested and dishonoured name, to victorious battle against actual Cossack aggression, and ready herself to ask of the Powers, if she could with any hope, the resurrection of Poland. The first Napoleon was too fast. There was yet no place for his political ideas, and he raised all Europe against him; he became distracted and desperate in his straits; his personal ambition met a terrible retribution; and he fell like a seed into the ground, to die, and to produce the harvest now partially reaped.

The recent struggle in Europe was an effort to preserve the balance of power. It was, indeed, as nearly a war for religious principles as any war in this age of the world can well be; inasmuch as Russia made the Moslem persecution of Greek Christians in Turkey the pretext for his aggression. But the real cause of the contest was, on the one part, the desire of commercial advantages, involving the increase of political power, and on the other, the fear of an overgrown dominion. The interests and sentiments of the European nations are yet too heterogeneous for a state of political rest. There is not yet an agreement as to the real conditions of their highest prosperity as one great commonwealth. Some of the sovereigns are afraid of the people, and cannot bear agitations of the popular spirit, or demonstrations in behalf of popular rights, in their neighbourhood. And this fear is the greater and more reasonable, from the unavoidable progress of the people in ac-

quiring a knowledge of their rights and their being moved to assert their rights while yet unprepared to maintain them. It is not the least among the good fruits of the war, that the treaty of Paris increases the restraint on popular volatility, weakens the hopes from premature insurrections, and will help to hold the masses quiet till they have more fully acquired, as in this state of the world they inevitably will acquire, the intellectual and moral conditions of the true political freedom. Meanwhile, the sovereigns, having less to fear from the blind haste of the people, can afford them more facilities and opportunities for tentative motions towards liberty, and even, as we hope will prove true in France, can build up, without any sacrifice of peace and blood, enduring structures of constitutional government.

Whatever of evil may have corrupted the motives of the actors in this drama, and augmented the dreadful suffering attending it, will, as we all believe, be overruled for good. The suffering has doubtless been wisely substituted by Providence for greater suffering which would otherwise have been wrought by that evil in a different course. The actors are responsible to their Judge; in his hands we leave them. We would adore the infinite wisdom which has overruled the proceedings, and which must be as yet the basis of our faith as to many of the good results; and we proceed, with gratitude and hope, to the work of the Lord in the fields now opened anew to the hand of Christian culture.

SPECTATOR.

THE FALLACY OF PROVERBS.

“BEGGARS MUST NOT BE CHOOSERS.”

MR. EDITOR :—This is the title of an article in one of Sears' instructive publications, see “Facts for the People,” p. 81, in which the writer undertakes to set himself on a pretty high seat, and dispute the world; for, if “the wisdom of a nation is found in its proverbs,” the same must be true of the world: and he that will dispute these proverbs, must be judged as disputing the wisdom of the world. Surely, Mr. Editor, a man may be not only justifiable, but also commendable, in so chivalrous an undertaking; but surely also, it behooves him to study and master the subject before he plants his foot on such a high and precarious pinnacle. The old proverb, that “beggars must not be choosers,” has received the suffrage of the world, as it well has deserved, except the writer of the article above referred to.

The writer perverts the meaning of the proverb, and thus creates occasion for criticism and contradiction. It surely never entered into the calculation of the author, or quoter of the proverb, that beggars should not know their own necessities, nor choose and petition for such articles as would supply those necessities; it was

only intended that beggars should not be difficult and captious about the quality of the articles generously bestowed upon them to remove their necessities, as a hungry beggar refusing bread, because he preferred sweet cake; or a man shivering with cold, refusing a homespun coat, because it was not broadcloth or silk velvet: the pride and ingratitude which such behaviour would betray has occasioned the sound proverb before us, the soundness of which no man can gainsay.

In proverbs, brevity is deemed an essential quality: they would be distasteful, cumbersome, and almost pointless, if they embodied the reason and the philosophy on which their moral is founded; therefore, a generous mind should exercise charity enough to endeavour to construe them with fairness. Examples could be furnished in abundance to show the ease with which the wisest maxims may be misapplied, and rendered ridiculous: but as the exhibition would be painful to both the writer and the reader, although having no object besides illustration, it must be omitted.

II. "A ROLLING STONE GATHERS NO MOSS."

The same article contains a misconstruction of another proverb of established reputation, viz., "A rolling stone gathers no moss." This proverb, like the other, has a limited and special application, the truth of which the writer of the article in question evidently saw and acknowledged; but by proceeding to extend its application beyond due limits, found occasion for criticism. The proverb has been familiar to the present writer from his childhood, and he never supposed anything more was intended by it, than the sound principle, that a farmer changing his location every year, or frequently, would so disarrange his business, occasion expense and loss of time, as to prevent the accumulation of property, and as a tree transplanted every year could never be productive. Moss then is the property of the rolling farmer, and the fruit of the rolling tree. If the writer of the article in question supposes that swine by wallowing will collect adhering matter, or a snowball will, by rolling, increase in material, no one will contradict him, but it is irrelevant.

SAYRS GAZLAY.

PRESIDENT DICKINSON ON PREDESTINATION.

No. II.

[Continued from p. 10 of this volume.]

It is ordinarily objected, if this doctrine be true, that God's decree is infallible, and that there is an infallible necessity of its accomplishment. Who can resist his will? Who can overthrow his counsel? To what purpose is it to do anything toward our salvation, since the event will be according to the Divine determina-

tions? What need of ministers? or, to what purpose are the promises of the Gospel? To this I answer—

The decree of God neither brings salvation nor damnation upon any man. The decree of election compels no man to comply with the terms of salvation; no man is constrained by the decree of reprobation to bring damnation upon himself. The decree of God no ways infringes upon or robs us of our utmost freedom and liberty; no ways disables us from accepting the tenders of salvation; no ways constrains us to go on in the way of death and ruin. There is no such decree that will save the elect, though they go on in their trespasses; that will damn the reprobate, though they accept of a tendered Christ. It is a compliance with the terms of the Gospel, and embracing an observed Saviour, that will procure salvation. Mark 16: 16. It is sin that will purchase damnation. Hos. 13: 9. In a word, our eternal weal or woe depends, not upon the decree of God, but upon our improving or neglecting the means of salvation. I have frequently seen this illustrated by familiar instances.

The term of our natural life is ordained of God; we can't outlive our appointed time. Job 7: 1. But would it not be an unreasonable madness to neglect all the means of our lives' preservation, as food, apparel, sleep, and everything that would yield refection and nourishment to nature, and depend upon the decree of God to keep us alive? Again, the eternal God has known from everlasting whether we the next season shall have any harvest, and thence the foreknown event is necessary. Shall we, therefore, neglect cultivating and sowing our ground, and depend upon the Divine decree for a crop? No! he that does not sow, neither shall he reap. Once more, if you were fallen into the water and ready to drown, would you refuse offered relief, and say if it was appointed you should escape, there is no danger; if not, there is no help? No, no! In matters of this nature, none are such prodigies of stupidity as to make such improvement of the Divine predeterminations. And yet in affairs of infinitely greater consequence, such corrupt reasonings are heard among us. Strange, indeed!

The 17th Article of the Church of England most truly says, "That for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation."

I may add that he that will accept of the tenders of salvation, may make sure his election; he that rejects the tenders of salvation will make sure his reprobation and damnation. It is not an unreasonable exhortation, wherefore make your calling and election sure. No; make sure your vocation, and your election is sure; make sure your love to Christ, and it is sure he has first loved

you. 1 John 4 : 19. Make sure your faith in him, and it is sure that you are ordained to eternal life. Acts 13 : 48.

But by your neglecting the means of salvation, by going on in a continued course of impenitence, you seal damnation to yourself. Thus the Church of England, in the last paragraph of the 17th Article—"Furthermore, we must receive God's promises in such wise as they be generally set forth to us in the Scriptures, and in our doings that will of God is to be followed, as we have expressly declared unto us in the word of God." Thus I come to .

Prop. 2. That the predestinating counsel of God was free, arbitrary, and sovereign.

This proposition is very clearly illustrated by that: Rom. 9 : 21, 22, 23. Has not the potter power over his clay, to make one vessel to honour, and another to dishonour? What if God, willing to show his wrath and make his power known, endured with much long-suffering vessels of wrath, fitted to destruction; and that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory. For the setting this proposition in a true light, take these following particulars.

1. The eternal counsel of God was free, arbitrary, and sovereign from any necessitation. He was under no necessity to give being unto any creature. If it had consisted with the sovereign pleasure of the Almighty to have left the whole created world forever in the dark grave of their first nothingness; or to have made the souls of the rational world like the brutes, as fading and mortal as their bodies, who could have gainsayed? Who could have resisted his will? For who hath been his counsellor? Rom. 11 : 34.

2. His eternal counsel was free and arbitrary from all moral obligation. If the sovereign God had eternally determined to leave all the posterity of Adam in that abyss of misery that he foresaw us casting ourselves into, by the fall of our first parents, without any possibility of escape, none could have found fault: it would have been the display of unspotted sovereignty; for how can the Most High be a debtor unto his creatures? Who hath first given unto him, and it shall be recompensed unto him again? Rom. 11 : 35.

3. His eternal counsel was arbitrary and sovereign in that it was free from any motive out of himself. The only original and fountain, the only motive and inducement unto the predestinating counsel of God is his *εὐδοκία*, the mere good pleasure of his will particularly.

1. It was not any merit, faith, or good works foreseen in one creature more than another, that was, or could be, any motive unto the distinguishing decree of God. It was not that God foresaw one better than another, that moved him to make choice of one rather than another. We are all hewed out of the same rock; all descended from the same corrupted stock; all of the same vigorous brood; all

the offsprings of the same ungrateful rebel. There was no merit in any, and therefore that could be no motive to a sovereign God to distinguish his love to any, in his eternal counsel. How could one deserve his electing love more than another, when we are all by nature children of wrath? Rom. 3:23; Eph. 2:3.

What motive but his arbitrary pleasure can the potter have to make one vessel to honour, and another to dishonour, out of the same lump of clay? What excellency is there in this part of the lump, more than in that, that should move him to make a distinction? Is not all the preference, both for beauty, honour, and use, of his donation and efficiency, and not intrinsic or unnatural? And thus how can anything in the creature, or anything performed by it, be any motive to the distinguishing decree of God? Since all receive their very being from him, and all the good they have or can perform, is of his arbitrary, free, and distinguishing gift and grace; not from any natural excellence, or peculiar goodness, that is in or from themselves.

Excellent is the saying of Mr. Bolton in this case: "And therefore to hold, that election to life is made upon foreseen faith, good works, the right use of free will, or any created motive, it is not only false and wicked, but also an ignorant and absurd tenet, to say no more at this time. It robs God of his all-sufficiency, making him go out of himself, looking upon this or that in the creature, by which his will may be determined to elect."

The sole and only motive to God's eternal predestination is recorded Rom. 9:15. I will have mercy on whom I will have mercy, I will have compassion on whom I will have compassion.

2. The merit of Christ was not any motive unto, nor the cause of the decree. The merit of Christ was the cause of the application of the good of election, the mere good pleasure of God, the cause of the decree itself: thus we are chosen in him, i. e., we are chosen, to be made partakers of salvation, by and through him; but (as was before noted) the whole foundation of (and motive unto) the decree must be resolved into the sovereignty of God. To this whole proposition, the second article of Lambeth gives in full evidence: "That the efficient cause of predestination is not foreseen faith, or perseverance, or good works, or anything in the persons predestinated, but only the absolute and simple will of God."

APPLICATION.

I. Here is matter of wonderful comfort, and refreshing consolation, unto the children of God—for,

1. You hence learn that your salvation depends, not upon your own stability, but upon a more sure foundation. 2 Tim. 2:19. "The foundation of God standeth sure; having this seal, the Lord knoweth those that are his." Should we ground the hope of our salvation upon our own stability, we should have room for nothing but

desperation; for are we not hourly guilty of violations of God's sacred Law? What comfort can remain to the children of God, if that doctrine (frequently broached among us) was true, that our salvation depended upon our own steadfastness? Who then, among the sinful children of men, would not be hourly exposed to the revenges of Divine wrath? What then would have been the state of Noah, of Lot, of David, of Peter, &c.

It is true the more we are exposed to fall, the more need to give diligent heed to those exhortations of the Apostle. 1 Cor. 10:12. "Let him that thinketh he standeth, take heed lest he fall;" and to that, Rom. 11:20: "Be not high-minded, but fear." But yet (though whilst in an estate of imperfection, we are liable to numberless and wrath-deserving transgressions), we may find unspeakable comfort from that, Rom. 8:29, 30, forecited: "Whom he did foreknow, he also predestinated. . . . And whom he predestinated, he also called; and whom he called, he also justified; and whom he justified, he also glorified." Though heaven and earth pass away, God's purpose of your salvation cannot change.

2. Here is unspeakable comfort in that, you hence may learn that all the fierce and mortal enemies of your salvation, shall not be able to hinder your eternal welfare. The enemies you have to encounter with, are both many and mighty; with whose furious assaults, hellish malice, and subtilty, you must conflict, whilst in this militant state; from thence, you are exercised with many sorrows, temptations, and afflictions; but (through the assistance of your great Captain) you shall carry the field, maugre all their attempts. Rom. 8:38, 39: "Neither death, nor life, nor angels, nor principalities, nor powers, &c., shall be able to separate from the love of God, which is in Christ Jesus, our Lord." God will quickly sound you a retreat from the war, and then you shall be more than conquerors, through him that has loved you.

Upon the whole, most excellent and sound is that 17th Article of the Church of England: "That the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the workings of the Spirit of Christ."

II. Hence the children of God have abundant occasion to be filled with rapturous praises, and to chant their hallelujahs unto Him that with such eternal loving kindness has loved them.

1. Consider that God freely made the difference in his eternal counsel; you were "but clay in the hands of the potter, and it was only God's sovereign goodness that has made you a vessel of honour." Rom. 9:21. Think of the fallen angels that are reserved in chains under darkness, until the judgment of the great day: and how have you deserved the saving goodness of God more than they? Think of many of your fellow-creatures, under a necessity to perish for lack of vision; and you (though deserving no better than they), the distinguished monuments of God's re-

deeming love. Oh, let your ravished souls continually breathe forth that language. Ps. 115: "Not unto us, Lord, not unto us, but unto thy name belongs glory and praise!"

2. Consider how adorable and worthy of highest return of praise, is that distinguishing special grace of God to you magnified; why such hell-deserving sinners as you made the object of God's special grace and kindness? All the reason is, "Even so, Father, for so it seemeth good in thy sight!" Matt. 11: 25.

III. Be exhorted in the language of the Apostle. 2 Pet. 1: 10: "Wherefore, the rather, brethren, give diligence to make your calling and election sure." There is nothing of such unutterable concernment, as to lay in a sure foundation against the time to come. But how shall we do this?

1. Keep close with God in a constant, diligent course of duty; the more you are with God in ways of nearest intimacy, the more likely to meet with the evidences of his redeeming love. "The way to assurance," says Dr. Preston, "is painful duty."

2. Above all things, seek after Christ as your portion and trust. Let your constant breathing of soul be as in Phil. 3: 9, "that you may be found in Christ, not having your own righteousness, which is of the law, but that which is through the faith of Christ."

DR. RICE'S SPEECHES BEFORE THE RHODE ISLAND EVANGELICAL CONSOCIATION.

[OUR Congregational brethren in Rhode Island applied to the General Assembly in 1831 for a correspondence with our body through delegates. This measure was readily acceded to by our Assembly, and a fraternal correspondence of *twenty-five* years has been the result. As our brethren now wish to retire from the correspondence, we bid them God speed in taking farewell. It is due to the occasion to give the views of our Delegate in explanation of the causes and the manner which have led to this severance of ecclesiastical ties.

The Rev. Dr. Leavitt, of Providence, Chairman of the Committee on Bills and Overtures, offered the following preamble and resolutions:

"Whereas, the General Assemblies of the Presbyterian Church, with which we are in correspondence, regarding slaveholding as not inconsistent with good standing in the Church of Christ, decline receiving fraternal remonstrance and reproof from corresponding Christian bodies who may differ from them on this subject:

"Therefore, *Resolved*, That we cannot, consistently with our principles and Christian obligation, continue our correspondence with these bodies."

It may be mentioned that Dr. Leavitt seemed, on the next day, to regret that he had offered the resolution, and in the course of his remarks made the following extraordinary revelations:

"I am disposed to yield to the teachings of my own spiritual discipline; God has led me by some remarkable manifestations in the course of this subject. Dr. Leavitt then proceeded, in a manner of great simplicity and solemnity, leaving no doubt of his sincerity, to relate certain very extraordinary manifestations of the Divine Spirit in his case. A few years ago, while suffering from long illness, he was standing before his window, and through the Rhode Island blinds, the light of the morning sun and the cool air of heaven were stealing in on his temples, when he was restored to health and strengthened for such a year's labour

as he had never performed before. Day before yesterday, at the same hour in the morning, while praying for divine guidance, before the same windows, he had been led to the conviction that it was his duty to bring in the resolution he had submitted to discontinue the correspondence with the General Assemblies. And now *this* morning, before he left his chamber, he had been guided by the same influence, to the conclusion that it was his duty to withdraw that resolution! He had obeyed the intimation. He had done his duty, and if his brethren censured him for his course, he could not help it. They could vote it down if they did not like it."

Finally, Dr. Leavitt did not vote at all on the resolution. He was "*non liquet*," which means, according to the humorous exposition of Dr. Prime in our last Assembly, "I do not like it."

Our report of Dr. Rice's speeches is taken from the *New York Observer*, to which paper much credit is due. Dr. Rice spoke several times, and we present the whole of his remarks. The first address was delivered as the Delegate of the General Assembly, giving some account of our Church according to the usual custom.—Ed.]

DR. RICE AND THE OLD SCHOOL ASSEMBLY.

Rev. Dr. RICE said, perhaps, we are called Old School because the old wine is better than the new. But we rejoice to meet and maintain a fraternal correspondence with you and all who hold with us the great doctrines of our Lord. We occupy the most interesting field of labour in the world, and are moving forward with energy and strength, in the Free States, and Slave States, and the Territories, and by our Foreign Missions into all the earth. By our Board of Education we are founding schools and colleges; by our Publication Board we are supplying evangelical literature to the country, and by our Church Extension Committee and Domestic Mission Board, we are giving the Gospel to the destitute in our own country. For all these interests we raise increasing funds, without paid agents, as the result of systematic efforts to bring the people into the habit of giving. We have had great revivals in every part of our church, and in our colleges and schools. These revivals have been about equal in power and fruits in the North and South. Some five thousand have been received into our churches on examination the past year. Our body is in perfect harmony; we had two hundred and seventy ministers and elders in our last Assembly for two weeks, and the most animated discussion, but not one word to wound the feelings of any good man. This is a strong bond of union, in these times, when so much danger exists of disunion. We are disposed to preach all the truth and to attack all sin, wherever we find it. We have discussed the Slavery question in all its bearings, for fifty years, and have come to entire harmony on the subject. We have made no new discoveries in the Bible, and no new principles of morals, above what our fathers knew. We are doing all that is possible for the temporal and eternal good of the slave. No church has done so much for emancipation as ours. Not one is doing so much at this hour. We have been crippled in our efforts by brethren who have tied our hands, and then say hard things of us because we will not use them. We hear much declamation, but I never yet heard a man who could tell us what to do, in addition to what we are doing, and I have asked many of them to meet the facts fairly, and tell us what we can do and have not done. I suppose I dislike Slavery as much as any man, and I would canonize any man who could tell us how to remove this evil and curse from the world. We are striving to make these people Christians,

and prepare them for heaven, and if I were a slave, I would desire just that to be done for me that we are trying to do for them. I do as I would be done by. We would thus do our whole duty to the slave, and trust in God for the future.

DR. RICE'S FIRST SPEECH ON THE RESOLUTION.

Rev. Dr. RICE said he would not utter a word to prevent the discontinuance of this correspondence, if it were the desire of the body that such should be the result. I must confess, however, I was somewhat surprised to find that the offence which we had committed, and for which we are now to be cut off, was committed six years ago. It seems to me to be too old. If a man gets offended at me, and lets long years pass by before he tells me of it, I must think that he wants to pick a quarrel with me, if he brings the old score up now. And your action now will be so construed, unless you can show some good reason for this long silence. Still it is very well to have it settled now, and the relations in which we stand distinctly understood.

As I understand it, we are not bound to confine our correspondence to bodies with whom we agree in all things. There must be some broad ground on which we can stand, to recognize those things we hold in common and be silent as to others. I am glad to see that your platform is very broad; so as to take in the Free Will Baptists, who are at liberty to come here and give you annual lectures on the subject of Baptism, and—

Rev. Mr. WOOLCOTT denied the statement.

Dr. RICE read from the minutes of last year, the resolution of this body inviting the Free Will Baptists to send a delegate. I like this ground. I would hold correspondence with any body sound in the fundamental doctrines of the Gospel. And sound doctrine and sound morals always go together. If I should ever find a body of men sound in Scriptural faith and lax in morals, it will be a phenomenon worthy of the attention of the Christian philosopher. This is a great point to settle. And if you are satisfied with the *faith* of the Presbyterian Churches, you have strong presumptive evidence that their practice is not corrupt.

In the next place, it would be very strange for me to say that I cannot hold correspondence with a body of men with whom my Lord and Master holds communion. But no man who has been familiar with the Presbyterian churches, in the Free and Slave States, will deny that God blesses them all, and quite as abundantly at the South as the North. Revivals of religion are numerous, and pure, and fruitful. The Spirit dwells in the midst of these churches, and gives evidence that Christ has a people there whom he loves. Now when God testifies for them, why should I testify against them. I do not give my testimony in favour of all the errors and sins of God's people, when I commune with them, but I say that whom Christ receives, I am willing to receive.

Now as to our action in 1850. If a man tells you that he has examined a subject, and prayed over it, and made up his mind, you may still set forth your opinion on it; but if you rebuke him for it, you deny him to be an honest man. So long as he refuses to examine a subject and persist in his sin you may rebuke him fifty times, but if he has reached a decision, with all the light he can get, the time has gone by for *rebuke*. In that case, argument is proper, but rebuke is of no account. Then rebuke is offensive, when the whole subject has been examined, and

prayerfully decided in the fear of God. That is the fault we find with you in this matter. For long years we made examination of this subject, with all the light we could get. And now we would be glad if you could shed any light on the subject from the word of God, which is still our rule of faith, strange as it may appear in this day of progress. But we get no light. We hear much declamation and rebuke, but we see no light. Now if a man kept coming to me and rebuking me for what he conceives to be a great sin, but makes no attempt to convince me by Scripture or reason that I am in sin, I am not to be blamed for telling him that I do not wish to hear him any further. Rebuke is not the thing wanted. Tell us what we are to do, and you will do us good. But Dr. Leavitt thought he saw a Romanizing spirit in us, and I think I see it in him. He says that we refuse to be rebuked, and thus we claim to be infallible. And what does he do? Why as soon as we turn around and tell him he is doing wrong to come to us as he does, as soon as we rebuke him for his fault, he is off; he proposes to break up all correspondence with us, will have nothing to do with men who tell him of his errors. It makes all the difference in the world whether it is my ox that gores yours, or yours that gores mine. The fact is, there is a little pope in every man, and none of us are too well pleased to be told of our faults.

But if our New England brethren wish to testify against Slavery, why do they not come and meet the subject by fair argument on its own ground. I have sought in vain to bring them to this point. The delegates from the New England bodies came to us in Nashville, in a Slave State, and spoke their whole minds there, and not a mouth was opened against them. I happened to be Moderator of the body, and they testified that they were treated kindly. I wrote them ten letters on this subject, and they promised to reply, but they have not done it. I have seen an anonymous pamphlet, professing to be an answer, but it evades every point I made, and skims over the subject, without grappling with it. And this is all we can get from them; they will reprove us, but they won't argue. Now there is no light in mere opinion or rebuke. Argument is for honest men, and it is just what is needed to bring them to do their duty. In this spirit I have always contended for freedom of speech, and have protested in the public papers and elsewhere against every act of violence by which discussion is hindered. When Lovejoy was killed at Alton, I declared in Kentucky that I would fight for freedom of speech if I had to fight under the banners of the Abolitionists. I hold it to be an outrage for one man to *strike* another for what he *says*. So I have reasoned respecting the Kansas affairs; and the recent violence at Washington, I hold, was not justified by the offensive speech of Sumner. It is no answer; it is a coward-outrage to use violence to put down an adversary for words spoken in debate. Answer him if you can; if not, let him go. Nor is there any danger to be apprehended from free speaking in a Slave State. When President Shannon took high pro-slavery ground, I reviewed his arguments in the paper that I edit, and my review was copied into many secular papers, and spread widely in the State of Missouri. The press generally condemned Pres. Shannon's views, and a majority of the Legislature were in favour of electing other men in his place, and would have done so, had not his friends left the house to prevent a quorum. The pro-slavery views of Pres. Shannon were not popular in the State. And there are many persons there who would be

glad to see it a Free State, and they do not like to be crippled and hindered by the indiscreet measures of men outside. If any man will tell them how to get rid of the evil, we will thank God and him for the information. But to be told that we are great sinners, not fit to be corresponded with, when you do not pretend to tell us what to do, is not the course that the Gospel teaches.

I was pleased to observe that Dr. Leavitt admits that we treat the subject as the Apostles treated it, though I was not satisfied with his reasons in favour of a different mode of treatment at the present time. And the newspaper called the "Congregationalist" says, that the Apostles did not condemn Slavery out and out, but laid down principles that centuries afterwards might be revived and applied to its condemnation. Then you hold, that the Apostles received heinous sinners into the church; did not require them to cease from their sin; did not even tell them that slaveholding was sinful, but only laid down certain principles to be applied 1800 years afterwards! If you will prove this, I will throw away the New Testament, as utterly unsafe to guide us in the matter of morals. No, sir, they never took a man into the church until he had put away all sin, and to say that inspired Apostles winked at sin of any kind, is to impeach the character of those men, and the inspiration of the God who sent them.

But Dr. Leavitt tells us Roman Slavery was not as bad as American Slavery. Then there is no truth in history. Masters had not only power to separate husband and wife, parent and child, but to kill their slaves at pleasure, and they exercised their rights on the aged and infirm. The laws of this State may allow a man to treat his wife very badly, but will any man remain a bachelor because the law allows such an abuse. He says the laws of the Slave States allow masters to withhold the Bible from their slaves. And so the laws of Rhode Island allow parents to withhold the Bible from their wives and children, *and they do it* if they are Romanists or Jews. The law may be very bad, but there is no sin in having the power to do wrong, if you abstain from its exercise.

Before you pass this resolution, I think you ought to agree among yourselves what is the duty of the Assembly in the premises. On this subject you are not agreed. One says slavery is a sin *per se*. Another says No: it is only a sin when you hold men for the sake of gain. I agree with this doctrine, and go further, and say if a man makes money for money's sake—that is, for mere gain—it is a sin. Now you ought to agree among yourselves as to these things, and having told us what we ought to do, see if we will not do it, before you cast us off. In 1833 a man rose in the Synod of Kentucky and said he had one hundred slaves, and if the Synod would tell him what to do with them, he would be much obliged to them. He could not set them free where they are; if he carried them away he should separate them from husbands and wives on other farms, which is just what you are crying out against. Now what should he do? Would you refuse to commune with him, or to let him preach while thus involved. I submitted this very case to an abolitionist once, and he confessed that he did not know what to advise the man to do. Such cases are numerous and trying. I have known men to buy slaves off from other farms, so as to unite families, and then set them free. But this cannot always be done; and what then? One man says if he sets his slaves free they will be worse off than now, and so he holds them—

not for gain, but because he believes they are better off with him than elsewhere. Then he is not in sin on your principle. Another has inherited slaves and has not means to provide for them elsewhere; he does not hold them for gain; he would be glad to be freed from them; then he is not a sinner. And so you go on, till the conclusion is reached that you cannot determine the motives by which men are governed in the pursuit of business, and all you can do, is to let the Gospel come in with all its light and power, and make men Christians, and then they will do whatever that Gospel requires. They are not bound to do impossibilities, but they are bound to act according to the light they have.

Now we do complain of New England that with all their opposition to the evil of Slavery, they have never sent a solitary man to *preach the Gospel against it*: they have sent letters but no preachers—and letters not of argument, but of rebuke and reproach. But you say that people in the Slave States will not hear us; they will hang us if we come. This is not true; and twenty-five years ago, the way was open, and the subject was freely discussed. If the door is shut, it is because the irritation produced by the outside rebukes and denunciations has made it dangerous. But the door is not shut. There is a great deal of anti-slavery feeling in those States. I recently met a Virginia clergyman who told me that he always warns slaveholders not to come to the Lord's table, and never admits them to the Church. The Associate Reformed Church in Kentucky is anti-slavery. A New School brother in the north of Kentucky is a publicly avowed abolitionist. Now no one interferes with these men. They are preaching the Gospel as they understand it, and are unmolested in their labors. Very much depends on the manner in which the preaching is done. I could go into these streets and preach the Gospel so as to make a rumpus even in New England, but it would not be in a way to commend it to the world, or to please God.

And now, as to the present position of the Presbyterian Church upon the subject of Slavery. Long before this body was in existence, she took ground in favor of making this matter a subject of discipline. I have known cases where discipline has been faithfully applied. No man in our Church can make merchandise of men for the sake of gain, without being subject to discipline. When the effort was made in Kentucky, a few years ago, to alter the Constitution so as to promote emancipation, the Presbyterians to a man were in favour of it. It was opposed by Baptists and Methodists, who are much more numerous, and was defeated. Dr. Rice here mentioned a number of striking cases to show that the Church is doing her whole duty in the premises—cited the testimony of foreign clergymen who had looked into the matter, and then said: I will close by saying that our Church will never set up to be wiser than the Bible. We stand on the word of God, and with that in our hand we are trying to do what is required of us. We want light, but it must come from the Bible. Resolutions, though they are so common that some seem to think the world is to be converted by them,—resolutions, opinions, and rebukes give us no light, and have no effect. We are going to the bar of God, and it becomes us to act with our final account in view.

INQUIRIES.

Rev. Mr. MORLEY inquired what Dr. Rice meant by the term offensive, as applied to Mr. Sumner's speech.

Rev. Mr. CONKLIN brought up an expunged note from an old edition of the Confession of Faith, where slaveholders are classed with man-stealers, and asked Dr. Rice how it came to be expunged.

ANSWERS.

Dr. RICE said Mr. Sumner's speech was eminently fitted to irritate and offend the men against whom it was aimed; though this did not justify the outrage perpetrated by Brooks. As to the note, he presumed it was omitted because it was never inserted by authority of the Church. As it had no right to be there, it was very properly omitted. Even the General Assembly has no power to add to the Confession—that can only be done by consent of the Presbyteries. As to slaveholders being *men-stealers*, the term would apply with much more propriety to the New Englanders, who sent their ships to Africa, *stole men* there, and imposed the evil of Slavery on the South. They ought to say very little about man-stealing.

DR. RICE'S SECOND SPEECH.

Dr. RICE.—As this is the last time that a Presbyterian delegate will ever be heard on this floor, I wish to say a few words. This correspondence was sought by your body twenty years ago, and agreed to by ours, at your request. The Assembly stood then where it stands now on the subject of Slavery: if there has been any change, it is with you. And if now you wish to discontinue the correspondence, it seems to me the resolution ought to be preceded with a confession of your sin, in asking a correspondence with a body just as deeply implicated in Slavery then as it is now. Brother Wolcott thought it perilled his soul to continue this correspondence;—what must have become of the souls of the fathers who for twenty years have gone on quietly in this correspondence, involved “in the foulest crime,” as it has been called, of which a man can be guilty. Then I think you ought to state what sin you charge the Assembly with. Has this body ever told the Assembly what they ought to do, and has the Assembly refused to do it? No: you are not even agreed among yourselves as to our duty or your own. Is this the moral principle of New England? Is this the Gospel course to prove and restore an offender? Are we to be allowed to withdraw fellowship from our brethren in such a way as this? No, sir. I would rather be a slaveholder than cherish such a spirit as your course exhibits. You seize on a resolution which has not offended Massachusetts, and pretend on that account to be offended, and to drop the correspondence. It looks like seeking a pretence for a quarrel. Men will see through it, and ask why you did not drop all minor matters, and put your action on the true ground.

Again, it has been denied that Slavery in the days of the Apostles was as bad as it is in our day. But this denial is in the face of all history. No man can make such a statement who has informed himself of the facts. Again, it is said, that neither the Old nor New Testament upholds Slavery. I admit it and declare it. The Presbyterian Church never approved of Slavery. The action of 1818 has been referred to. I endorse every word of it, though the brother who read from it, did not read the whole of it, where the Church recognizes the difficulties of those involved in it, and recommends the preparation of the slaves for the enjoyment of freedom in their own country. And when the brother tells us that Ame-

rican Slavery was no likeness to Mosaic Slavery, he is wrong. The Israelites were to buy slaves.

Mr. CONKLIN.—And were they not to buy wives?

Dr. RICE.—The Israelite was to buy a slave, and it is expressly stated that the slave is his money. When you find it said that a man's wife is his money, you may put them together. But when you tell us that the Apostles admitted men-stealers into their churches and treated them as brethren beloved, you defame the Apostles, and lead men to despise the Bible and become infidels. No, they did admit slave-holders, and did not admit men-stealers. But who are the man-stealers?—who, but Rhode Islanders, who stole the slaves, and brought them to the South. You got the money for them, and kept it, and I have never heard of any of you making confession and restitution, although the money, the price of slaves, is still in your hands. We have been told of Samuel Hopkins and Edwards protesting against Slavery. Why, sir, do you not know that Edwards lived and died a slaveholder.

Mr. WOOLCOTT.—I referred to Edwards of New Haven.

Dr. RICE.—Well, sir, I refer to a greater Edwards, to New England's glory, the elder Edwards, than whom there never was a clearer thinker, or one of a more discriminating mind; the immortal Edwards, who saw nothing to hinder him from holding slaves. But if Br. Wolcott's fear is well founded, Edwards went to perdition with the blood of men on his hands. No, sir; you glory in slaveholders yourselves; your Puritan fathers were slaveholders, and your Rhode Island fathers were men-stealers. Dr. R. then portrayed the influence of this New England abolition spirit—how it had led to the passage of severe laws—how the tampering with slaves had led to suspicion of New England men—how it shut them out of pulpits, and prevented even good men from coming among them. He also stated what was doing by self-denying missionaries among the slaves, and what reason there was to hope that if the North would do its duty, the South would not be wanting. And now, in conclusion,

Mr. Moderator, I never expect to appear on this floor again. As soon as you pass this resolution, I will leave the house in silence, but feeling that the General Assembly has been treated badly; that you have not acted towards us in good faith; that you have injured the cause of Christ, and wounded his friends. But I shall retire the moment you adopt the resolution, and leave the result with God.

THE LORD'S SUPPER.

The Communion of the Lord's Supper was then celebrated. Rev. Dr. RICE, of the Old School Assembly, by invitation, preaching the sermon, and Rev. MIRON WINSLOW and Rev. Mr. POOR, of the New School Assembly, administering the ordinance.

After the elements were removed, the contest was renewed.

After some debate, the resolution dissolving the correspondence with both branches of the Presbyterian Church was adopted by the following vote:

AYES.—Rev. Messrs. Otis, Jones, Torrey, Woolcott, Conklin, Swain, Whitman, Clapp, Doe (9), and lay Delegates, Messrs. Ryder, Hubbard, Thompson, Barstow, Taylor, Noyes, Scholes, French (8).—Total, 17.

NAYS.—Rev. Messrs. Shepherd, Beane, Thayer, Blodgett, Beaman, Woodbury,

Taylor, Drake, Andrews, Williams (10), and lay Delegates, Messrs. Billings, Wyatt, Simmons, and Hammond (4).—Total, 14.

Majority for the resolution, 3. Rev. Dr. LEAVITT was excused from voting.

The Rev. Dr. Prime, of the New York Observer, who was present, adds: "Thus terminated this most exciting and able debate. The result was surprising to both parties. It was supposed that the radical men were largely in the ascendant, and would carry the resolution through by an overwhelming vote, but the majority proved to be but THREE, and of the ministers ten voted against it, and only nine in favour of it! The result is still to be deplored, as another break in the bonds of Christian union. Small as the body is, it has its responsibilities, and the results of this measure may be such as to convince even the most earnest, that this act of separation was not in the spirit of Christ. O for the power of Christian love in the hearts of men, leading them to study the things that make for peace: for more of that love, that charity which hopeth all things, endureth all things, and, by suffering, at last overcomes. May God have mercy on the Church and the country!"

DR. RICE'S FAREWELL REMARKS.

Dr. Rice, in a letter to the St. Louis Presbyterian, says: "When the resolution finally passed, I arose and addressed the Moderator substantially as follows:

"Mr. Moderator, the resolution just adopted closes my connection with your body. Allow me, in taking leave of you, to say—1st, that if the General Assembly had known that you were agitating the question of discontinuing this correspondence, that body, I presume, would not have been represented here. 2dly. If the Consociation had addressed a fraternal letter to the next General Assembly, expressing a desire to terminate the correspondence they themselves sought, it might have closed with the kindest feelings. But the manner in which this body has chosen to close it will undoubtedly be regarded as discourteous and offensive. 3d. I am happy to be able to state to the Presbyterian Church, that not a man amongst you attempted to answer the argument by which I sustained the views and the practice of our Church; and that not a man ventured either to point out the sin with which we are charged, or to tell us what we ought to do. With these remarks, and with kindest feelings, I bid you adieu.

"The MODERATOR, though embarrassed by the action of the body, responded, expressing kindly feelings."

Household Thoughts.

TRAIN UP A CHILD.

(Proverbs, 22 : 6.)

No. IV.

Two general questions have now been considered—I. What is implied in the word train? II. What are the means to be employed in training? Still another question claims our attention:

III. *Why is it peculiarly needful or desirable to commence in childhood?* The answer to this inquiry resolves itself into several particulars.

1. *Childhood is the most pliant season of human life.* This may be advanced as a Bible reason, for thus it exhorts, "Chasten thy son while there is hope" (Prov. 19 : 18). Hope that the chastisement will prove beneficial, by deepening the feeling that sin is a great evil, and by urging him promptly into the way of rectitude and peace. Hence, because there is *now* hope of such a result, from such a cause, let there be no unnecessary delay when chastisement is required. To be called upon to do it *while there is hope*, intimates very clearly, that, if left neglected for a while, it may be entirely too late. The child thus neglected may, ere long, be found beyond all reasonable hope of profitable rebuke, or successful effort to restore him. While a child, therefore, and because yet young, chastisement and all the other means for his training may be employed with a hope of success, such as no other season affords.

And whose experience does not corroborate this? Who has not observed at what an early period children begin to watch the conduct, the habits, the disposition, and the speech, of those around them? What certain and prompt results are continually appearing, in their exact imitation of those with whom they are daily, or very often, associated. This, indeed, is often illustrated, even contrary to the natural disposition of childhood. Let one such be constantly with those of mature life, and, for the most part, deprived of intercourse with children like itself, and do we not find, in a very large proportion of cases, that such child, even before the time, begins to use the phraseology and assume the manners of an adult? Especially, and with great minuteness, is this observable in reference to moral character. Are not the sentiments, the desires, the habits of children, almost a fac simile (real imitation) of corresponding traits in parents, and others of their daily society? The reason, as given by inspiration, is, that all is perfectly pliant then. Then, impressions can be, and are, most easily made. And hence, from all this, as a most natural consequence, we have opinions and actions shaped in accordance with the mould continually about this ductile, most yielding nature. And this is equally true: be that mould of nature and proportion whatsoever, be it applied at random or with design, be the result it gives deformed or lovely. Upon this is based the Bible call for *speedy effort*, because such shape as we may desire, he morally may be made to assume.

If this be so, surely, to begin with the child, and to begin at once, is a lesson most earnestly urged upon us. The smith, who knows that his iron, heated to redness, is more malleable than at other times, will lustily wield his sledge upon it, and perseveringly toil, that so, before the redness disappears, he may give it the shape desired. The artist, fully aware that the clay, softened and properly tempered, is more easily moulded than at other times,

hastens, before the sun of heaven has exhausted its moisture, and baked it into hardness, to secure the form of beauty which some model presents, or his own mind conceives. Reader, childhood is that heated iron, which the sledge of truth, through *instruction*, the *restraint* of parental authority, and the strokes of the *rod of correction*, *affectionately* and perseveringly employed, may toil upon with most confident hope. Childhood is that softened clay, already tempered and placed within your power, to be moulded into the form of moral rectitude and beauty,—a form, majestic in stature, comely in proportions, winning in aspect, and giving promise of future service, most benign, and full of blessings. O, strike, then, earnestly and at once! Begin now to fashion it, before all is cold and hardened, without shape or beauty.

But this very fact suggests the thought that if youth be so pliant, so easily affected, great caution is required *how* we strike, *how* we mould. If each touch leaves its impress, not only are we encouraged to touch quickly, while that impression is possible, but to use great care *how* and *what* we do? If otherwise, we may rather deform than beautify; rather injure than benefit. How encouraging the former view, to be up and doing. How full of warning the other, not to act wrong or rashly.

2. Childhood is the best period for training; *because of the perpetuity of early impressions*. That is, childhood is not only a time when those impressions are easily made, but, be their character what they may, those first made are most likely to be abiding. This is presented as an additional argument for striving to have those impressions right and safe.

Now, this idea of permanency has a Bible warrant. When Solomon says of the child trained in the way he should go, that “when he is old he will not depart from it,” he clearly asserts the principle, so far as that which is right and excellent is concerned. And such a statement, put in the form of command and promise, even without anything more explicit, would leave us to infer that the converse is true. But so important a truth is not left to the hazard of mere human inference. As clearly as in the other case, the sacred writer sets it forth—“A child left to himself bringeth his mother to shame”—(Prov. 29 : 15). That is, the future life of one whose principles and practice are wrong, owing to wrong or neglected training, will certainly be an exhibition of those principles and practice in the ruin of the child, and to the grief and disgrace of the parent. Hence, by a combination of these two inspired passages, we have a *general law* in reference to all childhood training. Be it good or bad—be it calculated to impart the splendour of a crown of glory to the hoary head (Prov. 16 : 31) or wounds and grief to parental hearts, this law, unrepealed and operative, determines that its influence continually must be felt through manhood, and to the grave. And who has not observed and been made to feel that this is really and literally a truth? Are not a very large

proportion of "the excellent of the earth," those who have been trained to that excellence from early youth? Do not the intemperate, licentious, thieves, riotous, passionate even to the degree of murder, with scarcely an exception that could not be satisfactorily explained, if thoroughly understood, all answer precisely to the associations and training of their childhood?

But perhaps the reader may be ready to urge what are regarded as marked exceptions to the steady operation of this rule, in both respects, the good and bad. It is admitted that to the cursory observer such *apparent* exceptions do, sometimes, present themselves. But, in all such cases, the more thoroughly examined and better understood, are they found to be *only* apparent. All nature is filled with illustrations of the importance of this distinction between that which is real or *only* apparent. And the same idea is involved in the sacred charge of our Lord himself,—“Judge not according to the *appearance*, but judge *righteous* judgment”—(Jno. 7 : 24). The reason is obvious. Influences are continually so brought to bear, that what we had regarded as a well-authenticated truth, may, for the time being, seem to be wholly falsified. And this, when only a careful examination is required to re-establish our faith in the existence of that truth. In philosophy, we know that by the coteremporaneous action of certain other influences and forces, the natural effect of any law may be greatly modified, neutralized, or even appear in a position and character directly opposite from what the law itself would point out. But, though these counteracting influences thus succeed, the intelligent observer would not deny either the existence or certainty of that particular law. Thus, the tendency of a stone to the earth, is the certain effect of the uninterrupted law of gravitation. Yet this law does not forbid that a sufficient force may hurl that stone directly away from the earth into the air. But, though this latter is effected, it is not, and none would urge it as an argument against the law of gravitation. When perfectly free to act, the uniform tendency of the magnetic needle is to the great magnetic pole of the earth. Yet this does not prevent the near approach of some natural or artificial magnet from causing it to turn into an entirely different direction. But such a change of position, from such a cause, would not be a denial or repeal of the law which constantly exists, and, unresisted, as constantly regulates the movements of the needle.

Somewhat so is it in the case before us. The law is, that the training and influences of childhood—be they excellent or otherwise—shall make an indelible impression upon the character and the life. The apparent exceptions are, those children of professors of religion, on the one hand, who do not become professors, or even sustain a fair moral character; and those children of irreligious parents, on the other hand, who grow up to respectability and piety. We cannot even approximate a true explanation of these cases, without a distinct understanding and recollection of the law

itself. And, without doubt, those most ready to cite the exceptions, greatly err by not remembering this. The law of which we speak does not affirm, that *mere relation* to persons of a particular profession, will necessarily produce a certain result. But, that that result will be secured through the actual *positive influence and training* by those persons thus related—or by others. That is, not relationship, but *direct effort*, designed or undesigned, is given as *the cause*. A character, answering to that effort, by whomsoever made, is *the effect* announced. This thought may be taken as a key to the whole inquiry. When a solution is demanded concerning any character, we no longer are satisfied with a knowledge of relations, but we ask after training also. Now who will not readily admit, that there are *professors* of religion that, as to direct *personal* effort and instruction, are living in the utter neglect of their children? At the same time those children, thus neglected at home, are almost wholly unrestrained from daily associating with the wicked and the vile. *These associates*, in every such case, and not those parents, are *making the early and deep impression*. And if so, notwithstanding the religious profession of parents, the mature life of the children must be both wicked and vile. This class, undoubtedly, form a very large proportion of the exceptions which perplex and sometimes stagger faith, in the promises made to the godly. Why any are herein perplexed, is because of a proneness to make a *profession of godliness*—and *not the possession and exhibition of its power*—the essence of the law, and the sole basis of the promise.

Again, some truly devoted and eminently pious parents became so, after their children were too large and too old for material correction, by parental counsel and authority. In such cases, prior to conversion, their own influence had combined with the godless around them in keeping those children out of the ways of faith and piety. And now, though the parents themselves have become persons of exemplary godliness, it is not marvellous that their children develop the character which their early training, both at home and abroad, was continually preparing. Indeed, it is a result which, belief in the law we now consider, would prepare us to anticipate, and becomes a new argument for the certainty of its operation. And this very thought ought to make a most urgent appeal to all parents still living in impiety. For, if true, it definitely and most convincingly declares, that not only their own salvation but that of their children, also, is at stake. Thus in other and all instances, had we sufficient understanding of all the circumstances, we might most easily explain what now appear to be conflicting cases. And, so far from finding them to nullify, or even suspend the action of the law before us, each case would only strengthen our faith in its existence and sure operation.

But turn, now, to the homes of those who are not professors. What account can be given of the apparent and extraordinary ex-

ceptions there? In answer to such inquiry, it is only needful to think how many children of the profane, intemperate, licentious, and such like, have been gathered into the Sabbath-school, under the faithful instruction and fervent prayers of some earnest, pious teacher. How many, as scholars, apprentices, clerks, &c., have been placed in the homes of others, where true and active piety reigned; where they daily heard God's word, and were taught the modes, the meaning, the practice of prayer. How many have had their attention first seriously arrested, by some well-selected book or tract, which the warm-hearted lover of Christ has put within their reach. These are some of the true causes of all the exceptions found in godless households. And, on the authority of the word of God, it were safe to assert that *such like* are the *only* causes.

The meaning and tendency of all this is a confirmation of the sentiment with which we set out—early impressions, not speedily effaced, are permanent. And hence the argument that this training should be commenced in childhood. In childhood strive, most promptly, to efface impressions that are wrong, derived from any source; because, if permitted to remain, they become permanently fixed in all their deformity, disgrace, and tendency to ruin. In childhood strive most promptly to make impressions that are right, because, if then secured and watched over, they, too, become permanently fixed in all their beauty and tendency to honour and to blessedness.

3. A third reason why training should be commenced early, is, *death may prevent those efforts after childhood.*

(1) The death of the child may occur at any time. Does any one reply that dying in childhood is a sufficient guarantee that all will be well? Admitting that there is neither time nor place now to discuss all that the most ardent and confident would demand on this point, yet, suppose the child to have *passed the limit* of the period of infancy, and entered that where his accountability commences. Who can definitely point to the precise size or age at which that limit is fairly reached, and where God himself begins to hold that child responsible for his daily life? But if he dies accountable, surely he must be judged and doomed accordingly. Now as they may die very young, and for themselves, though very young, may be held responsible for all the deeds done in the body, at the bar of God—is not this an urgent reason for striving that they be prepared to account with joy and not with grief? And does not it become an additional argument with those who thus desire to commence in childhood, to commence at once, so to train them that, with the promised blessing upon their efforts, they may be prepared, however early summoned to the bar of God.

(2) The death of the parent may intervene. O yes, thousands of orphan tongues could testify—parents die. Tens of thousands are witnesses to the fact that parents may die while their children are in

their most tender years. But what then? The thoughtful, anxious, are led at once to ask, by whom will those children then be trained? Will *any one* truly care for them? If so, will those who undertake the charge be learned or ignorant, moral or immoral, believers or infidel, of devout and exemplary piety, or wholly regardless of the religion of the Bible? What, O what, is to be the character of the instruction received, and of the influence then exerted over them? Now, whatever may be our plans and wishes, it is evident that these are inquiries which none can positively answer. Hence, again, appears the need of prompt and persevering effort, to give the character its shape of moral beauty, before called to resign our child or children into the hands of strangers. Right impressions should be so strongly fixed in them, that, though parents are early called to leave them, others shall find it beyond their power wholly to efface the impressions which faithful training has made. What an end to be gained! And yet, in the case of many parents, perhaps of the reader, how little time is still remaining in which to accomplish it. Surely, if nowhere else, here appears sufficient answer to the inquiry, Why commence training in childhood?

L. H. C.

THE CHILD AND THE SUNBEAM.

I SAW a youthful mother,
 Once on a summer's day,
 Set down her smiling infant,
 To watch its frolic play;
 It gambolled on the flow'rets
 That decked the carpet o'er,
 And seemed with childish wonder
 Each object to explore.

A something on the instant
 Its glad career arrests,
 And earnestly it gazes where
 A golden sunbeam rests;
 While on the new-found glory
 It fixed its wondering eyes,
 And trustfully reached forth its hands
 To seize the glittering prize.

And now its tiny fingers clasp
 The treasure rich and rare,
 Which, in its baby innocence,
 It surely thought was there;
 But ah! that hand uncloses,
 And to its earnest gaze
 Reveals no gems of beauty—
 No bright, imprisoned rays.

And then the first of many tears
 Fell on the cherub face—

The first sad disappointment
 In life's uncertain race!
 And thus it hath been with us all,
 Who its dark game hath played—
 We've sought to grasp the sunshine,
 And only found the shade.

Historical and Biographical.

SKETCH OF THE HISTORY OF THE CENTRAL PRESBYTERIAN CHURCH.*

THE CENTRAL PRESBYTERIAN CHURCH was originally constituted of persons who had previously belonged to the Second Presbyterian Church, worshipping at the corner of Third and Arch Streets. During the ministry of the Rev. Joseph Sanford, divisions arose in that church, which were greatly increased by his sudden and lamented death, on the 25th of December, 1831. These divisions finally led the friends of Mr. Sanford, feeling themselves deeply aggrieved, to resolve to withdraw; and committing their cause to Providence, to attempt the organization of a new congregation.

The congregation was organized (May 21st, 1832, in the Franklin Institute on Seventh Street), the Rev. AARON W. LELAND, D.D., of Charleston, S. C., presiding, Matthew Newkirk acting as Secretary. The church was organized on the 19th day of June following, in the Whitefield Academy in Fourth Street. The Rev. THOMAS MCAULEY, D.D., then pastor of the Tenth Church, of this city, presided; assisted by the Rev. WILLIAM NEILL, D.D., and the Rev. WILLIAM M. ENGLS. At this meeting Messrs. ALEXANDER HENRY and MATTHEW L. BEVAN, who had been ruling elders in the Second Church, were elected and installed elders in the Central Church. Nineteen members, all on certificate from the Second Church, constituted the infant organization. On the following Sabbath (June 24th), the Sacrament of the Lord's Supper was administered for the first time to the infant church, by the Rev. THOMAS MCAULEY, D.D., and the Rev. JOHN BRECKENRIDGE.

The congregation worshipped in the Whitefield Academy, which was kindly loaned to them by the Trustees of the University of Pennsylvania, for nearly two years, and until the completion of their own house of worship. The ordinance of the Lord's Supper was administered the second time in October, 1832, at which the church received an accession of 127 members, all on certificate from the Second Church, with the exception of one on examination, and four from other churches.

While in their infant state, and without a pastor, it pleased the Lord graciously to grant to this people a season of special refreshing from his presence. As the fruits of this merciful visitation, there were added to the church at the communion in December, 1832, on examination, *twenty-four*; and at the communion in March following *six*.

* This Sketch is taken from the "Handbook of the Central Presbyterian Church," recently published by the Session.

On the 5th of February, A. D., 1833, the congregation was incorporated as *The Central Presbyterian Church in the City of Philadelphia*. The charter vests the property of the congregation in fifteen trustees, who are chosen for three years; the election to be held on the first Tuesday in January in each year, when one-third of the Board are to be elected.

In accordance with article 8th of the charter, "all regular worshippers in this church shall be entitled to vote for Trustees and Pastors, provided they have held a pew, or part of a pew, for 12 months preceding the election, by the payment of an annual rent, of not less than two dollars for the same, into the treasury of the church, and are not twelve months in arrear at the time of said election; but elders and deacons shall be chosen by the communicating members exclusively."

On the 22d of April, A. D. 1833, the corner-stone of the first church edifice was laid, with appropriate religious services, by the Rev. JOHN BRECKINRIDGE. At a later hour of the same day, the congregation assembled, and elected to be their pastor, the Rev. JOHN McDOWELL, D.D., then of the first Presbyterian Church of Elizabethtown, N. J. The call was accepted; and Dr. McDOWELL installed, by the Presbytery of Philadelphia, on the 6th of June following. The installation took place in the Whitefield Academy. On this occasion the Rev. WILLIAM NEILL, D.D., presided, and proposed the constitutional question to the pastor and people; the Rev. WILLIAM M. ENGLER preached from 2 Corinthians 5:20; the Rev. SAMUEL MILLER, D.D., of Princeton N. J., gave the charge to the pastor; and the Rev. JOHN BRECKINRIDGE gave the charge to the congregation.

Previous to the settlement of a Pastor, the pulpit was supplied by ministers, invited by the session, from week to week; and it is worth remarking, and should be recorded with gratitude to God, that during the year they had no pastor, the people were never in a single instance, without a minister to officiate on the Sabbath, and also at the weekly Wednesday evening lecture. For the supply of the pulpit they were peculiarly indebted to the Rev. JOHN BRECKINRIDGE, and the Rev. ROBERT BAIRD, who with their families joined the congregation.

Jan. 16th, 1834, the church met and elected three additional ruling elders; viz., John V. Cowell, Matthew Newkirk, and David Kirkpatrick, who were ordained Jan. 26, A. D. 1834.

On Sabbath, Feb. 23d, A. D. 1834, the church edifice was opened for the worship of God. On this occasion the pastor preached in the morning from Isa. 60:13. The Rev. SAMUEL MILLER, D.D., preached in the afternoon from 2. Chron. 6:18. In the evening the Rev. WM. NEILL, D.D., preached from Rev. 22:17, last clause.

This edifice stands on the corner of Eighth and Cherry Streets, and is built of stone, rough cast, with a granite appearance.* Its dimensions are eighty-six feet in length, and sixty-eight feet in breadth, besides a portico in front twelve feet three inches wide, supported by six columns of massive proportions, in Grecian style. In the rear of the main edifice, and connected with it, is a building of the same materials, fifty-three feet in length, by fifty-seven in breadth, and three stories high. The first story is the Lecture Room; the second is divided into two apartments, and is appropriated to Sabbath Schools; the third is one room, and appropriated

* An Engraving of the Central Presbyterian Church is in the May number of this Magazine.

to the same use. The entire cost of the church edifice as it now stands, was \$78,000. The number of scholars now belonging to the several schools connected with the church is over five hundred.

In October, A. D., 1837, the church elected five additional elders, viz: Rufus L. Barnes, John C. Capp, Joseph B. Mitchell, Elisha R. Johnston, and George Fithian, who were ordained on Sabbath, October 15th, 1837. At the same time, Messrs. Matthew L. Bevan, Matthew Newkirk, Rufus L. Barnes, and John C. Capp, were elected deacons in the church, and inducted to office on the same day of the ordination of elders.

The able, faithful, and successful pastorate of DR. McDOWELL, of more than twelve years, was terminated, at his own request, in Nov., A. D. 1845.

Of things specially worthy of note, as having occurred during the ministry of the beloved and revered first pastor, may be mentioned the agency of this church in the organization of the Cohocksink Presbyterian Church, and the erection of an edifice for the use of the same.

In the spring of 1839, the Central Church resolved to do something for the spiritual necessities of the destitute in the suburbs of the city, and a committee was appointed to select a place in which to operate. They turned their attention to Spring Garden, but were unsuccessful. Their intention becoming known, an application was made to them by a resident of the village of Cohocksink. The call for a visit was responded to by Dr. McD., in consequence of which, and the report made by him, the Committee decided to make an effort in that northern part of the city. With the aid of the late Rev. ARCHIBALD ALEXANDER, D.D., of Princeton, a missionary was secured. Commencing his labours in a spacious hall, the place was soon found too small, the hall was enlarged at the expense of the Central Church, but was still inadequate to accommodate the congregation. It was resolved to build a new and larger edifice. Accordingly, on the 16th day of July, A. D., 1840, the corner-stone of the present edifice was laid with appropriate ceremonies, the Rev. Dr. McD. officiating on the occasion. The house was opened for worship on the 4th day of December, of the same year, Dr. McD. preaching the Dedicatory Sermon. The cost of the building then amounted to \$6,077. The amount subscribed to meet the expense was \$4,831; of this the congregation raised \$1,475. The remaining \$3,356 was paid by the Central Church, besides other sums afterward paid in liquidation of the debt which remained.

It was a noble, and has been a very successful enterprise. It was a child of the Central Church, and is a noble monument to their credit.

After the dismissal of Dr. McDOWELL, the church was without a pastor for a period of nearly four years, when a call was extended to Mr. WILLIAM HENRY GREEN, a student of the Theological Seminary at Princeton. The call was accepted, and on the 16th of May, A. D. 1849, Mr. GREEN was ordained to the work of the ministry and installed pastor of the church. The order of services at the installation of Mr. GREEN was as follows:

Sermon by the Rev. J. ADDISON ALEXANDER, D.D., of Princeton, from 1 Peter 5:1-4. The Rev. C. C. CUYLER, D.D., presided and proposed the constitutional questions, and gave the charge to the pastor, and the Rev. HENRY A. BOARDMAN, D.D., gave the charge to the people.

At the meeting of the General Assembly in May, A. D. 1851, Rev. Mr.

GREEN was elected to the professorship in the Theological Seminary in Princeton, which he holds at the present date. After mature deliberation, convinced that it was his duty to accept this appointment, he requested a dissolution of the pastoral relation. In this request the church and congregation most reluctantly joined, and Mr. G. was accordingly released on the 7th day of July, A. D. 1851.

The church was thus left a second time without a settled pastor. This destitution continued but little more than one year, when they extended a call to the present pastor, then a member of the Presbytery of Londonderry, and pastor of the Franklin St. Church, Manchester, N. H. The call was accepted, and Mr. CLARKE installed, Sept. 8, 1852. The order of exercises at his installation was as follows: Sermon by the Rev. WILLIAM H. RUFFNER, from John 8 : 32. The Rev. JOHN McDOWELL, D.D., presided, proposed the constitutional questions, and gave the charge to the pastor; and the Rev. WILLIAM E. SCHENCK, the charge to the people.

Since the installation of Mr. CLARKE, nothing specially worthy of record in this history of the church has occurred. Perhaps it should be mentioned, however, to the credit of the congregation, that in the year 1855, by a noble contribution, it enabled a struggling congregation in the West to go forward and complete an important enterprise already begun; and that the congregation so efficiently aided by this, and in honour of its benefactor, named theirs "the Central Presbyterian Church of St. Paul, Minnesota." There have been indeed from the commencement, many things which call for special gratitude to God. There still exist such reasons; among them this; viz.: that for several years past, there has not been a communion-season at which there have not been accessions to the church, of persons professing their faith. The session have seldom had occasion to discipline offenders, while the membership has been gradually but constantly increasing. The whole number of persons who have been connected with the church since its organization in 1832, is *one thousand and twenty-nine*. The number at present, August, 1856, in communion with the church, is *three hundred and fifty-nine*.

MINISTERS.—REV. JOHN McDOWELL, D.D., settled June 6, 1833, dis. Nov. 20, 1845. REV. WILLIAM HENRY GREEN, settled May 16, 1849, dis. July 7, 1851. REV. HENRY STEELE CLARKE, settled Sept. 8, 1852.

RULING ELDERS.—Alex. Henry, elected June 19, 1832, died Aug. 13, 1847; Matthew L. Bevan, elected June 19, 1832, died Dec. 14, 1849; John V. Cowell, elected Jan. 26, 1834; Matthew Newkirk, elected Jan. 26, 1834; David Kirkpatrick, elected Jan. 26, 1834; Rufus L. Barnes, elected Oct. 2, 1837; Joseph B. Mitchell, elected Oct. 2, 1837; dis. April 7, 1853; John C. Capp, elected Oct. 2, 1837; George Fithian, elected Oct. 2, 1837; Elisha R. Johnston, elected Oct. 2, 1837, dis. Oct. 11, 1851.

DEACONS.—Matthew L. Bevan, Oct. 2, 1837, died Dec. 14, 1849; Matthew Newkirk, Oct. 2, 1837; John C. Capp, Oct. 2, 1837; Rufus L. Barnes, Oct. 2, 1837.

PRESENT ORGANIZATION OF THE BOARD OF TRUSTEES.

Matthew Newkirk, President; James Field, Vice-President; John Sibley, Secretary; John C. Taber, Treasurer; Stephen Colwell, Thomas M. Smith, Robert E. Gray, Rufus L. Barnes, Silas E. Weir, Joseph

Reakirt, Carter Hickling, Thomas Marsh, James Wray, Alexander Nesbit, George Fithian.

FORM OF COVENANT,

USED AT THE ADMISSION OF MEMBERS TO THE COMMUNION OF THE CHURCH.

Do you believe in one only living and true God, infinitely excellent and glorious; and that there is a Trinity of persons, the Father, the Son, and the Holy Ghost, in this divine essence? Do you believe in the Scriptures of the Old and New Testaments as the word of God, the only infallible rule of faith and practice? Do you believe that you are sinners, and as such deserve the wrath of God forever? Do you believe in Jesus Christ as the Saviour of sinners, the only mediator between God and man? Do you believe in the necessity of the renewing and sanctifying operations of the Holy Spirit; and that you must be holy, in order to be happy? Do you believe in the resurrection of the dead, and in a general judgment? Do you believe these things? [Here the candidates bow assent.]

And now—do you take this God—the Father, to be your Father—the Son, to be your Saviour—and the Holy Ghost, to be your Sanctifier; and do you receive these Scriptures as the rule of your faith and practice? Do you, as far as you know your own heart, unfeignedly repent of all your sins; and look and trust for salvation to the righteousness of Christ, received by faith in him? Do you engage to walk with God in the ways of new obedience? Do you promise subjection in the Lord, to the constituted authority of this Church, and to walk in brotherly love with its members? And do you engage to be diligent in the use of the means of grace, such as reading the Scriptures, prayer, self-examination, and attendance on the public worship and ordinances of God's house? And thus, through the grace of God strengthening you, you engage to act until death? [Here again the candidates bow assent.]

Then the Minister says—in consequence of the profession which you have now made, and the engagement into which you have now entered, I do in the name of the Lord Jesus Christ, receive you to the communion of this Church, and give you a right to all its privileges.

[This is followed by a suitable exhortation, to the new members and the congregation.]

FORM USED AT THE BAPTISM OF CHILDREN.

Baptism was instituted by the Lord Jesus Christ, the great Head of the Church, to be a seal of the covenant of grace, and the ordinance of admission to a visible standing in the Church. The water in this ordinance implies guilt and pollution; and represents to us justification by the blood of Christ, and regeneration and sanctification by his Spirit. But you are not to conclude that this, or any outward ordinance whatever, will be sufficient for the salvation of the soul; it is the blood of Christ alone that cleanseth from all sin, and to this you are exhorted ever to look for your own salvation, and that of your children. If it should please God to spare your lives, and the life of your child, until it comes to years capable of receiving instruction, it will be your duty to teach it, or cause it to be taught to read God's holy word; to instruct it in the

great principles of the Christian religion, of which there is an excellent summary in the Confession of Faith and Catechisms of our Church, which are recommended to you for your own perusal, and to be diligently taught your child: to pray for it and with it; to set an example of piety and godliness before it; and by all the means of God's appointment to bring it up in the nurture and admonition of the Lord. These duties, or whatever you are convinced, or shall be convinced from the word of God, to be binding on you as Christian parents, you do promise and covenant, in the presence of God and His Church, that as God shall give you strength you will endeavour to perform and do? [Here the parents bow assent.]

Review and Criticism.

PROPHECY VIEWED IN REFERENCE TO ITS DISTINCTIVE NATURE, ITS SPECIAL FUNCTION, AND PROPER INTERPRETATION. By PATRICK FAIRBAIRN, D.D., Professor of Theology in the Free Church College, Aberdeen, Edinburgh. T. & T. Clark. [Through Smith & English, 36 North Sixth Street, Philadelphia.]

Luther used to say of the old ritual, "Like Moses, it is dead and buried, and let no man know where its place is." In these latter days, there have been the most extensive diggings all around the prophecies, with a view to find where the place of the old ritual is. Men of learning and of piety have been led away from the spirituality of the Old and New Testaments, and have assigned honours to the dispensation of types and shadows which God never intended to bestow. In other words, not a few evangelical Christians concur with the Jews in confidently anticipating not only a restoration of the Jewish people to the land of Palestine, but also a re-institution of the rights and services of the law, to be performed in a Christian spirit, and frequented by Christian worshippers from every region of the earth. The principle on which these extravagant and extraordinary religious views is attempted to be established, is at variance with the fundamental principles of the divine administration in general, and especially at variance with the genius and spirit of Christianity. As the theory in question is derived from a false interpretation of the prophecies, a work, discussing the nature, function, and interpretation of prophecy, is the best mode to counteract the tendency of the theological novelties pressed upon the attention of the theological world with so much misplaced industry and ill-judged zeal.

Dr. Fairbairn's work is thoroughly didactic, and based upon Scripture. It is divided into two parts. The first part is an "*Investigation of Principles*," and discusses, 1. The proper calling of a prophet, and the essential nature of a prophecy. 2. The place of prophecy in history, and the organic connection of the one with the other. 3. The proper sphere of prophecy—the Church. 4. The prophetic style and diction, with its peculiarities; first, poetical elevation; secondly, figurative representation; and, thirdly, the exhibition of events as present or successive only in relation to each other, rather than as linked to definite historical epochs. 5. The interconnected and progressive character of prophecy.

The second part is the "*Application of principles to past and prospective fulfilments of Prophecy*," and discusses, 1. The apologetic value of

prophecy, or its place and use as an evidence for the facts and doctrines of Scripture, showed in the prophecies respecting the Jewish people, the Messiah, and the destruction of Jerusalem. 2. The prophetic future of the Jewish people. 3. The prophetic future of the Church and kingdom of Christ; *first*, in their relation to the kingdoms of this world; *second*, in their relation to the character, working and fate of the anti-christian apostasy; *third*, a supplementary section, containing an outline of the Apocalypse, from chapter v. to xx., with special reference to the three great series of seals, the trumpets and vials. 4. The prophetic future of the Church and kingdom of Christ in their relation to his second coming, and the closing issues of his mediatorial kingdom.

It will be thus seen that Dr. Fairbairn goes to the root of the matter, as he is very apt to do. Dr. Candlish, of Edinburgh, in proposing in the last General Assembly, to translate Dr. Fairbairn from the Aberdeen College to the new Theological College at Glasgow, said, "A more admirable contribution to theological literature, has not appeared for many years, than this work of Dr. Fairbairn on Prophecy. Its completeness, its clearness, its thorough discussion of the whole subject in a systematic way, from first to last, will render it, I think, the standard work on prophecy at this time." The two works on Typology and on Prophecy, are monuments of theological learning and piety. We make a short extract, which will be read with interest by inquiring minds.

"Another, and quite essential principle of prophetic interpretation, as of every species of writing which is accordant with truth, is that the mode of understanding its declarations must involve nothing absolutely incredible, or contrary to the nature of things. By things of this description we do not mean what may be designated natural impossibilities; for the whole work of grace, like the birth of Isaac and of Christ, is of that sort; it is above nature, and in such a sense contrary to it, that if the laws and forces of nature alone were to operate, it might justly be pronounced impossible. To the heart of faith such things are not incredible, because it takes into account the supernatural grace of God, which does what nature is alike incompetent and unwilling to do, by bringing to its aid a truly divine energy. But there are limits even to the operations of grace, and of the power of God generally. There are things of a providential kind, which we may say God cannot do, as we say, in respect to his moral character, that he cannot lie. And no interpretation of the prophecies can be sound, which, when fairly and consistently applied, would involve the belief of such things being brought to pass.

"Now some things of this description, in our opinion, have already been specified under this general head, as flowing from that style of interpreting the prophecies, against which we contend. Such are the self-contradictory statements, which on this literal style are found in them (noticed at p. 94, sq.), since both parts cannot be literally verified; and such, also, those which presuppose the existence of states and communities, that have altogether ceased to exist. These are spoken of, not in the general sense of lands or countries, but of corporate societies and distinct races, standing in a known and definite relation to the covenant-people. In this respect the old condition of things referred to in the prophecies is gone; and gone irretrievably. But there are other things of the same nature mentioned of the covenant-people themselves. Thus the prophecy in Zech. 12, which is commonly pressed as one of the clearest proofs of the permanently separate condition and restoration of the Jews in the latter days, implies the existence of the old organization also as to families; the family of David is represented as mourning apart, and the families of Nathan, of Levi, and of Shimei. In other prophecies of a like nature, the priests and Levites are mentioned apart, even the children of Zadok, as contradistinguished from the other priestly families, and every tribe in its own order (Isa. 66 : 21; Mal. 3 : 3; Ezek.

44 : 15, 48). But all such internal distinctions have long since perished; the course of divine providence has been such as to sweep them entirely away. And from the very nature of the case, such distinctions, when once lost, can never be recalled; the revival of them would involve, not the resuscitation of an old, but the creation of a new state of things. So long as any prophecies were depending for their fulfilment on the separate existence of tribes and families in Israel, the distinction betwixt them *was* preserved; and so also were the genealogical records, which were needed to attest the fulfilment. These prophecies terminated in the Son of Mary, the branch of the house of David, and the lion of the tribe of Judah; but with him, this, and all other things ceased—a new era, independent of such outward and formal differences began. Hence, we find the apostle discharging all from giving heed to endless genealogies, as no longer of any avail in the Church of God; and the providence of God shortly after sealed the word by scattering their genealogies to the winds, and fusing together in one undistinguishable, inextricable mass, the surviving remnants of the Jewish family. Now, prophecy is not to be verified by halves; it is either wholly true, in the sense in which it ought to be understood, or it is a failure. And since God's providence has rendered the fulfilment of the parts referred to manifestly impossible on the literal principle of interpretation, it affords conclusive evidence, that on this principle such prophecies are misread. In what it calls men to believe, it does violence to their reason; and it commits the word of God to expectations, which never can be properly realized.

“The ground on which these remarks are made, holds also in regard to their predictions; for example, to that of Zech. 14 : 16, which speaks of all nations going up to worship every year at Jerusalem, and to keep the feast of tabernacles; to that of Isa. 66 : 23, which affirms the same respecting the new moons and even the Sabbaths; to that of Ezekiel, chap. 40–48, which sketches a temple and city and a new distribution of the land, which by no conceivable adjustments can be brought within the bounds of the possible. It was never intended to be so; its aim was to unfold by means of the old external symbols and relations, freshly arranged and expanded, certain great truths and elevating prospects (as we have shown in our Commentary on that part of Ezekiel); and similar ends were aimed at in all the other prophecies of a like description. By being so viewed, it is true, they are rendered less specific in their meaning, and we can derive little information from them regarding the precise arrangements and forms of things in the latter periods of the Christian dispensation. But then, it never was the design of prophecy to give us such information; this is the province of history, not of prophecy. It is the part of the latter to inculcate great principles, to lay open the springs of God's moral government, to awaken earnest longings and expectations regarding the good in prospect for the people of God, and indicate the greater lines and more marked characteristics of those spiritual movements, on which the destinies of the church and the world are to turn. These are its leading objects; but for subordinate details of providential arrangements, we have no warrant to look to it, unless it be in exceptional cases, such as times of peculiar darkness or great emergency.”

We shall probably make additional extracts from the chapter which discusses the “prophetical future of the Jewish people.”

THE ROMAN EXILE. By GUGLIELMO GAJANI, Professor of Civil and Canon Law, and Representative of the People in the Roman Constituent Assembly in 1849. Boston: published by John P. Jewett & Co., and for sale by Lindsay & Blakiston, Philadelphia, pp. 450.

This is the personal history of an Italian exile, written by himself. It contains many incidents of thrilling interest, particularly concerning the election of Pope Pius IX, and the events which succeeded, up to the time of the dispersion of the Constituent Assembly by the French army. Many in our country supposed this Pope to be favourable to reform, the

friend of liberty, &c., and public meetings were called in several of our large cities, speeches delivered, and resolutions adopted to encourage him in his laudable efforts to give free civil institutions to the people of Italy. But according to the statements in this volume, no such design was ever entertained by him. He appeared to yield for a while to the public sentiment which demanded a reform; and the revolutionary patriots made use of his name as a watchword among their fellow-citizens, to arouse and extend the spirit of liberty. But this was not done by his permission or approval. He was at heart a despot, and would have displayed, as he has done since, his decided opposition to the movements of the people if he had possessed the power to control them. Despotism is an essential element of Papal rule. The former can never be remedied without destroying or enervating the latter. The circumstances of this struggle for liberty and its failure through the intervention of a foreign army cannot fail to excite in American hearts mingled emotions of sympathy and indignation, sympathy for those patriots now in exile, and indignation that the Pope should be sustained in the exercise of political power against the will of the Italian people, by the presence of French bayonets. Let these facts be read and pondered.

THE CAMEL; his Organization, Habits, and Uses, considered with reference to his introduction into the United States. By GEORGE P. MARSH. Boston: Gould & Lincoln. 1856.

The learned author of this pleasant and useful volume has raised the fame of camels, and done them honour in return for their great service. It seems that the meaning of the word "camel" is "Ship of the Desert," although some affirm that it simply means vehicle. Mr. Marsh's book contains a large amount of information about the breeds, the general anatomy, the training, the burden, the speed, the endurance, the military uses, &c., of the camel. The hump, which is one of the chief peculiarities of the camel, is thus described:

"The hump is simply a fleshy or rather fatty protuberance upon the back, like that of the bison, unsupported by any special bony process, and it is least developed in the highest bred animals, so that the mahari of the Sahara is popularly described as being without that appendage. The fulness of the protuberance, however, depends much upon the condition of the animal. The state of the hump is a test constantly referred to in the sale or hire of the camel, and the jockeys resort to various contrivances to give it an unnatural plumpness and solidity.* When the camel has been, for a length of time, full fed, and subjected to moderate labour only, the hump assumes a greater plumpness of form and hardness of texture; but if ill kept or overworked, the fat of the hump is absorbed, the protuberance becomes flaccid, and it is sometimes even reduced to little more than its skin. It undoubtedly serves as a repository of nutriment, and the absorption of its substance into the general system appears to be one of the special arrangements by which the camel is so admirably fitted for the life of privation to which he is destined.

"According to Burekhardt,† when the animal is in the best possible case, in which condition he is only found among the richer nomade Arabs, and even there but rarely, the hump is of a pyramidal shape, covers nearly the whole back, and its length is not less than one-fourth of that of the entire body. Of all the members it is last exhausted and last fattened. In long journeys it slowly wastes away, and a repose of three or four months is required to restore it to its full

* The camel-dealers perforate the skin, and blow up the hump of the living animal, as dishonest butchers do their meat, to make it look full. Tavernier I, 1832.

† Bedouins, 264.

volume. The Arabic language has at least thirty words descriptive of the conditions of the hump, with reference to its dimensions, its fatness or leanness, its solidity or flaccidity, and the causes of all these different states of this important appendage."

We commend this interesting volume to the attention of the general reader, as well as to children and youth. If we mistake not, boys and girls will find as much entertainment here as in the best "story books."

The Religious World.

THE BRICK CHURCH, NEW YORK.

THE last religious service held in the old Brick Church, occurred in New York, in May last, during the meeting of the General Assembly. The church was thronged on the occasion. Dr. Spring preached a most affecting and eloquent sermon, giving a history of the church, especially under his own ministry, and narrating many interesting incidents.

It is understood that lots have been purchased in 23d Street, near the 5th Avenue, for the new building.

A New York paper gives an account of the state of the old burial-ground. "Thus far there have been removed from the Brick Church burying-ground one thousand and forty-three bodies, of which 213 were from the general vault under the church, and were placed there about twenty years ago, when the chapel was built.

"The graveyard originally occupied the whole site of the chapel, and the number of dead buried there may be inferred from the fact, that these two hundred and thirteen corpses were taken from the excavations for the foundation alone. There is no cellar under the chapel, which is built over the graves, and consequently, when that building is torn down, there will still be hundreds of skeletons to exhume.

"When the foundations of the chapel were excavated, the bones brought to light were inclosed in pine boxes, as those removed at this time have been, and carefully packed in the vault. On opening the vault this week hardly a vestige of the boxes was to be found; all had crumbled away, and the bones lay piled up in a great heap, dry and white, and light almost as feathers. They were reverently gathered together again, inclosed in boxes, and buried in the Cemetery of the Evergreens, where, we trust, they may be allowed to rest undisturbed."

BLACKBURN THEOLOGICAL SEMINARY, ILLINOIS.

THE following account of the Blackburn Theological Seminary, under the management of Trustees of the New School Presbyterian Church, is taken from the "New York Evangelist:"

"A meeting of the Trustees of the new Theological Seminary for the Northwest was held at Carlinville, on the 5th of March. The object of the meeting was to hear the report of a Committee, previously appointed, in regard to the settlement of claims, and attend to some other matters of

business with a view to an early and complete organization of the Institution.

"It is known that this Institution is in large part already endowed by the efforts of the late Dr. Blackburn; it was therefore decided at the present meeting of the Trustees to call it the Blackburn Theological Seminary, in honour of the noble founder.

"The lands now in the possession of the Institution are thought to be worth considerably over \$100,000. It was resolved by the Trustees to reserve \$100,000 of the property of the Institution intact for the endowment of professorships. The churches may be called upon to aid in the erection of Seminary buildings, or for other purposes, but the professorships are already endowed.

"A primary school is already commenced, under the care of Rev. John C. Downer, who is also to act, for the present, as agent of the Seminary.

"Wm. C. Bostwick, Esq., of Galena, was elected a Trustee, in place of Charles Hempstead, Esq., resigned.

"Carlinville, where this Institution is located by the terms of the endowment, is a thriving village on the Chicago, Alton, and St. Louis Railroad, thirty-five miles north of Alton. It has doubled in population since 1850, and is gaining an accession of a very fine class of inhabitants every year.

"Eighty acres of land are reserved for the Seminary site, three-quarters of a mile northeast of the village, on high and beautiful grounds, on the border of a delightful grove."

July Harvesting.

EIGHTY YEARS AGO.

BY CHARLES SPRAGUE.

EIGHTY years have rolled away,
 Since that high, heroic day,
 When our fathers, in the fray,
 Struck the conquering blow!

Praise to them—the bold who spoke;—
 Praise to them—the brave who broke
 Stern oppression's galling yoke,
 Eighty years ago!

Pour the wine of sacrifice;
 Let the grateful anthem rise,—
 Shall we e'er resign the prize?—
 Never—never—no!

Hearts and hands shall guard those rights,
 Bought on Freedom's battle heights,
 Where he fixed his signal lights,
 Eighty years ago!

Swear it!—by the mighty dead,—
 Those who counselled, those who led;—
 By the blood your fathers shed,
 By your mother's woe;—

Swear it!—by the living few,—
 Those whose breasts were scarred for you,
 When to Freedom's ranks they flew,
 Eighty years ago!

By the joys that cluster round,
 By our vales with plenty crowned,
 By our hill-tops—holy ground,
 Rescued from the foe!—

Where of old the Indian strayed,
 Where of old the Pilgrim prayed;
 Where the patriot drew his blade,
 Eighty years ago!

Should again the war-trump peal,
 There shall Indian firmness seal
 Pilgrim faith and patriot zeal,
 Prompt to strike the blow!—

There shall valour's work be done;
 Like the sire shall be the son,
 Where the fight was waged and won,
 Eighty years ago!

Boston Courier, July 7.

PLEASURES OF CONTENTMENT.

I HAVE a rich neighbour that is always so busy, that he has no leisure to laugh: the whole business of his life is to get money, and more money, that he may still get more and more money. He is still drudging on, saying that Solomon says—"The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, "that there be as many miseries beyond riches as on this side of them." And yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that when she seems to play, is at the very same time spinning her own bowels and consuming herself. And this many rich men do—loading themselves with corroding cares, to keep what they had already got. Let us, therefore, be thankful for health and competence, and above all, for a quiet conscience.—*Izaak Walton.*



Engraved by J. G. Walker 1848

Francis McFarland,

ACTS AND DEBATES

OF THE

GENERAL ASSEMBLY

OF THE

Presbyterian Church

IN THE

UNITED STATES OF AMERICA,

AT THEIR SESSIONS,

IN THE FIRST PRESBYTERIAN CHURCH, NEW YORK,

1856.

PHILADELPHIA:

JOSEPH M. WILSON,

PUBLICATION OFFICE OF THE PRESBYTERIAN MAGAZINE,

27 SOUTH TENTH STREET.

1856.

NOTICE.

WE give, with our present issue, according to promise, the DEBATES OF THE GENERAL ASSEMBLY OF 1856. A heavy expense has been incurred; and the amount of matter, thus presented to our subscribers, is equal to *two extra numbers* of the Magazine.

We are chiefly indebted to the "*Presbyterian*" for this Report of the Debates; and we thankfully make this acknowledgment. The able reporter of that paper performed his work admirably. A few of the speeches have been reported by ourselves; and a part of the matter was common to all the secular and religious papers. The arrangement of the Debates by SUBJECTS is our own idea, and will probably be acceptable to most readers.

We trust that our subscribers will appreciate our determination to make the "*Presbyterian Magazine*" a useful Repository of ecclesiastical and miscellaneous knowledge.

THE
 ACTS AND DEBATES
 OF
 THE GENERAL ASSEMBLY.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church, New York City, on Thursday, the 15th day of May, in the year of our Lord 1856, at eleven o'clock A. M., and was opened with a sermon by the Rev. Nathan L. Rice, D.D., Moderator of the last Assembly, from 2 Tim. 4 : 1, 2 : "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

After the sermon, the Moderator proceeded to constitute the sessions with prayer.

The Permanent Clerk, from the Standing Committee on Commissions, reported the roll of Commissioners. The total number of Commissioners present during the sessions was 278, of which 157 were Ministers, and 121 were Ruling Elders.

The roll was then called for the choice of Moderator, and resulted as follows :

Rev. Dr. McFarland,	:	:	:	:	:	119
Rev. Dr. Campbell,	:	:	:	:	:	113

Rev. Dr. Francis McFarland was declared Moderator.

Being conducted to the acting Moderator, he was informed of his election, and ascended the platform, conducted by the Rev. Dr. Campbell. In taking the Chair, he said :

"I cannot but feel gratified that you have such confidence in me as to commit this important position to me. But I feel an involuntary shrinking from its duties and responsibilities. However, with the help of God and your co-operation, I will endeavour to do the best I can to discharge them faithfully and efficiently."

The Rev. J. N. Campbell, D.D., was elected Temporary Clerk. The following are the members of the two important committees :

Committee on Bills and Overtures.—*Ministers*—N. L. Rice, D.D., John C. Lord, D.D., J. N. C. Bartley, Eli F. Cooley, Thomas Creigh,

D.D., L. L. Conrad, Wm. B. Spence, John M. Buchanan, A. V. C. Schenck, Francis Bowman, D.D., J. T. Hendrick, D.D., J. H. Thornwell, D.D., Albert Williams. *Ruling Elders*—Kensley Johns, John Fine, A. O. Putnam, A. Wm. McDowell, Brice Blair, Robert Davis, Thomas Moodie, Alexander Guy, M.D., John Hendricks, John Todd.

Judicial Committee.—Ministers—J. N. Campbell, D.D., E. P. Humphrey, D.D., N. A. Pratt, D.D., Thomas Woodrow, D.D., A. B. McCorkle, James R. Eckard, W. M. Donaldson, Reuben Frame, George Van Eman, F. G. Strahan, S. B. O. Wilson. *Ruling Elders*—W. F. Allen, H. H. Leavitt, Daniel Lord, James M. Porter, James K. Douglass, G. T. Swann, Philip H. Thompson, William A. Bell, Charles O. Waters, N. H. Raymond.

Bills and Overtures.

The following is a complete list of the Overtures acted on by the Assembly. Overture No. IV we have not been able to find. Almost all the Overtures were adopted without debate. The Committee discharged their duties with great skill, and possessed the confidence of the Assembly. The Chairman was himself a host.

OVERTURE No. I.—An Overture from the Church Extension Committee, asking the Assembly—

1st. To remove the limitation which requires that other than ministerial members of the Committee shall be ruling elders, so that laymen may serve upon this Committee as upon other benevolent organizations of the Church.

2d. To add to the present number of the Committee one minister and two laymen resident in the City of St. Louis, to guard against the contingencies to which a large city is liable in the summer season, and secure at all times a quorum.

3d. To make the Corresponding Secretary *ex officio*, a member of the Committee.

4th. To authorize the Committee to make such arrangements as may be necessary to enable the Committee to hold and secure legacies.

5th. To recommend to each of the Synods in our connection to set apart a definite time for an Annual Church Extension Collection in all the churches within their bounds.

The Committee recommend that these requests be granted.

The report was adopted.

OVERTURE No. II.—From the Synod of Pittsburg, memorializing the Assembly on the necessity and importance of deacons in the churches.

The Committee recommend that the Assembly answer this memorial by referring the Synod to the action of the General Assembly in 1840 and 1841. The report was adopted.

OVERTURE No. III.—From the Synod of Illinois, requesting the erection of a new Synod, to embrace the Presbyteries of Chicago, Rock River, and Schuyler, as these Presbyteries now exist, and to be called the Synod of Chicago.

This request was granted; and, on the recommendation of the Com-

mittee, it was ordered, that the first meeting be held in Princeton, Illinois, on the third Thursday of October next, at seven o'clock P. M.; to be opened with a sermon by the Rev. I. Pillsbury; or, in case of his absence, by the oldest minister present, who shall preside until a moderator be chosen.

OVERTURE NO. V.—A memorial from a Committee of the Synod of South Carolina, in relation to a correspondence between the Synod of South Carolina and the Associate Reformed Synod of the South, with a view to a closer union between the latter body and the Presbyterian Church in the United States. The Committee recommended to the Assembly—

1st. To open a fraternal correspondence with the Associate Reformed Synod of the South, on the same terms as with other evangelical denominations.

2d. That the Assembly appoint a committee to confer with a similar committee to be appointed by that body with reference to a closer union between the two churches.

The report of the committee was accepted, and the overture unanimously adopted, and Rev. Edwin Cater, Rev. Geo. Howe, D.D., and Mr. J. K. Douglass, of South Carolina, and Rev. F. Bowman, D.D., and Rev. N. A. Pratt, of Georgia, were appointed a committee under the recommendation and for the purposes therein set forth.

OVERTURE NO. VI.—On an Itinerating Ministry, after a brief discussion, was referred to the Board of Missions, with an earnest injunction that they do what is possible in the premises.

OVERTURE NO. VII.—From the Presbytery of Elizabethtown, the papers of a foreign minister, the Rev. John Wirz.

The Committee recommend that these papers be returned to the Presbytery, with the recommendation that Mr. Wirz be received into regular standing, at their proper discretion.

The report was adopted.

OVERTURE NO. VIII.—A memorial from the Synod of Mississippi, for the erection of a new Synod within her bounds; with a remonstrance against it, from the Presbytery of Mississippi.

The Committee recommend the refusal of the request in said memorial. Adopted.

OVERTURE NO. IX.—From the Presbytery of Cedar, asking the General Assembly to authorize our Church Sessions to keep a reserved roll, upon which shall be entered the names of church members who have removed beyond their bounds without letters, and whose residence is unknown, and who shall not be reported in our statistical reports.

The Committee recommend that this request be granted.

The report was adopted; and it was accordingly ordered, that Sessions be so authorized.

OVERTURE NO. X.—From sundry members of the Assembly, inquiring whether an ordained minister may accept and exercise the office of ruling elder in a church belonging to the same Presbytery of which he is a member.

At the recommendation of the Committee, this was answered in the negative.

OVERTURE NO. XI.—From the Synod of Virginia, proposing that the Assembly mature some plan for changing and reducing the present re-

presentation of the Presbyteries in the General Assembly, so as to diminish the aggregate attendance of commissioners, and adjust the ratio upon a more equitable basis.

The Committee recommend, that the Assembly decline action on this subject.

The report was adopted.

OVERTURE NO. XII.—From a Committee of the Board of Colportage of the Synods of Pittsburg and Alleghany, respecting a greater supply of Sabbath school books by the Board of Publication.

This was answered, on the recommendation of the Committee, by referring the memorialists to the action already taken by this Assembly, in adopting the Report of the Standing Committee on the Board of Publication.

OVERTURE NO. XIII.—From the Presbytery of Londonderry, asking a revision of our Book, so as to remove the ambiguity as to the words "church" and "congregation;" and, second, to define the nature and extent of infant church membership.

The Committee recommended that the following be maintained:

1. That the right to vote for ruling elders is to be confined to the communicating members.

2. That in the election of pastor, members of the congregation may be allowed to vote, and that no church member shall be denied a vote.

3. That a baptized member not a communicant stands in the same relation to the church as a minor in the law, and should not be allowed to vote.

Judge *Fine* said the proposal to affirm the right of all communicants to vote for a pastor, he thought would meet with acceptance.

Rev. Mr. *Cater* said the resolution in reference to baptized members of the church involved a most important principle in the controversy with the Baptists. He hoped it would be postponed for another year.

Rev. Mr. *Baird* said that to adopt a resolution allowing non-communicants to vote, would be to sell the privileges of the Church, and imperil its interests.

Rev. Dr. *Junkin* said that the very principles of our Church set aside the doctrine of the third point of the Committee. The Church of Scotland, and the Master himself, also recognized infants as members of the Church. He believed the time would come when their relations would be better understood. He moved to postpone, with a view to its being further considered.

It was moved to lay the whole subject on the table. Carried.

OVERTURE NO. XIV.—From a member of this Assembly, submitting two inquiries, viz.:

1. In an application to the Moderator of a Presbytery to call a *pro re nata* meeting of that body, is it competent for the applicants to specify a particular time and place for such meeting?

2. If a particular time or place, or both, be specified in the application for a *pro re nata* meeting of Presbytery, has the Moderator a right, on such application, to call a meeting at a different time and place?

The first question was answered affirmatively, the second negatively, at the recommendation of the Committee.

OVERTURE NO. XV.—From the Presbytery of Stockton, memorializing the Assembly, in consequence of the peculiar difficulty of convening in

the Synod of the Pacific, to constitute a new Presbytery in the present bounds of the Presbytery of Stockton, to be called the Presbytery of Benicia; to consist of the Rev. Sylvester Woodbridge, Jr., and the Rev. B. B. Bonham, of the Presbytery of Stockton, and the Rev. James Woods, of the Presbytery of California, ministers, together with the churches of Benicia, and (when organized) Santa Rosa; the first meeting of the newly-organized Presbytery to be held at Santa Rosa, on the third Tuesday of August, A. D. 1856, to be opened with a sermon by the oldest minister present.

This request was granted.

OVERTURE NO. XVI.—From the Presbytery of Rock River, asking the Assembly to direct the Board of Education to appropriate a legacy of William Hempstead to the Presbyterian Institution at Dixon, Illinois.

The Committee recommended that it be referred to the Board of Education, to act in the case according to their best judgment. Adopted.

OVERTURE NO. XVII.—From the Trustees of the Westminster Presbyterian Society, Utica, New York, to direct the Trustees of the General Assembly to alter and amend the deed by which the corporation of the said church holds the title to their lot.

The Committee recommended the following resolution, viz. :

Resolved, That the General Assembly of the Presbyterian Church, in the United States of America, hereby direct their Trustees to execute a written instrument, whereby they shall decline accepting the Contingent Trust, under the deed made and executed by Hugh S. Dickson, granting to the Trustees of the Westminster Church, in the city of Utica, New York, a lot of ground, on which their church building is erected; and also renouncing all interest that might, under any circumstances, accrue, or be derived from the conditions in said deed inserted.

The report was adopted, and the Trustees are hereby so authorized and directed.

OVERTURE NO. XVIII.—From the Presbytery of South Carolina, asking the Assembly to devise arrangements with other Christian denominations, so as to secure the attendance of witnesses, in process for discipline.

The Committee recommended that no action be taken on this overture by this Assembly. Adopted.

OVERTURE NO. XIX.—From several members, ministers, in this Assembly, asking for the erection of a new Presbytery, to be called "Kansas."

Upon the recommendation of the Committee, this request was granted, and it was ordered, accordingly, that W. W. Backus, minister, in the Presbytery of Dane, C. D. Martin, in the Presbytery of Kaskaskia, and D. A. Murdock, in the Presbytery of Des Moines, be erected into a Presbytery, to be called the "Presbytery of Kansas;" to hold their first meeting at Leavenworth, on the first Tuesday of September next, at 11 o'clock.

OVERTURE NO. XX.—From the Presbytery of Donegal, asking the Assembly to take action on the subject of Catechising and Bible instruction of youth.

The Committee recommended that the Presbytery be referred to the action of former Assemblies as sufficient for the present. Adopted.

OVERTURE NO. XXI.—From the Central Presbytery of Mississippi,

respecting the desirableness of greater union among Presbyterians. The Committee recommended the following resolution, viz. :

That the General Assembly entertains a sincere desire for the fraternal union of all sound Presbyterians; and even, if possible, their communion in one denomination; and any who may desire to be united with this Church, and who cordially approve of the doctrine and polity of our standards, are affectionately invited to seek this union in the mode prescribed by our constitution. It was adopted.

Boards of the Church and Benevolent Operations.

BOARD OF DOMESTIC MISSIONS.

THE Assembly then proceeded to the next order of the day, which was hearing the Report of the Board of Domestic Missions.

Dr. Musgrave, the Corresponding Secretary of the Board, read the Report, of which the following is an abstract :

There has been an increase in the number of missionaries employed during the year; an augmentation of the receipts, both from the churches and in individual donations and legacies; an increase in the aggregate appropriations; a larger average salary paid to our missionaries, and an increase in the balance on hand at the close of the fiscal year. In every department there has been an encouraging progress; calling for thankfulness and praise to God for his unmerited goodness and mercy.

OPERATIONS OF THE YEAR.

Of Missions.—Statistical Details.

The number of missionaries in commission, April 1, 1855, was 346, to which have been added, to March 1, 1856 (11 months), 220, making the whole number 566, and more by 41 than the year previous.

The number of churches and missionary stations, wholly or in part supplied (as far as reported) by our missionaries, is 943.

The number of newly organized churches is 42.

The number of admissions on examination is 1832, and on certificate 1836, making a total of admissions of 3668.

The number in communion with churches connected with the Board, is 22,916.

The number of Sabbath-schools is 332; of teachers, 2443, and of scholars, 15,887.

The number of baptisms is 2217.

Of the 566 missionaries who have been in commission during the year, 187 have been in no special report for the Assembly, very nearly one-third of the whole number; consequently we must increase all the returns very nearly one-third, to make them correct.

APPROPRIATIONS.

The appropriations made to our missionaries, from April 1, 1855, to March 1, 1856 (11 months), have been, at the office in Philadelphia, \$50,103 34, and at the office in Louisville, \$32,475 83; making a total of \$82,579 17.

Adding the appropriations made during the month of March, 1856, to the above, for the sake of comparison with the other years, the figures would stand thus: Appropriations made from April 1, 1855, to April 1, 1856, at the office in Philadelphia, \$51,703 34, and at the office in Louisville, \$33,425 83; making a total of \$85,129 17.

The appropriations made to our missionaries, from April 1, 1854, to April 1, 1855, were, at the office in Philadelphia, \$48,735 42, and at the office in Louisville, \$25,759; making a total of \$74,494 42.

From this statement it appears that the appropriations made at the office in Philadelphia exceeded those made the year before \$2967 92, and at the office in Louisville they were more by \$7666 83; thus making the total appropriations this year more than the year preceding by \$10,634 75.

RECEIPTS.

The total amount of receipts from all sources, from April 1, 1855, to March 1, 1856 (11 months), is \$85,747 73, to which add balances on hand in the different treasuries, April 1, 1855 (less \$320 95 withdrawn by Flint River Presbytery), \$15,223 34; making the available resources of the Board during the year, \$100,971 07.

Adding the receipts at the offices in Philadelphia and Louisville during the month of March, 1856, for the purpose of comparison with other years, the total amount of receipts from April 1, 1855, to April 1, 1856, is \$94,848 87; to which add balances on hand in the different treasuries, April 1, 1855, as above, \$15,223 34; thus making the available resources of the Board during the year, from April 1, 1855, to April 1, 1856, \$110,072 21.

The amount paid out at the different treasuries from April 1, 1855, to March 1, 1856 (11 months), is \$79,837 90, leaving an available balance in all the treasuries on the 1st of March, 1856, of \$21,133 17. The amount due the missionaries at the same date was \$13,226 54; leaving an unexpended balance of \$7906 63.

The aggregate receipts from April 1, 1855, to April 1, 1856, have been larger as compared with the receipts from April 1, 1854, to April 1, 1855, \$23,014 40. The excess has been in individual or special donations and legacies, \$16,958 95, and in the contributions of the churches, \$6055 45. The receipts at the office in Philadelphia, including the Presbyterial treasuries, were larger by \$14,067 95, and the receipts at the office in Louisville, \$8946 45.

The amount due the missionaries at the close of the fiscal year, as previously stated, was \$13,226 54, leaving an unexpended balance of \$7906 63. The unexpended balance on April 1, 1855, was \$5539 70. From this statement it will be observed that the unexpended balance in the treasury on the 1st of March, 1856, is only \$2366 93 more than the amount which was reported on the 1st of April, 1855.

REINFORCEMENTS AND ENLARGEMENT OF THE CHURCH.

During the year the Board have established new missions in various sections of our country. Three additional missionaries have been sent to California, two to Wisconsin, and one to Minnesota, and one in addition to those who are already there has been employed in Oregon. We have also sent one to Nebraska, and one to Kansas. Arrangements have likewise been made to send an additional one to Minnesota, and two to Kansas.

Thirty-nine missionaries have been either wholly or almost entirely employed as itinerants.

CLOTHING.

Clothing valued at \$7837 14 has been received during the eleven months, from April 1, 1855, to March 1, 1856, and distributed among the missionaries who needed it.

SALARIES OF MISSIONARIES.

During the past year, the Board have increased their *average* appropriation to the missionaries \$11 35.

During the last *three* years, the Board have increased their average appropriations to the missionaries \$41 90, which is a little over 31 $\frac{3}{4}$ per cent. By this ad-

vance, the *annual* liabilities of the Board, with the present number of missionaries, have been augmented nearly \$24,000.

NEED OF FUNDS.

Although the available balance on hand at the close of the fiscal year is considerable, and somewhat larger than that of the year preceding, yet it is no more than is needed. It ought to be distinctly understood by all, that the amount on hand at the period of the year when our balance is reported is always larger than at any other time. From the month of March the receipts begin to fall off, and during the latter part of the spring, the entire summer, and the early part of the fall, the receipts are comparatively small; so that unless our available balance at the commencement of the fiscal year is comparatively large, it would be impracticable to carry on the operations of the Board during the year. For example, at the beginning of the fiscal year, April 1, 1855, we reported an available balance of not more than \$15,000; and yet, by the 1st of November ensuing, we had only about \$2000 in hand!—not enough to meet the usual payments for a single fortnight!—and but for the prompt and generous responses to our appeals for aid by many of the friends of the cause, our operations must have been seriously embarrassed.

The receipts *from the churches*, from April 1, 1855, to April 1, 1856, fell short of the payments, during the same period, *upwards of eighteen thousand dollars*, and but for the balance on hand at the commencement of the fiscal year, and the unusually large amount received from individuals, donations, and legacies, we would have been in debt to our missionaries at the close of the year!

With an increased number of missionaries, and a higher scale of appropriations, the expenditures of the Board have been very largely augmented; so that during the year upon which we have entered we shall need much larger receipts from the churches.

Moreover, it is very important that the Board should not be hampered or embarrassed in undertaking the establishment of *new* missions.

As there will, probably, be no collecting agents in the field assigned to the Executive Committee in Philadelphia, and probably none in the larger portion of the field assigned to the Western Executive Committee, the Board must rely mainly upon the pastors and sessions to see that collections are taken up for Domestic Missions during the year.

CONCLUSION.

The report concludes with an earnest appeal to Christians to be more liberal in their contributions, and more fervent in their prayers for the Divine blessing upon the missionary cause.

A member wished to know the estimated expense of the Board for the coming year. The reply of the Secretary was, that they had not the means of answering that question. Will \$50,000 more be needed? The Secretary thought not.

Is it necessary to add one-tenth to our previous contributions? The Presbytery to which the speaker belonged had determined to do so much.

The Moderator thought it would be well for all our Presbyteries to add one-tenth to their past contributions. He had no doubt it would be all well applied.

Rev. Dr. Rogers, in behalf of the Rev. Dr. Phillips, Chairman of the Committee on the Report of the Board of Missions, read the Report of said Committee, in which the following resolutions were presented, viz.:

The Committee, to whom was referred the Annual Report of the Board of Domestic Missions, beg leave to report,

That, in the discharge of the duty assigned them, they have examined

the Report and the accompanying documents, and recommend to the Assembly the adoption of the following resolutions :

Resolved, That the Assembly recognizes with devout and humble gratitude the goodness of Almighty God in the successful prosecution of the great work of the Evangelization of our country during the past year. This expression of gratitude is demanded by the fact, that during the year the number of missionaries employed, the amount of receipts from the churches and from individuals, and the amounts appropriated to the support of missionaries, have been considerably increased.

Resolved, That the Assembly approves the diligence and fidelity of the Board and its officers, in carrying out the important trusts committed to them ; and would again call upon the pastors and ruling elders of our churches to come up to their aid, by regular and enlarged contributions to this cause, which, in its present and prospective relations and objects, is second to no other in magnitude and importance.

Resolved, That this Assembly approve the action of the Board, in increasing the number of itinerant missionaries, and believing that much may be accomplished in the more destitute parts of the field by such an agency, they would urge upon the Presbyteries in laying out and arranging their missionary fields, to pay more attention to this subject, and endeavour to enable the Board to carry out the policy which they have wisely and successfully adopted.

Resolved, That while the Assembly are gratified to learn that an addition of one hundred has been made to the number of contributing churches during the past year, they would call the attention of the Presbyteries to the mournful fact that there are still about seventeen hundred churches, within our bounds, which contribute nothing to the treasury of the Board of Domestic Missions, and express their earnest hope that such a fact may never hereafter disfigure their Reports.

The Committee also recommended nominations of members of the Board, to serve for four years, and that the election be made the second order of the day for Tuesday morning.

Dr. Rice moved that the Report of the Committee be adopted.

Dr. Hewit wished to speak a word of encouragement and hope. Forty years ago he was a member of Assembly. He is now enabled to cry out : What hath God wrought ? Then we had 10 Synods, now 30 ; then 43 Presbyteries, now 148 ; then 511 ministers, now 2261 ; then 881 churches, now 3079 ; then 37,208 members, now 231,404. If, according to Scriptures, the branch bringing forth fruit shall be purged be verified, it has been verified in the history of the Church. We are two bands. Had we gone on together, we should this day number 54 Synods, 256 Presbyteries, 3778 ministers, 4738 churches, and 374,433 members.

He hoped many here would live to see forty years hence, and if so, with what emotion they would repeat the words used to day, "What hath God wrought ?" THEN, with the same ratio of increase, they would see 270 Synods, 1280 Presbyteries, 18,890 ministers, 23,690 churches, and 1,872,165 members. Hear then the trumpet—Onward, onward,—God is with you—fear not !

The question was taken, and the Report was adopted.

BOARD OF FOREIGN MISSIONS.

REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee feel grateful to the Lord of the harvest, that they are permitted to report encouraging progress in the missionary work under their direction. This will be shown by the narration of what has been done during the last year. In this Report, the same order of topics will be followed as in the former reports of the Committee.

FINANCES.

The receipts from all sources, as stated in the Treasurer's Report, have been,	\$193,564 54
To which add the balance from last year,	87 07
Add also unexpended balance of moneys received from the sale of the Omaha Reservation, specially appropriated to Indian Missions,	8,282 00
	<hr/>
	\$201,933 61
The expenses, as shown in the same Report, have been,	\$201,908 75
	<hr/>
Leaving a balance in the Treasury of,	\$24 86

Besides the moneys acknowledged above, the Treasurer has received from sundry donors the sum of \$6740, to form a Fund, of which the interest only is to be appropriated, in aid of the support and education of the children of missionaries; and the further sum of \$1500, for the same object, but not subject to the condition of expending only the interest.

The Treasurer received in preceding years the sum of \$12,613 98, for the endowment of professorships in the Theological Seminary among the Waldenses; and for the same object during the last year the sum of \$487 37, making the whole amount now \$13,101 35. It will be remembered, that according to the recommendation of the General Assembly in 1853, this Fund should be increased to \$20,000; and the interest thereof is to be paid annually in aid of its important object. It is earnestly to be desired that this Fund should be speedily completed.

The moneys received on account of these two funds, are not included in the general acknowledgment of \$193,564 54 above.

Donations of clothing for the mission schools among the Indians, and in Africa, have been received from the ladies of some of the churches. These have been of much value, and a still larger supply could be usefully appropriated in this way.

PUBLICATIONS.

The same number of pages as in former years has been occupied by the Board in the Home and Foreign *Record*, of which the Board of Publication will report the number of copies issued and the receipts and expenses.

Of the *Foreign Missionary*, 18,500 copies were published in newspaper and 3250 in pamphlet form. Of the pamphlet edition, about 2500 copies are sent free to ministers and to donors of \$10 and upwards.

Of the last Annual Report, 3500 copies were published in pamphlet form, and 16,500 copies in newspaper form as an extra number of the *Record*.

From the Presbyterian Board of Publication, the American Bible Society, and the American Tract Society, donations of their respective publications have been received for the use of some of the missions and schools.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

To North India, seven; to Siam, four; to China, one; to Western Africa, nine; to New Granada, one; to the Chippewa Mission, one; to the Kickapoos, four; to the Ottoos, one; to the Seminoles, three; to the Chickasaws, six; to the Chooc-

taws, eight. The names of these missionaries and assistant missionaries will appear in connection with their respective missions.

AGENCIES.

The Secretary and Treasurer of the Board have attended the meetings of several ecclesiastical bodies, for the purpose of making statements concerning the missionary work. The missionaries in this country have preached among the churches to a greater or less extent, presenting the claims of their respective fields of labour. For the collection of funds the main reliance of the Committee has been on the ministers of the congregations. It is with sincere thankfulness that they are able to report an increase of about \$5000 in the donations of the churches. These must always form the great source of the supply of funds for carrying forward this work.

The Report of the Missions contains much that is adapted to encourage the people of God. The Missionary work is certainly going forward. In some fields of labour its progress is more evident than in others, but in all it enjoys manifest proofs of the Divine blessing. In each of the general divisions of the missionary field, some fruit has been gathered during the year—some souls have been hopefully converted unto God, and the converts admitted to the communion of the mission churches are more numerous than in any former year. The devout thanksgivings of the friends and supporters of these missions should go up unto God, for these proofs of his favour towards the work of his servants.

Some of the Missions have enjoyed fewer marks of the gracious presence of the Holy Spirit than have been granted to others; and in all, the manifestations of his power have been far less signal than should be expected by the faith of Christ's servants, in answer to their prayers. This should lead the churches and the missionaries to renewed searchings of heart, lest, peradventure, the reason of this want of greater success be attributable to something wrong or defective on their part; it should also lead to the exercise of more faith and prayer for the outpouring of the Spirit from on high, as on the day of Pentecost.

The churches should be admonished, moreover, by the record of these missions, showing such open doors for giving the Gospel to vast multitudes who are yet unacquainted with the name of Jesus, to awake and put forth more earnest efforts to occupy these fields, which are white unto the harvest. It is sad and lamentable to have to acknowledge that, after the Church has been for so many years engaged in giving the Gospel to the unevangelized, and after all the great things which God has done for her and by her in this work, there should still be tens of thousands of her members, and hundreds of her congregations, who, in the years 1855-6, gave nothing whatever to send the bread of life to the perishing! Surely, this ought not so to be!

Humble confession of sin in this respect, however, and a full purpose of increased fidelity hereafter, may well comport with the devout thanksgiving which the favour of God towards these missions should call forth from the hearts of his people. The manifold details of this Report will show, that the Church is doing a great work; and that it is a work continually growing, and becoming more blest in its influences, and more triumphant in its success. In view of it, the voice of her Lord may be heard, saying to her:

“Arise, shine: for thy light is come, and the glory of the Lord has arisen upon thee. . . . And the gentiles shall come to thy light, and kings to the brightness of thy rising.”

Rev. Dr. Gibson, from the Committee on the Board of Foreign Missions, reported, recommending that the Report of the Board be approved, and ordered for publication. They also offered the following resolutions, which were adopted:

1. *Resolved*, That this Assembly finds occasion for the devoutest gratitude to God, for the success which has attended its missionary operations during the past year, as appears in the extension of missionary labours, operations, and the blessing of God upon the labours of our missionaries, unexampled by any former year—no part of the missionary field remaining without some special token of the Divine

favour, and the admissions to the communion of the missionary churches being more numerous than in any former year.

2. *Resolved*, That this Assembly desires to express its cordial approval of the manner in which the Church's Foreign Missionary operations have been conducted during the past year by the Executive Committee and officers of the Board, and would render adoring praise to God for the success which He has been pleased to vouchsafe.

3. *Resolved*, That this Assembly express special satisfaction in the increased liberality of the churches towards the Foreign Missionary Board, showing the unabated interest of God's people in this great cause so immediately connected in its final success with the glory of the Church's Head.

4. *Resolved*, That this Assembly render special gratitude to God, in that our Board of Foreign Missions has been enabled so much to enlarge its operations during the past year, and the increased number of missionaries sent into the foreign field, with sufficient means contributed by the Church for their support; and especially for the unusual indications of the presence of the Holy Spirit in almost all our missionary stations and churches.

5. *Resolved*, That it is the indispensable duty of every member of the Church to contribute, according to his or her ability, to the various schemes of benevolence conducted by the Church; and this Assembly express their regret that so many of our churches have failed to contribute anything to Foreign Missions during the past year; and would hereby urge upon the pastors and sessions of those delinquent churches to see to it that the cause be remembered in their prayers and contributions in the time to come.

6. *Resolved*, That the General Assembly feel greatly encouraged to go forward in the missionary enterprise, from the fact that from a comparative recent origin, our Board now takes its place alongside of sister associations which have done so nobly in this cause, and would urge upon the churches increased and still more vigorous efforts to occupy the fields which are being opened by the providence of God for the introduction of the glorious Gospel of our ever blessed Lord and Saviour Jesus Christ.

7. *Resolved*, That the Assembly approve of the course pursued by the Board in regard to the setting apart a special fund for the education of children of foreign missionaries, and because it is due to these men of God that their children be educated in Christian lands, the Committee recommend increased contributions on the part of the wealthy members of the Church to the above fund.

Also, in connection with the above resolutions, the Committee would direct the attention of the Assembly to the fact, that notwithstanding the recommendation of the last General Assembly, the fund of \$20,000, devoted to the endowments of Professorships in the Theological Seminary of the Waldensian Church, is still incomplete by about \$7000, very little having been contributed for that object during the past year.

Rev. J. Leighton Wilson, one of the Secretaries of the Board of Foreign Missions, then addressed the Assembly. Mr. Wilson said, these are times of scrutiny and agitation in reference to our Boards, and he would say that if in the Annual Report presented to the Assembly, there is not as much minuteness as may be desired by some, he knew not in what the deficiency was to be found. Would that there might be as much care in reading it, as there had been labour in preparing it. There had been no period in the history of our missionary work where it has worn so encouraging an aspect; and this whether as regards the steadiness with which the missionaries have been able to prosecute their work, the influence of the truth among the heathen, and the readiness of labourers to engage in the noble cause. Much of the work hitherto has been preparatory; now we are beginning to reap rich fruits. Few of the stations have been without special tokens of God's presence. Additions have been made to one church of 30; to another 26; to another 14; to another 12; and to two others 10 each. In all, something like one hundred and fifty precious souls have been gathered in. There never have been so many doors

open, or calls for labourers, as during the last year. Every assault which succeeds must be followed up. For instance: at the Choctaw station something like one hundred and twenty-five have been added to the Church during the last year, and this chiefly through the labours of one brother, who was occupied with a school. Now, should not a man be sent out to take the pastoral charge of this flock? Again: among the Seminoles about twenty-five or thirty were brought in. Hitherto that has been one of the most hopeless of the Indian tribes. Should we not take advantage of these favourable indications to strengthen the hands of those who are there?

From the Pagan world beyond the seas almost every mail brings hopeful news. In Northern India, until within a few years, the doors were locked and barred against the Gospel. But what a mighty change has occurred! Those mighty despotisms which opposed the Gospel have been smitten to the dust, and the old pagan superstitions are shaking and tottering. Western Africa, twenty-five years since, was the most hopeless of all portions of the earth. There were not at that time more than 20 missionaries—now there are 150; there were but three churches, and these had barely an existence; now there are 150, and the converts are more numerous than those of both branches of the Presbyterian Church in this great city of New York. Is it nothing that these great changes are occurring? Is not the Church called on for efforts proportioned to such an era?

There has been no previous period when our Board has gone more extensively into its work than during last year. Nearly sixty labourers have gone out this year, being nearly double as many as were ever sent before, and more probably than by any other missionary institution in the world in the same time.

Missionaries are also to be sent to various new stations. This extraordinary extension of the missionary work demands, of course, a large increase of means. But no step has been taken in this work except in obedience to a plain call of Providence. The calls could not be resisted. The Indian tribes in Kansas and Nebraska were instances in case. Missions among them were urgently demanded; and just when the Board were striving to find the means required, our Government voluntarily offered a considerable sum for the support of schools, which at once removed the difficulty. Mr. Wilson mentioned remarkable providential openings and calls from South America, New Grenada, and the Affghans. The Affghans, with a population of 5,000,000, have not yet learned the first rudiments of the Gospel. A young man had offered himself for this work; and just when he was on his way, an Englishman and another offered the Board \$7500 for this very object. This munificent sum will found the mission and support it for two years.

In view of the extent and wants of the field, the Board are sometimes almost overwhelmed with the responsibility which rests upon them. O, that the Church would come up to her full responsibility in this glorious work! A larger liberality is demanded.

Rev. M. S. Culbertson said that he had laboured eleven years in China. He would speak of two points which demand the attention of the missionary as soon as he enters his field—the language of the people to whom he is sent, and their religion. The language of the Chinese is admitted to be extremely difficult of acquisition, but the language as

spoken is now acquired by missionaries in the North with such facility that they generally begin to preach in a single year after their arrival. A distinction, however, must be made between the *written* and the *spoken* languages. They are, in fact, two distinct languages, and while the written language requires the labour of many years to master it, it is comparatively easy to attain to such freedom in the use of the spoken language as to preach in it intelligibly. The written language, however, has this advantage, that while its characters are pronounced differently by the natives of the different provinces, they are understood in the same sense in all parts of the empire. We may, therefore, send our books and tracts to the remotest corner of the land, with the full assurance that they will be understood. The obstacles thrown in our way by the language are connected rather with the difficulty of its acquisition by the Chinese themselves than by foreigners. The time which must be devoted to study by the Chinese youth, in order to read and write with facility, is so long that the acquisition is, and must ever be, beyond the reach of the mass of the people. It is desirable, therefore, that this spoken language be written by means of an appropriate alphabet, so that the language which the children shall be taught to *read* may be the same with that which they have already learned to *speak*.

As to the religion of the Chinese, it is a humanitarian system. It is a deification of human nature. The Chinese worships human nature in the persons of his parents, and of his ancestors. The nation is sometimes called a nation of atheists. Their atheism, however, is rather of that practical kind of which we find so much among ourselves, than a theoretical denial of the deity. Were we to judge of their devotion by the number of their temples, we might think them a most religious nation. They all desire to live under the shadow of a temple, and these buildings may be seen not only in the streets of the great city, but through the country they meet the eye in every direction. The existence of the gods and the necessity of worshipping them is recognized by the State. The Emperor offers sacrifices at stated periods, and the officers of government throughout the country repair to their appropriate temples for worship twice in each month.

The popular religion, however, consists in the main of a mass of absurd superstitions, which show more than anything else the deplorable ignorance of the people. In them we may see to what a fearful extent they are led captive by Satan at his will. A number of incidents which had fallen under his own observation were here related by the speaker in illustration of this point. Allusion was then made to the influence of their religious system upon their morality, and it was shown that the natural tendency of such notions was fully developed in Chiua, giving rise to the most revolting cruelty, licentiousness, and deceitfulness.

In conclusion, the present state of China was briefly alluded to. The result of the revolution now in progress cannot be foreseen. It is by no means certain that the cause of missions would be promoted by its success. We cannot but rejoice, however, that these revolutionists, whatever may be the motives by which they are influenced, proclaim to the whole empire the great cardinal truths that there is but one God, and that Jesus Christ, his son, is the only Saviour: that they denounce idolatry in all its forms: and that they print the Bible, without note or comment, as they find it translated by a Protestant missionary. However serious

their errors may be, it is surely a cause for thanksgiving that they hold and teach so much truth.

There is great encouragement then to go on with increased energy in this glorious work. Already more than six hundred Chinese have been received into the communion of the Christian Church by the missionaries of the various denominations labouring there. It is a glorious cause in which we are engaged. Let us pray for it—let us labour for it; and if need be let us die for it.

Dr. Happer, also of the China Mission, addressed the Assembly. He wished he could succeed in imparting a just view of this work to the Assembly. He was persuaded that our ministers and churches had no proper conception of the greatness and glory of the enterprise to which they were invited. Up to 1843 China was closed to the preaching of the Gospel. During twenty-seven years that *Dr. Morrison* laboured there, he was compelled to gather the members of the Mission, and a few others, into a little room, and lock the door, that he might preach the Gospel. He then did it in violation of the laws of the empire, which made it death for any subject to profess the Christian religion. In 1840, Great Britain commenced her opium war, at the close of which the way was opened for the entrance of the missionary. *Dr. Happer* then gave extended statements, showing the ripeness of the field, the various encouragements, the entire inadequacy of the force our Church has sent there for the work to be done. Are twelve missionaries all this great Church should send to this encouraging field? Not a single new man has been sent there during the past year. When he saw this, and saw the numbers who had left our Theological Seminaries, his heart sunk within him. Notwithstanding all the appeals, this is the sad result. He had often been asked why in these Chinese cities, teeming with population, the congregations of the missionaries were so small. He would ask in reply, How many people would attend the ministry of South Sea islanders in inculcating their religion in a little room on a week day in the city of New York? Well, as the New Yorkers would look on the South Sea islanders, so do the Chinese look upon our missionaries. Great are the discouragements to be contended with; but the missionaries do not respond. From the heathen they expect hostility. But since his return to this land, deep discouragement had come over his spirit on seeing the apathy and indifference of Christians here in regard to the claims of the heathen. *Dr. Happer* closed with a most earnest appeal for increased interest and efforts in occupying the wide and mighty field opened in China.

The Report of the Committee on the Board of Foreign Missions was then adopted.

On motion of *Rev. Mr. Williams*, the *Rev. Dr. Thornwell* was thanked for his able and eloquent sermon on Foreign Missions, preached last evening, and he was requested to furnish a copy to the Board of Foreign Missions.

BOARD OF EDUCATION.

The order of the day having arrived, the Assembly then proceeded to hear the Report of the Committee on the Report of the Board of Education.

Rev. Dr. Dickinson, Chairman of the Committee, presented the following resolutions:

1. *Resolved*, That in the review of the observations and results of the Board of Education during the past year, the Assembly has reason for gratitude to the Great Head of the Church. Notwithstanding the embarrassments which at the commencement of the year seemed to threaten the treasury of the Board, and which occasioned no little anxiety, the exigency was met, and by some of the churches with redoubled liberality, so that the receipts of the Board over the preceding year have amounted to \$4913. Though the appropriations to candidates, in compliance with the recommendation of a previous Assembly, were increased *one-fifth*, the Board has not failed to meet, with all their wonted promptness, these increased demands on their treasury. And it is a fact not to be overlooked, demanding as it does *grateful record*, that during the last twenty-five years the Board has *never failed* to fulfil the Church's engagements with her own candidates, thus encouraging the hope, if not affording assurance, that the Church will never allow the candidates for her ministry to suffer through any disregard or neglect of her own engagements.

2. *Resolved*, That, though the number of new candidates does not quite equal that of the preceding year, there is abundant cause for thanksgiving that no less than 102 have been taken under the care of the Board during the past year, thus making the aggregate for this year 382, which is 18 more than the aggregate in 1855, and 40 more than that of 1854.

3. *Resolved*, That in view of the origin and design of the Christian ministry, the greatness of the field which it is called to occupy, the weighty interests which it involves, its relations to the spread of revealed truth, to the extension of the Church, and the salvation of dying sinners, it is solemnly incumbent upon the Presbyteries in every scriptural way, to seek the increase, as well as guard the purity and promote the efficiency of the ministry.

4. *Resolved*, That in view of those untoward influences to which even the children of the Church are exposed, and which tend to depreciate the ministry as a profession in the estimation of the rising generation; in view also of the dangers to which the youthful mind is so imminently exposed from the insidiousness of error, the blandishments of a secularized religion, and the devices of a Paganized Christianity, this Assembly enjoins it upon the pastors of our churches to devote especial attention to the religious culture of the youth of their respective charges, and urgently advises Christian parents to throw around their children the shield of biblical and catechetical instruction, that by the early inculcation of right views of truth and duty, they may be not only preserved from error and evil, but ultimately inclined, under God's blessing, to devote themselves to his service in the work of the Gospel ministry.

5. *Resolved*, That while the Assembly continues to approve of the course of the Board in establishing schools, academies, and colleges on a definite religious basis, a sound discretion is necessary as to their number and location; and, lest the operations of the Board in this relation should be exposed to invidious misconstruction, it should be distinctly understood that the Church does not undervalue the importance of any institution of learning which, though not subjected to ecclesiastical supervision, recognizes the authority, and inculcates the principles of God's written word; much less disparage the common school system, as adapted to useful ends, so long as the Bible is not excluded.

6. *Resolved*, That, though Christians should pray habitually to the "Lord of the harvest," yet, in thankful remembrance of the signal marks of Divine favour with which the observance of a special season of prayer has heretofore been attended, this Assembly recommends the last Thursday of February, 1857, to be observed by the Church as a day of prayer for the blessing of God on the work of the ministry, especially in its relation to the baptized children of the Church; and for the outpouring of the Spirit on the youth of our land, particularly those under instruction in our various institutions of learning.

It was moved that the Report of the Committee be adopted.

Dr. Van Rensselaer, Secretary of the Board, being called for, said—The number of *new* candidates received this year is 102. The *total* number on the roll is 382, being 18 more than the preceding year. 1. This whole subject is eminently connected with God's sovereignty. 2. Our operations call for gratitude to God. 3. The statistics indicate the

inadequate impression of the Church in regard to her responsibilities and duties.

The Board next present a plea for educational operations on the *basis of Scripture*, and maintain the following propositions: 1. The perpetuation of the ministry is made by the word of God an object of special concern to the Church. 2. The Church is required to use means for the attainment of the great end in view. 3. The Scriptures authorize the belief that many of the Church's ministers will always be from among the poor. 4. The ministry should be an educated as well as a pious ministry, called of God to their work. 5. It is a scriptural principle, that pecuniary aid should be granted to those candidates whose condition requires it.

Agencies.—The whole work of the Board has been performed by the Secretaries, with the single exception of a few weeks' voluntary service, and at a less cost than for any year during the last eleven.

State of the Treasury.—The total receipts for the ministerial fund were \$40,679 78, being an increase of about \$5000. Of this fund, one-fifth, or \$8000, has been contributed by two churches in New York. The amount raised for this fund is the largest that has been raised since the division of the Assembly. The sum received into the fund for schools and colleges is \$6833 17, being somewhat less than last year. The aggregate receipts for all the funds were \$48,169 78, and the expenditures \$48,071 47, leaving a balance, including that of last year, of \$2032 96.

Primary or Parochial Schools.—The number of these schools is about 100, of which 34 have received aid from the Board, and 7 more have lately applied. One of the elders of a church in New York City has continued his offer of \$5000 per annum to the object.

Presbyterial Academies.—The number of Presbyterial Academies is 58. These are located in every section of the North, South, East, and West. They contain, on an average, 70 or 80 students each, and are doing a great work in the cause of thorough Christian education.

Colleges.—The colleges directly under the care of the Church are 18, which, with four others indirectly under our immediate control, make a total of 22 institutions. The number of students, regular and irregular, connected with these institutions, is 2100; of these, about 500 are communicants of the Church, and 350 are candidates for the ministry. During the year, upwards of 100 students have been hopefully converted to God. Revivals of religion have occurred at Princeton College, Washington College, Pennsylvania, and Oglethorpe University, Georgia.

The Board offer the following remarks on the collegiate policy of the Church:

1. It ought to be the universal aim to incorporate thorough religious instruction into the course of studies. 2. The Church ought to cultivate the harmony now happily prevalent among our institutions. 3. Our colleges ought to increase in number from time to time; but not too fast, or too near each other. 4. Ample endowments ought to be provided for all our colleges, and chiefly from the districts of country where they are located. 5. A large number of young men ought to be encouraged to seek the advantages of a liberal education. It may be added that, whilst our colleges are struggling to secure an endowment, especially during their infancy, it is good policy to assist them with a portion of the funds which the liberality of the churches may supply for the general object.

In conclusion, on the whole, the operations of the Board, in both departments, are in an encouraging state; and, with the blessing of God upon the faithful efforts of his people, a constant advance in our work is to be expected.

The *Rev. Dr. Baker* arose with reluctance, as the time of the Assembly is precious, and he felt unqualified—but in this subject he felt a special interest. We need more ministers, and he had a right to speak on this point. He had travelled through Georgia, his native, and Texas, his adopted State. The want of the people is ministers. From every point he heard the call as he travelled “Come over and help us.” We have lost one thousand members in Texas for want of suitable ministers. If the proper efforts were made, we might increase our ministers tenfold. He had done something himself to add to the ministry. He would mention a fact or two. One gentleman in Texas, a ruling elder, by name Miller, had made a very impressive speech in Presbytery. Dr. Baker urged the duty of studying for the ministry. This revived a previous but abandoned impression, and he acceded. He made application to be received as a candidate, and was received. Thus a simple hint had done the work, and added an efficient helper to the ministerial ranks. He also related other similar instances. He thought therefore, that, with a little attention, from older ministers especially, the number of ministers might be greatly increased. He was himself converted at fourteen years of age. At nineteen, he sighed in silence to be a minister. A friend encouraged him, and though feeling his feebleness, he thought of the spiritual necessities of the negroes, and he gave himself to this work. He has now been preaching forty years, but it was only this kind special encouragement that led him into the work. There are many modest youths through the land that needed encouragement. They ought to have it, and if every minister would turn attention to this subject, great would be the increase of the ministerial host. He had been a missionary, and also a settled pastor. On one occasion he had made an appointment in a small settlement. To his astonishment, a large attendance was present. He preached a long sermon—was invited to preach again. He did so; the people would not disperse. Three times successively the congregation listened to the preaching of the Gospel, without adjourning, and then plead with earnestness—“O, sir! for God’s sake come and preach the Gospel again to us, or send some one to preach it to us.” In Texas he had again and again met with men who, on hearing that he was a Presbyterian minister, grasped his hand with fervour, and besought him to preach to them. One man had not heard the Gospel from a minister of his own denomination for nineteen years. We need men, therefore, of the right stamp. We must have them. Other denominations are all awake. He concluded by expressing the hope that the Assembly would be earnest in this matter. We are passing away. Where are the Greens and the Cuylers, and others of a former day? The locks of many here are growing white. O, that we might see a holy host arising before we sink to the grave, whose souls shall be full of the love of Christ, to carry on gloriously this noble work!

Dr. Marshall of Pittsburg had served this Board as an agent. At that time it had met with much opposition and prejudice. He had been struck with the fact mentioned in the Report on Foreign Missions, that there are only 12 ministers among the 350,000,000 of China. And

further, that the Report of our Domestic Board shows so few ministers in our land, where yet many of our people hear the Gospel in certain places only once in many months. How is this difficulty to be met? Surely, by means of this Board. Our people must get over their prejudices against the Board. They are utterly unfounded. This plan does not make young men proud and helpless, as is imagined. Our people must be made to see that this cause lies at the very foundation of our benevolent plans to spread the Gospel. He believed that in every congregation there were young men suitable for the work, and if our ministers would only seek them out, and our churches would only aid the Board liberally, the number of candidates for the ministry would be greatly increased.

Dr. McDonald was much pleased with the prominence given in the Report to the necessity of prayer. He had observed the connection between prayer and the revival of religion among the students in the College of New Jersey. The fruit of this revival had been to turn the thoughts of the converts to the ministry. He referred to particular cases. There are, therefore, young men ready to come forward, and, as has been said, they only need prayer and encouragement to bring them out.

Dr. Junkin accorded with the thought that prayer is so necessary to the success of this Board. Results in our colleges during the past year show it. We have, therefore, encouragement to pray. He would, however, specially refer to the existing prejudices against this Board. They had greatly prevailed at one time in his own section. We are too much in the habit of walking by sight, and not by faith. The labourers that are elevating the stones of the temple on Mount Moriah attract great attention, while the labourers in the quarries, shaping the stones, or lifting the axe in the forests of Lebanon, are hidden from view, and fail to attract the Church's regard. Now this Board is just as worthy of regard as the other Boards whose results are more conspicuous. There is no doubt that in the early years of its existence too little attention was paid to the character of the candidates. Hence the prejudice had arisen. But this had been now obviated by experience. It belonged, then, to the ministry to meet and rectify this prejudice. Another prejudice is, that we ought not to have an eleemosynary ministry. It is a shame that such an idea should exist in the Church. Were not the Apostles poor, uneducated men? Perhaps Paul was the only exception, and his case was peculiar. Besides, there are two other reasons:—1. The sons of our wealthy men are generally not fit to be ministers. They have not the bodily strength, and also they often cannot meet the sore trials and perplexities incident to this profession. It takes more grace to draw one from the bright attractions of wealth into the ministry than it does to bring a man from the ranks of the poor. 2. In the next place, none consider it a disgrace to be educated by the State for civil service. Who esteems it a disgrace to be educated at West Point? And why should it be a disgrace that the sons of the Church should be educated by the Church for her service. It is time that the veil was torn from the Church's eyes on this subject, and that she should see it in its true glory.

Dr. Dabney said, While I would not be understood as indicating here whether I approve or not all the doctrines of your committee just read, I wish to speak especially to their *third* resolution, in which they ask the Assembly to urge upon all Churches and Presbyteries, all proper measures for increasing the *numbers* and the *efficiency* of our ministry. It

cannot be denied that there are causes at work in our denomination which hinder their hearty interest in the work of training and assisting candidates for the ministry. The indisputable proof of this painful truth is in the fact, that while our other Boards report from fourteen hundred to seventeen hundred contributing churches among the three thousand in our denomination, the Board of Education has never received the aid of more than nine hundred annually. There must be distrust to account for this. The ground of that distrust is most probably to be sought in certain objections which are popularly urged against this work. The most operative of these is the assertion, that there is a large proportion of failures among those who are trained for the ministry. Some turn aside before they actually enter upon the work. Many more, it is asserted, might as well not have entered it, for they are found lounging about our towns and other pleasant places of resort, or occupied as teachers, or in short, in almost every reputable business except their proper one. The Board of Education, it is said, is a partial failure, and as to all the means employed to increase the number of ministers, why push those means when there are so many men unemployed.

Now I meet all these depreciating views, in the first place, with the fact, which the statistics of the Board will prove, that the proportion of failures among its beneficiaries is no larger than among those who make their way into the ministry unaided. This is demonstrative, as to the supposed inefficiency of that Board.

Again, if we remember how rare a combination of good qualities is required for a successful ministry, we shall wonder that failures are so few, comparing this with other professions. To make a useful ministry you must have a more high union of knowledge, good sense, experience, temper, tact, and industry, in addition to spiritual graces, than is required for success in any other path of life. And yet for every Presbyterian minister whose professional life has been a failure, I will show you far more retired lawyers and physicians, who have done nothing worth notice in their professions.

And besides, if you cannot deny the Church's need for an adequate number of true ministers (and who can deny this?), this cry against inefficient and unemployed preachers only strengthens the case. If the matter is so bad as is asserted, then all these useless men are nothing in the count; they are as though they were not; and our real number must be reduced by the subtraction of all of them. Then is our need for more ministers, men who *will* work, all the more crying.

But the matter is not so bad. All who have turned aside seemingly from the direct pastoral work, are not lost to the Church and Christian society, and the expense of their training is not lost. Let me borrow an illustration from an incident related by our brother, the well-known T. Hunt of Pennsylvania. He saw the process for making sword blades at the armory in Springfield. After every process the piece of metal was subjected to a test which became increasingly severe at every repetition. If it stood these, it was finally finished and polished with the greatest possible perfection, and then it was subjected to the severest test of all, under which they not seldom broke, and the loss fell upon the workman. The foreman was asked if it was not a wasteful and injudicious system which broke so many after the whole expense had been incurred. He answered: "No; for we must have swords on which we can rely; and

besides, those which are broken are not lost, for they make most excellent carving knives, as you will find, if you will accept this one from me." So, when our young ministers fail under that last and sternest test, the trial of the actual responsibilities of their calling, the expense of their long and careful training is not lost to the Church, it makes them all the more useful as Christian teachers, colporters, editors, and members of society.

But once more; if there is a portion of failures in this plan for rearing ministers, does that prove that the plan should be relinquished? Then, in consistency, men ought to relinquish everything, for is not *partial failure* the condition under which weak and imperfect man is compelled to carry on all his exertions? What merchant expects to sell at a clear profit, every article which he buys? What farmer expects a productive stock from every grain of corn which he sows? None; and if we are wise, we will act like the merchant and farmer; instead of cavilling at partial successes, we will so enlarge our plans and extend our energies, as to secure such results, as we need after subtracting our necessary failures.

In speaking to the second point, the means for increasing the efficiency of our ministry, I rejoice that I stand before such a body as this General Assembly. Here, every Presbytery in our denomination is in theory represented, and to all these Presbyteries I would now earnestly speak through their representatives. For *they* are the Church courts who must carry out the proper means for raising up an efficient ministry; no one else can do it without them. And let me say in passing, that so far as there is inefficiency among ministers able to labour, giving any just ground to the objections considered above, it might be removed by a little firmness on the part of the Presbyteries at the outset. When a new licentiate shows a disposition too soft, shrinks from the rough places of the vineyard, and begins to wait for a place agreeable and eligible, the Presbytery under whose care he is, should point him to his work, such work as the Church and Divine Providence offer him. It should *command* him to do it, and at the same time promise him in its performance that modest maintenance which is due to all faithful ministers. Thus the softness of disposition might be overcome in the outset, which, long indulged, makes the man a dilettanti.

But the means which, I am persuaded, the Presbyteries have most within their power, to increase the efficiency of our new ministers, is to apply more faithfully the standards of qualification appointed in our Book of Government. I would fain urge this upon all our brethren, speaking on behalf of those, who, like myself, are charged with the business of theological education. There is deplorable, and we fear, growing laxity in many places in the trials for licensure and ordination. Need a word be said to show how directly this tends to introduce inefficient men into the ministry, and to perpetuate indolence in those who might and would have been efficient if properly stimulated? But more; apply those standards of qualification rigidly, and you will not only have better men, but more of them. I am convinced that one of the most potent of those unfavourable influences which keep the more intelligent and spirited of our young men away from the sacred office, is the unseemly facility with which they see it bestowed on the unworthy. And here permit me to express my fears that we are not now getting the best men for the mi-

nistry. I cannot speak for other sections than my own; and I thankfully acknowledge that there are many striking exceptions to the assertion. But it is to be feared that we are not now, on the average, getting the men of best natural parts and most spirited character. They go too often into other professions. The cause is to be sought largely in the laxity of our trials for the ministry. Does it seem paradoxical to say that by making it harder to enter we shall get in larger numbers? Sir, paradoxes are not always false; and reflection will show that this one is true. When we make any honour or function so attainable that everybody can get it, men are too apt to suppose that it is not valuable. This has been found peculiarly true of literary honours. The University of Oxford has several times set on foot honorary literary degrees for which an examination must be undergone, such as that of doctor of divinity. At first some qualification was required to obtain it; and it was sought. But gradually the authorities of the University were induced by high connections and similar influences, to relax their examinations till they became a form, and in every case, as soon as this position was reached, men ceased wholly to apply for the honours. That which everybody can get, nobody wants. But tell a man who indeed has in him the mettle and stomach of a man, that the proposed honour is hard to obtain, that every lazy or stupid person cannot win it, that therefore, when won, it will be a real mark of merit, and he will forthwith desire it. There is a Christian trial, which we may call a sanctified ambition, most desirable, yea, necessary in a minister of the Gospel, which will be stimulated in the same way by elevating the grade of qualification.

Let us suppose a case which will evince the truth of this opinion. There is a young Christian of just the character most desirable in a candidate for the ministry, modest, distrustful of self, with a keen sense of honour, proposing to himself an elevated standard of conscientiousness, of diligence and of acquirement, and regarding the ministry with a profound and sacred awe. He has also that sanctified ambition and that noble aim, which would do much for God. He hesitates whether he shall preach, being drawn to the office by his zeal, but repelled from it by his awful sense of its solemnities and difficulties. Just at this stage his pastor tries that expedient which all of you would suggest as the most plausible. He proposes to the young man to accompany him to a meeting of Presbytery, in the hope that associations with clerical persons, and familiarity with their functions will decide the question. He goes, and there he witnesses one of those scenes so often, alas, repeated in our Presbyteries. A candidate is examined for licensure or ordination. His defects reveal a painful amount of indolence and neglect of precious means of instruction. It is too evident that either he is incapable of improvement, or that there has been deadness of conscience and unscrupulousness in wasting time and talents. The young Christian looks on amazed; and in spite of his own modesty, he cannot but see that there is neither learning nor strict Christian principle. But, after the examination has been carried far enough to reveal that the candidate does not know his Hebrew, Greek, Theology, and Christian History, the Presbytery very solemnly votes that he does, and he gets his license. Now what effect must not this have on the timid and noble young Christian? Must he not leave that meeting repelled, disgusted, mortified, as to the whole aspects of the cause, instead of attracted and stimulated? Believe me, this influence

often helps to deprive us of the very men we would most wish to secure. If you will apply the constitutional tests with more honest rigidity, you will have both a better class of young ministers, and more of them.

It rests with the Presbyteries to apply this remedy. If they will continue to perform this Presbyterial function remissly, it is vain for all other agencies in our Church to attempt the elevation of the grade of acquirement and diligence. Your theological faculties are not Presbyteries. It is not proper that they should arrogate the functions of those Church courts. They may elevate the grade of acquirement and industry required for obtaining their testimonials. It will not accomplish the object; the young man whom they reject may return to flout them with a license obtained in spite of their rejection; and it may be argued with some show of plausibility that it is not right that they should apply such a standard rigidly, even if it were not useless. It may be said their rejection may forestall and prejudice the claims of the unfortunate applicant before his Presbytery; and thus while the Book of Government gives the licensing power to the *Presbytery* alone, it may be virtually exercised by a junto of three or four professors. Whether this plea is just or not, it is clear that the teachers of theology cannot apply the remedy without the concurrence of the Presbyteries.

Mr. Moderator, I have occupied more of your time than I proposed, and I close with an apology for doing so.

Rev. Dr. Prime said:

Mr. Moderator, from the tone and the tendency of much that has been said in the course of this discussion, I must respectfully but very decidedly dissent. Unless something is said to arrest it, an impression will go forth from this house calculated to depress the ministry in public esteem, and deter young men from seeking that blessed work. As a minister of the Lord Jesus, I protest against many of the sentiments that I have heard this morning in this discussion.

It has been intimated that the ministers of our day are not an able-bodied set of men, and that they are short-lived. The tables of our Life Insurance Companies, compiled with the greatest care, and from the largest range of inquiry, place the clerical profession at the head, or nearly at the head, of all the classes into which the human family is divided; proving incontestably that they are not as a body the puny, weakly, decaying people that some of us are; but taken as a class they are longer-lived than any other. The ministerial work is not unfavourable to health; its sacred pursuits, the peace of mind, the hopeful, trusting spirit it requires and begets, is friendly to health and long life. God wills it to be so, and it is so.

Again, it has been intimated that the ministry fails to secure the best talents, while our first-class young men are allured into other professions. I deny this as an asserted fact. Let the ministry, as it now is, be compared with any other profession, and I have no fear that it will suffer by the comparison. Put the pulpit of this city by the side of the bar of this city—the pulpit of this country by the bar of this country—extend the examination to England and Scotland, and the result shall be that for genius, learning, eloquence, all that goes to constitute true greatness in the profession, the pulpit is easily above every other, and in the estimation of the world itself. I have no fear of subjecting this remark to a practical test. I recall a case in point. In Virginia, a few years ago, a question

arose (about the taxation of the clergy, I believe), and the case was argued by one clergyman against the *elite* of the bar of the state, and as it was reported to me, he beat them all on their own ground, and was wrong besides. Sir, it is a slander on the ministry to say that the other professions get the best men. God calls to his peculiar service whom he pleases, and he does not take the poorest and leave the best to the service of the world.

And this leads me to notice another sentiment,—that the ministry fails to attract to itself the children of our most cultivated and refined families—the first families. Well, sir, it was always so; not with the ministry only, but with the Church itself. Not many noble, not many of the great, in this sense of the term, are called. But God calls the poor, the humble, the obscure. He calls them to this high calling, and they become noble and mighty; they become kings and priests before him; *fathers*, behind whom no man needs to go to trace his pedigree. Who cares to boast a nobler ancestry than the line of God's ministers? Whose blood is purer, more ennobled than this?

And why are we told that the ministry as it now is has no *attractions*? All the attractions it presents appeal to the heart that is renewed by grace divine. It ought to have attractions for no other. And to such a heart it has the highest that can be held out to allure and dazzle the most aspiring. Its dignity, its power, its usefulness, all that can absorb, and thrill, and excite the energies of a youthful soul yearning to be and to do all that his soul was formed for being and doing, even in this world; all, all are to be reached by the preaching of the word. There is no other field to be compared for an instant with it, for the exercise of every faculty that exalts man, and brings him into likeness and companionship with God. And then beyond, above, he sees the crown, the crown of glory that fadeth not. These are the attractions of the ministry; and is there aught else in the earth that can so fix and fire the soul that has been born of heaven? No, sir, let it not go out as the sentiment of this body, even by silent consent, that the ministry is not in all its aspects and relations the highest, noblest, and best of all callings that can employ the energies of a child of God.

Mr. Crozier—Nothing can exceed the importance of this work, when we consider the millions through all the earth needing the Gospel. But he would speak specially of the need of sympathy on the part of the Presbytery towards their candidates. He had himself, as a candidate, felt the need of it. There is the greatest necessity that the Presbyteries should watch most faithfully and fraternally over their young men—inquiring into their wants, their difficulties, and their religious experience. This necessity is imperative, if we would bring into the ministry a body of thoroughly faithful and efficient men.

Rev. Mr. Benedict was sure that all here must have been feasted. He had feasted himself. He therefore only rose to ask that the question should be taken.

Rev. P. Harrison thought that the statements referred to by Rev. Dr. Prime might seem like an imputation against either the ministry or the Legislature of Virginia. The truth was that there was no reference at all in that case to laying a tax upon the ministry. It had reference to an attempt to make a union between Church and State. Mr. Harrison detailed at length the history of the case. He objected also to the state-

ments made, implying that the sons of the rich were unfitted for the ministry. It was not true. What is there in education and refinement to unfit a man for the ministry? If we send forth such a principle, we shall help to debar from the ministry many who might otherwise enter it. The fact is, that the more refined a man is, the better. Such men are drawn to the labour of the ministry by principle, and not driven to it by necessity. Let us draw no line which shall exclude the sons of any class from this noble work.

Dr. Junkin rose to make an explanation. He did not wish to have a sentiment put into his mouth which he did not utter. He would content himself with a simple disavowal. God forbid that he should be understood as deprecating refinement and elevation of social position as elements of qualifications in our candidates for the ministry. Would to God we had more who possess them! What he meant to say, and did say, was, that as things are, and in the present state of religion in our country, it is not *reasonably* to be expected that a sufficient supply can be drawn from the more elevated social circles; and that we do not want those who, in body and in intellect, have been rendered *effete* by luxury. He disavowed altogether the man of straw which his brother from Virginia had been so eloquently whipping.

Dr. Prime accepted thankfully the explanation of the fact alluded to in respect to the controversy in Virginia. At the same time it must be seen that it only confirmed his position, that the ministry was too much for the lawyers.

Dr. Hewitt—God is no respecter of persons. He calls from the rich and the poor, as he pleases; and if any one is called from either class, he must say, “By the grace of God, I am what I am—not of flesh or blood, or of the will of man; but of God.”

The *Moderator* would say on this subject a word, for it was dear to his heart. He had spent some of his best years in its service. He wished merely to suggest a change in the day of prayer for colleges. It occurs now at a season so inclement that their meetings are very sparse.

Judge Porter of Pennsylvania remarked that the impression had been made that prejudice existed against this Board. For his part, he could speak for his own section. He knew of no such prejudice. The Board was cordially welcomed by the people.

Rev. Dr. Thornwell wished only to indicate two principles embodied in the resolutions, for which he could not conscientiously vote:—1. That the Board extends its influence over institutions of learning. From this view he must entirely dissent. It was purely an eleemosynary institution for the education of a ministry. It had no part in these collegiate institutions. 2. The second principle was this:—that education belongs exclusively to the Church. This also he must dissent from. It belongs to the parent, to the Church, and to the State. This was no place to discuss the subject. He would, therefore, only express his dissent. As the Scotch Presbyterians say in their Presbyteries, he had exonerated his conscience, and would stop there.

The *Rev. P. Harrison* also dissented from a part of the Report.

The *Rev. A. Phillips*, from Ogdensburg Presbytery, was in favour of the views of the Report. He believed that the Church ought to take the child step by step from its earliest years. This very thing promised to be the salvation of our land. Where else can the work be done? The

State schools are casting out the Bible. He hoped that the principles of the Board would prevail everywhere. He wished we had \$100,000 for parochial schools instead of \$5000. He thanked God that he had given the Church one man with so deep an interest in this matter. May he long be spared to fulfil this noble work!

The several resolutions were then separately, and then as a whole, read and finally adopted.

On reading the fifth resolution, it was moved that this resolution be struck out.

The *Rev. Mr. James Williamson* deprecated a negative vote on this resolution. If rejected, the principle would not stop here, but would run through all our Boards, and put down all the schools at our foreign mission stations.

The motion was put and lost.

A motion for ayes and noes was made and refused.

A motion to divide the resolution was lost.

The question was then taken on the resolution and carried.

On the sixth resolution, for the appointment of a day of prayer for schools and colleges, a motion was made to change the day. It was remarked that many could not come together on this day at that season of the year.

Remarks were made by *Dr. Rice*, *Mr. Maltby*, and others, resisting the change, on the ground that many other denominations adopted the same day. The influence of this evangelical union was too precious to be lost.

The question on the motion to change the day was put and lost.

The original resolution was then put and carried.

The *Rev. Dr. Dickinson* offered a resolution that a sermon on the subject of Ministerial Education be preached before the next Assembly, and that the *Rev. Dr. Plumer* be the preacher, and the *Rev. Dr. Jones* of Georgia, be his alternate.

The resolution was adopted.

BOARD OF PUBLICATION.

The order of the day was then taken up, and the Report of the Board of Publication was presented by the Corresponding Secretary, the *Rev. William E. Schenck*.

Abstract of the Eighteenth Annual Report of the Board of Publication.

The limits of the financial year of the Board have recently been changed, so that it will hereafter commence annually on the 1st of March, instead of the 1st of April. Owing to this change, the portion of time under review comprehends this year only *eleven months*.

The operations of the Board were presented under the three following heads.

I. Production.

II. Distribution.

III. Sustentation.

I. *Production*.—The Publishing Agent reports that there have been issued 37 new works, viz.: 16 new volumes, and 23 smaller publications. Of these new works there have been published 111,000 copies. The *reprints* of former publications have been 485,250 copies. Thus the *total publications* of the year have been 596,250 copies.

The total number of copies published since the organization of the Board, to March 1, 1856, has been 5,546,688.

There has been an *increase* in the number of copies of all kinds printed during the past year of 125,250 copies over the year preceding.

The largest work issued last year has been the "*Assembly's Digest*," by the Rev. Samuel J. Baird, a volume of 856 pages, which has received much commendation. The Board has also issued an edition of the "*Life of Dr. A. Alexander*," by Dr. J. W. Alexander. Several additions have also been made to the Board's list of German tracts.

Much attention has been given to the judicious increase of its *Sabbath-school Library*. An anxious desire is expressed for its enlargement, and suitable manuscripts are invited from ministers and laymen in every part of the Church.

Periodicals.—Circulation of the *Home and Foreign Record*, 17,500 copies, being an increase within the year of 500 copies. *Sabbath-School Visitor* 43,000 copies, increase 2000 copies.

II. *Distribution*.—There are three distinct channels through which the publications of the Board reach the hands of the people.

1. Distribution by sales from the publishing-house to private individuals and booksellers. These have amounted during the eleven months now reported on, to 171,516 volumes, besides tracts, pamphlets, and periodicals. The value of these sales (including the *Sabbath-School Visitor*, but not the *Record*), has been \$70,702 28.

2. *Distribution by Colportage*. In this department there has been great enlargement and encouragement during the past year.

The number of colporters commissioned within these eleven months has been 210, an increase of 37 over those of the preceding twelvemonth. These have been distributed throughout 28 States and Territories, as well as through all the British Provinces, from the Gulf of St. Lawrence to Lake Superior. They have also begun to occupy Oregon, California, Kansas, Nebraska, the Lake Superior mining region, and hitherto unoccupied portions of Texas, Arkansas, Missouri, Minnesota, Wisconsin, Iowa, Michigan, and Florida.

These colporters have sold 125,700 volumes, an increase of 27,940 volumes sold. They have *gratuitously distributed* 13,913 volumes, an increase of 3133 volumes. They have also distributed gratuitously 1,046,964 pages of tracts. And they have visited 91,734 families, an increase of 12,642 families visited.

There is much evidence that the colporters have also increased in qualifications and efficiency during the past year, and that the Spirit of God has largely attended and blessed their labours.

3. *Distribution by Donation of Executive Committee*. This has amounted to 3269 volumes and 111,873 pages of tracts, which have been chiefly given to Sabbath-schools, feeble churches, needy ministers, and to individuals for gratuitous distribution.

The total distributions of the eleven months have been as follows:

By sales at Publishing-house,	171,516 vols.
“ “ by Colporters,	125,790 “
“ grants of Colporters,	13,913 “
“ “ of Executive Committee,	3,269 “

Total of volumes distributed, 313,488
besides tracts, pamphlets, and periodicals.

III.—*Sustentation*.—There has been so gratifying an increase in the receipts of the Board from every source this year, that for eleven months only they exceed those of the preceding twelve months. They have been as follows:

Total receipts of eleven months,	\$88,596 20
“ payments “ “	86,039 03
Total receipts from sales of books, tracts, and Sabbath-school Visitor,	70,702 28
Total receipts for Colportage,	14,497 28
Balance in Treasury of Board,	17,033 96
Balance of deficiency against Colportage Fund,	2,352 67

Agencies.—Not a single collecting agent has been commissioned during the past year. There is an evidently growing disposition on the part of pastors themselves to instruct and train their people in habits of benevolence, a tendency in which the Board greatly rejoices. During the past year the income of the Board has been derived from a larger number of Presbyteries and churches than ever before, although there has been no collecting agent in the field.

The whole aspect of the work committed to this Board is one of progress and encouragement, such as it rejoices to be able to spread before the General Assembly, and as encourages it to new and enlarged exertions for the time to come.

The *Rev. Dr. Hewit* gave the history of what he supposed was the first colporter in this country. There was a converted Irishman by the name of Burke, who had been a soldier in the Revolution. He was supplied with tracts, Bibles, psalm-books, and Confessions of Faith by Colonel Vanck, Divie Bethune, and Robert Lenox, and was sent off by them to Rhode Island. He travelled on to New London, where he met General Jedediah Huntington, who gave him Hannah More's tracts, reprinted for the purpose, and sent him onward upon his journey. Dr. Hewit believed that this man was the grandfather of all the colporters who have since spread over the land. (Laughter.)

The *Rev. Dr. Bowman*, chairman of the Committee on the Report of the Board of Publication, then presented, on behalf of the Committee, a series of resolutions, which were afterwards adopted, and of which the following is an abstract:

Resolution 1, declares the increasing importance of this department of the Church's work, the enlarged extent of the field, and unprecedented prosperity as exhibited in the annual report, calling for thanksgiving to God.

Resolution 2. In view of the difficulty and delicacy frequently involved in determining as to the expediency of publishing particular books, the Assembly, relying on the wisdom and knowledge of the Board, commits the matter, in general, to their sound discretion; and as it regards the publication of an "Abridged edition of the Psalmodist," mentioned in their report, the Assembly recommends to them to do whatever, in their judgment, is best adapted to supply the wants of the Church.

Resolution 3, expresses gratification at the number of Sabbath school books, recommends additions to the number as fast as practicable, and calls on writers, male and female, to exercise their talents in preparing such works.

Resolution 4, expresses gratification at the increase of the funds without the employment of agents—especially as it indicates the good effects of the scheme for Systematic Benevolence.

Resolution 5, directs attention to the fact that this Board has two distinct departments, one that of publishing and selling, and the other the colporter enterprise,—a charitable and missionary enterprise. For the sustentation of the latter the Board is dependent upon donations from the churches, a large increase of which is needed. The churches are earnestly entreated to exercise greater liberality in this thing. The Assembly is pleased that the two departments are to be kept separate.

Resolution 6, expresses gratification at the energy and economy with which the affairs of the Board have been conducted; but regrets that so many of the churches have failed to contribute to this Board, and that so many of our families do not take the *Home and Foreign Record* and the *Sabbath School Visitor*. Ministers and ruling elders are urged to endeavour to circulate these papers more extensively.

The Committee also recommended that the sermon before the Assembly for the Board of Publication be preached by Rev. J. B. Stratton, and that Rev. Dr. Hewit be his alternate. Adopted. They further recommended that the election of members of the Board be made the third order of the day for Thursday. Adopted.

Rev. Mr. Baird esteemed this Board as one of the most important. He would mention some remarkable facts. All must have observed that great changes are going forward in the country. The old political parties are dissolved. So is it in moral reform movements. One remarkable

fact is, that amidst all this the Presbyterian Church, of which this Assembly is the representative head, stands firm and unchanged. Again, there is a tendency in some denominations towards error, while others are returning towards the truth. And when there was this wish to return to the old orthodox views, there was an evident drawing towards the long-maintained doctrines of this Church. In this view he had listened with great delight to the remarks of the delegates from corresponding bodies. These were very striking facts in the history of the country. But where are the means to leaven all this mass of mind with the truth? The ministry is too limited in number. But this defect is eminently supplied by the Board. We may send these publications where the ministry would be starved or be driven out. There is no publishing institution in the land that so possesses the confidence of the people as this Board. It is a widely felt persuasion that we want no expurgated editions—no emasculated theology. They feel that a book cannot be so purged as to speak neither Calvinism nor Arminianism. It is indeed said that objection is not made to our spreading the distinctive features of Calvinism, but it is only desired that after we have done this we should then leave it to other institutions to spread the common evangelical doctrines. But what part of divine truth is there that is not intimately connected with the whole body of that truth? and how can truth be presented in dis severed portions? He had been sometimes asked whether the Presbyterian Church had been as aggressive as it ought to be? He would reply, No, certainly, not as it *ought* to be; and yet, after examination of the statistics of other denominations, he found there was no other denomination which had so added to her strength, or so clearly made progress. Objection had been made to the contributions to foreign missions by this Church, but it ought to be remembered that the whole of this vast country is under her care, and the contributions to both these fields should be taken into view. He referred to the welcome a few years ago given to the representative of the Waldensian Synod. Their past history (the history of a Presbyterian body like ourselves) shows the value of the spread of the Gospel as this Board spreads it. In the spirit of Missions, they had in former days carried the tract containing the Gospel everywhere in their mountains and valleys, and the blessed results are known. He hoped that these Boards would be fondly cherished, and that with earnest effort this Church would spread those leaves which are for the healing of the nations.

The resolutions of the Committee were then, on motion, adopted.

CONFESSION OF FAITH IN GERMAN.

The *Rev. Mr. Phelps* of the Presbytery of Dubuque, offered the following:

Resolved, That in view of the rapidly increasing German population of our country—the opening God, in his providence, has given to our Church to labour for their evangelization—the success which he has already granted to the feeble efforts that have been made, and the importance and necessity of having the standards of our Church in a language which can be understood by the churches organized on these standards, the Board of Publication be instructed to issue, as speedily as possible, an edition of the *Confession of Faith in German*, and to have the same bound and published, with the English and German on alternate leaves, so that the German and English shall be on opposite pages.

Mr. Phelps remarked that all are aware of the numbers of Germans which emigrate to our shores. For the most part they go west. There

they cluster together by themselves in small communities—often no American resides among them. It is to get our standards among these people that the Western brethren wish a German edition of our standards. Within the four adjoining Presbyteries in his own section, at least 25,000 speak only the German. Efforts had been made to evangelize them. These efforts had resulted in forming a number of German churches. They now had eight such churches—all gathered within two years—and containing, perhaps, five hundred members. They had also six excellent German ministers, all thoroughly Calvinistic, and wholly with us in their views of Church order. They needed much the Confession of Faith. The German Shorter Catechism had been a great help. By having the German and—

The Moderator—What is the object of the proposal to put the English on the page opposite to the German?

Mr. Phelps—By having the German and English side by side in the Confession, those grown up would be helped to learn the English language. It had been objected that there was not sufficient call for this object. What he had said would meet this objection. Again, it was objected that it would be a great expense, and but few sales would be made—perhaps not one hundred copies. He maintained that this was a mistake. The church at Dubuque itself will take fifty copies for their fifty families. The reason why the Board had failed in efforts to sell the German edition of Dr. Alexander's Religious Experience was, that it had been so poorly got up at first. As soon as it was well printed and bound, it sold readily. It was also objected that a good translation of the Confession could not be had. In reply to this he himself could offer one made by a German in the West. It might not be perfect, but it was literal enough to answer the purpose. He was surprised that in a country of so many learned institutions such an objection should be made. He supposed that a thousand copies would cost about one hundred and fifty dollars. But grant the amount to be the double of this, what is that for such a Church in such a cause? He hoped the Assembly would pass the resolution.

Rev. Dr. Prime said he thought there were objections to the measure proposed, such as to render it an impossibility. Two years ago the Assembly hastily determined on this thing, and put it into the Board's hands to carry out; last year it was brought up again to the Assembly, and on more mature deliberation, they referred it to the discretion of the Board. If there is such a demand for the work, and it can be done as cheap as Mr. Phelps thinks, it would be done at once by private hand. He himself would undertake it if there were but one-half the demand Mr. Phelps suggested. It is impracticable for an English speaking body, such as this, to bring out our standards in a foreign tongue. The gentleman (Mr. Phelps) has offered us, it is true, a translation; but who amongst us can judge how far it is to be relied upon? Why, sir, the Board of Publication tried the experiment with the Shorter Catechism, and had to suppress an edition because of the objections to it. For instance, the translator had made justification a "work" instead of an "act of God's free grace." The moment the Assembly authorizes the Board to publish the Confession in German, they have virtually organized a body under their care with symbols which the Assembly itself does not understand. How could we ever try one of the ministers accepting it for heretical

opinions? He was, moreover, apprehensive with regard to anything which tends to perpetuate foreign bodies and churches as such among us. He had no sympathy with those who would deny the full privileges of our land to foreigners, but he would certainly require that they should endeavour to assimilate themselves with our institutions and sentiments. He rejoiced that there were works in German inculcating evangelical truth published by the Board and elsewhere; but he did not think the Assembly was called upon for the step now proposed. He moved that the resolution of Mr. Phelps be referred to the Board of Publication, to act at their discretion. Agreed to.

COMMITTEE OF CHURCH EXTENSION.

The order of the day was then taken up, and the Report of the Church Extension Committee was made by the Rev. Mr. Coe, the Corresponding Secretary, of which the following is an abstract:

This new enterprise was organized in the city of St. Louis, Missouri, on the 3d July, 1855, under the appointment of the last General Assembly. The Committee elected Rev. N. L. Rice, D.D., Chairman; Archibald Gamble, Esq., Treasurer; and David H. Bishop, Esq., Recording Secretary. On the 4th day of September, 1855, Rev. H. I. Coe, of Galena, Illinois, was unanimously chosen Corresponding Secretary, and entered upon the discharge of the duties of the office on the 20th day of the same month. His salary was fixed at \$1500 per annum. The valuable services of the other officers, especially of the Treasurer, have, during the past year, been rendered gratuitously.

In carrying on the work intrusted to them by the General Assembly, the Church Extension Committee have, as far as practicable, acted upon the following principles, viz.:

1. To make no appropriation to any Church under the care of a Presbytery, without the recommendation of that Presbytery or its Church Extension Committee.
2. To be guided in determining the amount to be appropriated in each case by the carefully ascertained necessities of that case, and the state of the Treasury.
3. To diffuse appropriations as widely and equitably as possible over the whole country.
4. To require, as the ordinary pre-requisite of the payment of every appropriation from the general fund, a certificate from the trustees of the church aided, that the church lot is fully secured to the Old School Presbyterian Church, and that the amount granted by the Church Extension Committee will complete their house of worship, and leave the whole property free from debt.
5. To withdraw every appropriation not properly called for within two years of its date.
6. To recognize the rite of donors to designate the recipients of their donations.
7. Inasmuch as it is frequently of the highest importance to a church to know definitely the amount of aid upon which it may rely a considerable time before the money can be drawn, the Church Extension Committee have felt at liberty to make, in anticipation of the incoming of funds, several appropriations, payable as soon after a fixed time in the future as the Churches aided comply with the conditions on which the appropriations are made.

These principles are chiefly deductions from the eleven years' experience of the Church Extension Committee of the Board of Missions, and the past has only added to the evidences of their wisdom.

The number of *new* applications for aid in erecting churches, received from April 1st, 1855, to April 1st, 1856 (including thirteen applications acted upon by the late Church Extension Committee of the Board of Missions, previous to the transfer of their books, papers and funds to the present Committee of the General Assembly), is one hundred and five. These one hundred and five new appli-

cations come from churches in the bounds of twenty-six of our thirty Synods, and fifty-three of our one hundred and forty-eight Presbyteries. The amount of aid asked for in these one hundred and five applications is over \$27,000.

Besides these, forty-one *old* applications, amounting to nearly \$7000 (action upon which was deferred by the Committee of the Board of Missions for want of funds), remain on file, awaiting later information.

In addition to all these, forty-two unpaid appropriations of the Church Extension Committee of the Board of Missions, amounting to \$5090, have been assumed by the General Assembly's Church Extension Committee, and may properly be regarded in the light of applications. The whole number of requests for aid during the year just closed, that may be ranged under the general head of applications, is, therefore, 188, amounting to over \$39,000.

During the year ending April 1, 1856, appropriations have been made to seventy-one churches, to the amount of \$12,785 99.

Appropriations to twelve churches, amounting to \$1525, have been withdrawn.

The balance in the treasury of the Church Extension Committee of the Board of Missions, April 1st, 1855, was \$4173 10. The receipts from April 1st, 1855, to April 1st, 1856, were—from churches, \$8059 72; from other sources, \$1697 59; making in all \$9757 31. This, with the balance on hand, April 1st, 1855, gives for the available resources of the year ending April 1, 1856, \$13,930 41.

The receipts of this year are \$4510 83, or more than 85 per cent. in advance of the receipts of the last year.

The number of churches that have contributed this year is nearly two and a half times as great as the number that contributed last year, and the amount received from churches is considerably more than double the amount received from churches in any previous year.

The number of churches which this year for the first time have sent in donations, is at least one and a half times greater than the whole number of different churches which have contributed in any former year.

The expenditures of the year closing April 1st, 1856, were \$11,083 51, including a temporary loan of \$700 to the Church Extension Committee of the city of St. Louis, out of the contributions of the Second Presbyterian Church of St. Louis, made in accordance with the desire of that church.

The balance on hand in the different treasuries, April 1, 1856, was \$2846 90, to meet appropriations made to the amount of \$8575. The liabilities, therefore, of the Committee exceeded its resources, April 1, 1856, \$5728 10.

Rev. Dr. Baker rose to state some things, in order to show that union churches, as they are called, would not answer the purpose. It was a very serious affair not to have churches of our own, where the doctrines we believe and love may be fully presented. He mentioned one case of a union church, in which the forbearance of Presbyterians to present the distinctive feature of Calvinism, had led a minister of another denomination to publish in the papers that Calvinism was dying out. In another case, reserve on the subject of infant baptism had led to a similar result. These union churches in our new settlements will not do. It is high time that we should have churches of our own.

Rev. Dr. McDonald, Chairman of the Committee on the Report of the Committee of Church Extension, reported the following resolutions:

1. [This resolution affirms the principles which govern the Committee contained in the foregoing abstract of their report.]

Resolved, 2. That we highly approve of the determination of the Committee to endeavour to dispense with salaried collecting agents.

Resolved, 3. In view of that determination, and the great intrinsic importance of the work of Church Extension, the Assembly would earnestly and affectionately enjoin it upon all our churches to take up collections annually for this object, and upon all Presbyteries to see that this is done.

Resolved, 4. That it be recommended to the Church Extension Committee to report annually to the General Assembly the names and localities of the churches

to which appropriations have been made; and the names and localities of the churches from which appropriations have been withdrawn, when the conditions on which such appropriations were made have not been complied with.

Rev. Dr. Rice wished to say a few words on the importance of this subject. It is exceedingly difficult for a young man in the West to gather a congregation in an uncomfortable school or court-house. People will not go where they are uncomfortable. Besides, all persons have access to a court-house, and thus error and truth are preached alternately. It is vain to expect that many people will go Sabbath after Sabbath to the school-houses for worship. A few, indeed, will go; but they are the few who are hungry, and who will go anywhere. And then, too, in these circumstances, they can raise no Sabbath-school. In this way, after congregations are formed, they will go on for years, and with little progress. At the end of ten years the Board of Missions will probably have to give as much as it did at first to sustain such a church, whereas, with a good building, they would have been a contributing, self-sustaining church for seven years out of the ten. Men will give more liberally too, to sustain a minister in a church, than in a court-house, where worldly men are never induced to go. Another consideration is the serving of our families. In many places churches have not been organized because the Presbyterians were too few. In after years the children grow up and go to other denominations, and the parents follow them; and that in families who have for years prayed and longed and waited for a Presbyterian church. We have lost thousands of Presbyterians in the West in this way. Young men and young families—Presbyterians, but not communicants—go West. They prefer their own denomination; but when they have only the court-house, and another denomination has a good church, their Presbyterianism is not strong enough to keep them away from the Methodists or Baptists, or others. It is economy, therefore, to help them to build. It is economy as to ministers also. Out West men of all shades of sentiment meet together. Some are from the best families of the old States. They are intelligent. They debate everything, for everything is debated there. Errors of all sorts are there. The devil is sure to have his missionaries on the ground early. The people are intelligent, and ready to debate; and if a man will only explain things and discuss a subject satisfactorily, they will listen two hours without weariness. Tame or read sermons will not do. A man must preach vigorously, and he will be heard. He must be ready to preach on any of the great doctrines on short notice. They think a man who has passed through the Seminary has his head full of sermons. Now, the ministers must be students, and to study they must have time. And how can they have time, when a man's mind is all the while perplexed about a house of worship, and the support of his family besides? It cannot be done. Often, in such a case, the man turns teacher; and then he preaches less and less acceptably, until finally the people leave him, and he resigns. From that moment the church declines, and often dies out. Then the minister himself is a teacher; but soon he goes lower still. He ploughs more and teaches less, until he is wholly secularized. This process is going on all through the West. Now, give the minister a *place* of worship, and if he is a man he can gather a congregation. This is the true way; and it is absolutely necessary to the progress of the Gospel in the West.

The Rev. Mr. Williams, of California, came from a distant field, and

wished to say a word of that field in connection with this subject. He expressed the thanks of California for the early efforts in their behalf by friends in New York for church extension. They had now, from the feeble promise of that day, two strong churches in San Francisco, and others in other places. As a people, they have, by a single leap, crossed the mountains, and become a strong, enterprising State. The wonder might be that there should be, in so new a state of things, founded under such circumstances, any law, or morality, or religion prevailing at all. Yet so it is. We enjoy there all the comforts of civilized life. The Gospel is honoured, and they that go out there to preach the Gospel will be sustained. California stands first among the gold producing fields. Russia and Australia are both behind it in the amount of gold produced. The harvests of wheat are such, that they are no longer recipients, but exporters, although it has been only a few years since a few grains of wheat were brought there and sown. He closed by urging the importance of the Church Extension scheme to secure the full fruits of that promising field to the cause of Christ.

The report of the Committee was then adopted.

THE AMERICAN BIBLE SOCIETY.

The Moderator presented a communication from the Managers of the American Bible Society, requesting them to attend a public meeting in the Church of the Puritans, on Thursday evening next—the object to make an effort towards supplying all our destitute families with the Bible. The invitation was accepted.

After recess, *Rev. Dr. Prime* offered the following in reference to the Bible cause :

Whereas, The American Bible Society, at its late Anniversary, resolved upon a general re-supply of the United States and Territories with a copy of God's word in every destitute household; and, *whereas*, the members of this Assembly have enjoyed an opportunity of visiting the Society's House, and observing its admirable arrangements and unprecedented facilities for the publication of the Sacred Scriptures; therefore,

Resolved, That this Assembly rejoices in the prosperity with which the great Head of the Church has blessed this important institution for the diffusion of truth, and particularly in view of the great work which it now proposes to undertake in supplying the wants of millions in our country who are still destitute of the Bible.

Resolved, That the Assembly earnestly recommends to the ministers and churches under its care, to co-operate efficiently with the American Bible Society, and with its auxiliaries in their respective counties, towns, or villages, in prosecuting the great work proposed; and that, by regular annual collections, according to the ability that God giveth, they aid the Society in its efforts to give the word of God to the whole world.

THE FUND FOR INDIGENT MINISTERS AND THEIR FAMILIES.

Rev. Dr. Rogers made a report from the Trustees for the relief of indigent and disabled ministers, and the families of such. The report stated that they had given aid to 20 persons, of whom 11 were widows, 8 were clergymen, 1 an orphan daughter. The reasons which justified the bestowal of this relief were various. Some of the beneficiaries were

unable to labour by reason of advanced age, and others by chronic disease. The whole amount of funds at the disposal of the Trustees during the year was \$1580, which sum, divided among 20 persons, would give an average of \$79 to each. The moneys, however, have been divided in different proportions: the largest amount paid to any one person was \$200, and the smallest \$35. The trustees expressed deep regret that in the distribution of funds they were restricted to so small an amount. The sums appropriated have been necessarily small, from the smallness of the funds placed at their disposal. Had the amount at their disposal been larger, they would gladly have awarded, in many cases, sums twice, or even three times as large as those which were actually paid.

The resolutions of the Assembly on the subject had met but little attention. Two of the wealthiest synods had drawn more than they had paid in during the year. The appeals of the orphans and widows to the Committee had been very touching.

Dr. Rogers, in additional remarks, pressed the whole subject with great earnestness upon the attention of the Assembly for some further action.

The report, on motion, was accepted.

Rev. Dr. Rice moved to refer it to a special committee of three, to consider and report on the subject.

Rev. Mr. Cater moved, as an amendment to Dr. Rice's motion, that a committee of five be appointed to consider the whole subject of aiding the disabled ministry of the Church, and the widows and orphans who are entitled to receive the benefit of the fund set apart for that purpose; and also to open a correspondence with the Corporation in Philadelphia, to ascertain if that body cannot so modify its plan of operations as to become the medium of distributing a General Fund for general application; and that the Committee be requested to report to this Assembly, if possible, and, if not possible, then to report at the meeting of 1857, and said:—The following statements we think embody the material facts in the history of "the Corporation for the relief of poor and distressed Presbyterian Ministers, and of the poor and distressed widows and children of Presbyterian ministers," viz.:

The Presbyterian Church did early feel and acknowledge her solemn and religious obligation to make a wise and suitable provision for the comfortable support of the distressed families of her deceased ministers. One century and a quarter ago her attention was attracted to the subject, and, in imitation of the laudable example of the Church of Scotland, she commenced a fund for the pious purpose, which is clearly indicated by the overture in the minutes of the Synod of Philadelphia for Sept. 21, 1719. See Records of Presbyterian Church, p. 58. A considerable portion of the original funds came from the Synod of Glasgow. Records of Presbyterian Church, p. 58.

A society for the more successful accomplishment of this laudable object was formed in 1755, under the auspices of the Synod, by sixteen of the ministers of the said Synod. That original plan in all of its provisions holds a first place in all correct inquiries into the nature of this charitable foundation—particularly the preamble of the constitution of said society, in these words: In order to increase a certain fund now in our hands, and have the same duly applied to support our widows and children after our decease, we subscribing members of the Synod of Philadelphia do promise and agree to and with each other in manner following," &c. Also,

Article II. "Every minister hereafter becoming a member of the Synod of Philadelphia shall have a right to come into this agreement," &c., which is an absolute limitation of the "*cestui que trust*" in a most important direction.

Again, by Art. 7, trustees to hold these funds in trust are appointed by the Society; "And when there is occasion to appoint new trustees by the death or relinquishment of any of those mentioned, or otherwise, when the company think it necessary to change any appointed, which they shall always have power to do when they find cause. In such cases, new trustees shall be nominated and appointed by the common vote of the company." P. 217.

Upon the adoption of the foregoing plan the Synod gave the Company £115, reserving the balance to be disposed of by the immediate action of the Synod.

Two years afterwards we find that the Synod orders a petition to be addressed to the proprietors of Pennsylvania for a charter for this same Widow's Fund, the title of which is: "The Petition of the Presbyterian Synod of Philadelphia." After narrating the causes of their association, they say: "To remedy these evils as far as we can in our circumstances, &c., have agreed to raise a small fund for the benefit of ministers, widows, and helpless children belonging to this Synod," &c. Pp. 224, 225.

And as an inducement for the grant of the charter, it is stated that the effect of it would be in all probability to confine the Synodical meetings to the City of Philadelphia, or the province of Pennsylvania. The petition is signed by order of the Synod of Philadelphia. We have noted also the following entry on the minutes of that date: "Ordered, that the money already paid continue in the hands of our treasurer and clerk, as formerly, until some answer to this, our petition, be received." P. 225.

The Charter was granted, and was reported to and accepted by the Synod of New York and Philadelphia in 1759, and a committee was appointed to prepare a plan for the regulation and management of said fund, and proper persons were to be appointed to take in subscriptions. The fund then in hand of the Synod, in addition to a former contribution to this Society (p. 296) was £561, which was ordered to be transferred to the treasurer of the corporation for said Fund. P. 302.

The report of the committee appointed to prepare a plan, &c., was placed in the book of the corporation, and copies were to be sent to the Presbyteries. We have been unable to obtain a copy of the original charter, and of the plan proposed by the committee, but those papers cannot materially affect the conclusions which we think are established by the preceding narration.

Before giving those conclusions, we would state that our General Assembly is the true succession of that Synod of New York and Philadelphia, which met in the City of Philadelphia in 1759, and then and there accepted the charter from the proprietary government of Pennsylvania, and appointed a committee to draft a plan for the regulation of said Fund, and which passed their Widows' Fund into the treasury of said corporation.

The conclusions to which we are led by our premises are these, viz.:

I. The corporators of this corporation are only trustees in the most rigid sense, and are bound to the execution of the trust, and no discretion given them can be construed as to be a defeat of the trust.

II. This General Assembly is the proper body to appoint the trustees, as the charter was granted upon petition of that Synod from which we hold, and for the protection of their funds collected for the pious purposes set forth in their petition.

III. The ministers in regular connection with the said General Assembly are the only ministers, and their widows and helpless children are the only widows and orphans who can in equity hold as "*cestui que trusts*."

IV. Neither the corporation nor the State has any power to nominate and appoint *cestui que trusts* outside of that denomination of Christians.

V. If in their exercise of any discretionary power lodged in their hands, they have imposed any such new conditions as do operate to exclude those who have in equity a right to become the *cestui que trusts*, they have so far, however, unintentionally defeated the trust.

VI. It is the right and duty of this General Assembly to institute inquiries into this matter.

The foregoing propositions are sustained by the very style and title of the corporation itself. The corporation for the relief of poor and distressed Presbyterian ministers, and of the poor and distressed widows and children of Presbyterian ministers; and the corporation admits, in an address issued in 1852, that the objects of its establishment were "the benevolent objects expressed in its TITLE;" and on page 6th they farther say, "It may be observed, then, that as to THE *parties* for whom the benefits are designed, these are *Presbyterian ministers*: with whom, by the *NEW conditions*, may be included ministers of the German Reformed, Dutch Reformed, Associate Reformed, Associate Reformed Presbyterian, or Cumberland Presbyterian denominations." The object of this extension is to enhance the benefits of the corporation by spreading its sphere of action. The parties *designed* were the ministers of our denomination, but the Trustees make *NEW conditions*, and introduce seven other denominations. We think they have transcended their powers even while we discover that a larger benevolence induced them thus to attempt an enlargement of the bounds of the charity.

Again, the conditions imposed being now, and for many years past, essentially *NEW conditions*, have virtually defeated the benevolent objects of the corporation; for of the thousands, says the address, of ministers in the Presbyterians churches, but fifty-five are now on the lists of subscribers for the benefits offered by the corporation. This has been a silent but impressive testimony of the overwhelming majority of our ministers, that something about the plan of operations of this corporation is an insuperable barrier to their forming any such connection with it as would place them in the relation of beneficiaries to its charity. In an address issued in 1841 to the ministers and congregations of the Presbyterian Church, the corporation says, "notwithstanding, however, the great advantages which are thus presented to the ministers of the Presbyterian Church, and the facility with which they may be secured, the efforts of the corporation to extend its usefulness have heretofore been attended with very partial success." And the intimation is made in 1852, that that want of success has arisen, in many instances, "from a blamable improvidence on the part of those most interested." That result, we believe, on the contrary necessarily follows from the defects in the nature of the corporation, and the conditions imposed to obtain the annuity.

1. The Trustees appoint their own successors, instead of the appointment being made by the subscribers to the fund, or by the General Assembly; thus they are now, or claim to be, in such a position as to be without responsibility, further than their own integrity would impose, which, under the management of those noble and pious gentlemen who have heretofore been the corporators, proved a sufficient protection to the charity, yet we can easily conceive of such changes as would produce a total loss of the whole fund; and the larger the fund the greater the danger.

2. The corporation offers its advantages upon the principle of "Life Insurance." Many are not yet convinced that it is morally right for Christians to insure their lives. One of our large and influential Presbyteries in Georgia has recently pronounced against the propriety of such insurances. The arguments in favour are plausible, but my weak conscience revolts from the idea of insuring my life. To the ear of conscience the sound is wrong; and oftentimes there is more true logic in a sound than in the skilfully constructed syllogism of the dialectician. I am sure that I do no sin in not insuring.

3. Again, if there were no conscientious scruples in the way, the premium required is too high; it is more than the vast majority of our ministers are able to pay, and such as are able have no need of the charity.

4. The introduction of the life insurance principle divests the corporation of the character of a charitable institution. The demand of a "quid pro quo" is clearly set forth in the required declaration. But can a conscientious minister make the declaration? Do not the arduous and self-denying duties of the sacred vocation consume the materials of the minister's life? "The zeal of thy house hath eaten me up," may properly be inscribed as an epitaph upon the premature graves of many preachers of the Gospel. The agony of their interminable travail for the salvation of men, burns up life's marrow. They are exposed to every climate, and in visiting the sick and dying they come in contact with every form of disease. Thus their duties place their lives in jeopardy; which would close the door against the insurance.

We have other objections, which we will not now enumerate, but will pass to consider whether this society was originally upon the principle of life insurance. We think that it was not. If any such principle is found in the plan of 1755, I have failed to detect it. The same is true of the plan published in about 1820, unless the requirement at this latter period of "good health" may be so regarded. Digest of 1820, p. 188. By the first plan, every minister then being, or thereafter becoming a *Member of the Synod*, became a subscriber to the fund by the annual payment of two pounds, or of three pounds, as he might choose; and by the second, membership was obtained by the *same class* of Presbyterian ministers, if in good health, by the payment of 5½, 8, 10½, 13½, 16, 18½, 21½, or 24 dollars; and under either plan the annuity was five times the annual payment, which was more liberal than the terms now offered.

To relieve the corporation from any embarrassment rising from the persons now assured, such assurance may be permitted to run out, care being taken for the future, not to admit any beyond the parties originally intended.

It should not be forgotten that the corporation originated in our church, and in ours only; that it was formed for the benefit of our ministers, and of ours only; that its first members were exclusively members of our

synod; that the original plan of the corporation, the names of the original subscribers to that plan, and the amount subscribed by them, are spread out in the records as parts and parcels of the acts of our synod; that the petition for act of incorporation was drawn up by a committee of our synod, in the name of our synod, for our synod, and signed by the order of our synod; that the charter obtained in answer to that petition was regularly reported to our synod for their acceptance, and they did accept it as their charter, appointed a committee to draft a plan for the regulation of the corporation, and that they approved the plan, and turned over all their funds to the treasury of that corporation; and the conclusion is inevitable, that the General Assembly has a right to speak, and to expect her voice to be heard in regard to the management of those funds.

NOTE.—Since the delivery of the foregoing speech, the speaker has seen the original charter from the proprietary government, and the plan of the corporation adopted in 1792, and from these papers he has collected the following points in confirmation of the positions of the speech:

1. The charter does not say how the new members are to be admitted, what must be their qualifications, nor are these points settled in any plan of the corporation that we have seen more recent than the plan of 1755, but that plan of 1755 does. Again, a large portion of the persons named in the charter were not citizens of the proprietary government.

2. The second article of the plan of 1792 does most expressly limit the beneficial interest of the fund to those ministers who are in the communion of the General Assembly of the Presbyterian Churches in America; and the 8th article provides for any church in said communion who desires to secure the benefits of the fund for her pastors. Article 14th provides the way by which a church not in said communion, but having a minister in that communion, may secure the benefits of the fund for him. The same article opens the way for the admission of laymen, with this significant proviso, "that no lay subscriber be admitted until after the next meeting of General Assembly of the Presbyterian Churches in America."

3. The 25th article provides that the capital of the corporation may not be *diminished* without the *consent* of the General Assembly of the Presbyterian Churches of America. And the 26th article provides that "the surplusage of the income may be applied for the relief of non-subscribers, and their widows and orphans."

Finally, nothing that we have discovered in either the language of the petition for an act of incorporation, or of the charter granted, would compel the corporation to apply these funds upon the principle of life insurance.

Rev. Mr. Riggs said the first resolution had reference to a subject entirely different from that of *Mr. Cater*.

Rev. Dr. Rice, and others, recommended that the original resolution be adopted.

After some further discussion, in which the claims of the Widows' Fund, and of the Fund for Indigent Ministers and their Families, were briefly adverted to, the question was taken upon *Mr. Cater's* substitute, and lost.

The question recurred on the original resolution, and it was carried.

The Moderator appointed, as the Special Committee contemplated by the resolution, *Rev. Dr. Rice*, *Rev. Mr. Cater*, and *Judge Porter*. *Dr.*

Rice, however, declined, being unacquainted with the affairs of the Philadelphia Corporation, and Dr. Rogers was named in his place; but he also begged leave to be excused for a similar reason, but the Moderator declined to excuse him, and adhered to the appointment. It was then moved and carried that Dr. Marshall and Matthew Newkirk be added to the Special Committee. The Committee, as finally constituted, was therefore made to consist of the following gentlemen: Rev. Dr. Rogers, Rev. Mr. Cater, Judge Porter, Dr. Marshall, and Matthew Newkirk.

Rev. Dr. Rogers, from the Committee on the Fund for Disabled Ministers and their Families, presented a full Report.

The Report strongly urges upon the Church the necessity of making suitable provision for those who have been worn out in their service, and their families. Facts of the most painfully interesting nature, say the Committee, might be collected in volumes, from the history of all our Presbyteries. That it is the solemn and imperative duty of the Church to make abundant provision for her disabled ministers and their families, not as a matter of charity, but of right and justice, is unquestionable. The records of this General Assembly show conclusively that this duty is fully acknowledged. In 1849, action was had on this subject; yet, as the results of that action, the Committee find that all that has been accomplished during the past year towards such a fund as these resolutions contemplate, is less than \$2500, or less than an average contribution of one dollar from each of our churches. The Committee call attention to the fact, that the Church is not always aware of the extent of the capital which the ministry invest in her service, and which produces to them, personally, such a meagre and insufficient return. To qualify himself for his work, the minister needs to devote at least ten years of his life to study. The cost of this will certainly average \$200 a year; so that the 2200 ministers in connection with this Assembly have actually invested solely for the interest of the Church the sum of \$4,400,000. Had this amount of capital been invested in other honest and honourable avocations, who can doubt that the pecuniary returns would be largely remunerative? The Committee proceed to argue that the ministry and the Church are partners in one grand concern. The ministry contribute no inconsiderable portion of solid capital, and are the working members of the firm. The Report recommended that the General Assembly repeat with emphasis its action in 1849, on the subject of providing a fund adequate for this purpose. It also recommends that the Assembly enjoin the Presbyteries to take action in regard to the support of living and labouring ministers, and insist that no call shall be put into a minister's hand which does not promise him a just and liberal support. It is also recommended that measures be taken to raise a *Permanent Fund*, the interest of which shall be appropriated to the support of Disabled Ministers and their widows and children. On this last subject, the Committee presented for the consideration of the Assembly a series of resolutions, as follows:

1. That in the judgment of this Assembly, it is highly desirable that an effort be made to establish a Permanent Fund, the interest of which shall alone be expended for the relief and comfortable support of aged and disabled ministers, and their widows and orphans.

2. That all our ministers be invited to make a personal contribution to this Fund of not less than five dollars annually, and that all our churches be requested to contribute not less than ten dollars annually, and that the funds thus collected be paid over to the Trustees of the General Assembly, to be by them invested, and the proceeds paid out as hereinafter directed.

3. That every minister who shall have complied with the above invitation, and made an annual contribution of five dollars to this Fund, *and none others*, shall have a right to the benefits of the fund for his natural life, when disabled from active labour by age, bodily infirmity, or other providential hindrance not affecting his moral character, and for his widow and children after his decease, and that the congregations may secure the same right in permanence for their successive pastors by contributing at any one time a sum equal to 20 per cent. of one year's salary of their ministers respectively. *Provided*, however, that nothing in this resolution shall be construed to exclude those ministers now disabled, or the widows and orphans of ministers already deceased, who may need assistance.

4. That the case of every minister entitled to, and in need of the benefits of this fund, shall be presented through his Presbytery to the Trustees, with a recommendation of the amount required in his case, which shall never exceed the average salaries of the members of said Presbytery, and thereupon his name shall be entered upon the Retired List, and that the same course shall be adopted in the case of the widows and children of deceased Ministers.

5. That it shall be the duty of the Trustees of the General Assembly to remit in half-yearly payments the amounts recommended in each case by the Presbytery, in case the funds are sufficient without infringing upon the principal, and proportionably in such cases, and that all surplus of annual interest be added to the Permanent Fund.

6. That it be recommended to the pastors of our churches to present this report to their respective congregations from the pulpit.

The Committee also submitted the following resolutions, upon another branch of the subject :

Whereas, The Corporation for the Relief of the Aged and Disabled Ministers had its origin in the laudable efforts of pious charitable persons in Europe and America, to provide a suitable and permanent fund for the relief of poor and distressed Presbyterian Ministers then in connection with the Synod of New York and Philadelphia, and as the ministers in regular connection with this General Assembly are the only and true successors of the aforesaid ministers, and entitled to hold as "*cestui que trusts*," and as the Corporation, with praiseworthy zeal, are endeavouring to induce our ministers to comply with the conditions in order to be claimants under the terms of the charity, and as there is a large conviction that much more ought to be done than has ever yet been done, therefore be it

Resolved, That a Committee be appointed to confer, either in person or by letter, with the said Corporation in Philadelphia, in order to induce them to consent so to modify their plan of operations as to make their fund the nucleus of a suitable and permanent fund, and to report to the next General Assembly.

Resolved, That a Committee be appointed to prepare an address to the Churches upon the subject of their duty to make a suitable provision for the relief of disabled ministers and of the widows and orphans of the clergy.

The resolutions were then read *seriatim* and discussed.

On reading the first resolution,

Judge Porter advocated earnestly the adoption of the resolution. He was in favour of the churches giving an additional sum to their pastors to secure them an interest in this fund. Ministers' salaries were niggardly in the extreme. In some sections it was shown by facts that they did not average \$400 per annum; in others not \$300. This is not right. It was partly the minister's own fault. Let them teach the people to be liberal to the benevolent institutions, and the habit will make them liberal to their pastor.

Mr. Jacobs thought the laity ought to speak on this subject, for the support of the ministry depended on them. He wished to interest the laity in it. The public mind is going in the right direction, but there is still much error extant among them. The subject will bear discussion before the community, and that of the most accurate character. The community ought to be led to think about it, by being stirred up by ad-

dresses from the pulpit. We often misjudge the people. They ought to be addressed as reasonable and willing on this subject, and they will respond. He founded his whole argument on the fact that the ministry had been committed to men of like passions and wants with others. It is the plainest proposition in the world, that if they give their spiritual things, their people should give them carnal things; and how can they attend to the former if they are distressed about the latter? The Scriptures are clear that the "labourer is worthy of his hire." There is a misapprehension among the people, and even sensible people, on this subject. Some think we should not have a hired ministry. He could remember such views being advanced. In some communities this prevails extensively. Some would exclude the ministry from talking on the subject. But there are many ministers who can talk on it without any indelicacy, for their congregations do their duty, and are not culpable. He thought that in his own Presbytery (Washington) great good had resulted from the previous action of the Assembly. Inquiry was now always made in that Presbytery whether the salaries of ministers are paid; and they are not contented now with the receipt of the pastor. Often he is embarrassed and gives such a receipt; but the running account of the pastor and trustees must be read before Presbytery. Thus delinquent congregations are plainly discovered. He was opposed to offering arguments to the people, which they could not appreciate. Among these was the plea that the clergyman had spent so much on his education. This might do for a lawyer in gaining a release for his client, perhaps, from the gallows; but it did not come home to the minds of the people, when plead in behalf of the remuneration of a minister, old or young. There are other arguments more plain and conclusive. To him it was too sad a thing that the minister, instead of going forth to sow the Gospel seed, must go sowing wheat, or perchance some other grain; and so his true work be, perforce, neglected. He hoped that the subject would be kept before the people continually by Presbyteries, Synods, and Assemblies, and thus the people's mind will be enlightened, and a remedy be applied.

Judge Leavitt had yesterday made the motion to make this the order of the day, in hopes of a discussion. This had been the result. The subject belongs, as had been well said, peculiarly to laymen. His remarks would be brief, for the time of the Assembly was precious. Perhaps he could add nothing to what had been said; but he had been pained by cases of want that had come under his own view, simply because a people had denied their minister a support. The evil is an alarming one. True, the past few years have seen an improvement in some places; but it is lamentably true that there is in large sections a great want of right views. The report does not, indeed, exactly meet this branch of the subject, but the branch which it does present is a very important matter. What can be more disheartening than for a man to be called to spend a life in toil, and then in old age to be left helpless and dependent, or in death to leave a helpless and dependent family! Men may be Christians, but they have natural feeling. He referred to the efforts of the Episcopal Church, and urged the adoption of measures that should secure to our young ministers a hopeful prospect, which should encourage, instead, as now, of repelling.

Judge Pine craved the liberty of a few words. He would confirm a remark of *Judge Porter*, that any deficiency in ministerial support was

owing to the ministers themselves. When, a few years ago, the Assembly enjoined upon ministers to preach on the subject, he doubted if half of this Assembly complied. He considered the report read one of the most important that could be offered. The present state of things is a disgrace to the Church. He believed that if there had been of late a greater increase of the sons of the wealthy in the ministry, it was because the friends of such thought themselves more able to help them. The poor had nothing but poverty before them without resource. He was satisfied that what was done must be done against the views of a large portion of the ministry. He must speak on this subject. Some of them are of the opinion that it is wrong to depend on any human means. They imagine that they must live altogether by faith. It is not the laymen who are opposed to the support of the ministry. The difficulty has always been from the ministers themselves. Often they are too fastidious. Sometimes they apologize to their people for asking so often for subscriptions to benevolent objects. What could be expected but parsimoniousness in the people from such a course? He hoped the ministry would take a higher stand, and the proper result would be soon reached.

The *Rev. Mr. Benedict* had no doubt that the resolution would pass. He did not agree, however, with the remarks of the last speaker. He mentioned the case of an aged minister, who in his (*Mr. Benedict's*) youth was kept as a pauper, though he had long preached the Gospel during the Revolution, and had lost his property by the depreciation of funds.

Mr. Putnam of New York believed, that until the Assembly took the same position on the subject which they take on their Boards of Education, Missions, &c., all their resolutions would be in vain. He also knew of a minister who had preached fifty years among the Indians, who went round, late in life, from house to house, to beg. And this was not an isolated case. He knew another faithful man also reduced to beggary. He maintained that there is no proper ratio preserved in the salaries of clergymen. The minister receives to-day perhaps only \$500, which is the very same as was received years ago; while the lawyer or physician (perhaps his own classmate) has doubled or trebled his income. The ministers are worthy of their hire. He besought the members to be decided and earnest in this matter, and not be content with the mere passage of resolutions. This may be done over and over, and all would be in vain. If we pass these resolutions, give them life, and let them not lie as a dead letter.

Rev. Mr. Riggs said some provision for this class has long been a desideratum. But what can be done? That has been the difficulty. He contended that the Corporation in Philadelphia for effecting Life Insurance to the families of deceased ministers, would not answer the purpose we now have in view. The system for annual collections he also considered objectionable. The churches do not wish to be called on so often; and the fund would be liable to fall short. But the grand objection to it is, that its relief comes as charity to a pauper. The Church is bound to afford her ministers a comfortable support, and to provide for them when disabled; and she never can roll off the responsibility. We should have a fund to which he may come as a matter of right. He advocated the plan recommended by the Committee of a vested fund.

Rev. Dr. Marshall hoped that in adopting the resolutions before us,

members would think seriously as to what they were doing, and not allow the matter to lie as a dead letter. He would not only resolve, but practise.

The first resolution was then unanimously adopted.

Resolution second coming up, proposing that each Presbyterian minister contribute \$5 per annum to this fund, and each church \$10.

The *Rev. Mr. Baird* moved to amend, so that instead of being requested to give \$5 each annually, they be requested to give one per cent. on their income.

Rev. Mr. Riggs inquired if the contribution was expected to be continued during the minister's life.

Mr. Newkirk said the Committee had fixed the term for five years, to be renewed if desired.

Mr. Baird's amendment was then voted down.

Mr. Newkirk moved that the contribution be requested for the term of five years.

Mr. Moody said he sympathized deeply with this general movement. He concurred with all that had been said by his brethren of the laity today, and he had risen chiefly to express his sympathy with their sentiments. He had his doubts, however, whether the plan now proposed was adequate to the purpose in view. What would the whole contribution amount to per annum? It would be \$40,000, which would yield but \$2,400 a year. How many would that support?

Dr. Rogers—That is for one year.

Mr. Moody—We want something better than that. See the extension of the Church and country. Let us have reference to what our Church may need some time hence. Let us do the thing thoroughly. How many can be sustained by this plan?

The question on the amendment as to the term of five years, was then put and carried.

Rev. Mr. Baird—Is this to be a permanent fund?

The *Moderator*—Yes, sir.

Mr. Baird thought the propriety of attempting to raise such a fund very doubtful. Spasmodic efforts, too, usually do mischief in the end. The matter of accumulating permanent funds is very questionable. He would rather trust Providence providing from year to year.

Mr. Newkirk—That subject was thoroughly considered by the Committee, and the present plan was suggested only after much careful attention.

The second resolution was then adopted.

Resolutions 3d, 4th, 5th, and 6th, were read and adopted. [We shall publish this report when adopted entire. The plan it proposes is to raise a permanent fund, by annual contributions from ministers and churches, the income of which is to be divided among disabled ministers, &c.]

The question being now upon the whole paper,

Mr. Cumming offered an additional one providing that in case of the death of the contributors, those who may hereafter become ministers may be authorized to draw just as if they had themselves paid in.

Mr. Newkirk—Why should those who come in without paying anything draw from the fund?

Mr. Cumming—Because if this plan succeeds, we shall have a fund of \$200,000, and it is a fund raised by the Church.

The *Rev. Mr. Williamson* moved that the paper be recommitted to the Committee to perfect.

The *Rev. Mr. Baird* advocated this motion.

Rev. Mr. Williamson—There is an evident obscurity in the subject, and he would desire more time.

The question on recommitment was put and carried.

Rev. Dr. Marshall, in the absence of Dr. Rogers, the Chairman, presented again the Report on the Fund for Disabled Ministers, which had been recommitted, which was read by the Stated Clerk.

It was moved that the Report be adopted.

Rev. Mr. McCorkle said he was opposed to the establishment of a permanent fund, unless it were formed by bequests, or the donations of particular sums. He was opposed to the assessment of ministers and churches for this fund. Why not endow the Missionary Boards in this way? Our country is new, and in many places necessitous. They need all they can raise to support the Gospel at present. Again, such a fund is at war with the great principle of the Bible. We may endow our literary institutions, but he believed that the will of the Saviour is, that the Church should meet the support of the ministry continuously, as the wants arise. Again, the sum proposed is inadequate. This is another objection. He referred to the fund of the Methodist Church South, and showed that with an equal number of claimants in our own denomination, the fund would be insufficient. Is it to be supposed that the people will come up and establish such a fund for this object, and invest it as this proposes to do at six per cent.? Money is worth much more to many men, and they would rather give \$60 a year than withdraw \$1000 from their business. He proposed rather that a Committee should be appointed to ascertain first of all the facts of destitution, and then let the Assembly order a collection. Men will not give to an indefinite abstract object. Even worldly men will contribute to relieve an actual known case of distress. Besides the appointment of this Committee of Investigation, he would further propose that donations and bequests be invited for a general fund. He would observe by the way that it was strange that in this plan, which was professedly a proposition from the laity, and that, too, for the much commended, retiring, conscientious, poor, starving, pitied minister, that *he* (the minister) was yet considered able to pay one-half as much as his whole congregation, he being asked for \$5, and they only for \$10. He would, therefore, move that all that part of the Report which relates to the subject be stricken out, so that the resolution should require a Committee of Inquiry to be constituted, and to form a fund for the relief of those discovered to be destitute.

Rev. Mr. Benedict would vote against neither the amendment nor the original resolution. The simple question is, Does such destitution exist? and if it does, how is it to be met? He did not believe in the extent of the destitution supposed by some. The Moderator and he both knew that the oldest men in the ministry are the richest men. Instead of such having families dependent on them, they have families to support them! There are hundreds of such men in the ministry. He had children, and his congregation had always been kind to him, and he did not believe in labouring for a people that will not support you. The Book requires it, and it is idle, from any foolish notions, to dispense with these terms. He had his life insured, and he thought that every man ought to provide for

such a contingency. He denounced the idea that the ministry were pressed down and discouraged. There might be exception by accident, by disease, by particular Providence. But as a whole the ministry are happy. He thanked God that he had put him into it, and he valued the privilege as worth more to him than thousands.

Rev. A. Phillips would ask for no charity. The ministry was worthy of support. It had been said that the Church would certainly support her ministry. Why, then, does she not do it? No! The truth is, that the prevailing sentiment among men is that they must act by their minister as they would with an old horse—when he is worn out, turn him off, and get another. This plan of holding up a life of perpetual discouragement and perplexity to our young men is working sadly. What sort of principle is it to present to our young men, just entering the ministry, to say, You will be upheld while you have strength, but when aged and feeble, you will have nothing—you will be cast off! It ought to be definitely settled now, as a principle of the Church, that the aged will not be cast off, uncared for. Let a man entering the ministry be made sure of a competent support. Our ministers die before their time is half out; and why? Because they are worked to death. As for himself, he had no family. He had never married; for he had looked with distrust upon ministers' salaries. He hoped the plan would be adopted. It might be long indeed before the fund became considerable; but in a few years it would increase, and be serviceable. He urged the Assembly not to look at the present, but at the future, when the fund would be sufficient to meet all that was desirable. All our Boards had grown up from small beginnings, and so would this fund in time. The Church too, was one; and if so, ought not each part to be upheld by all the rest? In conclusion, he expressed his thanks to the Committee for their able report. It said all that was necessary.

Rev. Dr. Marshall called the attention of the Assembly to the fact that all the resolutions of the report had been already discussed, and the report had been recommitted only upon a certain point, and hence he thought the motion of Mr. McCorkle was out of order.

The *Moderator* declared that the recommitment was not with any particular instructions, and hence that the whole subject was opened by this presentation of the report.

Rev. Mr. Baird thought that the Moderator's previous ruling on the subject at its recommitment was different.

The *Rev. Dr. Matthews* said the Report had been prepared with great care. He called attention to the clause respecting the value to be attached to ministers' services. He wished to strike out the clause. The Assembly was not able to form any estimate of its value. *Rev. Dr. Nevins* used to stretch out his nervous, trembling hand, and say "that the preaching of the Gospel was worth millions to him." He thought that a man should preach as long as he had strength, and then when he could do nothing else, lie down willingly and die. He wished the aged and infirm to be thrown upon the people who would sustain them when they were known. He contended that if we have a fund for ministers we must have an almshouse. Do not let the Church raise a permanent fund to reduce her ministry to such a point as this; rather let each church say, No aged indigent minister shall be found within our bounds. He had such an idea of the denomination to which he belonged as to believe that they would never let a known case of such destitution exist.

Rev. Dr. Hewit—Pauperism in the State is a problem that many find it hard to solve. If it is so there, it is much more so in the Church. It ought in some way to be provided for. It is no new thing.—It arose among the Apostles. The Master himself, too, has said, the poor ye shall always have with you. *Something* should be done. The difficulty is as to the mode. As was before said, in the debate on this subject, the value of the ministry is not to be estimated by dollars and cents. He might not have any strong confidence in the plan proposed, but yet it offered something tangible; and he hoped that if it were adopted it would lead to happy results.

Rev. Dr. Thornwell rose to move that the whole subject be indefinitely postponed. He would briefly give his reasons. They were, 1. Because the subject has been much discussed by the Assembly, and they are now in the twelfth day of their sitting. In the next place he did it, because there is a variety of opinions, and he feared to trust his opinions when formed under the excitement of debate on such a subject. Deep sympathy might unduly influence his judgment. If there was any man whom he esteemed and loved, it was an aged minister of the Gospel of God. If there was any one to whose support he was willing to subscribe liberally, it was to such a man. Now, under such views it is hard not to let the feelings unduly operate, as to the right of the ministry to an adequate support—it was unquestionable, and he was sure that God would visit with a righteous retribution any church that would allow her ministry to live neglected and destitute. He thought, however, that the matter should be looked at in the right light. Our people were not to be exonerated from their duty by the establishment of any such fund. On the contrary, let us bring our people constantly up to *God's* plan and *God's* command, that the Church *shall* sustain her ministry. Only let the duty be felt, and at length the difficulty will be removed. It was long before the subject of missions was set before the people in its true light. Let the same effort be made to enlighten the people in this matter, and in the end we shall succeed. In the next place he thought that all contingent necessities should be met by contingent demands upon the charity of the Church; otherwise evils will arise out of the very efforts to meet the difficulty. Let the plan be adopted that none entering the ministry shall suffer, neither as to himself, wife, or children; and though those now in the ministry might stand the trial, yet who does not see that it would hold out a powerful temptation to unworthy men to enter the ministry for the sake of the loaves and fishes? It would cut off from us, too, the brave spirits that now, by the grace of God, cast themselves on God's providence, and risk the trials of the ministry, to find that the righteous are never forsaken, nor their seed left to beg bread. There is another consideration. A man knows not what is good for him all the days of his vain life on the earth. Perhaps the Master knows that these trials are necessary for him. Are these trials of the ministry the effect of chance? Was the poverty of Lazarus the effect of chance? Sir, I would rather have been Lazarus in his sores, than the rich man in his riches. There is heroism, courage, energy, produced by these trials. Let us not take these means of hardening our ministry for the warfare away from them. It is a principle laid down by the Master, that hardship is absolutely necessary to form the highest grade of character. He rejoiced in the ministry of the Presbyterian Church. There was not such a body of

men in the world; and he believed that one great reason of this was, that they had thrown themselves wholly upon God. He had never seen such cases of destitution as had been referred to—and yet his section of country was not famous for the extraordinary support of her ministry. They were poor. He supposed the reason why he had not seen such was, that any such case at once meets the sympathy and aid of the Christian community as soon as it is known to exist. He was willing to cast himself upon God, and he believed that this was the course demanded by the true spirit of the ministry.

Rev. Dr. Junkin thought we were in danger of being carried away by so eloquent a speech. *Dr. Thornwell's* argument proved too much. It is easy, too, for those who are well supported, to talk coolly and eloquently on this subject, but it does not reach the case of our suffering brethren. There are not a few Presbyterian ministers (as he had lately learned) who were suffering actual destitution. He agreed with *Dr. Thornwell*, that the Church is always in danger from permanent funds. It is equally so as to funds for Theological Seminaries, as for anything else. Such funds had often been perverted. The Lord's prayer says, "Give us this day our daily bread;" and he did not think that this generation ought to be burdened with the support of the future indigent. But yet the Church is one, and should act together to meet her own immediate necessities. The question of charity in this land is not yet settled. It is undergoing a solution. He believed every State had proclaimed itself an insurance office. All provided for the poor; until now it is likely that pauperism will be perpetually fastened upon them. As *Dr. Alexander* had once said in his hearing, this was likely to prove a curse to the community. He thought this matter did not belong to the State. It belongs to the Church of Christ. As to this support of aged ministers, however, we might learn a lesson from the State. The government had provided for her old soldiers, and he believed the Church should do the same for the aged soldiers of the cross. There would always be such. And their case should be met by a permanent fund, and not by dragging out their private gifts to the public gaze. He believed that the Assembly would not postpone the subject. They might not vote for the establishment of a permanent fund at once, but he thought they would be willing to draw up a strong remonstrance to the Presbyteries on the subject.

Rev. Mr. Moore moved to lay the motion indefinitely to postpone, on the table. Lost.

Rev. Dr. Rice was opposed to the indefinite postponement. It is better to look at facts and principles on such a subject. It is a clear case that every faithful minister has a right to a support, and also to be able to lay up something for future necessities. Perhaps not one in fifty can do this. Hence those who die early leave their families necessitous. He had met with cases which had much impressed him. A young member in the Presbytery of Cincinnati had been struck down by paralysis, and left a family. This case was met indeed, but it was in such a way as was sure to mortify. Another aged man he had seen going himself from man to man to collect a little to build himself a small house. He detailed other similar cases. He always blushed for the Presbyterian Church when he saw these cases. No man had a right to expect the aid of Providence unless he will help himself. It is said here, teach the Church her duty; so it might have been said as to Foreign Missions. But suppose that we

had organized no Board, what would have been the result? Dr. Thornwell had made an excellent speech on the wrong side. He thought that no man who was fit to be a minister could be benefited by such a paltry sum—a sum too which could be enjoyed only when he had become broken down. There is no temptation in such a prospect.

Many churches suffer, too, from old ministers hanging on after being disabled, simply because they have no other support. Brethren might mention particular cases of relief. But this is not general, and besides, these very men who contributed to the relief of one, if called on the next year to do the same again, might not be as willing to repeat their liberality. The Church, too, has no right to bring her ministers into such a mortifying position. If he (Dr. Rice) foresaw clearly that such would be his own position, he would turn aside and attempt something, and prosecute it, to make some sort of provision. This is a serious matter. One brother had said that he had never married on this account. (Laughter.) And yet he needs a helpmeet, and no doubt there was some young lady somewhere who had been deprived of a good husband. (Laughter.) If he himself were young again, he believed he should take the same ground. It was an easy thing to talk. The brethren might declaim with great earnestness about the duty of the minister to work until he was worn out by fatigue and hardship, and then to take his saddle bags for his pillow, and lie down and die. But if it came to the doing of it, the brother who maintained this would find himself in a rather uncomfortable position. This is a weighty matter, and it demands and ought to have some action that will lead to a plan adequate to meet the great necessities of the case.

Rev. Dr. Rogers had not much to say. He liked to hear some men speak, though he did not accord with a word they were saying. The report had done some good in bringing out this discussion. It was a business of great importance, and should not be dismissed, for it could not be dismissed without causing sorrow to the hearts of many. He rejected the idea that contingent necessities should be always met by contingent appeals. In one sense all our objects of benevolence are contingent. The number of our young men, of our missionaries, &c., are all contingencies. Why not leave each case to itself and to private appeals, and cast your Boards to the winds? The committee had presented the report as the best thing that could be done. It might not be perfect. It was not. But yet it is proposed to bring out discussion, and lead to determinate results, and it was strange to the Committee to see it met by a motion to postpone the matter. He believed that the Assembly would not postpone the subject. The matter was too grave, and it pressed with the greatest earnestness, and tenderness, and importunity upon us. He begged, therefore, that they would give it their attention, and come to some definite action.

Rev. Mr. Williamson was sure the Assembly would not dismiss this subject—a subject so grave and so importunate. He knew of cases of sore destitution. He knew of an aged minister so advanced in life that his letters are almost unintelligible; and this man was left destitute. Another young minister, zealous and hard working, had died from exposure and hardship, and had left a needy family. These cases *must* be met. He hoped the subject would be committed to a *large* Committee to report to the next Assembly. To throw all aside, would be a disgrace to the Assembly and the Church.

Rev. Mr. Cater—It is easy to find exceptions. But if brethren are opposed to the plan presented, let them propose a better. It has always been maintained by the Presbyterian Church that the Church should provide not only for the minister, but also for his widow and helpless family. Was not provision made for the Levite's family as well as for himself? Did not the early Church provide for the widows of those who fell in the cause of Christ? He also knew of cases of destitution. One case was that of a young minister who died needy, and left a dependent family. They had tried to assist them and failed. This led to an overture to the Synod to project some plan, but it was defeated by a brother who most eloquently assailed the plan, and then set all aside by the operation of this very motion of indefinite postponement. This necessity is driving the ministry into the school-room, and the brother has forgotten to say that while he has been always supported, he has been half of the time engaged in teaching. Let the ministry be supported efficiently, and in ten years the ministry will be doubled. There is an imperative duty resting upon the Church to do something on this subject. It is one of the most beautiful things recorded in the life of the Son of God, that in that sad hour when the weight of our sin was resting upon him, he thought of his widowed mother, and said, "Woman, behold thy son; and to the disciple, Behold thy mother!" And are Christ's ministers less dear to him? Does not the Church owe them a duty which she must not neglect?

Rev. Dr. Hendrick thought the Assembly was entirely ready for a vote. Every point in the resolution had already passed under review. He would certainly vote against the postponement, and he would willingly vote for the paper before the Assembly. It is an admirable one, and will meet the case.

Rev. Mr. Pharr moved that the subject be committed to a Committee, (and he suggested that they be laymen) to report to the next Assembly. The *Moderator* thought that this could not take precedence of the present motion.

Rev. Dr. Thornwell was willing to withdraw his motion, in order to introduce the other.

On motion, leave was granted, and it was withdrawn.

Rev. Dr. Junkin moved that the portion of the report relating to the commercial aspect of the case, be stricken out.

Rev. Mr. Hoge hoped it would not prevail. There was much in the details mentioned in the report, which was very important to give a correct view of the case.

The question was put and carried.

Dr. Junkin then moved to strike out certain other portions of the preamble, pointing out the course of action to be pursued.

Dr. Thornwell was opposed to this. He believed that if the matter is to be left in the hands of a committee to digest a plan, we ought to leave it entirely with them, and not to point out a plan for them. He was for leaving the matter free in their hands. He also took occasion to correct the intimations thrown out that he was opposed to the support of ministers or their widows. He had said nothing of the kind. He went as far as any man in maintaining the *right* of the ministry to a support. He only wished to leave the matter where Christ had left it—to those rules which he had laid down on the subject. And he felt if the Church did

not meet these demands, the curse of God would rest upon her. But he believed God loves our Church, and he would give her grace to do her duty.

Rev. Dr. Junkin explained that his first two resolutions referred only to the first year. The whole matter was really left in the hands of the committee to be appointed.

Dr. Thornwell withdrew his motion.

The question was then put and carried.

Dr. Junkin then moved a series of resolutions, to be adopted as a substitute for those of the committee. They recommended in substance that ministers and congregations should take measures in the course of the year to obtain information on the subject and get contributions, which are to be transmitted to the Trustees of the General Assembly, and be disbursed economically and upon an equitable ratio. Also, that a committee be appointed to digest and report to the next Assembly a scheme to meet the case.

Rev. Mr. Mebane wished to state a principle which had been left out of view. The impression had gone abroad (and he wished to correct it) that our Church had, in all past time, neglected her poor. It was not so in North Carolina. It had never been so among the Scotch-Irish Presbyterians there. In good old Orange Presbytery they had always supported their poor. At the regular meetings of their Presbytery the subject was always brought up, and he could call to mind the support for years given to an aged saint, a poor coloured preacher, whose expenses were regularly paid as they became due. He was not acquainted with the course pursued in other parts of the Church, but Presbyteries ought to look after their poor, and if they do not, Synod should call them to account. This was the true Presbyterian plan.

The resolutions of *Rev. Dr. Junkin* were finally adopted, and are as follows :

1. *Resolved*, That it be earnestly recommended to the Presbyteries to take such action in regard to this matter, as will tend to bring up the Church to the performance of her duty in regard thereto.

2. *Resolved*, That every minister and church session be earnestly requested to present this subject to their congregation, during the coming year, and obtain a contribution to the object ; which contribution shall be transmitted to the Treasurer of the Board of Trustees of the General Assembly, to be disbursed in an economical way, and upon an equitable ratio, upon application made through the Presbytery to which the party applying for relief naturally belongs, or a committee of that Presbytery ; the Board to report to the next General Assembly.

3. *Resolved*, That a committee be appointed to digest and report to the next General Assembly a scheme for future operations.

The committee, under this third resolution, it was ordered, should consist of five members, and, on motion of *Dr. Kirkpatrick*, the same committee is to confer with the Corporation of the Widow's Fund, and report to the next Assembly.

The Committee are as follows : *Hon. H. H. Leavitt*, of Cincinnati ; *Dr. E. P. Rogers*, of Philadelphia ; *Daniel Lord*, of New York ; *Thomas C. Perrine*, of Abbeville C. H., South Carolina, and *Isaac D. Jones*, of Princess Anne, Md.

SYSTEMATIC BENEVOLENCE.

The Report on Systematic Benevolence was then taken up and read.

It states that the duty of giving systematically had begun to find favour

with the people—that the subject had been undertaken by a number of Presbyteries, but not generally. It also expressed the conviction that the main reason of the delinquencies was the want of urgent presentation of the Church's duty. It recommends the following resolutions substantially :

1. That all pastors and stated supplies be earnestly requested to give opportunity to all the churches to contribute to the Boards of the Church, and press the duty of systematic liberality upon them.
2. That Presbyteries be charged to see that the same opportunity be given to vacant churches.
3. That the action of Presbyteries be reported to the next General Assembly.

After verbal correction, substituting the words "as an ordinance of worship," instead of "systematic benevolence," the report was adopted.

Theological Seminaries.

PRINCETON THEOLOGICAL SEMINARY.

THE Thirty-first Report of the Trustees of this institution was read, at the request of Mr. M. Newkirk, by the Permanent Clerk.

From this report, it appears that there are at present in the hands of the Treasurer, James S. Green, Esq., the sum of \$12,010 05, of which

A balance on	Permanent Fund,	-	-	-	-	\$1254 35
"	Contingent Fund,	-	-	-	-	2648 86
"	Education Fund,	-	-	-	-	3742 29
"	John Hoff's legacy,	-	-	-	-	4364 55

\$12,010 05

A new scholarship had been formed, to be called the John Hoff Scholarship, from the legacy of that gentleman, amounting to the sum of \$2500, and from the same legacy \$1000 had been appropriated to print the annual address contemplated by the testator.

The balance of the legacy of Miss Catharine Naglee had been paid in, and from this sum, as the necessity of a new Professor's house had been obviated, \$1000 were added to the Permanent Fund, and the residue not appropriated continues in the Contingent Fund.

The Library had received valuable donations of 195 volumes, and by purchase two volumes. The present number of volumes is 14,057.

John Donaldson, Esq., the financial agent of the Trustees since 1845, had resigned on account of impaired health, and John C. Green, Esq., had been appointed in his place. The mortgages were reported by Mr. Donaldson as all yielding seven per cent., and the interest punctually paid.

The Forty-second Report of the Directors of the Princeton Theological Seminary was also read, from which it appears that forty-one new students have been admitted during the year. The whole number present during the year was one hundred and one. One death had occurred. The religious character and studious deportment of the students were commended. Seven students had been licensed by various Presbyteries. The

Faculty earnestly repeat their conviction of the injustice done to the Seminary and to the students themselves by their being licensed in the early part of their course, and refer the Board to their early and continued remonstrances on this subject. Twenty-four young men had received certificates of having finished the whole course of study prescribed. The Board request the Assembly to alter the Article II, Section 13, so as to read, "During the annual examination, or at its close, a sermon shall be preached before the Seminary by a member of the Board of Directors."

The report was put into the hands of the appropriate committee.

ANNUAL SERMON AT PRINCETON SEMINARY.

The *Rev. Dr. Phillips* moved that that part of the report recommending that the request be granted, made by the Directors of the Theological Seminary of Princeton, respecting the change of time for the delivery of the annual sermon to the graduating class, be adopted. The reason given for the change was the eagerness of the students to get away before the usual time of its delivery. It was desired, therefore, that the time be transferred to the previous Sabbath evening.

The resolution was adopted.

Section 13 of Article II of the Plan of the Seminary was altered so as to read, "During the annual examination, or at its close, a sermon shall be preached before the Seminary by a member of the Board of Directors."

UNION THEOLOGICAL SEMINARY, VA.

The Report of this Seminary was read by Dr. Campbell. It shows a list of 28 students. Six graduated during the year. The Faculty of this Seminary is composed of three Professors. The health of the students has been good.

The report was put into the hands of the appropriate committee.

Professor Dabney rose to give a reason why another report of the Union Theological Seminary than that given yesterday was presented. The report read yesterday, owing to the time of the Board of Directors meeting, was eleven months old. The present report is up to May 12, 1856. The report states that during the year 9 students had been matriculated. The whole number present during the year has been 23.

The increase of the Seminary has been recently very gratifying, and this new impulse has been cotemporary with the efforts of the Synods to endow it more perfectly. The whole amount of funds is now 75,000 dollars, of which 10,000 dollars are at 5 per cent., and 65,000 dollars at 6 per cent. This Institution has been much tried by repeated bereavements—four Professors have died in a few years, and two of these within the last five years. The report repeats the conviction of its friends of the necessity of this Seminary, in order to meet the wants of that particular section of the country. A new professorship had been established—that of *Biblical Interpretation*. The library contains 4370 volumes, of which 39 have been received during the year. The Rev. Wm. J. Hoge, of Baltimore, has been elected to fill the fourth Professorship. The Seminary has four Scholarships available for the support of needy students. The Trustees have pledged themselves besides, that no necessitous student shall lack the means to get a theological education at this Seminary. The assent of

the Assembly was asked to the various organic changes detailed in the report.

The report was put into the hands of the appropriate committee.

The Winchester Presbytery, formerly of the Synod of Virginia, having been attached to the Synod of Baltimore, it was agreed, in accordance with an arrangement of the Synods of Virginia and North Carolina, that this Presbytery should hereafter appoint one minister and one ruling elder as Directors. The Assembly also approve of the change made in the course of studies, of the establishment of a fourth Professorship of Biblical Interpretation, and the election of the Rev. William J. Hoge, of Baltimore Presbytery, to this Professorship.

The action of the Directors of this Institution in erecting a new Professorship, to be entitled the Professorship of *Biblical Interpretation*, and their election of the Rev. William J. Hoge, of the Baltimore Presbytery, to this Professorship, was confirmed.

On motion, the resolution of the Committee to give the choice of two Directors of this Seminary (one minister and one ruling elder) to the Presbytery of Winchester, was approved.

It was stated, that to effect this arrangement the Synod of Virginia had agreed to deduct an equal number from the list which it now has the right to elect.

WESTERN THEOLOGICAL SEMINARY, ALLEGHANY CITY, PA.

The Rev. Dr. Marshall presented the Annual Report of the Board of Trustees of Alleghany Seminary, which was referred to the Committee on Theological Seminaries.

The report represents the Seminary as in a very flourishing condition. A new Seminary building has been completed, together with houses for two Professors. Large additions have been made to the Library. Many rooms have been furnished for the use of the students. Receipts of the year, \$22,772 15.

The whole number of students during the year has been 79; *eighteen* have completed the course of study. One has died during the year. The examinations before the Board were reported as very satisfactory, and the conduct of the students exemplary. Two had devoted themselves to the foreign field.

On the question of the election of Directors to this Seminary, it was asked whether other nominations were in order.

The Moderator—Certainly.

The Rev. Mr. Baird read from the Digest to show the manner in which it was usual to elect Directors to the Theological Seminaries.

Considerable discussion arose as to the proper manner of electing the Directors, and whether other nominations could now be made.

The Moderator declared that the nominations of the Committee were now before the Assembly. If others were introduced, it must be by a vote to postpone this list with a view to bring forward other names.

No such motion being made, the question was taken on the nominations by the Committee, and carried.

It was also

Resolved, That as the funds of this Seminary have opened the way for the appointment of a fourth Professorship, the Assembly will proceed to elect a Professor of Ecclesiastical History and the Composition and Delivery of Sermons.

NOMINATIONS TO PROFESSORSHIPS.

Nominations being called for to the vacant Professorship proposed to be filled.

The *Rev. Richard W. Dickinson, D.D.*, was nominated by Dr. Phillips, who stated that he had ascertained that this nomination would be received with favour by the friends of this Seminary, and that the ministerial brethren best acquainted with Dr. Dickinson in the City of New York, had expressed themselves as entirely of opinion that he was well qualified for this post.

The *Rev. Luther Halsey, D.D.*, was nominated by the *Rev. Mr. Beattie*.

It was stated by Dr. Hewit that, according to the rule, the election could not take place before two days after the nomination.

On motion, the election of this Professor was made the second order of the day for Monday morning.

PROFESSOR IN WESTERN THEOLOGICAL SEMINARY.

The Assembly then took up the second order of the day, which was the election of a fourth Professor to the Western Theological Seminary.

Dr. Prime wished to ask a question. He and others wished to be particularly informed whether (as a majority alone had been decided competent to elect in this body) a blank vote was to be counted.

The *Moderator*—Is the Moderator to answer this?

Dr. Prime—I supposed that the experience of the Moderator would give us the needful light.

The *Moderator*—The practice of legislative bodies is, that those not voting are counted with a majority.

Dr. Prime—That is the case with silent votes; but is the same rule to obtain in blank votes, which are thrown in as an expression by the voter that he is not satisfied with any of the candidates?

Dr. Hewit thought that a blank vote expressed the same as a silent vote. It expressed no opinion.

Dr. Prime—Very far from it. A man casting a blank vote expresses a very decided opinion. He is *non liquet*, which has been freely translated, "I don't like it." (Laughter.) He moved that in this election blank votes should be counted.

The motion was carried.

The *Rev. Mr. Conrad* moved that the election of the fourth Professor in the Western Theological Seminary be postponed until the Directors act upon the subject. He said that some of the friends of the institution had had difficulties on the subject. He wished them to be understood. The Assembly must know that they had no opposition to that institution. But many of them felt that a fourth Professor was not needed. The three already there were doing the work to the general satisfaction. Besides, the Directors had not had the subject before them. Difficulties, too, were already felt in supporting those now employed. Again, there were two nominations, and they did not know which to choose. It had been intimated here that all the friends of the institution were satisfied with the nomination. He thought this statement not altogether correct. He himself knew almost nothing about the first gentleman nominated, and had asked but one question concerning him. The Professorship was one which

included the composition and delivery of sermons. This gentleman, he understood, read his sermons, and this will never do for that Seminary. In conclusion, he would observe that he spoke for himself alone, and was the organ of no clique whatever.

The *Rev. Dr. Marshall* was very much surprised at the young brother's motion.

Rev. Mr. Conrad—I told you I would offer it.

Dr. Marshall did not understand it so. The subject had been discussed the other day by the friends of the institution, and he had supposed it settled. The second gentleman nominated was a personal friend; but *Dr. Marshall* had supposed the former candidate would be unanimously elected. He believed that the necessary funds could be provided, and the Professorship fully endowed at the end of three years. He doubted whether the thing could be done now, as this seemed to be an effort to quash the whole proceeding.

Mr. Conrad—That is the intention of the motion.

Rev. Dr. Matthews wished to know why the gentleman had changed his mind.

Mr. Conrad—I have never changed my sentiments.

Rev. Dr. Matthews—It is too late now. As to reading sermons (said *Dr. M.*) I object to it also, but I doubt not that this gentlemen has qualifications to preach without reading.

Dr. Matthews moved to lay *Mr. Conrad's* resolution on the table.

A division was called for, and the motion was lost.

The question then recurred on the postponement.

Rev. Mr. Hastings was present at the meeting of the friends of the institution. He wished to know at that meeting whether the Directors were informed. He had asked them, Do we risk nothing in this election? There was no reply. He had two difficulties, and these must be removed before he could vote. In the first place, there was no need of another Professor. The three present Professors and tutor were equal to four Professors, and were enough. The work is well done, and what we need is not the Professors, but the work, and that we have. They had seventy students, and yet four Professors are asked for.

A voice—Seventy-nine students.

Mr. Hastings—Well, say eighty, and four Professors for that number is too many. Our people will think so, and they will not respond to the call of an agent to endow the Professorship. Besides, we have pastors doing a vast deal of work, and there would be too great disparity between their labour and those of the Professors. The people would observe it, and feel that the additional Professor was unnecessary. He must on these accounts vote for the postponement.

Rev. Dr. Phillips would explain. He had been requested to make the nomination and the statement which he did. He had supposed all were satisfied. The Assembly do not wish to put a Professor there without the wish of the friends of the institution. This objection now made had but recently come to light.

Rev. Mr. Marshall stated that *Dr. Heron* was in the House, and he moved that *Dr. Heron* be heard in reference to this subject.

The question was taken and carried.

Rev. Mr. Riggs moved that the election be postponed until to-morrow morning.

Dr. Heron then came forward and addressed the Assembly. He was

very happy to see the Moderator in the chair, for he was a Western man. He did not know what had been done at the recent meeting of the friends, but he would only say, in a few words, that it was believed that a new Professor was needed. It had been talked of before the Board of Directors. It seemed to be their unanimous opinion, though they had passed no resolution, but only set on foot some inquiries as to raising funds. As to the tutor referred to by Mr. Hastings, all knew that the position of a young man, but little advanced himself, though doing his work well, was not such a Professorship combining age, experience, and skill as they needed. The Directors not only expected the good wishes, but the influence and efforts of the Assembly for that Institution. He had presided over the Board from the beginning, and all he could say was, that so far as he knew, it was their general wish that there should be a new Professor. The gentleman nominated was not a stranger to them. He had before been spoken to on this very subject, and he (Dr. Heron) esteemed him highly. He expressed these views simply that the Assembly might understand the case.

Judge Fine wished to have all the facts, as he was a stranger to the case, and therefore moved that the Rev. Dr. Plumer be heard on the subject. Carried.

Rev. Dr. Plumer then came forward. He said, they had a meeting here by a call twice repeated for the several Synods concerned, to come together and consider the matter. Twenty-four persons had come together. The matter had been fully discussed in two meetings, and the decision made to take this step. And now the Assembly is asked not to do it. He observed that it was not the habit of the Western Seminary to nominate a Professor. The only ones thus nominated had been rejected by the Assembly, who chose others. They left the matter with the Assembly, therefore, as had been done in his own case, and in that of Dr. Hall. The Western Seminary was now prospering, and all they asked was, Give us another man. If you are not satisfied that the man will do, do not vote for him; but if you can, give us a good man. He had been sent East, to see what he could do in this cause. He could not tell what had been privately communicated, but this only he would say—that some were willing to give their hundreds and thousands to help them. And now he hoped none would interfere and prevent the answer to their long-continued prayer, which seemed just about to be granted. He hoped that they would not resist such a venerable man as the one who a moment ago had addressed them. He had had friends commend Dr. Heron to him, and he had met him, and found him all that was represented. He knew the man. You will find him (said Dr. Plumer) a true, just, unfaltering friend. When I have considered that man's character, I have been ready to say, in the language of the East, "O King, live forever!" They had many such men at the West; such men as the aged Brother Paterson, who, when the Seminary was first erected, went into every room and prayed for the blessing of God upon the lads who might be brought there. They had many such men out West. Now, if the Assembly wished to hurt and cripple the institution, they would deny them this request. He begged that they would not do so, but send them a good man for this office, which was so needful to the best interests of the institution.

The previous question was moved.

Mr. Conrad hoped that it would not be pressed. Some of the members had been placed in a false position.

Mr. Stockton hoped so also. That brother ought to have an opportunity to explain.

The motion was put and lost.

The question then returned on the postponement until to-morrow morning.

The *Rev. Mr. Conrad* had no objection to this. He felt hurt at the bare imputation that he desired anything else than the highest prosperity of the Seminary of which he was an alumnus. As to crushing that institution, he *said* nothing like it—he *felt* nothing like it. The expression seemed more like an attempt to crush *him*. He had heard none of those present at the caucus but who said that they had difficulties on the subject. There were Trustees of the institution who met him in the streets, and expressed their concern about the movement. For himself he was but frail. He felt that he would not live long, but he wished a clear conscience more than the plaudits of men. If the Assembly feels that a Professor is needed, let them send him, and none will receive him more cordially than himself. He deprecated being arrayed as hostile to the institution. But he felt embarrassed. Some of his difficulties had been relieved, and particularly by the intimation that if a certain man should be elected, the means for his support would be provided. But now he would say, if the matter was to be put up to the highest bidder, he would here announce that a gentleman of New Jersey was pledged, if Dr. Halsey were elected, that his support for three years should not cost the Directors a cent; and also that Dr. Halsey should be removed without expense, and have a house free of charge.

Rev. Mr. Beattie had nominated Rev. Dr. Halsey. He had consulted no one at all. Dr. H. had been his friend and neighbour in God's providence. He had learned his worth. This was not said to commend him. He was known well to the older members, but to the younger ones he would say that the whole field of this Professorship had been traversed by Dr. Halsey. His faculty of instruction is remarkable, and his simple Christian character all knew who knew him. A succession of remarkable providences had led Mr. Beattie to nominate Dr. Halsey. These he could not detail. He only wished to say that the nomination was not made at all in opposition to the other candidate. Every man must act for himself, and he rejoiced that there was no disposition here to cut out work outside, and bring it in for the adoption of the Assembly.

A *Member* asked—Was not Dr. Halsey once a Professor in this institution?

Mr. Beattie—I believe he was.

Why did he leave it?

I do not know anything about it.

Rev. Dr. Humphrey said—The Assembly was about to enter upon a very important duty. Nothing was more vital to the Church, and nothing demanded more caution than dealing with these Theological Seminaries. Questions like the present were likely to be exciting. No doubt, therefore, the Assembly would wish to be informed of the views of those most concerned, and would guide themselves accordingly. Now a meeting had been held, and a unanimous vote given, asking a certain thing. Thus a plain case is made out, and nothing is to be done but to go steadily forward, and grant them what they ask. If we desert this principle we are all at sea. Observe, too, that very great progress has been recently made

in all our Theological Seminaries. Princeton, Alleghany, Union, Columbia, have all been powerfully reinforced. Their condition is excellent. Now, under present circumstances, this demand being pressed by the friends of the institution, by the Chairman of the Board of Directors, by one of the Professors, what can we do but give them what they ask?

The *Rev. Mr. Frame* was surprised at the electioneering going on. He objected to *Dr. Halsey* that he had been out of our body, and a member of the New School Church.

The *Moderator* informed *Mr. Frame* that the question was on the postponement.

The *Rev. Mr. Grimes* felt deeply on the subject, and wished to speak on it. He thought the House as well prepared to vote now as they would be to-morrow. He was surprised that two brethren who had been present at the meetings had been silent there, and yet had spoken here. From what had been said, it was clear that the interests of the institution demand that a Professor should be appointed. He would not discuss the merits of the candidates, but he felt that it was not treating the friends of the Seminary with due respect to bring up the matter, and propose difficulty, after it was all settled with unanimity. For his own part, he feared not the face of clay, and he felt that every man should act in consistency with his own honest opinions.

Rev. Mr. Hastings—Will the brother answer a question?

Mr. Grimes—Yes, a dozen of them.

Mr. Hastings—Did I not openly say in that meeting, that if the Directors would assure us that the institution would not suffer by this movement, I would agree to vote, but not otherwise?

Mr. Grimes—Yes, I believe so.

Mr. Hastings—Is that silence?

Mr. Grimes—Not silence, but—

The *Moderator*—The brother must ask his question through the Moderator.

Rev. Mr. Hastings—I will. I ask pardon for not doing it before. Did I not ask for information as to the necessity of having a fourth Professor?

Mr. Grimes did not recollect this.

Several rose to ask whether this was in order.

Moderator—Explanations are always in order.

The *Rev. Mr. Hastings* only wished to repel the idea that he and those with him were not friends of the institution. He only wished to act conscientiously, and to do his duty to his Presbytery?

The *Moderator* in answer to a question, announced that the Professorship was that of Ecclesiastical History and the Composition and Delivery of Sermons.

The question was then taken on the postponement until to-morrow morning, and was lost by a large majority.

The question was then taken on *Mr. Conrad's* motion to postpone until the Directors had voted on it, and was also lost by a large majority.

The Assembly then proceeded to the election of the Professor.

The *Moderator* appointed the *Rev. R. K. Rodgers* and the *Rev. R. Frame* as tellers. The vote was as follows:

<i>Rev. R. W. Dickinson, D.D.,</i>	. . . . .	176
<i>Rev. Luther Halsey, D.D.,</i>	. . . . .	32
Blanks,	. . . . .	5

The *Rev. Dr. Dickinson* was declared elected.

The Moderator appointed Rev. Louis L. Conrad and James Williamson tellers to count the ballots for the Professor in Danville Theological Seminary, Ky. They reported the votes cast as follows:—For Rev. S. Robinson, D.D., 130; Dr. J. Young, 1; Dr. N. L. Rice, 1; Dr. M. Hopkins, 1; Dr. D. X. Junkin, 1; Dr. L. Miller, 1; Dr. D. H. Grey, 1; Blank, 50.

Rev. Dr. Stuart Robinson was declared to be duly elected.

DANVILLE THEOLOGICAL SEMINARY, KY.

The *Rev. Dr. Humphrey* presented the reports of the Trustees and Directors of the Theological Seminary at Danville, Kentucky.

A motion was made to omit the reading of the remaining reports of the Theological Seminaries, and that they be at once put into the hands of their appropriate Committees.

Objections were made from several members on the ground that this would appear invidious. The mover stated that his object was only to gain time. After some further discussion leave was granted to the mover, and he withdrew his motion.

The *Rev. Dr. Humphrey* then proceeded to read the reports of Danville Seminary.

From the report of the Trustees it appears that the whole amount of funds under the control of the Trustees of the Synod of Kentucky, turned over to the use of the Seminary, under the action and pledges of 1853, is

	\$22,507 94
--	-------------

Present amount of funds under the control of the Trustees of Centre College of Kentucky, turned over in like manner,	5,343 00
--	----------

\$27,850 94

Total real estate held by the Board for this Seminary,	9,000 00
Cash, notes, stocks, &c.,	40,484 18

Total,

\$77,335 11

This sum is considerably larger than was originally pledged for Kentucky to the General Assembly. Some difficulty and delay is necessarily anticipated, however, in making a clear collection and permanent investment of as large a sum. The real estate is at present wholly unproductive, and much expense is necessarily incurred in collecting the interest on stocks, &c., with regularity. On these accounts only about \$4000 yearly income can be relied upon for some time to come.

The Report calls attention to the fact, that the pledges given by the Presbyteries of Kentucky for raising funds for the Seminary had been nobly redeemed, and that the time had fully come for making application to other parts of the Church beyond the bounds of the Synod of Kentucky. The Trustees of the Seminary had, during the past year, industriously made such application, and now report to the Assembly that they *had signally failed*. This failure had, however, led to the good result, that on a renewed application to the churches of Kentucky, the Presbyteries of that State had again cheerfully secured a further sum for the temporary support of a third professor. In the view of the present need of the Seminary, the Trustees make an earnest appeal to the Assembly to take some definite action, in order to open the way for an appeal in the different pulpits throughout the bounds of the Church in behalf of the Seminary.

The Directors of the Seminary report that twenty-two new students had been admitted during the year. The whole number present during the year is forty-five. Sixty-six students have entered since the origin of the institution, and twenty-seven of these have been licensed. The plans of instruction have been perfected and fairly set in operation. The labour of four Professors has been wholly borne by two. The Directors urge the appointment of an additional Professor. The Presbyteries of Kentucky are very decidedly convinced of its necessity. One of the Professors is so enfeebled in health, as in his own judgment to render it expedient to resign his chair. But the friends of the Seminary peremptorily refused to accede to his views. The report closes with an encouraging statement of the success that has attended the youthful institution from its beginning, and of the signal favour of God by which pressing difficulties have been met and overcome, and the way opened for its advancement.

The Report was placed in the hands of the appropriate Committee.

A motion being made to adopt the resolution of the Committee commending this Seminary to the prayers and regard of the whole Church, the *Rev. Dr. Humphrey* offered to add an amendment to the following effect:

That this Assembly reviews its former action to establish this Seminary as an institution of the first class, and calls upon the churches (particularly those of the South and Southwest) to contribute liberally, in order to provide for its complete endowment—the Board of Trustees to be invested with ample powers.

Dr. Humphrey said, he would feel embarrassment in discussing this question. It was unusual to appear as a Theological Professor in this capacity. But he would, as a matter of imperative duty, advocate it if it was deemed necessary to secure it favour with the Assembly.

Judge Fine said he had been a member of the Assembly when the Seminary had been established. It had been established by a very large vote. It deserved, and it ought to have, therefore, the cordial support of the Church.

Rev. Mr. Benedict did not see the need of the resolution of Committee in commending it to the sympathy of the Church and Assembly. The Assembly was bound by their own action to support it fully.

Several members expressed the hope that *Dr. Humphrey* would speak his sentiments freely.

The *Moderator* thought *Dr. Humphrey* might do so without any impropriety.

Rev. Dr. Humphrey then proceeded as follows:—This is the youngest of our Theological Seminaries, having just closed its third session. Sixty days before its establishment by the General Assembly, no one, perhaps, anticipated that Danville would ever be the seat of such an institution; and up to the September following, it was uncertain whether it would have either funds, professors, or students. Three years have passed, and what are the results? Sixty-six students have been under instruction; thirty of these are now preaching the Gospel, either as ministers or licentiates; and funds amounting in the aggregate to above \$75,000 have been collected. Of the sixty-six students, nineteen only have come from Kentucky—so far is the school from being a Kentucky school exclusively.

What are the relations of the various parties? First, of the Synod of Kentucky. The Synod, through its Commissioners to the Assembly of 1853, offered to give \$20,000 towards the establishment of a school in

any town in the West, which might be selected by the Assembly. But if the Assembly would establish the school in Danville, then the Synod engaged to give \$60,000 in cash funds, ten acres of ground as a site for the Seminary, and the free use of certain charters and franchises. The Assembly accepted the latter proposition. Have these pledges been redeemed? The Assembly itself, in 1854, says in the Plan of the Seminary:—"Full proof is in possession of this Assembly of 1854, and is published by its authority, that all these undertakings have been complied with by the Synod and people of Kentucky, and some of the more important of them exceeded." So far the case is clear and strong. The Synod promised you \$60,000—it brings to you to-day \$77,000. It promised a beautiful site for the Seminary—there it is. It promised franchises and charters—there they are. There, too, is an additional charter granted to the General Assembly by the Legislature of Kentucky, unalterable and irrevocable, with full and ample powers to manage not only these funds, but any funds, for any of the purposes of the Church, which this Assembly may put into the hands of the corporation, the Trustees to be appointed from time to time by the Assembly.

Secondly, the relations of the Assembly to the school. The documents on the table show, 1st. That memorials from various Synods and institutions in the West were laid before the Assembly of 1853, most of them urging the Assembly to establish, under its own control, a Theological Seminary for that immense region. 2d. A meeting of the Commissioners from eleven Western and Southwestern Synods, held during the early sessions of that Assembly, requested the establishment of such a school. 3d. The overture from Kentucky, before described, sought the same end. 4. The action of the Assembly, setting up the Danville school, looks in the same direction. In every one of these steps this idea was predominant:—The establishment of a school of the first class by the General Assembly, as an institution not of Kentucky, but of the whole Church, to be endowed by its benefactions, and controlled by its supreme authority.

This brings us to the covenants of the Assembly. Here are parties capable of entering into covenants—the General Assembly on the one side, and the Synod of Kentucky and Trustees of Centre College on the other. Here, also, is the resolution of the Assembly of 1853, appointing Dr. R. J. Breckinridge and others a committee to arrange the terms and conditions of the covenants. Here, in the Appendix to the Minutes of 1854, are the instruments themselves, signed and executed by the committees of the Assembly of the one party, and of the Synod and Trustees of the College of the other party. Here are the acts of the Synod and of the Board of Trustees, ratifying these articles of agreement.

Here, too, in the Plan of the Seminary adopted by the Assembly of 1854, and certified to the Directors of the Seminary by your Clerk, is the ratification by the Assembly of these instruments. Thus, "The agreement by way of covenant between the General Assembly, by its Committee appointed in 1853, on the one side, and the Board of Trustees of the Centre College of Kentucky on the other side, which has been laid before this Assembly of 1854, is hereby ratified in its terms. And the further agreement between the said Committee of the Assembly on the one side, and the Synod of Kentucky on the other side, by way of covenant, is hereby ratified in its terms." (Plan, p. 4.) And finally, these covenants are made unchangeable, by either of the contracting parties, "without the

previous consent of the opposite parties thereto." (Plan, p. 29.) These instruments are clearly covenants, agreements, and contracts. I see in this Assembly are learned and eminent lawyers. Here are judges in courts of common law and in courts of equity, judges in the superior courts of the States and in the Federal courts. Let these high authorities, who sit with us and add so much to the dignity and ability of this venerable Assembly, determine whether they are, in matter and form, good and lawful covenants. We do not need any to tell us whether they are of moral obligation.

The stipulations of these covenants are that the Synod and College will supply the funds and charters promised, and that "the General Assembly, on its part, will in good faith establish, endow, and control a Theological Seminary of the first class, in the town of Danville," &c. (See Agreements in Appendix to Minutes of 1854.) The stipulations are precise. Those of the Synod and Trustees have been fulfilled. It remains for the General Assembly to perform its part of the contract, and to go on in good faith and "endow and establish," to "endow and sustain" the Seminary.

Next, as to the Professors. Two men, with the assistance of a teacher in Hebrew and Greek, have so far done all the work. One of these professors, enfeebled by years of labour and suffering, has found his strength sinking under his exhausting duties in the Seminary. He is an old and faithful servant of the Church, as all men well know. If, as some say of him, he is as bold as a lion before the face of his enemies and the enemies of the Church; he is, in the bosom of his friends, as gentle as a lamb. Now, in his broken strength he desires to resign his chair. But neither the Directors nor friends of the school will consent to, or even consider, his request. And now he stands there, ready to resign, or to continue his labours, even at the risk of life; ready to give up his chair, and take the vacant department, or to retain his chair, and turn over its endowment to a new professor; ready to relinquish the work which you have set him to do, or to lay his bones beneath the foundation of your Seminary. That man, surely, has not failed you in this great work. He has never failed you in any work. May God long spare his life!

What is sought of the Assembly: First, the appointment of a new Professor. The Presbyteries in Kentucky, by a hearty consent, have agreed to support a new professor, until his chair is endowed. These people have fulfilled their other pledges, they will fulfil this new promise. At all events, the present Professors do not doubt their brethren. They will say to the new Professor, "We will give to you the income of the funds, and will look to the Presbyteries for our own support, so far as the funds will not pay our salaries. You take the bank stocks, and we will take the Church."

Secondly, we ask you to recognize these covenants and promises, and to open the way for their fulfilment. This you can do, by using your moral power to help us throughout the whole Church. We want a hearing. We want a chance to plead our cause in all the congregations of this entire Church. We ask for some action, now, which will be in the line of your former action, and which will carry this cause, with the whole weight of your influence, to the doors of the Church at large.

On the establishment of the Princeton Seminary, you appointed year after year large committees all over the Church to raise funds—you bor-

rowed money repeatedly to carry it forward; you recommended "dollar societies to be formed, and contribution boxes to be put up in the churches (Minutes of Assembly, 1820), you assessed upon the churches, from the sources of the Hudson to the Potomac, the sum of \$4000, and you got, not complaints of taxation, but more than \$6000, when you asked \$4000. And, finally, one of your ministers (Dr. Van Rensselaer) assumed an agency by which he raised more than \$60,000 for the Seminary—the great work of a life devoted with singular zeal and abounding fidelity to the advancement of this Church! That is your sense of the phrases to "endow and sustain" a Seminary. And how noble the memorial which you have erected to your benefactions, and to the labours of those great men, who, being dead, yet speak through the lips of their pupils of one common salvation throughout the world—"to every man in the tongue wherein he was born." We ask you now to found another institution like that in the region beyond the mountains.

Why should you not go forward in this work? Do you want providential indications? Consider the unexpected success of the school thus far. Consider, too, the imminent perils which it has escaped. Are you dissatisfied with its present organization? By a decisive act of power put it into a new and satisfactory position. Do you doubt the wisdom of your former acts establishing the school in the region south of the River Ohio? You have four Boards, every one of which is north of the Potomac and the Ohio. You have three Seminaries—two of these are in the North. The Seminaries at Prince Edward and Columbia are of inestimable value to the Church; but these are controlled by Synods. The Danville Seminary is the only school and the only institution of any kind controlled by the Assembly in that region, except the Committee of Church Extension. Have you not interests in the South and Southwest? Have you not duties there? Have you not the African race there to be reached by your missionaries! Have you not work there which requires that you should plant at least one Theological School out of three in that immense region? Or do you doubt whether the Synod of Kentucky is worthy to receive into its bosom so great a trust? I am not a Kentuckian, nor am I speaking to a Kentucky audience. I may say of them what they would not say of themselves, and I may say to you what I would not say to them. But those Kentucky Presbyterians are a great people. They do not number above eight thousand communicants, nor have they much exceeded that number at any time, if the rolls were purged of absent members. But they have supported the Gospel among themselves, they have contributed bountifully to your Boards, they have raised \$150,000 for Centre College, they have given \$75,000 to your Seminary. Now they propose to assume temporarily the support of a new Professor. And, then, the Presbytery of West Lexington, in the bosom of which the next General Assembly will sit, have resolved, if the Synod is abandoned of all their brethren, that they will unite in an earnest and manly effort to complete the endowment in Kentucky, which will be \$100,000 more. Such is their idea of what is worthy of the just renown of that people. I tell you, sir, that I hold it a title of high honour to be numbered among such Christians—I feel every part of my moral nature ennobled and exalted by association with them. You will not turn your hearts away from them. You will not withhold your hands from the work they are doing for this Church and its Divine Head.

Rev. Mr. Harrison remarked that he had had objections to the resolutions, but they had been removed by the remarks of Dr. Humphrey. He sustained the resolution cordially.

Rev. Mr. Stockton was a member of Assembly in 1853, and of the Committee on Theological Seminaries. The present resolution is not more extensive than the resolutions of the Assembly at that time. It is too late to inquire as to the place, nor had any one, he supposed, any disposition to question the organization or the progress of the institution. He thought no objection should be made to open all our churches to an application for funds to help it. The resolution placed no injunction upon the churches, but merely commended the Seminary to their liberality.

Rev. Dr. Junkin was dissatisfied with the phraseology of the amendment offered by Dr. Humphrey, which spoke of making the Seminary an "institution of the first class." He had never seen a second family in Virginia, nor yet a Theological Seminary which would be willing to acknowledge itself to be of the second class.

The Rev. Dr. Hendrick thought Danville should have free access to the churches. She had strong claims.

A Member—Does the resolution imply that the agent is to come into churches whether they wish it or not?

The Moderator—Certainly not; though it is to be expected that they will respect the action of the Assembly.

The Rev. Mr. Cater—There is a geographical allusion to the Southwest in the resolution, which seems to give that field to Danville. Now Columbia Seminary has made overtures to the Synods of Alabama and Mississippi as to co-operating with her. There is some jealousy among the friends of our various Seminaries as to the Assembly's recommending any new Seminary, so as to seem to override those previously in operation. He thought all should have fair play.

The Rev. Dr. Hewit, Chairman of the Committee, said if there was no objection, he would now adopt Dr. Humphrey's resolution as a part of his report. Agreed to.

The Rev. Dr. Rice said, the report says, "We proceed to endow," when the truth is, the Assembly does not seem disposed to do any such thing, but simply to appoint and recommend. He mentioned this because much had been made out of the language of former Assemblies on this subject. It had been strenuously urged that the Assembly had committed itself, and that pledges had been broken.

The Rev. Dr. Junkin moved that the words "of the first class" be stricken out.

Mr. Crozier offered an amendment, providing that the action proposed as to Danville does not mean in any way to interfere with the Seminary at New Albany. There has been a controversy, as is well known, between these Seminaries, and he simply wished to prevent further difficulty. The Assembly of 1854 had adopted a resolution to the same effect with that he now offered, and the Rev. Dr. R. J. Breckinridge had said he wished to act magnanimously towards New Albany. Dr. Humphrey, too, was formerly one of their warmest friends. He thought New Albany ought not to be interfered with by any measures designed to aid another Seminary. New Albany had fair prospects, and ought to be encouraged.

The Rev. Mr. Smith wished to understand what is meant by giving the agents of Danville liberty to go into all the churches. Suppose the

Synod of Indiana resolves to exclude the agents, will they be considered as schismatical?

The *Moderator*—That point is covered by the resolution of Mr. Crozier.

The *Rev. Mr. Cater* said he was now in favour of the resolutions.

The *Rev. Mr. Strahan* thought the Assembly ought not to attach the proviso of Mr. Crozier. It seems to indicate suspicions of the Danville brethren. He had no idea that any of the friends of Danville would ever appear to interfere with the field of New Albany. If you are to adopt disavowals, then you ought also to attach another in behalf of Columbia. He did not imagine that the Danville directors would dream of sending their agents to the neighborhood of Alleghany, or of Columbia, or of New Albany. They had too much good sense and good manners for that. It had been said that, by adopting this Report, the Assembly would be committing itself to the endowment of Danville. He did not understand it so, except upon the principle that what a man does by another, he does by himself. The Assembly is only to do it in the sense that the directors and trustees appointed by them do it.

Rev. Dr. Rice—If the last remark is the meaning of the language used, he had no objection.

Judge Fine—This amendment resembles one presented at Buffalo, which was voted down; but an independent resolution to the same purport was afterwards adopted. Let this be withdrawn, and offered as an independent resolution.

The resolution was then withdrawn by consent of the House.

Rev. Dr. Thornwell—Is that resolution to come up again? If so, it will certainly be killed, and he would like the killing to be done at once.

Rev. Dr. Humphrey said he would oppose Mr. Crozier's resolution when it should come up.

The resolutions were then adopted, and are as follows :

In view of the history of this Seminary, and of the previous action of the Assembly constituting it a first class Institution of the whole Church, the following resolutions were submitted :

1. *Resolved*, That this Seminary be commended to the prayers and affectionate regards of the whole Church, and receive the same cordial attention which has been granted to the older Seminaries.

2. *Resolved*, As the Presbyteries of the Synod of Kentucky and the Directors, together with the present Professors, ask the Assembly to elect at its present Sessions a Professor of Pastoral Theology and Church Government, that the request be complied with.

3. *Resolved*, That this Assembly, with thanks to the Great Head of the Church, congratulate the more immediate patrons of this Seminary for the evident smiles of his providence in their wise and persevering efforts in founding and advancing it to its present prosperous and hopeful condition.

Rev. Dr. Humphrey offered the following as supplementary to the resolutions as to Danville Seminary :

The General Assembly now re-affirms its purpose, in conformity with its action in 1853 and its stipulations in 1854, to proceed in good faith, and with the least practicable delay, to take measures to endow and establish this Seminary as of the first class. To this end it is earnestly recommended to all the congregations under our care, especially those in the West and Southwest, to aid by liberal contributions its complete endowment; and the Board of Trustees, as the agents of the Assembly, are renewedly invested with ample powers to institute the means necessary to the collection of funds under this action of the Assembly.

Nominations for the vacant *Professorship* in Danville being in order.

The *Rev. Dr. McMullen* nominated the *Rev. Stuart Robinson* as Professor of Pastoral Theology and Church Government.

According to the rule, when nominations for Seminary Professors are made, the Assembly engaged in prayer, *Dr. Phillips* leading.

The election of this Professor and the Alleghany Professor were made the third order of the day for Monday next.

Mr. Crozier now presented his resolution, providing that the action of the Assembly, in regard to Danville Seminary, did not imply a right to interfere with New Albany and its field. If the Danville brethren do not wish to interfere with New Albany, let them say so.

Mr. Jones—If the brother will just strike out the references to Danville Seminary, the Assembly will probably adopt it unanimously.

Rev. Mr. Baird earnestly hoped this resolution would not pass. The action at Buffalo ought to be enough for the New Albany brethren. There is no necessity for a disavowal about other Seminaries whenever one of them is recommended.

Mr. Jones said he did not know, when making his previous remarks, that New Albany was not under the care of the Assembly. It has no right to ask any indorsement from the Assembly.

Rev. Dr. McMullen—If we adopt this resolution as to New Albany, you must adopt one for each of the other Seminaries.

A motion being made to lay the resolution on the table, *Mr. Crozier* asked leave to withdraw it, which was granted.

Judicial Cases.

CASE No. 1.

STILLWATER CHURCH.

ON motion, it was resolved to take up judicial case No. 1, being a complaint of the Church of Stillwater, New Jersey, against the Synod of New Jersey.

The *Moderator*, according to the requisition of the Book, advised the Assembly that they were about to pass to judicial business, and urged them to remember the responsibility of their character as a Court of Jesus Christ.

The papers were read in the order recommended by the Judicial Committee.

The session of Stillwater Church suspended one of their ruling elders. The ruling elder appealed to Presbytery, and the Presbytery directed the Session to restore him to office; the Session then complained to the Synod of New Jersey against the Presbytery for interfering in the case, and the Synod sustained the Presbytery. It is against this action of Synod that the Session now complains.

Mr. Condit, the pastor of Stillwater Church, said—As the whole case was involved, he would give a history of it. *Mr. Shafer*, the ruling elder, had been duly cited, and refused to appear. He was cited a second time. He then appeared. This was the second meeting of the Session. *Mr. Shafer* refused to go to trial, on the ground that he had received no copy of the charges. He was reminded that the charges were sent in the

second citation—of the presence of this citation in his house he was aware. At a meeting after service, all the proceedings of the Session, with names of witnesses and charges, were read in his hearing. He would not wait to receive a copy. On appearing afterwards before Session, at the second citation, he refused to go to trial on the ground of not having received a copy of the charges. He went away. Session proceeded regularly to the trial, and he was suspended. The minutes of Session were approved subsequently by the Presbytery of Newton, excepting the minutes in this case. Afterwards, in the absence of the Session, Presbytery took up again the case, and sent for the records. They were taken to Presbytery, but Mr. Shafer was not present. The case was passed, and the Session supposed that, according to the rule of the Book, the complaint was formally abandoned. Subsequently the Presbytery again took up the case, and proof is at hand that they did not even ask him why he was not present to prosecute his appeal. Thus, without any inquiry of him, or giving us their reasons, Presbytery resolved to take up the case. This violates plainly the constitution. No reasons of appeal were ever lodged with the Clerk. The Session objected against this course, but were overruled. The Presbytery also violated the constitution, in taking up a case from a lower court, without any appeal or complaint to them for this purpose. Still more, during the very meeting of the Synod, to whom complaint had been made against Presbytery, Presbytery again renewed the consideration of the case. I object to the report of Synod's committee in saying that no one had been injured by the action of the Presbytery. This is impossible. So many acts of a Presbytery against the constitutional rules must be injurious to all the parties concerned. If we disregard the constitutional rules, we might as well give up all discipline. The Session of the church has suffered a deep injury. They have in the performance of duty suspended a member, and now he who sets constitutional rule at defiance is preferred and heard before them. Again, the Synodical Committee go beyond proper bounds in their inquiries. They say, "*We learn,*" and "*it appears* that the subject is still under discussion." But where did they learn it? They make no mention of the proper papers put into their hands. They must have learned it elsewhere. Further, there is ground for complaint in the delay of the report. It was brought in only two hours before the close of Synod. Thus all opportunity to meet the case was cut off. Again, there is reason to believe that improper influences tended to delay this report. To err is human. The motive of the Committee may have been good; but the reasons of the delay were not, we think, sound. A proper opportunity was not given before Synod, or a reasonable indulgence given to the Session of Stillwater Church to be heard. The other side was heard, but Mr. Condit, as the representative of the Church of Stillwater, was cut off from presenting his case. He submitted the case to the Assembly.

The *Moderator* stated, that after the Synod had been heard, Mr. Condit would have a further opportunity for reply.

Judge Fine asked whether the fact that the first citation of Mr. Shafer, which was served on his wife, was recorded in the minute of Session.

The minute was read, and the statement was not found there.

It was asked whether there was any copy of the charges served in the first citation.

Mr. Condit replied that there was not.

It was asked whether Mr. Shafer had ever had a copy of the charges served on him.

Mr. Condit—They were read to him, and a copy had been prepared for him, but he had not been present at the time to receive them.

Rev. Dr. Davidson appeared in behalf of the Synod of New Jersey.

Some discussion arose as to who were the original parties. It was contended, that in this case the Presbytery of Newton was an original party. Their action is the main thing.

The *Moderator* stated that, in his opinion, the Synod and the Session were the only original parties. To hear them would necessarily bring in the whole case.

Dr. Rice thought that as this was a constitutional question, it could not be decided by the Moderator, but by the House. It is not an appeal, but simply a complaint. He moved, therefore, that it be the sense of the house that the Synod and the Session be considered the original parties.

Dr. Junkin thought that a complaint here stood on the same ground as an appeal.

Mr. Baird read from the digest in the case of Rev. Mr. Barnes and Dr. Junkin, showing that a different view was there held from that of the motion.

Mr. Strong read the article of the Constitution, which excludes the party complained of and the party complaining from voting, and maintained this proved that these two alone were considered as the original parties, and that in this case these parties are the individual complaining and the Synod of New Jersey.

The question on Dr. Rice's motion was put, and carried.

Dr. Davidson, in behalf of Synod, remarked—He regretted the absence of his colleague, Dr. Magie. Depending on him, he had not so fully prepared himself as was desirable. He had felt very much like interrupting the brother who had gone into the merits of the case. The merits of the case were not before the Synod, and hence cannot be before this body. The Synod is here merely in a technical point of view. The facts were these: The Presbytery of Newton had set aside the sentence of the Session of Stillwater Church in a certain case. The Session had complained to the Synod, and the Synod had sustained the Presbytery. And it is of this act of the Synod that complaint is now made. The report of the Committee of Synod had given three reasons for not entertaining the complaint of Sessions against the Presbytery. 1. That the complaint was not made against what the Presbytery did, but against their having taken up the case at all. 2. That no individual had been harmed by the decision of Presbytery. 3. That the case was still under discussion by the Presbytery, and hence it was a delicate matter to interfere. These reasons were all just, and formed adequate ground for the recommendation of the report. Mr. Davidson then reviewed the six reasons of Mr. Condit to sustain the present complaint. As to the first, it is a mere quibble. Again, Mr. Condit objects to the language of the report, that no harm was done to any. He argues that vast harm was done to the truth and to the Church. As to this point, Dr. Davidson said, the language of the Committee is true. No individual has been injured by the sentence of Presbytery.

This Mr. Condit himself admits by using general terms, which refer to mere abstract things. He says the cause of God and truth have suffered.

But it was to *individuals* the Committee referred. Again, it was objected that the Committee went beyond proper limits. The Committee did no such thing. They asked no questions of any one outside; but if any offered intelligence on the subject, it was, of course, properly and thankfully accepted by them. The next objection relates to the want of time to discuss the matter, and an unreasonable delay in bringing forward the report. What would the Assembly say, when he told them that the Synod was in session only a day and a half altogether? The only time that the Committee had was the afternoon and morning of two consecutive days. How could they possibly do better under the circumstances? There was no unreasonable delay. The implication in the use of the phrase "the *last day* of the Synod," by Mr. Condit, was unfair. Mr. Condit next objects because the Committee acted under improper influences. He says that he does not censure the Committee—"to err is human"—but he does censure them. Dr. Davidson repelled the idea that any such prejudices existed in the minds of the Committee. Mr. Condit also objects that reasonable allowance was not granted according to the requisitions of the Book. If this refers to the fact that Mr. Condit before the Synod was not allowed to proceed with remarks on the case, this is a point of order which the Synod alone was competent to decide. After briefly recapitulating these points, he left the subject with the Assembly.

On motion, the Assembly proceeded to take up the unfinished business, which was the complaint of the Rev. T. B. Condit, pastor of the Church of Stillwater, New Jersey, against the Synod of New Jersey.

The *Moderator* stated that any member from that Synod was now at liberty to make remarks.

No one from the Synod made use of the privilege.

Rev. Mr. Condit was then heard again. He remarked that he wished to state facts to this Assembly in reply to what has been said here. He supposed that a complaint would bring the whole case before the Assembly. He had not thought that it would be met before the Synod. He had been strengthened in this view by the Report of the Judicial Committee. They went back and brought up all the papers in the case to be read. Why was this, if the whole matter was not to be brought forward? Had they done otherwise, he would not have entered on the history of the case. He did not object to the *Moderator's* interrupting him; but his feelings had been hurt by this abrupt proceeding. He must confine himself to the arguments on the other side. It had been still maintained that none were injured, simply because the individuals were not named. But an accident may injure a thousand persons, and yet he, passing by as a stranger, could not name any individual.

Surely, in the mass, the members of the Church and Session of the Church of Stillwater had been injured. How could it be otherwise, when constitutional laws and order are so violated? He dare not disregard or evade these principles by quibbles and subterfuges? He had always thought that the most obscure had justice secured for him by these constitutional laws, but he feared that he had another lesson to learn now. Look at the case before us. Here are astounding facts; and yet, in view of them all, the Synod had thought proper to pass by the whole matter without examination. The only apparently valid objection at all urged, is that of a simple informality. But shall a simple informality invalidate a whole

case of this nature that has been otherwise righteously issued? He thought not. If it did, what would become of justice in such cases? In conclusion, he rejected the idea that had been imputed to him in the use of the phrase "*the last day.*" If he had reflected, he should have said the third day. He had asked in simplicity of purpose, and had no sinister end in view in this expression.

The original parties having been heard, *Dr. Junkin* moved that it be the sense of this House that the original parties be required to withdraw entirely beyond the walls of the building.

Rev. Mr. Cater agreed to the motion, and thought that a merely figurative withdrawal would violate the principles of the Constitution.

The question was put and carried in the affirmative. The parties then retired from the building.

At the request of a member the complaint was again read.

Rev. Dr. Rice, in order to bring the case before the House, moved that the complaint be sustained.

The *Moderator* decided that in the case of a complaint, it was not required by the Book that the roll be called, as in the case of an appeal.

Dr. Lord, of Buffalo, sustained the motion. The party suspended was cognizant of the proceedings before Session. His relief from the alleged informality or any supposed oppression in the judgment was by appeal. He had not appealed at all, and Presbytery had taken the matter up on their own authority. It was not true that no harm had been done, as is alleged by Synod. There had been grievous harm done by the decision. The question was a very plain one—the complaint should be sustained.

Mr. D. Lord claimed indulgence in stating briefly the proceedings. The Session had charged and tried a member, and yet they had never given him a copy of the charges. This he thought was vital in this matter. *Mr. Shafer* declined their jurisdiction on this very ground. He claimed the necessary delay of ten days. *Mr. Lord*, therefore, submitted to the House as a better judgment, that the Session did wrong. Afterwards, when the case came before Presbytery, the Session objected that *Mr. Shafer* had not given notice of appeal. Now, it does not appear that *Mr. Shafer* had ever been informed of his sentence. And, most of all, it does not appear by the Book, that all power of appeal is taken away by not giving notice. Now, it is a question whether this rule is preremptory in all cases. It seems that it cannot be justly so. He thought it binding only where there were not valid reasons for releasing a man from it. He believed such reasons may have existed there. If this be granted, then further, we must presume that these reasons were laid before the Presbytery; and, on this ground, it was decided that the case should be heard, and they were right in this decision.

And, further, they came to the conclusion not that the man should be restored, but that, on account of the informality respecting the charges, the cause should be again taken up and issued. Had the Session done this, the matter would have ended. But they decided to act otherwise. In the view of all that had thus gone before, he thought that the Synod had acted wisely, and he, therefore, opposed the motion. To conclude the whole, it was evident that in the Session's proceedings a right had here been violated, and, with this fact before us, the Session of that Church ought not to be sustained.

Rev. Dr. Marshall objected against the last speaker's remarks. By the

decision of the Moderator (contrary, however, to Dr. Marshall's own private judgment), the merits of the case are not before the House. We ought to abide by the decision.

Judge Fine would begin at the other end of the case. What did the Synod determine? They determined that the Presbytery had a right to enter on this case. Was the Synod correct or not? That is one question for decision. Now, he maintained that there was no ground for an appeal by Mr. Shafer at all. A Session is bound to try men according to rule, and, if any part of the proper proceedings is omitted, the whole is a *brutum fulmen*. It is stated that a copy of the charges was served on the wife. There is no evidence that this was the case.

Dr. Junkin rose to a point of order. Are the merits of the case to be brought up here? The Moderator replied not.

Judge Fine—I wish to show that the Presbytery was right in examining the case, because the man had been condemned without complying with the rules of the Book. We have no right to try a man without telling him plainly what he is charged with. He would not himself feel obliged to answer any Session, until a copy of the charges should be given him.

Rev. Dr. Benedict—It is not true that a man must always have a copy of the charges. It depends upon the question, whether the charge is a public or private one. In certain cases mentioned in the Book, they may be dispensed with. He wished to know from the Session, whether they proceeded according to the Book.

Dr. Junkin wished to know whether our decision is to be made on the merits of the case, or on the acts of Synod alone.

The *Moderator* reiterated the statement that the merits of the case are not before the House, but stated that yet it seemed necessary that some little reference to the history of the case should be made.

Dr. Junkin accepted this view. He thought the simple statement of the Synodical Committee, that the Synod had to return home hastily on account of Thanksgiving-day, was a sufficient reason for saying to them that they must review their decision. They did not investigate the case, and it ought to be remanded to them. Their reasons given were insufficient in such a grave matter. He maintained further, as to the acts of the Session, that no Court is bound to ramble over the world after a man who refuses to come to trial.

At this point, *Dr. Prime* read again the Minutes of the Session.

A motion being made to reconsider the vote by which the Assembly determined that the Synod of New Jersey must literally leave the house; it was lost. The Moderator announced that dark though it was, the Synod must leave the Church. He hoped, however, that inasmuch as they were an enlightened body, they would carry light with them. (Laughter.)

Rev. Dr. Junkin moved that the case be remanded to the Synod of New Jersey. He contended that the Synod had not given it the attention it deserved. Various other considerations were urged, to show that Synod should be required to go into it again. He had known Mr. Shafer, and he was a very good man, perhaps a little too decided sometimes. He was afraid the name of this *Stillwater* church was a misnomer, unless it was the sort of *still* which turns people upside down; for years it has been troubled water.

Mr. Jones explained in reference to what he considered a misapprehension of *Dr. Junkin*.

Chancellor Johns thought he could present the subject in a succinct and conclusive light, in five minutes. We had been travelling out of the record in the doings of all the lower judicatories. He then made a lucid statement vindicating the action of the Synod. Inasmuch as the Presbytery still had the case in their hands, the Synod did right in dismissing it.

Mr. Jones contended that the whole question was one of jurisdiction, and the Presbytery had no right to entertain the case, because the constitutional time of ten days, within which an appeal must be taken, had elapsed before the appeal was made.

Rev. Dr. Rice—The Session of the Stillwater Church does not complain on account of a *wrong* decision, but because the matter was dismissed by the Synod. If this is so, then the question is, were the Synod bound to hear the complaint? If they were bound to hear the complaint, we must decide that they were wrong; but if they were not thus bound, they were not wrong, and the complaint should not be sustained. *Dr. Rice* argued that, in the first place, the question proposed to the Synod was a fair one for its adjudication. This all admit; and, in the next place, that the Synod was bound to consider, as it was fairly before it. The fact that the Presbytery had taken it up again did not set this aside, for the Session had had no notice from the Presbytery that they were about to take it up. The Session, therefore, were justifiable in supposing the Presbytery had finished adjudicating when the complaint was made to Synod. The Synod ought, therefore, to have heard and adjudged the matter. They did not do so, and were wrong; and the complaint, he thought, ought, on this single ground, to be sustained.

Dr. Hewit argued to show that the subject was still in the lower court when complained of to the Synod of New Jersey. His sentence, therefore, was that the complaint be dismissed.

Dr. Junkin, on the contrary, maintained that it was still in Presbytery only by their own error, and they had no right to take advantage of their own wrongs. The facts of the case are contrary to the suppositions of *Dr. Hewit* and *Chancellor Johns*.

Dr. Hewit insisted that *Dr. Junkin* was incorrect. An error had been made by the Session; and he that offendeth in one point is guilty of all. Beware, said he, of infringing one single technical point. Take away your technical points, and what will become of justice?

Dr. Marshall would respectfully beg *Dr. Hewit* to remember that it was not right for a member to speak thrice at this late hour.

Dr. Hewit—It would be strange if I were here arguing for the law, and yet were violating it. I am not violating it.

The *Moderator* decided that *Dr. Hewit* was in order, and he did not feel at liberty to interrupt him.

Dr. Hewit—Thank you, sir.

The *Moderator* begged the members, however, to remember that the Assembly was very restless, and that no one would be heard patiently unless his speech was very short and very much to the point. (Laughter and applause.)

Dr. Phillips argued to show that the Presbytery was right.

Dr. Thornwell thought the whole question was one of technicalities. He feared that we might, therefore, do injustice in such a case. He moved that the complaint be sustained *pro forma*, and that the Session be directed to give *Mr. Shafer* a new trial.

Dr. Rice accepted the amendment.

Dr. Thornwell, in a very clear manner, stated the reasons for, and the operation of his resolution.

The question on the amendment was put and carried almost unanimously.

The question was then put on the original motion, and carried almost unanimously.

Thus the complaint was sustained *pro forma*, and the Session are directed to give Mr. Shafer a new trial.

CASE No. II.

MEMBERS OF FRANKLIN STREET CHURCH, BALTIMORE, AGAINST THE SYNOD OF BALTIMORE.

Complaint of B. C. Howard, William F. Murdock, and H. Easter, against the Synod of Baltimore.

The Judicial Committee report, that in their judgment this complaint cannot be laid before the Assembly for final action, for the following reasons, viz. :

1. The record of the proceedings of the Presbytery of Baltimore, which are directly involved in the consideration of this complaint, has not been exhibited to the Committee; and without such record, the complaint cannot be intelligently investigated and decided.

2. The above named B. C. Howard, William F. Murdock, and H. Easter, are the persons who sign the notice of an intention to complain of the action of the Synod of Baltimore; but neither of them appear to prosecute the complaint before the Assembly. The Committee regard this as an abandonment of the complaint, in accordance with the 11th Article of Section 3, Chapter VII, of the Book of Discipline.

The Committee therefore recommend that this complaint be dismissed.

Adopted.

CASE No. III.

SYNOD OF WISCONSIN.

Rev. Dr. Campbell, of the Judicial Committee, reported the complaint of the Rev. H. B. Gardiner against the Synod of Wisconsin, reversing the proceedings of the Presbytery of Dane, which recognized the election and ordination of J. T. Clark and others, as elders and deacons of the church at Madison, and also a complaint of the said J. T. Clark against the same decision of the said Synod, and also against their decision reversing the action of the Presbytery of Dane, in putting a call from the said church of Madison in the hands of the said H. B. Gardiner to become their pastor. The parties in this case having agreed upon a statement which was laid before the Judicial Committee, the Judicial Committee recommended the following action in the case, which was agreed to.

1. That the complaint be sustained *pro forma*, and the decision of the Synod be reversed so far as it pronounces the election and ordination of the elders and deacons invalid; the Assembly being of the opinion that the informality in the call of the congregational meeting was not so serious as to vitiate the election and ordination.

2. That the Synod was right in pronouncing the call of the congregational meeting irregular.

3. That although the Assembly thus recognizes the validity of the election and ordination of the said elders and deacons, they yet recommend the said elders having assented thereto by their representatives, that in view of the past and existing difficulties the said elders cease to act, according to our Form of Government, until such time as in the estimation of the Presbytery of Dane the church can be reasonably harmonious in receiving them in their official capacity.

It was moved that the report of the Judicial Committee be adopted.

Dr. Junkin stated that this decision would satisfy all parties.

The question on the adoption of the report of the Committee was put and carried.

CASE No. IV.

OF THE MUNCEY CHURCH AND PHILADELPHIA SYNOD.

Rev. Dr. Campbell, in behalf of the Judicial Committee, read a report, presenting Judicial Case No. 4, embracing two papers.

1. A complaint of the Rev. D. J. Waller and Dr. W. J. Gibson against the Synod of Philadelphia. 2. An appeal and complaint of the Rev. John Smalley against the same Synod.

The particular act complained of is the decision of the said Synod, dismissing the appeal and complaint of W. A. Petriken against the Presbytery of Northumberland. The case is not brought up to the Assembly on its merits, but on the act of the Synod dismissing the appeal.

The Committee reported the case ready for trial on that single issue, and recommended the order in which the papers should be read.

This is the complaint of Messrs. Waller and Gibson against the Synod of Philadelphia, and also the appeal of Mr. Smalley in the same case.

The report of the Judicial Committee was again read, and then the several records and papers, according to the recommendation of the Committee.

In this case it appears that the Session of the Church of Muncey arraigned General William A. Petriken on three charges. On two of these he was condemned; but on the first charge, the ruling elders of the church being interested, the case was referred to the Presbytery of Northumberland, who tried and condemned him on this first charge. The Synod of Philadelphia afterwards, on the alleged grounds that one of the ruling elders had not been installed, and also that the Session were interested personally in the case, declared the whole proceedings null and void. The Rev. Messrs. Waller and Gibson now complain of the said action of the Synod; and Mr. Smalley appeals.

Rev. Dr. Gibson and the *Rev. Mr. Waller* appeared in their own behalf and that of Mr. Smalley, and the *Rev. D. V. McLean, D.D.*, and the *Rev. Dr. Leyburn* in behalf of the Synod of Philadelphia. Some discussion as to the proper order arising, it was on motion resolved that the appellant be heard first.

Rev. Mr. Rodgers proposed the reading of Mr. Smalley's speech before the Synod in the case.

Dr. Leyburn objected on the ground that the Assembly must then go into the whole of the documentary evidence.

The *Rev. Mr. Waller* replied that the speech did not go into the merits of the case.

The *Rev. Dr. D. V. McLean* supposed that the single point was whether the Synod was right in dismissing the appeal. The merits of the case

are not involved. He had read Mr. Smalley's speech. It gives six points, and enters into the merits. Mr. Waller was incorrect in his statement.

Dr. Gibson said he had not seen Mr. Smalley's argument. He proposed that the argument be read, and if it is perceived that it goes into the merits, the Assembly can stop the reading.

Dr. Leyburn thought the Assembly had gone far in hearing the papers already read. Mr. Smalley's speech was prepared on the supposition that the entire merits of the case were to be discussed; which is now not to be done. He thought the whole subject could be put into a nutshell and briefly argued, to the great saving of the Assembly's time.

The *Rev. Mr. A. Phillips* thought the Assembly ought to confine itself to the order and the points proposed by the Judicial Committee, which had been approved.

The *Rev. Mr. Waller* asked for the reading of the close of Mr. Smalley's complaint.

Rev. Dr. Ryors—Does not this require a vote of the Assembly?

The *Moderator* thought not. He stated that he was waiting for the action of the House as to its course.

The *Rev. Dr. Marshall* moved that the *Rev. Mr. Rodgers* be appointed as associate counsel to represent the *Rev. Mr. Smalley*, who was absent, and be allowed to read Mr. Smalley's speech.

The *Rev. Dr. Junkin* thought it unnecessary, as the *Rev. Mr. Waller* was perfectly competent to do justice to the case, as he was unsurpassed as an ecclesiastical lawyer.

Rev. Mr. Rodgers—Suppose, sir, I declare that I am here as associate counsel, by request of the *Rev. Mr. Smalley*?

The *Moderator*—Then a vote would be unnecessary.

Rev. Mr. Rodgers—Then I do announce that I am here as such counsel. (Laughter.)

After some further desultory conversation Mr. Rodgers was allowed to read Mr. Smalley's speech, wherein he discusses and argues the whole case at length. It was understood that the reading might be interrupted at any moment.

During the reading animated discussions arose as to whether certain points presented involved the merits of the case, and particular portions in the speech were passed over.

Rev. Dr. Gibson was then heard. He said he was advocate for Mr. Smalley only as to seeing that no injustice was done him. There were three parties before the Synod. First. Those who believed the acts of the inferior Courts to be invalid, on account of a Ruling Elder in that Church not having been installed. Second. Those who had no confidence in this reason, but objected because the Ruling Elders of the Church were interested parties, and hence the acts of the Court were invalid. Third. Those who, like himself, thought the reasons assigned by the Synod were insufficient. He had no confidence in the reasons given as to the non-installment of the Ruling Elder in Muncy Church. All the essential points had been observed. He regarded indeed formalities, and would himself observe them, but certainly the absence of some of them in this case does not invalidate the installation. There were hundreds of Ruling Elders who had been installed in the same way.

Rev. Mr. Waller waived his right to be heard now.

Rev. Dr. McLean spoke in behalf of Synod. He thought the case

could be more clearly stated thus:—A certain person is arraigned for three charges—the person insisting from the outset that the Court was incompetent to try him. All the Court were interested parties, and he objected also that one of the Ruling Elders was not properly inducted.

Mr. Waller hoped that the statement would be made in exact accordance with fact.

Dr. McLean was open to correction if he was wrong.

Mr. Waller stated that objection was made that the Ruling Elder had not been *ordained*, not that he had not been *installed*. This last word had not been heard of until the case came up afterwards.

Dr. McLean insisted that his statement was substantially correct. The word *ordained* was at first used by the party's son by mistake, and afterwards corrected.

Mr. Waller said he had no personal interest in the case, but had had an intimate acquaintance with it from the beginning. He detailed the history of the case. It had been a standing objection in Muncey that that Ruling Elder had never been *ordained*.

The *Moderator* wished that *Dr. McLean* might go on without interruption.

Dr. McLean resumed—The Session had gone forward, and taken the testimony. They decided on two of the charges, and referred the first to the Presbytery. This they did because charged with being interested. But the first and second charges were based upon the same testimony. Both parties appealed to the Synod. *Mr. Smalley* also complained to Synod against Presbytery for allowing the question of the installation of the Ruling Elder to come into the proceedings. In this way the matter came before the Synod. In examining the case the Synod found, first of all, that the parties trying the case were interested. This was clear. As to the other point, the Synod felt that the position of the member of the lower Court (there were only two in the Session) having the casting vote should be above suspicion. This they had a right to inquire into from any likely quarter. The Synod called for the Session's own records, and from these records it appeared that there was no evidence of *Mr. Sample's* installation. He also showed from the testimony of *Dr. Clark* that the same was proved. *Dr. McLean* then insisted upon the obligation of Synod to require the use of appointed formalities in so solemn a matter as the installation of Ruling Elders. Such formalities are all-important. He showed the evil consequences which would result in other cases from their neglect. A decision of the Assembly respecting the necessity of installation where a Ruling Elder removes to a new field, also confirmed his view of the case. Now the Synod thought it clear that there was not even an *informal* installation. He was not, in fact, installed at all. It was obvious, therefore, that the Synod did right. He might fortify the case by other considerations, but he would not go beyond the record.

It was asked whether the vote of *Mr. Sample* altered the decision.

The *Moderator*—That no man can tell.

Rev. Dr. Leyburn was now heard in defence of the Synod. It is an old saying that a man has to go away from home to hear news, and it had been illustrated in this case. He had been a member of the Judicial Committee of the Synod, but had learned things here he had never heard there. He came to the investigation of the matter unprejudiced and disinterested, as did the rest of the Committee; and yet one would sup-

pose, from the papers and statements the Assembly has listened to, that the Committee had come to some foregone conclusion, and were only anxious to carry it out. The Committee had been directed to bring in a report giving the facts of the case. They examined it, saw the difficulties, and did so; and some of them, at the outset, were in favor of including all the ground for dismissal subsequently taken by Synod. We had all the facts of the supplementary resolution before us at the beginning. Now what could we do? Could we come before the Synod and say they must investigate the whole proceedings? We had examined, and saw that there had been irregularities, and that sooner or later must lead to its arrest. Why, then, not at once dismiss it? As to these papers, the complaint and appeal, with all their specifications, he would only say of them he thought they darkened counsel. As *Punch* says of lawyers (he had a great respect for the legal gentlemen present, and would say nothing derogatory to them), but *Punch* says two things are requisite to make a good lawyer. The first is, that he should see the point, and secondly that he should put it as far out of sight as possible. (Laughter.) Now these papers had both these qualities. (Laughter.) The fact is, that he had to read them twice over before he could understand that they referred to the same case as that they had examined in Committee at Synod; they had grown to such a mightiness. (Laughter.) There were, in fact, but two points here. 1. That the parties trying it were interested; and he showed from the Digest, p. 94, that this invalidated a trial. 2. That one of the Elders was not installed. As to the installation, what is necessary to constitute a Ruling Elder? There is but one way; election, ordination, and a public consent between the parties; and until all these three things take place, a man is *not* a Ruling Elder in any church. But two of them had taken place in regard to Mr. Sample. Brethren speak of formalities not being necessary. Why, all the laws of Church and State require their recognition. If he should make a verbal bargain to buy property without witness, would the courts sustain him? If a young man and young lady should live engaged to be married, and no further forms should take place, would that be marriage? Would it be so if they were to live together a hundred years thus? No, sir, never. Forms are necessary. The apostle tells us to hold fast forms. It is indispensable to the maintenance of order and good government in the Church of Christ. We have, then, a so-called court, made up of two persons, one a Ruling Elder and the other not, and both of them interested parties in the case to be tried. Would any Synod or General Assembly confirm the doings of such a court, and that, too, in a case which involved a man's church-standing and character, perhaps for all time? Surely not.

The *Rev. Mr. Waller*, one of the complainants, addressed the Assembly ably and fully. He said he felt some embarrassment in entering on this case. The opposite side had been ably argued by two of the first men in the Synod of Philadelphia, and during the recess their statements and arguments must have been producing an impression. He felt it a compliment to the case that it was considered worthy of such counsel. He contended that the Synod of Philadelphia had no right to raise the question on which these cases stand; and second, that the non-installation of the Ruling Elder did not vitiate the court. In arguing this case he had no personal interest whatever. He then entered upon an historical review of the case from the beginning. Mr. Sample, the Ruling Elder

in question, was unanimously elected, after due and sufficient notice. He was immediately invited to sit in the Session with the one Ruling Elder who had long been labouring there alone. The Rev. Mr. Hudson, a relative of General Petriken, moderated the meeting where Mr. Sample officiated. It was not until twenty-three days after this election that he sat to receive charges against Mr. Petriken. That trial was a fair one. Mr. Petriken objected that Mr. Sample had not been ordained, but that was overruled. But the case was finally referred to the Presbytery, and was never adjudicated by the Session. In view of this fact, what shall be said of the repeated assertions made here that these Ruling Elders were interested parties? Because one or both of them are interested in the case, is that any reason why the Presbytery of Northumberland should not try it? The objection to Mr. Sample's installation was never heard of there, nor until the case reached the Synod. The decision of the Assembly requiring installation, which had been read here, only required what everybody here will grant, that they ought to be installed, but expressly stated that the action should not be retrospective. The Synod, moreover, had no right to arrest the case where they did. They had no proper evidence as to the non-installation of Mr. Sample, of which so much has been made. Even granting Mr. Sample was not entitled to a seat in the Session, it did not destroy the court. There were five uninstalled Ruling Elders at his Presbytery last fall; did that destroy the Presbytery? To say it did, would be to open the door to subvert all our ecclesiastical government. Mr. Sample was virtually installed. He had all the essentials—election, previous ordination, and public announcement. Even if not in all respects a proper member of the court, believing himself to be such, his acts are valid. No fraud is intended. Confirming the decision of the Synod would cut up the operations of our Church in many of our frontier settlements. The whole action of the Synod in the case was hasty and irregular. They had heard that it might be tedious, and were determined to get rid of it; and they did so at the expense of justice. He hoped the Assembly would now set the matter right.

The *Rev. Dr. McLean* said it was necessary to state the history of this case. General Petriken had risen up in the church at Muncey, when a certain minister had been called upon to close with prayer, and asked the officiating minister to pray himself. For this General Petriken was notified by the Session not to come to the communion, whereupon General Petriken wrote a letter to Dr. Rankin, a ruling elder in that church, in which he said that certain persons in that church, instigated by a certain individual, were persecuting him, but no parties were named. This was construed to apply to the Rev. John Smalley as instigator, and thirteen members of the church, and Mr. Smalley tabled charges against General Petriken because of it for libelling himself and the thirteen. Among these thirteen was Mr. John Sample, elected a ruling elder, his wife and son, and the wife of the other elder, Dr. Rankin.

General Petriken protested against the competency of the court to try the case; the Session, however, took it up. Though under two charges, the case was really one. The Session found General Petriken guilty on the second, but declined to decide the first, referring it to the Presbytery, though the cases were the same, and the testimony the same. General Petriken complained to the Presbytery against the judgment of the Session. The Presbytery reversed the decision of the Session on the second, and found Gene-

ral Petriken guilty on the first. Mr. Smalley appealed to the Synod against the decision of the Presbytery reversing the decision of the Session on the second charge, and General Petriken appealed to Synod against the Presbytery for finding him guilty on the first charge. This is the way the matter came before Synod.

Rev. Dr. Leyburn said—The fact that the Synod of Philadelphia had been almost unanimous in its vote deciding this case should show the Assembly that there must have been strong and conclusive reasons for the course adopted. But two names are attached to this complaint against the Synod's action. The first that of Mr. Waller, who has been more or less connected with the case from the beginning; and the other that of Dr. Gibson, who is such a good-natured, kind-hearted man, that he would go along with any lone brother in any decent thing, just to keep him company. (Laughter.) The Synod did not act in this case with the haste and improprieties so perseveringly charged upon her. That venerable body does not do such things. She is the mother of this Assembly, the old mother of you all—venerable for her age and services; and old ladies do not cut up such antics as have been here charged, especially so respectable a one as this. (Laughter.) No; she gravely and with propriety did her duty. It has been said that General Petriken made no objection to the illegality of the lower court, on the ground of the want of installation. I deny the statement. General Petriken did protest, and here is the paper itself. But if he had not done so, his acquiescence should not be plead against him, as our members and even ruling elders are not always to be held to strict account for not knowing their privileges and duties in every ecclesiastical formality. They usually trust to their minister's statements, and often cannot even discern that they have been misled, until some neighbouring minister opens their eyes. But General Petriken did object. It is not denied that Mr. Sample was not installed, and yet the irregularity is not only apologized for, but the Assembly is actually now asked to sanction it. Such a process carried out would run the ploughshare through our whole system.

The *Rev. Mr. Tully* moved that as the case had been fully heard, no member be allowed to speak more than ten minutes.

Cries all over the house—Five! five! three! three!

Mr. Tully accepted five, and the motion was carried.

Opportunity was then given to the members of the Synod of Philadelphia present to be heard.

Rev. Dr. Rogers maintained the fairness with which the Synod had heard and adjudged the case. It was not true that they were prejudiced, or acted with undue haste. Such was not the character of that venerable Synod. It is no argument either, that evil would follow in the Muncey church, if the decision was reversed. The Assembly must look at the great principle, and must confirm right principles at all hazards. It is argued that many other cases exist of ruling elders serving without installation; and if the Synod is sustained, evil will at once arise in many churches. But these unfortunate cases are beyond our control, whereas here is a case still within our reach, and it offers the opportunity to the Assembly to give a clear utterance on the necessity of installation.

A Member rose to a point of order. He asked whether every member of the Synod of Philadelphia had a right to consume half an hour in *arguing* the case, when persons had been appointed by Synod to do this very thing.

The *Moderator* said he had no right to lay restriction, as the Book of Discipline required that all the parties shall be *fully* heard before they are dismissed.

Dr. Junkin sustained the action of the Synod.

Chancellor Johns said—The main question was, Had you a court or not? Was the case *coram non iudice*? If not, then the matter is decided. The General Assembly had already settled in its Book what was necessary to constitute a ruling elder. The Synod has acted in exact accordance with these requisitions. If a single one of the terms of eldership was not complied with, he could not act. The Synod had no right to regard it in any other light. Nor has this General Assembly, unless it will go against its former decision. It is clear then that the lower Court had no right to decide upon the case. It is *ab initio defectum*, and so the Court above rightly decided. The party interested had protested all the way through on this very ground, and every step of the case has been properly conducted with this view; and with its own acts before it, he believed that this Assembly must decide in the same way.

The Synod of Philadelphia having been fully heard, it was, on motion, resolved that the Synod retire from the house; and the Synod withdrew.

The roll was then called for expression of opinion.

Remarks were made by a number of members, most of those speaking censuring the Synod.

In the remarks against the Synod, the ground was taken that the election of Mr. Sample, and other admitted particulars, showed that there had been a virtual installation. Again, that to insist upon the form of installation in the Book would be to destroy this Assembly itself, where some of the ruling elders present had not been installed. Again, that an ordained minister when elected pastor serves as pastor (and may do so for years), although he may not be installed. Judge Leavitt stated that if the doctrine of the necessity of installation was true, he himself was not a ruling elder, and had no right to a seat in the Assembly. His ordination and election were merely announced in the church which he served. He was told by his pastor, whose judgment he greatly valued, that installation was not necessary. He himself was satisfied that this did not pertain to the substance of the office. Mr. Hendricks, of Indiana, made the same statement respecting his own position. He had never heard indeed the word installation applied to ruling elders until yesterday. Similar statements were made by others.

It was moved that the appeal and complaint be sustained.

A motion was made that the roll be called, which was laid on the table.

The vote was then taken, and the motion to sustain the appeal and complaint was lost. The vote stood, sustain 52; not sustain, 100; sustain in part, 14.

Assembly then took a recess for half an hour.

The *Moderator* announced as the Committee to correspond with the Associate Reformed Synod South, the following:—Rev. Edward Cater, George Howe, D.D., James K. Douglass, of South Carolina, Francis Bowman, D.D., N. A. Pratt, D.D.

Rev. Mr. Shotwell moved that a Committee be appointed to bring in a minute expressive of the Assembly's action with reference to Judicial Case No. 4.

Dr. Humphrey thought this important, inasmuch as the vote of the

morning had placed many members in a very equivocal position. Are these men no longer ruling elders? It is advisable that a judicious Committee be appointed to bring in a suitable minute on the subject.

The motion was carried.

The *Rev. Dr. Hewit* moved that the same Committee be instructed to report to the next Assembly a form suitable for installing ruling elders who have removed from one place to another. Dr. Hewit thought this very desirable. For as the case now stands, many are in doubt what the Book really requires on this point.

A *Member* objected that this would be something added to the Constitution, and required, therefore, the consent of the Presbyteries before it could be binding.

Mr. G. P. Strong advocated the same view.

The question was put and carried.

The following were appointed the Committee:—*Rev. N. L. Rice, D.D., Dr. Humphrey, Dr. Hewit, Mr. Welch, and Mr. Walsh.*

Rev. Dr. Humphrey, from the Committee to prepare a Minute in reference to the decision of the Assembly in the case of *Rev. D. I. Waller* and others against the Synod of Philadelphia, reported the following, which was adopted:

The Committee appointed to prepare a Minute in relation to the action of the Assembly in Judicial Case No. 4, respectfully recommend the passage of the following resolutions, to prevent on the one hand the bad effects of former irregularities in the installation of ruling elders, and on the other hand to avoid such irregularities in future.

1. That any ruling elder regularly ordained or installed in one Church, and subsequently elected to the sacred office in another Church, and who has heretofore, pursuant to such election, served as a ruling elder in such other Church *without objection*, shall be presumed to have been duly installed therein, and his right to act shall not be now questioned.

2. That when a ruling elder shall hereafter be elected to the same office in a Church other than that in which he has been ordained, the minister and Session are hereby enjoined formally to install him.

3. That the Assembly hereby declare that the existing law of the Church as to the mode of installation is as follows:—After sermon, the minister shall speak of the office of ruling elders, as in case of ordination, and shall then propose to the ruling elder elect, in the presence of the congregation, the following questions:

“Do you accept the office of ruling elder in this congregation, and promise faithfully to perform all the duties thereof?”

“Do you promise to study the peace, unity, and purity of the Church?”

The ruling elder elect having answered these questions in the affirmative, the minister shall ask the members of the Church whether they accept him, as in cases of ordination. The members of the Church having answered in the affirmative by holding up their right hands, the minister shall declare him a ruling elder of the church, and accompany this act by an exhortation, prayer, and other proceedings, as he may deem suitable and expedient.

The *Rev. Dr. Marshall* asked if the first resolution did not come in direct conflict with the decision in the case to-day. It allows a ruling elder to act without installation, when you have condemned that in the *Muncey* case.

Rev. Dr. Humphrey—In the case decided to-day, the elders non-installation was objected to at the outset; whereas the first resolution provides that “he shall have served without objection.”

The *Rev. Mr. Hamilton* moved that the report be amended by adding the question from the Form of Government, “Do you receive and adopt the Confession of Faith?” &c. Chap. xiii, Section 4.

A *Member*—Is not all this making a new law, and adding to the Constitution?

The *Moderator*—It is only declaring what the law is.

Rev. Dr. Ryors—Some of the members cannot agree to this minute, and a protest must be entered.

The previous question being called, the minute was adopted almost unanimously.

CASE No. V.

COMPLAINT OF REV. R. J. CROSS AGAINST THE SYNOD OF BALTIMORE.

The Assembly took up the complaint of Mr. R. J. Cross against the Synod of Baltimore. Mr. Cross complains of the Synod for voting to "sustain in part," in reference to the case of the election of the Rev. N. C. Burt, pastor of the Franklin Street Church, Baltimore, and then adopting a minute which sustained nothing; and, 2d, he complains of the Synod of Baltimore for not censuring the Presbytery of Baltimore for not condemning the use of proxies. The case having been heard through the documents and Mr. Cross's statement, and in behalf of the Synod, through the Rev. Mr. Peck and the Rev. Dr. Creigh, on motion of *Rev. Mr. Whaley*, the complaint was dismissed.

Delegates from Corresponding Bodies.

EVANGELICAL CONSOCIATION OF RHODE ISLAND.

THE *Rev. T. Shepard*, of the Evangelical Consociation of Rhode Island, addressed the Assembly in behalf of that body.

He expressed the cordial interest which the ministers of the Consociation felt towards the Assembly. Their own territory was small. Their churches were 22 in number, and their members 2717. During the year they had added 150 by profession, and 118 by certificate, making 268 in all. The sum of \$13,461 had been given to benevolent objects, or over \$4 to each member, besides the regular contributions for each church's own requirements. Several churches have enjoyed very precious revivals of religion. The ministers and churches are harmonious in maintaining the doctrines and principles of the Puritans. Nine of the churches are the offspring of home missionary operations. Six of these are still dependent. They had, like the other churches, had much discussion on the subject which agitates the whole country. They believed that, notwithstanding some differences with their brethren here on minor matters of church order, they were heartily with them on all the great doctrines of the word of God.

The *Moderator* in reply said:—In the name of the General Assembly I welcome you, sir, as the organ of the Evangelical Consociation of Rhode Island. Their kind expressions of respect and love are heartily recipro-

ated. You are working for Christ as well as ourselves. Some differences have, indeed, been manifested between us on the subject of Congregationalism; but our objections have not been to Congregationalism by itself, but only when it was sought to combine it, unhappily, with our own form of government. On your own ground, and acting in your own capacity, we bid you God speed, and rejoice in your success.

GENERAL ASSOCIATION OF NEW HAMPSHIRE.

The *Rev. Mr. Jewett*, of the General Association of New Hampshire, addressed the Assembly. He tendered the assurance of the cordial respect entertained by that Association towards the Assembly. They were, indeed, small compared with this body, but their churches are united in opinion and practice. The College (Dartmouth) is fondly cherished. The people of New Hampshire think much of the education of their children. Here is their strength. The reason why they had not increased in numbers is not because they were less zealous in propagating the doctrines of Puritanism, but because of the migratory habits of their people. They had spread to the very furthest point west. As the anecdote goes, the man that was hailed by a traveller, who was on the last verge of civilization, and within a step of the Indian territory, with the question, "Where are you from?" replied, "From New Hampshire." We are one with you, sir, said the delegate, in doctrine. We hold with you the Shorter Catechism, and never will we release our hold of it. It was with the greatest cordiality we received your delegate, and we hope you will be always represented among us. We cherish also, with cordial sentiments, the Presbyterian Board of Publication. On a certain subject we have firm views, but I trust we are candid. The delegate (*Dr. Murray*) had yesterday said that on this subject we had kept quiet, and he strove to keep us quiet. Sir, that gentleman certainly advocated your cause with earnestness and ability, and we listened to him with pleasure. We hold, however, firm and decided opinions on that subject, and yet we trust that this does not prevent our listening with frankness to our brethren, or receiving them with cordiality.

The *Moderator* in reply said—Sir, we thank you for these cordial salutations. A Christian is the same everywhere. I have travelled on the soil of New Hampshire, and I find there a cordial sentiment between our own ministers there and the Congregational brethren. We rejoice that there is no strife between your herdmen and our herdmen. We rejoice to hear that you love the Shorter Catechism. God bless every man that loves the Shorter Catechism (applause), because such a man necessarily loves the Bible. Build your faith on that, and it will be firmer than your own granite hills. I tender your body the warm congratulations of the General Assembly. Receive in this fraternal pledge not my own poor feeble hand only, but that of all this venerable body. (Renewed applause.)

GENERAL ASSOCIATION OF MASSACHUSETTS.

Rev. Mr. Northrop, from the General Association of Massachusetts, said he was very happy to present the salutations of the General Association, and to state the gratification that body felt last year at the acceptable delegation sent from this body. He trusted our intercourse would ever be maintained with marked candour and kindness. He had been an atten-

tive spectator of the proceedings of this General Assembly, and had been struck with the harmony and love which prevailed. He had also been struck with the grandeur of the operations of the Assembly, and their wide extent over the world, and with the glorious seals of approval which he had seen reported in the printed Minutes. He was pleased to observe the stability of the pastoral office, as there were but little over a hundred pastoral changes. He was sorry to say the same did not exist among them.

Their churches, said Mr. Northrop, are sound in the faith; they are not disturbed by the agitations of the day. Ministerial salaries have been increased, and the ministry have never had a stronger hold on the people. No year since 1851 has witnessed such outpourings of the Spirit, in which Williams and Amherst Colleges have shared, and various Academies. Andover is increasingly prosperous. Andover Seminary is considered sound and worthy of confidence. There are encouraging indications that many of the Unitarians are feeling after the truth. He mentioned particularly Dr. Huntingdon as having virtually assumed orthodox ground. The objects of Christian benevolence are maintained with increased generosity. The extensive neglect of the house of God among certain classes is calling forth much attention, and a Report is soon to be made to the Association on the subject.

The *Moderator* said he regarded it as no mean privilege to welcome a brother as the representative of the General Association of Massachusetts. We shall always be ready to reciprocate your kindness. A correspondence by letter might be pleasant, but to feel your warm hearts beating together against our hearts, knits us together in holy brotherhood. He loved the principles of the Puritans. This is a good rock to build on; take care that you do not build on it wood, hay, or stubble. The old Puritan principles were a foundation better than even Plymouth Rock. The more we see each other in fraternal correspondence, the better we shall love each other. He himself had once been prejudiced against New England; but this had vanished until there was hardly any of it left. Please carry back, said the Moderator, the cordial salutations of this body. God bless you and the General Association of Massachusetts. (Shaking the hand of the delegate most cordially.)

GENERAL CONFERENCE OF MAINE.

The *Rev. Mr. Maltby*, from the General Conference of Maine, addressed the Assembly. He presented the Christian salutations of the Conference to the Assembly. He would reply to the question, Who they were? How many they were? and, How they did? The first would be known by their name. In this name they rejoiced, because the sling and stone better became the stripling David than the armour of Saul. As to numbers, they were few compared with this Assembly. They comprised 235 churches, 114 district conferences, and one General Conference. The Conferences exercise no ecclesiastical jurisdiction whatever. They are intended mainly to advance the spiritual interests of the members. On the third question he would say that relatively they somewhat prospered; but in looking at the Gospel standard, they could not boast much of their prosperity. They have had, indeed, cheering revivals in the year; but emigration draws largely upon them. Their relations to corresponding bodies,

and especially to this Assembly, were very gratifying. To help each other was their duty; and in helping each other they would say, "Help us to cast out the mote out of our eye, and we will help you to cast out the mote out of yours;" and while they kept this principle in view, they would endeavour, also, to abide within their own proper sphere. Home evangelization was, in their esteem, as the plough and spade to the farmers. The fallow ground to be broken up is very extensive. The subject of attendance on public worship had occupied much of their attention, as it had in Massachusetts. In his travels he had found that it was estimated that in Connecticut, for example, half of the population at least neglect public worship. It was probably equally the case in the other New England States. This evil, then, demands earnest attention, and home evangelization is of the first importance. Peace is a thing for which they sighed. He meant by this the *reign* of peace. Let the duel and national war go to the grave together, and let all questions of national controversy be determined by proper councils of reference. They had made mistakes in their efforts at securing temperance. They had given votes in return for pledges. Men using the wine-cup had pledged themselves in return for votes. But they had found that temperance laws from men not themselves temperate were a vain dependence. They now ask of their candidates, not what does he promise, but what is his character.

The subject of missions met their cordial approval and efforts.

On the subject of Christian education and parochial schools he thought that there could be but one sentiment; and that is, that the Church should have the control of the education of her children. He had noticed some slight difference of opinion on this point in the Assembly. His own mind was settled on this subject.

On slavery they held a decided opinion. They regarded it as a great evil; and in this they only reiterated the Assembly's own often expressed views. It was a difficult question, however, and often, perhaps, it generated undue heat. They had been afflicted on the subject, and if they had grieved this Assembly, he hoped that it had been "only in part, that they might not overcharge all." He rejoiced that the subject had not separated them at home, and that it had never interrupted their correspondence with the Assembly. They believed that the Assembly best knew its own duties, and the Conference desired their own position to be one of concert, and not of dictation. Let this spirit prevail, and harmony will be the result, and the kingdom of the Lord will be advanced by both.

On the subject of education they were doing a good deal, and it was near to their hearts. He expressed the great gratification which they had felt at the visit of the Assembly's delegate last year, the Rev. Mr. Warren, the returned missionary. His services among them had been largely attended, pleasant, and profitable.

The *Moderator* reciprocated the kind expressions of the delegate. Fifteen years ago he had been a delegate to this Conference, and he remembered gratefully his cordial reception. He rejoiced, as the organ of the Assembly, to honour the Conference of Maine and their representative. He was glad to hear of their devotion to the cause of missions. On the subject of slavery there was no need of unkind reproaches. They only begot evil. He had, when a delegate to the Conference, attended two meetings on the subject, and he heard nothing there which a Southern

man could not assent to. He would say that he had never heard man or woman in the South maintain that slavery was not an evil, until the rise of the Abolitionists. But since then he had heard them maintain that slavery was the very perfection of civilization. (Laughter.) He thought with the prevalence of such views as had now been expressed by the delegate, harmony and peace would prevail between the North and South. He repeated in the name of the Assembly, cordial expressions of respect towards the Conference and their representative.

REFORMED DUTCH CHURCH.

The *Rev. Abraham Polhemus* presented his credentials, and was received as the Corresponding Delegate from the Reformed Protestant Dutch Church, and said he was happy to present the Christian salutations of the body he represented. The sentiments of fraternal regard communicated through the Stated Clerk of the Assembly last year, were cordially reciprocated by their Synod. These are no empty words of compliment. There are peculiar ties which bind us together. We are one in faith, doctrine, and ecclesiastical polity. We greet your delegates as members of our own household; and as we sit among you here, we feel as if we were listening to the trials and triumphs of our own Church. Mr. Polhemus mentioned the interesting fact, that five sons and one daughter of the lamented Dr. Scudder were engaged in the Foreign Mission field. He stated the great gratification their Board of Publication had expressed at their cordial and liberal treatment by the Board of Publication of the Presbyterian Church. This little item of history they hold up to their churches as an illustration of the ties which bind the two denominations together. They are the lovers of sound doctrine. Every minister is called upon annually to state whether he has instructed his flock in the Heidelberg Catechism.

The *Moderator*—You have spoken of trespassing on our time. He wished such trespasses might be more frequent. This is one of the pleasantest communications that has met our ears since we have been together. You say we are one in doctrine and polity. We seem almost one in every sense; so much so, that it is a pity we are numerically two. But perhaps it is better that it should be so. You will work and we will work. He was glad to hear that our Presbyterians had been co-operating with their Dutch brethren; for in doing so, he felt they were but doing our own work. In fact, I really hardly know what to say to you, my brother, for in commending you I feel as if we were commending ourselves. (Applause.) You have a noble Church. Your ministers and ours are one. You call ours to your churches, and we call yours to our churches.

Synodical Records.

ASSEMBLY met, and on motion took up the order of the day, which was hearing reports upon Synodical Records.

The chairmen of the several Committees were called in order, and made their reports. The exceptions were discussed; some were sustained, and a considerable number stricken out, and the reports then adopted.

During the reception of these reports, a discussion arose on the question, Whether it is proper for a Synod or other ecclesiastical body under

the Assembly, to invite as corresponding members persons who are connected with bodies not in correspondence with the General Assembly.

After some discussion, the Assembly refused to take exception to the practice of a Synod in extending such invitations.

The Records of Alabama, Albany, Alleghany, Cincinnati, Georgia, Indiana, Illinois, Iowa, Kentucky, Memphis, Missouri, Nashville, New York, Virginia, and Wheeling, were approved without exception, on the recommendation of the respective committees.

The records of Pittsburg and Northern Indiana were approved, with the exception, in each case, that the Book had not been sent up for review to the Assembly of last year.

The Committee on the Records of Northern Indiana reported that these records had not been put into their hands—and the committee, on motion, discharged.

The Records of Buffalo were approved, with the following exceptions, viz. :

1st. That they have not been submitted to the Assembly for four years, contrary to the requisition of the Form of Government, Chap. XI, Sec. 6.

2d. That the record on pages 61 and 62 is imperfect in two instances, contrary to the Form of Government, Chap. XI, Sec. 6. The instances are, that the report of a special committee and a report of the Committee of Bills and Overtures are only referred to as documents lettered for distinction.

3d. That it appears by the record on page 75 that a meeting of the Synod was opened without a sermon, whereas the Form of Government, Chap. XI, Sec. 5, requires that a sermon shall be preached.

And again, on page 79, that at the opening of the Synod no sermon was delivered, as the Constitution requires, but on the following evening.

The Records of the Synod of Wisconsin were approved, with the following exceptions, viz. :

1. The records are marked by several verbal omissions and the neglect of orthography and punctuation; and the absentees of 1852, 1853, are not recorded.

2. During the sessions of 1852, there is no evidence that the Synod read, corrected, or approved the records; though on page 16, it appears that the records of that year were read twelve months after in Synod, though still there is no evidence that they were approved by it. The Minutes of 1853 do not appear to have been ever read or approved in Synod. And the records of 1854 were not read and approved till the meeting of 1855.

3. On page 23, it appears that the Synod, Oct. 13th, 1853, adjourned to meet at Neenah, the second Thursday of October, 1854. A quorum having failed to meet at that time, the members present adjourned to a *different time and place* (Madison, October 26th); and there is no evidence that any steps were taken to cause their Moderator to notify all the ministers and church Sessions of the new meeting. This is contrary to the spirit of the precedents approved by the Assembly (see Minutes 1796, p. 113; Baird, p. 212), and transcends the liberty allowed for such cases by the third general rule for Judicatories.

4. On pp. 23, 27, and 32, are recorded adjournments without any evidence that the sessions were closed with prayer.

5. On pp. 35, 36, the report of a Committee of Review on the Records of the Presbytery of Dane, containing an exception against the action of the Presbytery for appointing Rev. J. W. Sterling its *lay* Commissioner to the General Assembly, is entered on the records of Synod, without any record of its adoption by Synod; and again it is stated that this report was amended by striking out the exception; and there is still no evidence of its adoption as amended. Also, on pp. 39, 40, the report of a committee touching the complaints of J. Y. Smith is made a part of the records of Synod, though so far as these records show, it was only *accepted* and *laid on the table*.

6. The records of the Synod's action on the complaints of said J. Y. Smith against the Presbytery of Dane, are not complete enough to fulfil the demands of the Book of Discipline, Chap. IV, § 23, which says that the record ought to "exhibit everything which had an influence on the judgment of the court." No exception is proposed against the *action* of Synod touching those complaints, inasmuch as they have been brought before this Assembly through another channel (the Judicial Committee) and passed upon.

The Committee on the Records of the Synod of North Carolina reported, that the Book had not been put into their hands; and were, on motion, discharged.

The report of the Committee on the Records of the Synod of Mississippi was then taken up from the docket and adopted, approving of the same, with the exceptions,

1st. That the absentees are not recorded, in their meetings of 1854 and 1855.

2d. On page 10, Vol. IV, of these Minutes, Synod takes exceptions to the Minutes of the Louisiana Presbytery; because this Presbytery considers it not inconsistent with the principles of our Church for ruling elders, in the absence of the pastor, to read the Scriptures and explain them, and to endeavour to enforce the truth upon the conscience by suitable exhortations. The Assembly believe the Presbytery of Louisiana were right, according to Chap. XXI, Form of Government.

Rev. James Williamson, from the Committee on the Records of the Synod of Philadelphia, reported, recommending the approval of the same, with the exception, that on page 277 it is stated, that the Rev. James Latta, in a certain case, entered his protest against the action of Synod; yet no protest is recorded. Adopted.

Dr. Marshall moved that the vote censuring the Records of the *Synod of Pittsburg* respecting the absence of the Book from the Assembly last year be reconsidered. The motion was lost.

The Committee on the Records of the *Synod of Arkansas* reported, 1. That the book was not paged. 2. That the book had not for three years been before the Assembly. 3. That in 1855 certain members had irregularly met at Little Rock, claiming to be the Synod. The report recommended that as to the records of 1855, all the proceedings be declared unconstitutional and void, except as to the appointment of the next time and place of meeting; and that the Synod be directed to revise the whole proceedings of that meeting, and accept or reject the proceedings as they see fit.

The *Rev. Mr. Banks* made statements excusing the Synod, chiefly because of its wide extent, and the difficulty of getting together, or having

the Records before the Assembly. He also made statements palliating the case of the meeting in 1855.

On motion, the first exception, respecting paging, was stricken out.

On the motion to strike out the second exception a division was called, and the motion was carried. Ayes 63, noes 57.

On the motion to strike out the third exception,

Rev. Dr. Prime thought it would be well, if this were stricken out, that the Assembly should dissolve that body, and re-organize it by adding other Presbyteries. That Synod had been constituted in express and admitted defiance of the existing rules, and this course for the first time had been defended on this floor. Admit this, and such cases will be coming up year after year. The Constitution is useless if it be a rope of sand. Adopt this view, and you declare that our ecclesiastical bodies may be properly formed, and may act, if thus formed, in other than the constitutional way. The Synod of Arkansas was, indeed, widely scattered, and we sympathize with them. But so is the Synod of New York. It extends all the way to China. Let us abide by the Constitution, at all events; or throw our Book away, and leave everything at loose ends.

Mr. A. D. Dickinson expressed the same views. Nothing is more express than the rule of the Book; first, that seven ministers at least should be present; and secondly, that these should be from at least three Presbyteries. The absence of either of these is fatal; and yet this unconstitutional Synod has gone on without these requisites. Adopt their acts, and where will you end? Everything is unsettled.

The previous question being called for and carried, the Report was adopted.

The Assembly declares,

1st. That the proceedings and acts of the members of said Synod, met at Little Rock, Sept. 20, 1855, are unconstitutional and void—inasmuch as they proceeded without such a quorum as the Constitution requires—except so far as relates to the appointment of the time and place of the next meeting.

2. The Synod is directed to review, at its next regular meeting, the proceedings and acts of said members, and to adopt or reject them, in whole or in part, as they may see fit.

Support of the Ministry.

The Rev. Dr. Junkin offered a resolution for appointing a Committee to report to the Assembly on the insufficiency of the support of the ministry, and to draft a pastoral letter to the churches on the subject.

Dr. Junkin said, we are solving a question on which the friends of Christ, in Europe as well as in this country, are looking with deep interest, whether the Christian religion can be supported on the voluntary principle. Repudiating, as we do, union between Church and State, we should demonstrate that it can be done. That demonstration is on the borders of a failure. There is a distressing state of things on this subject. He could speak more freely, because he was amply provided for himself. We cannot expect young men to come into the ministry when starvation is required as a preparation for it. "The Lord hath ordained that they that preach the Gospel, shall live by it;" and it is as much the duty of every Christian to pay as it is to pray. A large part of the whole of the

Old Testament dispensation consisted of offerings of property. Is the New Testament to be regarded as less liberal? The idea that giving is a mere optionary thing, to be done, or not done, as one pleases, seems to be the prevailing one at present. He wished the Committee to bring in a report embodying the idea, that giving for the support of the Gospel is not optionary, but an ordinance of God. This thing must have attention. Ministers over all the land and in all churches, are struggling all the while against poverty and want—those who are men of talent and of industry which in other occupations would make their fortunes. A minister told him not long since, that in his entire Presbytery there were only two pastors who received from their people enough to make both ends meet.

Dr. Junkin believed, the blame rested not so much with the people as with the ministers themselves. They have not preached the whole counsel of God. He had never heard but one sermon on the text, "Even so hath the Lord ordained, that they that preach the Gospel shall live by it," and that he preached himself. If we could have a faithful sermon in every congregation on the subject, we should see the most happy results. So soon as the whole Gospel is preached, the whole Gospel will be observed. The Synod of Philadelphia, some two years ago, acted on the subject, and its action had been successful.

Mr. Cumming said, he was merely a ruling elder, but would say a word or two. He wished to assume for the laity part of the blame the last speaker had put on his clerical brethren. The laity had not done their duty. It is an extremely delicate matter for a minister to mention such a subject in the pulpit. People will cry out, "He is a money preacher." The ruling elders and members are liable to no such charge when they talk about it. They should come up to the work. Though God provides for the ravens, he does not sustain ministers, unless adequate instrumentalities are used. He, for one, would vote for any reasonable means to carry out this measure to the full extent. In the region where he lived, they have preaching but once a month. They go around with the subscription list, and the people will say, "Why he only preaches twelve sermons—don't we give him \$100? That is more than \$8 a sermon! Ain't that enough?" No! it is not enough. How long had it taken to prepare that sermon, and how much money has it cost to prepare that minister to preach at all? That is not looked at. Just consider the interest on the money he has expended, and the labour in getting ready for the pulpit, and see how much per cent. it will be. How will it foot up alongside of the receipts of the merchant, lawyer, or physician, of no more talent or toil?

Rev. Mr. Cater said, that in the region from which the speaker, who had preceded him, came, there were cases which would touch any heart; but they were in the weak churches. As for feeble churches, of which there are so many in our denomination, they have a claim upon our wealthy churches for what they never have yet received. Our Board of Missions has done much, but there is a great *hiatus* yet to be filled. Whilst some pastors were receiving as high as \$5000 or \$6000 a year, there were poor ministers who hardly received \$60 or \$70. He was once in a Presbytery, in which the average salary of all the ministers was only \$180. Surely those churches which have enough and to spare, should help these poor and weak flocks. Talk as you please about the duty of bearing hardness, the minister can neither study nor preach as he fain would do and ought to do, when all the while his soul is burdened with the question, "Where shall I get bread for myself and my family to eat?"

Rev. Mr. Benedict had no objection to the resolution proposed, but he feared the measure would have but little effect. The evil is undisputed. After all, it is difficult to regulate this matter. We must submit to Providence, and live on what we can get. You cannot tell, what is the support a minister should have. What one man would starve upon, another will grow fat upon. Some men would spend any amount you would give them. Our Book specifies that, in calling a minister, a competent support should be given; but, what is a competent support? As to sending a pastoral letter to all the churches—all do not need it. The rich churches are doing all the pastor asks, and some of the poor ones are doing as much as they can. He thought the remedy must be applied by each congregation for itself. If an adequate support is not received by any pastor, he ought not to hesitate to tell the people so. He himself would not preach for a people that would not support him, if they were able to do so.

Mr. Strong thought the minister did wrong in just sitting down, as was often the case, and concluding that their people did not give them as much as they needed, when they never opened their lips to let them know that such was the fact. Let pastors speak out.

The *Rev. Dr. Junkin* rejoined, calling attention to the fact that money has diminished in value. It is cruel to insist that a pastor shall live on the same sum, when a bushel of wheat costs three times what it did formerly. There is little self-denial anywhere to support the ministry. Give him even the tobacco-money in any congregation, and he would make the minister and all his family happy. He merely mentioned this as an illustration.

Rev. Mr. Phillips said, that the first two years he was a minister he received, all told, but \$225. He walked over a territory more than seven miles in extent, and laboured with all his might. The people could have given him twice as much. Long after he left them, he still owed \$20 for books he was obliged to have. There ought to be a letter addressed to the churches on the subject. He had been eight years in the ministry, and he had never yet received \$400 per annum. He had taught school, and thus got the few books he had. He knew many brethren who had at the outset given fair promise of usefulness in the ministry, but they were starved out of it, and now they were engaged in secular pursuits. If our Church is to gain her full measure of efficiency, she must adopt a new standard on this subject.

Dr. Junkin's resolution for the appointment of a Committee to report was adopted.

The Moderator appointed on the Committee R. L. Dabney, D.D., A. Phillips, R. G. Vermilye, D.D., ministers; Ashbel Welch, and D. C. Campbell, ruling elders.

Rev. Dr. Dabney, Chairman of the Committee appointed to consider and report on the subject of Ministerial Support, made a Report, presenting a pastoral letter to the churches on the subject.

It contained a summary of the arguments used in the debate, setting forth the trials and exigencies to which the ministry is reduced by its present inadequate support, and urging upon the churches the need of their immediate and increased liberality in this duty. It dwelt upon the fact of the greatly increased wealth of the Church, the comparatively great increase in the price of the necessaries of life, and the consequently increasing inadequacy of the stationary salaries of ministers which have been gradu-

ated in past time to meet a very different state of things. It calls upon the churches to take immediate measures to raise an adequate sum by subscription or otherwise, and to institute efficient means for collecting the same.

The Committee also recommend a reference to the action of the Assembly on the subject in 1854.

It was moved that the Report be accepted and adopted.

Rev. Mr. Benedict made some explanations as to his experience in the ministry. Some had supposed that he was opposed to this Report. It was not so, but he had his own way of looking at the subject. He would say that he had never received a cent from the Church. For much of the time when he had preached he had taught school. He had been blessed in a thousand ways. God's mercy had followed him constantly. He had never received a cent from the Board of Missions, but he loved all the Boards. He thought the great need in the Church was a permanency in the pastoral office. In conclusion, he would say he was not opposed to the Report. He liked the Report. It was scriptural, and therefore he approved of it.

The Report of the Committee was accepted.

Rev. Mr. Baird then moved that a resolution be adopted as an addition to the Report of the Committee, which, in substance, is as follows :

That a Committee be appointed to correspond with all the Presbyteries, in order to ascertain the amount of destitutions, and also to inquire how much the salaries must be increased, in order that the ministry may be duly efficient, and also to gather together all such facts on the subject as will enable the appointed Committee to report intelligently to the next Assembly.

Rev. Mr. Baird supported his resolution by remarks, showing the necessity, in order to the church's own spiritual progress, that the Churches should give their ministers such a compensation as to enable them to give their whole time to their appropriate work. He knew well that this was complied with in comparatively but few cases. In several Presbyteries with which he was well acquainted, there was not one case of adequate support.

Rev. Mr. Stockton—We are apt to magnify such a subject, when earnestly discussing it, beyond its relative demands, and to consider that to remedy it would remedy everything. I know that the ministry is poorly supported, but we are now in danger of overdoing the matter. The Report is a good one, but it lacks brevity. It will not be read so much as it would otherwise be. He believed the Assembly would be just as ready to act without all these specifications and facts proposed to be collected. He doubted whether pressing this subject to that extent would result in the better support of the ministry. It is not desirable that they should be so much supported as to be independent of the churches, and yet it is plain that they should have enough to keep them above want. This would be desirable, yet he believed God had so ordered it that his ministers shall have but little of this world's goods. The apostle knew both how to be abased and how to abound, and gloried at times that he laboured in the midst of want.

It was moved to lay the additional resolutions on the table. The motion was carried.

The question then recurred on the adoption of the Report.

Rev. Dr. Dabney said a few words in explanation of the Report. The

Report intended not to justify ministers labouring in a secular way for their support, but to put the blame of this where it belongs—on the people who compel it. Some might think it too long. The Committee wished to express the views presented in the debate. If it was too long, the Assembly could shorten it.

Rev. Dr. Junkin moved to amend the Report by adding a resolution, which he read.

The amendment was lost.

Rev. Mr. Harrison would say, as did a lawyer in Virginia, that the Committee had taken such an avaricious grasp of the subject as not to leave a word to be added. He hoped the members would remember that time is precious, and not unnecessarily waste it.

The question was taken on the Report and carried.

After some discussion on the best mode of publishing this Pastoral Letter, it was, on motion,

Resolved, That the Report of the Committee be printed in the religious journals, the editors of the same being requested to carry this into effect.

Miscellaneous.

WALDENSIAN THEOLOGICAL SEMINARY.

ON motion of *Mr. Baird*, the following paper was adopted, viz. :

Whereas, The General Assembly, in 1853, determined to endeavour to raise an endowment for the Theological Seminary of the Waldensian Synod, and it appears, from the Report of the Board of Foreign Missions, that this endowment is not completed; therefore,

Resolved, That it be recommended to all those churches which have not contributed to this object, so interesting and important, to do so on the second Sabbath of November next, or on some Sabbath as near as convenient, and transmit the same to the Treasurer of the Board of Foreign Missions.

WASHINGTON CITY CHURCH, DISTRICT OF COLUMBIA.

ON motion of *Rev. Jas. R. Eckard*, the following paper was adopted, viz. :

Whereas, Since the dissolution of the late General Assembly, the Presbytery of Baltimore has dissolved the pastoral connection between *Rev. J. M. P. Atkinson* and the Bridge Street Church, Georgetown, District of Columbia, in order that *Mr. Atkinson* may devote himself to raising funds for the Assembly's Church, to be erected at Washington City; therefore be it

Resolved, 1st. That this Assembly reiterates the sentiments and expressions of previous Assemblies in regard to the great importance of the speedy completion of the said church in Washington.

Resolved, 2d. That this Assembly recommends *Mr. Atkinson* to the sympathies and liberality of all the churches under its care, recognizing his present agency as an act of self-denial, and of laudable zeal for the interests of Christ's cause and Church.

On motion,

Resolved, That this General Assembly be dissolved; and that another General Assembly, chosen in like manner, be required to meet in the First Presbyterian Church of Lexington, Kentucky, on the third Thursday of May, A. D. 1857, at eleven o'clock A. M.

The Assembly rose and sang to "Old Hundred" the hymn, "Come, Christian brethren, ere we part," with the doxology. A parting prayer, and the benediction from the Moderator, closed the services. Thus terminated the General Assembly of the Presbyterian Church of 1856.

THE
PRESBYTERIAN MAGAZINE.

AUGUST, 1856.

Miscellaneous Articles.

EVILS OF A STATE OF RELIGIOUS DECLENSION.

No. III.

ITS INFLUENCE UPON THE CONVERSION OF MEN.

THE evils of a state of religious declension may be seen outside of the Church, as well as within. There can be no question that upon Christians has been devolved a solemn responsibility with reference to the conversion of the world lying in wickedness. They are represented in the Scriptures as the light of the world, the salt of the earth, the leaven of society. They are exhorted to let their light shine, to hold forth the word of life, to do good as they have opportunity, to preach the Gospel to every creature. There are two ways of meeting this responsibility. They may, and do exert a great influence by conversation, instruction, admonition, and prayer, in the family, in the Sabbath school, and among the destitute of their neighbourhood. They may persuade, and encourage those who are living in neglect of the sanctuary, to attend its services, and thus bring them under the influence of the appointed means of grace. They may send missionaries, Bibles, tracts, and other religious influences to those whom their personal efforts cannot reach, by contributing of their substance for such purposes. And all this, if done in a right spirit, from love to Christ and souls, and in dependence upon divine grace, may accomplish incalculable good.

But when professors of religion are lukewarm and worldly, they will of course make no earnest adequate effort for the conversion of those around them. Indeed they will have no living, active sense of the worth of souls. No one will expect to hear them say, "my heart's desire, and prayer to God is that they may be saved."

And not only will they be indifferent to this great work, but even those efforts, that they may be constrained by their circumstances to put forth, will be without life or power—neither suited in themselves to the end, nor likely to be attended with that divine blessing, that can alone render them effectual. Besides, in such a state, they not only do little or no good, but positive harm. They give a wrong testimony respecting the importance and value of religion. The great mass of the impenitent receive nearly all their notions of religion from the lives of its professors. When such are formal and worldly, they must of course convey erroneous impressions of the necessity of conversion, even if they do not render the careless and unconcerned infidel on the whole subject. The case of worldly persons who are brought much in contact with professing Christians, and the means of grace, is very critical. Medical men tell us that if a broken bone does not unite at the first intention, it is much more difficult to get it to unite afterwards, and so on of the second, and every subsequent effort. It is precisely the same case with fallen, shattered human nature. If the first effort to repair and convert it is not successful, this work becomes, humanly speaking, more difficult and critical—the prospect of conversion darker and more hopeless. The mind gets more familiar with truth, the heart more insensible to motives, and the means of grace consequently become less efficacious. The human soul, as Dr. Chalmers says, is like some material substances. If the force you lay upon it does not break, it will beat it into increasing hardness. Formal, heartless efforts, therefore, to bring men to the knowledge of the truth, may do more harm than good. How solemn a consideration this—that professors of religion may, by the spirit and manner in which they engage in the work of the Lord, so counteract the effect of the truth, as not only to render it ineffectual, but even to make the prospect of the conversion of their partners, children, friends, darker and more unpromising than before.

But there is another aspect of this subject. Christians may also exert a very great, probably greater influence through their lives. This is a means of doing good or evil, which is too much overlooked. Being social in their nature, men act and are acted upon, not only through the understanding, by speaking and hearing, writing and reading, but also through their sympathies and affections, imparting and imbibing most potent influences. There is no one who is not influencing and being influenced by others in this way. And this means of doing each other good or evil is the more efficient, because it is so constant, and so insensible in its operation. It can be felt, too, much earlier in life than the more formal influences exerted by positive effort. An infant can perceive and be influenced by the looks, the tone, the manner of those under whose care it is, long before it can understand their language. And all through life, we receive impressions in this way

much more readily, and effectually, than when direct efforts are made to exert influence upon us. We are off our guard. There is no disposition to resist. So that, creatures of sociability, sympathy, and imitation, we can hardly be on intimate terms with any one, without imparting something of our own spirit to him, or imbibing something of his in ourselves. In these laws of our moral constitution, God has graciously made provision for even the least gifted Christians exerting the most important influence in the family, in the social circle, in the church, and in the community generally. There is scarcely anything that has so much power as a consistent holy life. It is the working of the exceeding greatness of divine power in and through the soul of man. It is a constant reproof of sin—a continual remonstrance against it. Its seriousness reflects upon the world's frivolity and thoughtlessness; its seeking first the kingdom of God and his righteousness, remonstrates with surrounding neglect of the great salvation; its heavenly-mindedness reproves prevailing earthliness and sensuality; its peace of conscience, and hope of glory excite in the wicked a fearful looking-for of judgment and fiery indignation. Such a life arrests attention, awakens conscience, convinces the understanding, and affects the heart. Who has not witnessed its power?

Let Christians, however, become cold, formal, and worldly-interested in earthly schemes and pleasures more than in those that are spiritual, and all this power is gone or perverted to evil. The world seeing no difference between them and others, feel not the constraining influence of godliness, but are lulled into deeper security, and strengthened in impenitence and unbelief. The direct efforts of such to do good cannot have any spiritual efficiency. They may talk about religion as long, and as much as they please; they may instruct their children, their servants, their Sabbath school scholars; they may exhort their companions and friends, and yet if in the family, in social intercourse, and in their business they are themselves worldly, it will all prove of no avail. Their daily lives make much the deepest impression, exert much the most potent influence. Indeed parents or friends may, by their conduct at home, on the Sabbath, do away all the impression of preaching in the sanctuary or the instructions of the Sabbath school. The question that determines a Christian's influence is, how does he live? what spirit manifests itself in his daily walk in the domestic, social, and business circle. That, whatever it may be, will decide his influence as a Christian. If it is supreme devotion to business, to fashion, to pleasure, or to literature, it will be a worldly influence in either of these forms. He may say that he did not intend to make this impression, to exert such an influence, but it will be the effect of the character he has been cultivating, the life he has been living. And those who breathe the atmosphere he has been thus creating, who partake of the food of thought and

activity he has been thus supplying in his family and social intercourse, will grow up to a corresponding life and character. How solemn then are our relations to those around us—how fearful our responsibilities! What an appeal does this make to every parent, companion, employer! And what must be the influence of a church that was intended to be the light of the world, the salt of the earth, when its members have become thus lukewarm, formal, worldly, and the light in that church is darkness—the salt has lost its savor. If those whom God in his providence has appointed to his work in particular families, congregations, neighbourhoods, are not praying, watching, labouring, living for this, who will?

What then if impenitent relatives, and friends, and neighbours, continue impenitent, and go down to death, stumbling over such neglects and inconsistencies into the gulf of perdition; and there lifting up their eyes in torment, look back upon these earthly scenes, and say if that father, or mother, or brother, or sister, or partner, or companion, or neighbour, had not been so indifferent, set me such an example, encouraged me in such a course of life, led me into such schemes of ambition, wealth, and pleasure; if they had faithfully exhorted, warned, entreated me, I might have been awakened, converted, and escaped all this. Indeed eternity alone will disclose how many souls have been led to ruin by the inconsistencies of professors of religion.

N. R. S.

THE LORD'S RECLAIMING LOOK.

IN the fall of Peter we have an awful instance of the danger of self-confidence. From his first acquaintance with Christ, he manifested the utmost zeal and fervour in his service. He professed his readiness, to go with his master to prison, and to death—whatever others might do, he would never forsake him. Though these strong expressions of attachment were, no doubt, honest, and sincere, yet they betrayed too great a reliance on his own strength, and good resolutions. He had not been long enough in the school of Christ to learn, that man, in his best estate, is altogether vanity. He had been repeatedly cautioned, and forewarned of approaching dangers; but still, he was sanguine, bold, and incautious; his Lord had told him, "that Satan desired to have him, that he might sift him as wheat,"—nay, he had predicted his sad, and shameful apostasy, with a precision which, had he been as docile and humble as he ought to have been, must have placed him on his guard, and prepared him to resist the temptation, when it came. But all these premonitions were of no avail. Peter felt as if his mountain stood firm, and he should never see adversity. It seemed necessary, therefore, that he should learn, *from experience*, his weakness, and need of Divine assistance. He was accordingly left, for a season,

to try his own strength. The event proved, that a haughty spirit goeth before a fall—and that we have all need to pray with David, “Hold thou me up, and I shall be safe.” Prov. 16 : 18 ; Psal. 119 : 117.

When the blessed Redeemer was betrayed into the hands of his enemies, Peter, with the other disciples, forsook him and fled. His boasted courage failed, and he began to tremble for his own safety ; anxious, however, to see what would become of his master, he followed him to the palace of the high priest ; but he followed him “afar off,” in order, if possible, to avoid being recognized as one of his friends. When he arrived at the place of trial, instead of acknowledging his Lord, he mingled with the crowd ; but something, either in his countenance or speech, soon excited strong suspicions of his being one of Christ's adherents. Thrice was he charged with being a disciple of Jesus, and thrice he denied, basely and profanely, that he knew anything of Him. Ah ! Peter, how soon you forgot the solemn and confident profession, “Though all men should forsake Thee, yet will *I never forsake Thee!*” But we have no disposition to aggravate, or to give a high colouring to the turpitude of his crime. It is a melancholy instance of human frailty ; and it teaches a lesson which every one should study for himself : “Let him that thinketh he standeth take heed lest he fall.” There is no safety for any of us, but in an *humble* and entire reliance on the power and grace of the Lord Jesus. They who are united to Him by a true faith, shall never perish ; they may fall, but they shall rise again with renewed strength. Even their failings shall, through grace, contribute to their future safety, as they will thereby learn to walk circumspectly. But what the Lord said, on a certain occasion to the drowsy disciples, he says to all, “Watch and pray that ye enter not into temptation.”

The fall of Peter was scandalous ; but he was soon brought back again a weeping penitent. “The Lord turned and looked upon him ; and he remembered the words of the Lord, how he said unto him, Before the cock crow, thou shalt deny me thrice ; and Peter went out and wept bitterly.”

The only visible means used for Peter's recovery, so far as we know, was a look from the Saviour. Let us, first, inquire what was implied in that look ; and then, secondly, notice the effect which it had on the backslider's mind.

I. What kind of a look was that, which the Lord gave this offending disciple ? It must have possessed peculiar efficacy. It must have been accompanied by a Divine energy, which reached the offender's inmost soul ; and yet, we may be sure there was nothing vindictive or revengeful in it. The blessed Redeemer, on all occasions, manifested the utmost forbearance, and meekness, towards those who injured him personally. “When he suffered, he threatened not.” To the disciples, who slept when they should have been praying, he only gives the gentle reproof, “What, could

ye not watch with me one hour?" and then suggests an apology, "The spirit, indeed, is willing, but the flesh is weak." Even when Judas came out against him as a traitor, he accosted him with the tender appellation of friend; not in a way of sarcasm, but with reference to that apostate's profession and apostolic character. When his enemies approached him, armed with swords and staves, determined to apprehend and drag him before the high priest, he calmly inquired whom they sought, and then surrendered himself into their hands. And when expiring on the cross, where he could not have been influenced by a selfish regard to the fear or favour of man, he implored the mercy of Heaven on those who were, at that moment, imbruing their hands in his blood; and suggested the only extenuation that charity could offer for their horrid crime, "Father forgive them; *for they know not what they do.*"

From these and the like instances of his ineffable benignity and forbearance toward his personal enemies, we may safely infer, that the recovering look which he gave Peter was not of an angry or threatening character. Justly, indeed, might he have frowned upon him; and he might have intimated to him that the time would soon come, when he would have to render a solemn account for his profanity, falsehood, and treachery. He might have abandoned him to share in the doom of that scoffing crew, with whom he mingled to avoid the cross. This he might have done. But his ways are not as ours. Peter, though a great offender, was still a disciple; and the grace of God was to be marvellously displayed in his recovery from the snare of the devil, and his restoration to the favour and confidence of his Lord and Master.

The *look*, therefore, though not an angry one, undoubtedly carried a penetrating reproof home to Peter's heart and conscience. There is no hope of a backslider's reformation, till he is brought to a sense of his sin, and ingratitude to God. Peter's besetting sin had been self-confidence. He had, on a late occasion, expressed himself warmly and positively in regard to his firm adherence to his Lord. It might be, he insinuated, that others would prove so false or timid, as to apostatize; but, for himself, he had no fears. He was full of zeal; but his zeal was not tempered and supported by a sufficient measure of knowledge. He seems not to have considered that warm affections, under the influence of a deceitful and treacherous heart, afford but slender security, in seasons of temptation. He had not profited by the frequent warnings and admonitions of his blessed Lord. In this reclaiming look, we may suppose, therefore, that there was a *gentle reproof* conveyed, calculated to bring him to a feeling sense of his own insufficiency—to remind him of his ardent professions, and make him reflect on the dishonour he had done his Master, by his dastardly and wicked desertion and denial of him, at a time when he ought to have stood by him, and vindicated his righteous but misrepresented and suffering cause.

Peter certainly felt reproved—he could not in so short a space

of time, have become callous, or insensible of the obligations he was under to redeeming love. When his injured Lord turned, and looked upon him, he must have been almost overwhelmed with shame and self-abasement. The warnings, the instructions, the deliverance and gracious assistance, which he had received from Christ, must have rushed into his recollection, and sunk him into the dust of humility. That mixture of shame, reverence, and love, which an undutiful child feels, under the reproofing eye of a tender but insulted parent, affords but a faint emblem of the unutterable anguish of soul which drove Peter from the presence of his Lord, and made him *weep bitterly*. But if the good Physician *probed the wound*, it was for the benevolent purpose of healing it. Whatever of reproof this look contained, it was full of love and compassion. If we might be permitted to interpret a look, which, perhaps, no words could fully express, we would suppose it addressed the offender to this effect :

Ah, Peter ! see the sad consequence of trusting too much to your own strength. Your love was ardent, and your zeal honest and laudable ; but you had not a proper sense of the deceitfulness of your heart. Had you been more humble—had you attended more to the admonitions I gave you—had you feared, when you boasted—had you cherished a deeper sense of your dependence on divine grace, and confided less in your feelings and abilities, you might have escaped this dreadful fall. I need not tell you that you have acted a base and ungrateful part. Conscience tells you that you have dishonoured me, that you have wounded my cause, and destroyed your own peace. Your sin is heinous ; but my grace is still sufficient for your recovery. Go out and weep bitterly for your gross and scandalous offence ; but do not yield to despair. I have interceded for you often ; and though you have now forfeited all claim upon my friendly regard, yet I am unwilling to abandon you. Retire, therefore, and humble yourself in the presence of your Maker—repent, and implore forgiveness, and where sin has abounded, grace shall much more abound. I know your frame—you are a frail, dependent creature. I pity you—I forgive you. You once felt confident that you would never forsake me. You have now learned, by sad experience, that it is not in man to order his own steps aright. Go, henceforth, in the strength of the Lord God. Lean not to your own understanding ; trust in the Lord with all your heart ; and he will direct your ways, and give you both grace and glory.

Such, I conceive to be, the import of that impressive and redeeming look, which Peter received from his injured and insulted Lord. It was not an indignant or vindictive frown—it conveyed reproof enough to bring the offender to a sense of his sin, and compassion and parental kindness sufficient to save him from despair, and inspire his broken spirit with the hope of forgiveness. And here, before we pass to the next article, let us pause, one moment, to

admire that grace which can restore the greatest backsliders, as well as save the chief of sinners! Let all whose case may, in any measure, resemble Peter's, return speedily unto the Lord their God. "O, Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him Take away all iniquity, and receive us graciously; so will we render the calves of our lips. I *will* heal their backsliding, saith the Lord, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree. * * Ephraim shall say, What have I to do any more with idols? Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."—Hosea, 14.

Let us never forget, Christian brethren, that the eyes of our blessed Saviour are continually upon us. Let this thought determine us never to dally with temptation. Let us follow our Lord *resolutely*, but humbly—not as Peter followed him to the palace of the high priest, "afar off," but closely and affectionately. The nearer we live to him, the safer and the happier we shall be. Whenever we begin to grow shy of him and his people, we begin to draw back unto perdition. Let us watch and pray, that we enter not into temptation. Let us beware of a boasting or self-confident spirit. When we are weak, then are we strong. We may not say, with Peter, "Though all men should forsake Christ, yet will we never forsake him;" but we *may* say with St. Paul, "We are of the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have *no confidence* in the flesh." "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." While he intercedes for us, our faith shall not fail; and if we fall before a sudden gust of temptation, we shall be raised again to the praise and glory of rich grace and redeeming love. That there was a peculiar efficacy in the look which Peter received from Christ, is evident from the effects it produced.

II. Let us now attend to the effects of the Saviour's look. They are noticed very briefly by the Evangelist, in our text.

1. The first effect was a remembrance of those warnings and admonitions which Peter had received, but which he had too little regarded.

"And Peter remembered the word of the Lord, how he said unto him, Before the cock crow, thou shalt deny me thrice." Had not Peter been in a careless and declining state, this prediction must have alarmed him, and made him pray fervently that God would preserve him from the shame and sin of apostasy. But as has been already seen, he had, by far, too high an opinion of his religious attainments. He depended too much on his good frames and

warm affections, instead of looking to Christ, by faith, that he might receive, from his fulness, "and grace for grace;" and strength suited to the trials which he might be called to encounter. The apprehensions which his Lord expressed for him, he supposed were unfounded. Others might need such monitory counsels, but he deemed them unnecessary for his safety. See the consequence. The temptation assailed him suddenly—it found him confiding in his own strength—it overcame him, and plunged him into guilt and shame. And now, when brought to a sense of his weakness and sin, he calls to mind the word of the Lord. He recollects the many faithful admonitions which he had slighted, and feels the immense importance of having the word of Christ dwelling in him richly, in all wisdom. Ah, how many sad mistakes and wrong steps do Christians make, through their neglect or forgetfulness of Christ's words! My brethren, if you wish to enjoy peace with God—if you would escape unhurt, in the hour of temptation—if you would maintain a deportment consistent with your profession, and live by faith on the Son of God, you must know and remember the words of the Lord Jesus: "Be ye *doers* of the word, and not hearers only, deceiving yourselves." If, at any time, you go astray, and are afterwards brought to repentance, you will find, on reflection, that your error commenced in disregarding the word of the Lord. But to proceed.

2. The principal effect which the Saviour's benignant look had upon Peter, was *deep compunction and godly sorrow*. He went out, and *wept bitterly*. The company of the high priest's servants, in which he had degraded his apostolic character to the level of a scoffer, was no longer tolerable. He had stood too long in the way of sinners; he had well-nigh realized that proverb, "a companion of fools shall be destroyed." Noise and laughter, cursing and swearing, could no longer stifle the voice of an awakened conscience. Had his Lord upbraided him with his cowardice and treachery, he might have grown desperate, and renounced his allegiance to him at once. But that look of love and mercy pierced his heart. It was too much to withstand. This was, indeed, overcoming evil with good. Can it be that he is still willing to own me as a disciple! May I, all guilty and disgraced as I am, yet hope in his mercy? O let me retire into some secret place, where I may hide my blushing face, and give vent to my breaking heart in tears and prayers and praises for restoring grace!! "He went out and wept bitterly."

That Peter's repentance was sincere, and that he was honoured by Christ as an instrument of extensive usefulness in the Church, we have ample testimony in the subsequent history of his life. He soon received a particular charge to evince his sincerity, by strengthening his brethren and feeding the flock of Christ. And, indeed, he ever afterwards gave full proof that his sorrow was of a godly sort, and needed not to be repented of. The "Acts of the Apostles" have put his character beyond suspicion. The first twelve

chapters relate chiefly to his ministry; and prove, indubitably, that his contrition was unfeigned—that the tenor of his conduct was consistent with his profession, and that his faith was productive of abundant labours of love to Christ and the souls of men. And as he lived, so, we have reason to believe, he died, firmly attached to the person and cause of his blessed Master. May we learn, from his fall, to walk circumspectly, and from his recovery, to admire, and venture our souls on redeeming grace.

A few remarks resulting from the subject, may be now offered. The fall and recovery of Peter, taken together, though highly instructive, and to the true penitent eminently consoling, is nevertheless liable to great abuse.

1. Some may be ready to ask, Why was not his fall prevented? Doubtless it might have been prevented; but the only wise God permitted it; and it is not for the creature to say to the Creator, What doest thou? Though an evil in itself, and the occasion of unspeakable anguish to Peter, yet God brought good out of it—good to Peter, and good to all who improve by the lessons it teaches. It preaches the frailty of the sinner, and the all-sufficiency of the Saviour. It is calculated to guard us, on the one hand, against presumption, and on the other, it tells us not to despair, when overtaken in a fault. It is recorded for our benefit; be it, therefore, our great concern to profit by it.

2. Let none infer from the fall of Peter, and similar cases recorded in scripture, that all piety is a mere pretence. This would surely be a very unwise and dangerous conclusion. Do not flatter yourself, sinner, that the occasional sins of such men as Peter and David, hold out any encouragement for you to go on in your wickedness. Their failings covered them with shame, and made them weep bitterly. Their repentance bids you fear to sin, and furnishes you with an awful memento, that without holiness no man shall see the Lord. If you attempt to justify your cursing and swearing—your falsehood and perjury, by alleging that St. Peter once committed all these crimes, you trifle in matters of eternal moment. Why, in the name of God, should you imitate Peter in those horrid acts which drove him to the borders of despair, and wrung his soul with unutterable anguish? If such things may be practised with impunity, why did Peter, who seems to have committed them but once, and that from a timid regard for his personal safety, “go out and weep bitterly?” The fact is, sin cannot be committed with impunity. God does not connive at it in any one—saint or sinner. “He visits the transgressions of his own people with the rod, and their iniquity with stripes.” You may imitate the saints in their failings, for failings they all have, but if you do not imitate them in their godly sorrow—their faith, and humble reliance on the atoning blood, and recovering grace of the Lord Jesus, you will slide in due time. “The soul that sinneth, it shall die.” If you

wish to know what manner of person you must be, in order to meet the approbation of your Judge, and obtain a crown of life, read the Gospel, and follow the steps of its Divine author. If you are properly exercised about the salvation of your soul, you will cry mightily to God for mercy and redemption from all sin—instead of inquiring curiously what sins you may practise, and yet escape the damnation of hell. Peter is not presented to you, in Scripture, either as a saviour, or as a perfect model of moral rectitude. “Christ is all, and in all.” Repent and believe on him, and you shall be saved—reject him, and there is no salvation for you. Till you are washed, and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God, you cannot see life; but the wrath of God abideth on you.

3. Let no professing Christian boastingly say, I am incapable of committing such enormities as Peter committed. Should you be left to yourself, the crime cannot be named, which you might not commit. The heart is desperately wicked: “consider thyself, therefore, lest thou also be tempted.” Peter could once say, with great confidence, “I will *never* forsake thee,” and yet he did forsake his Lord, and deny that he had any acquaintance with him. Let his fall excite you to vigilance, and teach you to place your whole dependence on *Him*, in whom it hath pleased the Father that all fulness should dwell. “Be not high-minded; but fear.” That admirable prayer of David is always seasonable: “Cleanse thou me from secret faults; keep back thy servant, also, from presumptuous sins!”

4. Finally, let us be afraid of the beginnings, or even of the symptoms of apostasy from Christ. If you once begin to decline, nothing short of a compassionate look of the Saviour, accompanied by a Divine power, can reclaim you. See Peter; he began by trusting too much to his own strength—then he slept, when he ought to have prayed—then followed his Lord “afar off”—then he mixed needlessly with bad company—then yielded to the fear of man—and then he *denied his Saviour openly and profanely*. Examine yourselves, brethren, on these points. Depend upon it, if you go away from Christ, and he should not see fit to turn and look upon you, as he did on Peter, you are lost forever. The perpetuity of the covenant of grace, and the doctrine of the saint's perseverance can afford you no security, while living in sin, and at a distance from God. They are not saints, and have no interest in the covenant of grace, who can continue long in the practice of sin, and feel easy and contented without the light of God's reconciled countenance. But if any of you mourn and weep for having departed from your first love, or for having in any measure, denied your Lord by wicked works, you may still hope that he will have mercy upon you. Though you may be a backslider, yet if you are a sincere penitent, he looks upon you, from his throne of glory, with Divine compassion, and tells you, through the medium of his

written word, "Him that cometh unto me, I will in no wise cast out." "If any man hear my voice, and open the door, I will come into him, and sup with him, and he with me." "Return unto me, ye backsliding children, and I will receive you graciously, and love you freely." "Now unto *Him* that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the *only wise God*, our Saviour, be glory, and majesty, dominion, and power, both now, and ever, Amen."

W. N.

THE WORD CONGREGATION.

SOME erroneous practice has obtained in churches in consequence of a misunderstanding respecting the meaning of this word; some churches allowing those not in communion to vote for church-officers, because the constitution expressly gives the right of voting for these officers to the congregation. Chap. XIII, Sec. 2. But the first section affords the explanation by calling such officers "the officers of the church." If they are the officers of the church, then they should be elected by the church. The word congregation, in our Constitution, generally means a particular church. See also Chap. VIII, Sec. 1, 2, and Chap. IX, Sec. 1, 2, 3, 4, 5, 6; if the church Session is charged with the spiritual government of the congregation, Sec. 6, then congregation is synonymous with church, and means the congregation of believers; for the session has not the spiritual government of those who are not members of the church.

Again, "every congregation" [every church] shall elect persons to the office of ruling elder, &c., Chap. XIII, Sec. 2. In the same section the word "church" is also used as synonymous with congregation, as it is in Chap. IX, Sec. 4.

In the Universities of Oxford and Cambridge, the convention of Masters and Doctors to confer degrees and transact ordinary business is called the Congregation.

While this word, in ecclesiastical language, means "church," a modern use of it has obtained, in the Eastern States, and in New York, by which the meaning of it is, universally, the whole assembly of worshippers met at any one place for Divine worship. This, however, is entirely different from the use that obtained when the Assembly of Divines framed our Standards.

In connection with this subject, it seems proper further to remark here, for the consideration of our Eastern brethren, that the words congregation, church, and people, in the Scriptures, often mean the elders. Example. "God commanded Moses to deliver a message to the house of Jacob, and to the children of Israel. And Moses called for the elders, and delivered the message to them, and esteemed this to be a fulfilment of the commission." Ex. 19: 3, 7. Also, when commissioned to deliver a message "to all the congre-

gation of the children of Israel," "Moses called for all the elders of Israel." We may safely conclude that Moses understood his business, and that he knew the meaning of the terms "people," "children of Israel," and "all the congregation of Israel," and may suppose that he strictly obeyed the Lord in communicating these messages to the elders who were the officers and representatives of the people. Agreeably to this plain and evident principle of scripture interpretation furnished by the Scriptures themselves, we may well conclude that the injunctions of the Lord, "Tell it to the church," is implicitly obeyed by telling it to the elders, who are the officers and representatives of the church. Matt. 18 : 17.

SAYRS GAENZLAY.

THE CHARACTER OF THE APOSTLE PAUL.*

WE are accustomed to regard the contents of the Bible too exclusively from a devotional point of view. Looking upon it as a revelation from God, we often lose sight of the human instrumentalities through whom God speaks to us. We are inclined to regard the great and good men of the Bible, not as men of like passions, temptations, and trials with ourselves, but as superior beings, moving in an entirely different sphere; and hence their lives fail to produce that vivid impression upon our minds, which the lives of uninspired great and good men do. Another error we fall into, is failing to discriminate between the writers of the sacred volume, placing them all upon the same level as regards talent, character, and usefulness. They were, indeed, all inspired, and as such were infallible in their teachings; but inspiration interfered not with their individual characteristics.

No one of the sacred writers stands forth so clearly portrayed as the Apostle PAUL, and no one commands our respect more strongly for genius, nobleness of character, and unparalleled usefulness. The story of PAUL'S life, were we not familiar with it from infancy, would inspire us with wonder and astonishment. It contains contrasts greater than those of romance. Once a persecutor of that faith he afterwards most ardently loved and most strenuously defended, arrested in the height of his defiance by the voice from Heaven of that Being whom he had regarded an impostor, and whose cause he had persecuted with all the ardour of his passionate nature; the aims and motives of his life changed in an instant; his untiring activity and ceaseless labours, from that moment till his death, to promote the very ends he had before hated, and this amid persecutions and sufferings, trials and dangers, which

* An address delivered by a student of the Princeton Theological Seminary before the "Society of Inquiry," at the close of the last term.—ED.

have no parallel, make his life one of the most wonderful of all biographies.

It will be my object, this evening, referring to his history only by way of illustration, to sketch some of the more prominent traits in the character of the Apostle PAUL, and thus discover what it was that makes *his* the *brightest* name in the history of the Church—in the history of the world.

He is, undoubtedly, the leading intellect among the sacred writers. He possessed a *depth* and *completeness* of character, which belonged to no one of the others. He combined in his own person the prominent characteristics of the other Apostles, but purified and ennobled by union with his own. Zealous, like Peter, his zeal was tempered with gentleness, meekness, and wisdom, and he was morally more courageous. A man of warm affections, like John, his love was more personal and universal. Practical, like James, his genius was not so fettered, his intellectual vision was far more clear and extended. He sounded the depths of every subject he investigated, and drew forth those *great principles* upon which all rules and practice must depend.

PAUL possessed a mind, clear, strong, and comprehensive; an imagination which could clothe his conceptions in forms of beauty and sublimity, and no less an energy of purpose and a dauntless courage, which at once carried into execution all that he conceived and planned. With a mind of so high an order, trained to logical acuteness and enriched by the varied knowledge of the schools, urged on by an ardent temperament which would suffer no respite or delay, and animated by warm and generous feeling, yet, all under the control of a sound judgment and a strict conscience, he was thoroughly furnished for the great work given him to do.

If we mistake not, the secret of his character is to be found in his singleness of purpose. He was a man whose energies were all concentrated in one mighty object, and who lived under the habitual influence of one supreme motive. Is not this the secret of all success? Who ever knew one to rise to eminence in any sphere, or accomplish great results, unless his aim was single? It is also true, that the character of the end selected and pursued, determines the character of the man, and because that which PAUL followed was so infinitely superior to that of most great men, his character is so exalted. When Saul was an infant, at Tarsus, a wondrous Being, in human form, was growing up at Nazareth, destined to be the object of his love and worship. A star guided the wise men to the manger where Jesus lay, but Jesus himself was the star that guided, the object that controlled, the principle that animated the life of the Apostle PAUL. That the incarnate Son of God should be loved and worshipped is the end for which all things are upheld, and to bring about which everything is in process of accomplishment; it is the end in which all persons of the Godhead are engaged, and in which the Angels and the Saints in Heaven take a part; and it is

in fact that PAUL, from the moment of his conversion, made this not one out of many, but the one supreme and controlling object of his life—which when gained, he gained all; it is in this entire consecration of all his powers, soul and body, to the cause of Christ, that we discover the groundwork of his glorious character. It is true, the other Apostles had this same end in view. It is true, this same principle has animated every Saint who has ever lived, but the distinction between PAUL and other Christians, is not in the end sought, but in the energy, perseverance, and devotion with which it was pursued. To him, Christ was all and in all. The love of Christ ever constrained him; he lived not to himself, but to him who died for him, and rose again. He counted all things but loss for the knowledge of Christ, that he might win Christ and be found in him; and it was his constant wish and earnest prayer, that Christ might be magnified in his body, whether by life or by death.

In this devotion of his life to one object, there was an entire renunciation of himself, and all selfish ends. A man of his self-righteous spirit, who thought he ever acted from conscientious motives, could not without a mighty change, bend the knee to Jesus, and say “Lord, be merciful to me, a sinner!” A man of his pride of intellect, and love of power, could not, without a struggle, become the teacher of those doctrines which were “to the Jews a stumbling-block, and to the Greeks foolishness.” The famous scholar of Gamaliel, with his vigorous intellect and thorough education, might well expect to attain eminence among his sect; but when Jesus called, all ambitious ends and selfish motives were forever cast aside, and he “determined to know nothing but Jesus Christ and him crucified.” The traditions of his fathers, the pride of his birth, the distinction of his sect, the glory of his nation—these had been the subjects of his boastings; but now, from his heart, he could say, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” With true disinterestedness, he forgot his own person in the cause of his Master, and rejoiced that the truths of Christianity were spread even by his enemies. “What then,” says he, “notwithstanding, every way, whether in pretence or in truth, Christ is preached; I therein do rejoice, yea, and will rejoice.”

Intimately connected with this singleness of purpose, was his *decision* of character. He who has no definite, or no controlling object in view, cannot be a man of decision. With PAUL, the moment of decision was the moment of action. He was not long in deciding on a course of action, and when decided he was immovable. So ever present to his mind was the object of his life, that not a step deviated from the proper course, and every day and every moment was an approximation to it. It was this decision of character, united as it was with courage, that enabled him to rise superior to

every discouragement. He was borne onward by a force of will which crushed and scattered to the winds every obstacle. We instinctively admire a man, who, in the conscious integrity of his heart, boldly faces great and imminent dangers, and inspires all about him with the like magnanimity. How decided and courageous was PAUL, when battling with the two powerful foes which threatened to destroy the early Church—bigoted Judaism on the one hand, and heathen licentiousness on the other. Some of the Jewish converts so clung to the ancient rules of their fathers, that they would bring the whole Church, if possible, under the bondage of the Jewish yoke. They even went so far, as to teach that circumcision was necessary to salvation; and Peter, who often shifted his position from side to side, as one or the other grew more popular, countenanced them by his example. PAUL had too much firmness, too much moral courage, to yield to their prejudices, and throwing himself into the conflict he nobly vindicated the liberty of the Gospel. Friendship and love could not deter him from his duty, for he withstood Peter to his face, because he was to be blamed. And when, on the other hand, some would turn the liberty of the Gospel into licentiousness, how decided and earnest are his words! “Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein?” Can you find a nobler exhibition of moral courage than that presented in PAUL’S defence before Felix, and before Agrippa! A stranger, persecuted, unprotected, even in chains; his proud spirit did not, *could* not quail before the Roman Governor; but fearing God rather than man, he so reasoned of righteousness, temperance, and judgment to come, that the unjust judge *trembled* in his seat. And when brought before Agrippa, surrounded by the officers and chief men of Cæsarea, amid the glitter, pomp, and display of royalty, his cheek blanched not, his voice trembled not; but towering above them all, in grandeur and nobleness of character, rather as the accuser than the accused, he puts the searching question: “King Agrippa, believest thou the Prophets? I know that thou believest.” And as the prejudiced king vacillated in his opinion, confessing “almost thou persuadest me to be a Christian,”—PAUL, filled with inward joy, and burning with a holy zeal to have others share it, raising his shackled hands, uttered that sublime sentence: “I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.” Nor was this prominent characteristic exhibited only upon single occasions and certain times, which would warrant and perhaps demand a bold and decided course; it was the uniform, ever pervading principle of his life. In the language of Paley, “We see the Apostle, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead;

expecting wherever he came, a renewal of the same treatment and the same dangers; yet when driven from one city, preaching in the next, spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in the same course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion, unsubdued by anxiety, want, labour, persecutions; unawed by long confinement, undismayed by the prospect of death." We may justly say of PAUL, as Foster said of Howard; his decision of character "was the calmness of an intensity kept uniform by the nature of the human mind, forbidding it to be more, and by the character of the individual, forbidding it to be less."

Another prominent trait of the Apostle PAUL, was his *earnestness* of character. His name has become the very type of human activity. What he said, he said with all his heart, and what he did, he did with all his might. He possessed that passionate earnestness of character which leads men not only to hold the truth, but to diffuse it. We see this characteristic exhibited as well before as after his conversion. He was a Hebrew of the Hebrews, after the very strictest sect of his religion he lived a Pharisee, and no one was more zealous in defending his religion, or in persecuting those who opposed it. Hear his own words: "Many of the Saints did I shut up in prison, having received authority from the Chief Priests, and when they were put to death, I gave my voice against them, and I punished them oft in every synagogue and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities." After his conversion, all this earnestness was retained, but it was directed into a different channel, and was tempered with a charity that would clasp the world in its embrace. His mind, as revealed to us in his writings, is emphatically an earnest mind. Though his writings are eminently logical and argumentative, yet his genius was bound down to no fixed rules. It swayed and vibrated under a powerful enthusiasm. His language seems to be *alive*. His page heaves with the throbbings of a living heart. The spirit of his writings is contagious. They possess such vitality, that no one can come into contact with them, without having his thoughts and emotions kindled into a warmer glow. Some one has well said, "No real Christian can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it as by the sound of a trumpet." The exuberance of his love and gratitude breaks out almost in spite of himself. When he speaks of the love of Jesus, the line kindles with personal emotion. He never forgets, and never forgives himself, that he was once a persecutor of the Lord Jesus. Words are not strong enough to express his sense of his own unworthiness. He represents himself as the least of the Apostles, not meet to be called an Apostle, less than the least of all the Saints, the very chief of sinners; and from the depths of his soul he

could say, "By the grace of God I am what I am." This earnestness of feeling appears in his whole bearing towards others. He never forgets to remember his friends in his letters; he delights to mention their names over and over again, and has a good word for each and all. With what anguish of soul he mourns over some, "of whom," he says, "I have told you often, and now tell you, *weeping*, that they are the enemies of the Cross of Christ." His address to the Church at Rome, is, "I beseech you, brethren, by the *mercies* of God. His fervent wish, for his own nation, is, "My heart's desire and prayer to God for Israel, is, that they might be saved." He was untiring in his work, warning, reproving, entreating, persuading, preaching in season and out of season, by night and by day, by sea and by land. Convinced of the truth of the Gospel by the great fact of the *Resurrection* of Christ, whom he saw and conversed with on his way to Damascus, his soul burned within him to proclaim the glad news of salvation to every creature. His zeal was bound only by the limits of the world. *His* was eminently the missionary spirit, but there was to him no difference between the domestic and the foreign field. His field was the world, and it was the conversion of souls, at home and abroad, for which he lived, laboured, and died. In Jerusalem, among his own people, in the magnificent Temple with its varied rites and ceremonies, beautiful in themselves and dear by association; on the consecrated ground of classic antiquity, in Athens, the seat of learning and the birthplace of the most splendid forms of beauty which reason or imagination could produce; in Corinth, opulent, luxurious, and profligate, her very *name* a reproach; in Ephesus, the worshipper of the Goddess Diana, whose gorgeous Temple was one of the seven wonders of the world; and in Rome, the capital of the most warlike and the most commercial nation that had ever existed upon earth, the seat of power, the mistress of the world; we behold this devoted soldier of the Cross engaged in deadly strife with all the forms of error which human pride and wickedness could invent; yet fighting with a courage that never flagged, and with an earnestness so intense, that not only in these great centres of influence, but in every place where his voice was heard, we find the trophies of his victorious course. This earnestness of PAUL, was no fitful flame that burned brightly for a moment and then went out; it was a steady fire, increasing in brilliancy to the last. It entered into his very constitution, it took possession of his whole frame, it absorbed every faculty of his soul. When the work given him to do, was all done, nobly done, and the Angel from Heaven was about to bear his spirit to the skies, the Apostle, in looking back over the past and forward to the future, uttered those words of calm assurance, which as his person and labours fade from view, leave upon the mind a true impression of his character. They are the dying words of PAUL, the aged, and a holy awe steals over us as we listen. "I am now ready to be offered, and

the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

The world has its heroes, whose names will never die—great and good men, who by singleness of purpose, self-denial, courage, earnestness and perseverance, have accomplished what to men of smaller mould seemed impossibilities. Thanks be to God! the *Church* has a hero, before whose transcendent brightness these lesser lights fade away; a man whose words are graven upon a rock with the pen of iron, and neither time nor eternity can efface them; or, as Luther said, "they are not dead words, they are living creatures with hands and feet," "touching in a thousand hearts, at this very hour, the same chord of feeling which vibrated at their first utterance;" a Christian hero, who by a life consecrated to the best and noblest of all ends, by self-denial, decision, courage, earnestness and perseverance, stands by himself a model for every Christian, and every Christian Minister, because bearing so faithful a resemblance to the character of our Divine Master.

DR. MCGILL'S ADDRESS BEFORE THE GENERAL ASSOCIATION OF MASSACHUSETTS.

We gave in the last number of the Magazine Dr. Rice's Address before the Evangelical Association of Rhode Island. Resolutions were offered in the General Association of Massachusetts, somewhat similar in character to those passed by the Rhode Island brethren; but they were finally referred to the District Associations. Dr. McGill's Address commanded marked attention. We copy it from the *New York Observer*.

REV. DR. M'GILL'S ADDRESS.

Rev. A. T. McGill, D.D., delegate from the Old School Assembly of the Presbyterian Church, being invited to address the Association, said:

MODERATOR! It is a good and pleasant thing for brethren to dwell together in unity. It is good to exchange the salutations of love and friendship anywhere. But there is special felicity in it, in places, where memory is fragrant with traditions of faith and courage, on the part of those who have gone before us, and entered into their rest. Nowhere, on this broad continent, is fraternal greeting more replete with meaning and emotion, than here on the shores of New England, and especially in this ancient Commonwealth and this General Association; where, most of all, we are to recognize the lineal and representative descendants of the Puritan Fathers. On behalf of the body I have the honour to represent, one that sat, a month ago, in the metropolis of our country with a representation of nearly three hundred members, gathered from Maine to Texas, and from New Jersey to California, I offer and pledge to you love and respect, and fervent wishes for God's blessing on you and your children, while walking in the truth, as we have received commandment from a

common Father, and in the exercise of "like precious faith" as we have received it from a common Redeemer. "Grace, mercy, and peace be multiplied to you."

It is the peculiar achievement of Christian love to bind us together, alike in our weakness and our strength. When Presbytery and Independence were both feeble at the first of their plantation on these American shores and wilderness, and, indeed, when they wandered in exile and proscription in the Old World, they were fain to mingle their forms together, and confederate their activities in promulgating the Gospel of Christ, and founding its cherished institutions. And now, when each is strong enough to stand and work alone, and define its own features, as sharply and distinctly as we please, this love is deeper, purer, stronger, than ever. We love sincerity and zeal in others, just in proportion as we are truly sincere and zealous ourselves, however divergent from ourselves, provided the divergence be not away from the truth as it is in Jesus. We respect the earnest and enlightened convictions of others, just in proportion as we are earnest and enlightened ourselves, not only agreeing to differ, but really loving each other the more, as we are honest, hearty, and consistent in following up our differences. The world may not understand this, and we ourselves may be slow to understand it, and unable to explain it; but we feel it, and act on it, and hang it out to all men, as another of those antitheses, which only a Divine religion could establish and perpetuate. Beware, how you trample such a divine paradox beneath your feet. Instead of finding fault with you for the rise of your denominational spirit, I bid God speed to that spirit. It is our own. We are not ashamed of it. It works beautifully and well with us.

[The speaker then gave a comprehensive view of the statistics, increase, and operations of the Presbyterian Church, and continued substantially as follows :]

Time will not allow me to dwell on other topics, which are usually included in reports to you, such as Sabbath schools and temperance reformation; nor upon two subjects, that are comparatively new in the action of our Assembly—systematic benevolence, and the establishment of means for supporting disabled and worn-out ministers. But there is one subject on which I must speak, seeing so intense an interest is manifested on it by this body,—*the cause of human freedom*. We have done something—we think, a good deal, in this great cause—not in the way of platform resolutions, but in the way of practical working, visible, and tangible results. We have carried the Gospel to the slave and his master together, the freedom, wherewith the Son makes free. We are making progress in the religious instruction of the slaves. The largest personal contributions to the support of the Gospel are made by Southern slaveholders. The loudest Macedonian cry for help in the Gospel comes from Southern plantations. They will support, liberally, any man who will go with the simple story of the cross to the negroes. Even Presbyterian slaveholders give their money, by hundreds, to support Baptist or Methodist ministers, because the slaves prefer them. Their bondsmen are nearly as free to choose the spiritual teacher, as Presbyterians are in the Free Church of Scotland. When I listened to the sad account of the delegate from New Hampshire, that the good ministers of the Granite State are compelled to emigrate, for want of a competent support at home, and the intolerance of many parishioners, on account of their political opinions, I

would like to have told him, that if "New Hampshire is a very good State to emigrate from," Alabama is a very good State to emigrate to—for any one who will go "determined to know nothing but the cross and him crucified." Let the young brethren around me here, who show a burning zeal for the enslaved, go and preach the gospel to them, as the panacea for all social evils, and I can assure them, they will be well supported, and never be called in question for their suffrages at the polls.

I regret that the subject of slavery is allowed again to disturb our friendly relations, especially at this time, when it is the great political question which distracts the country. I had thought, that if there be one maxim in American Pastoral Theology well settled among evangelical ministers, it is, that they abstain from politics; except to moderate and assuage the passions of men, in order that the principles of the glorious Gospel might have their proper force in impressing the people and their rulers. Instead of justifying your extraordinary excitement at this time, to say that it is the great question of agitation in the country, this is the strongest of reasons why the ministers of Christ, at the present moment, should be pre-eminently calm, cautious, and conservative. It is greatly to be regretted, that the indignation of New England, at what is considered an outrage on liberty and order, in the western territory, perpetuated mainly by sons of New England herself—one in the Senate, and another in the Presidential chair, should be allowed to become a root of bitterness in her relations to the Presbyterian Church. Bad as slavery may be, it is too bad to make it responsible for the ambition of Northern demagogues, in throwing down upon the lap of the South a boon she had not asked at their hands, the surrender of what had been compromised in the agony of the nation's heart, and indorsed in the full engagement of the nation's faith.

However this may be, the Presbyterian Church is not agitated by the question of slavery. A dissolution of the Union itself would not dissolve the unity of our visible Zion. The ships of Salem, the iron rail, the Potomac, the Ohio, the Mississippi, do not more peremptorily refuse to separate the North and the South, than do the bonds of brotherhood in the Old School Presbyterian Church. Eleven years ago, we met the question of slavery fairly and fully; and came to a deliverance on the subject, which has delivered us from the anguish of this agitation ever since. Every time we listen to the lectures of your excellent delegates to us, we have higher appreciation than ever of the wisdom and value of that decision. Every time the nation trembles with the violence of unprincipled and turbulent men, we look to the rock where a merciful heaven has planted our feet, and then look up to thank Him and take courage. The surges lash us in vain. And long as we are allowed to keep that position unmoved, long as there is one broad national church remaining to pour oil on these troubled waters, we humbly believe the Union is safe; and no longer.

The rock on which we stand is Christ and his Apostles. We treat slavery as they did. We certainly see no manifestations in it of atrocity, worse than what they saw, in their day. And like them, instead of turning aside to fight the State about it, we follow our own appropriate work; we send Onesimus back to Philemon, and tell the master to treat him as a brother; we busy ourselves in promulgating those eternal principles of love to God and love to man, which, if left to their own native tenden-

cies, to work unforced, and unperverted, will achieve the overthrow of every despotism, whether petty or grand, on the face of the earth. But to attempt minute legislation in advance; to battle with particular forms of social wrong, before we have disseminated the great principles of all right, is to carp at the topmost branches of a pestilential tree, before an axe is laid to the root.

Certain men would not abide the action I referred to; and left us to form another, and what they call a Free Presbyterian Church. I do not know all the brethren who seceded for this cause. I know some of them are good and worthy men. But I know that one of the foremost and hottest in repudiating our church for that action, has already repudiated all religious organization, renounced the Saviour, cursed the Bible, and gone to the world a virulent infidel and miscreant reviler of all that is sacred in the usages of Christian civilization. I know, that another, esteemed one of the most eloquent leaders, has turned the pulpit to a political stump, and makes every text a motto for the vilification of all that is dominant in Church or State. If we had no other reason to commend the soundness of that settlement with which we have put the question to rest within our Church, this raving and ruin of men, who have renounced our fellowship, in the violence of a contrary course, would be enough to create a presumption in its favour.

But we have far more and better reasons. It has carried the Gospel to the slave. It has laid the hand of church discipline, on the relations of master and servant. It has brought the master to repentance, for exacting more than was just and equal, in treating his slave; and the slave, to thank his Father in heaven, that the glorious liberty of the sons of God is found in the midst of American slavery. You have, yourselves, tested the benefits of our pacification; and sat with refreshing under the shadow of that canopy, which our peculiar faith and polity have indissolubly intertwined. Why have your Delegates to us been able to utter expostulations against this evil, in every place, where we meet them, in Richmond, in Charleston, in Nashville, without molestation, or one groan of impatience, at their reproaches; which have been, at times, sufficiently irritating? Try any other platform, at the South, for the utterance of such messages, as you send to us, on the subject—any other platform, civil, social, educational, or moral, either in the statehouse, or courthouse, or church, or street, or even the deck of your own vessel; and see, if the hand of violence would not arrest your words, before they can half of them have fallen on the listening ear. Why is the shield of inviolable security thrown around your freedom of speech on the floor of our Assembly, and nowhere else? Ponder this question, my beloved Brethren, and say whether you will now proceed to dash from you, the last plank on which you can sail into the bosom of American slavery, with your sincere protestations.

I shall not say here, what I would say elsewhere; in giving my full answer, to the question I have propounded, accounting for the marvellous fact, that the most able and influential pro-slavery men in the country have listened kindly and patiently to your remonstrances against them, in our open Assembly. Else I would go into elaborate eulogy of the Presbyterian system. I would sketch its incomparable beauty and force, evincing how it can afford to be patient, magnanimous, and forbearing, in its consciousness of unity and strength. But this would be indecorous

infringement on the fundamental principles of this correspondence. It is not a polemical conference, designed to constrain uniformity; but a *symbol of unity with variety*, in the body of Christ. It is because we are unlike, that we do correspond; because one is an eye, the other an ear; one a hand, the other a foot. But say, at this point, why do you not send your Delegates, to urge on other points of variance between us! Why not remonstrate against the evils which you see in our form of Church government? Why not expostulate every year, against our determination to keep our assemblies authoritative courts, instead of advisory councils like yours, as well as expostulate against our determination to regulate the relation between master and slave, instead of going at once to dissolve it? It is a *question of discipline* which we manage, in our own way; and I must frankly and kindly insist, that you as much mistake our correspondence, in pressing the one point as the other.

But all the answer, I give, at this time, is, that our settlement of the slavery question has been so judicious, and blessed of God, that all fanaticism has been repressed among us, alike, at the North and the South. The Northern fanatic might as well dip his torch in the Hudson, as attempt to kindle a fire in our bosom, on the subject of slavery. The Southern fanatic might as well attempt to repress a breeze from the ocean, in midsummer, as to repress the freedom of speech in the deliberations of Presbytery.

Rest assured, that we shall never be found extenuating the evils, you charge upon slavery. Fraud and turbulence in Kansas, spite and brutality in Washington, will never find refuge or apology, in the Presbyterian Church. We abhor what is evil—but we would also cleave to that which is good. We would have our senses exercised to discern both good and evil, in these things. We cannot consign the piety and the cruelty at the South, to one indiscriminate curse. We cannot throw off the system, in the way of exasperating its evil tendencies, or leaving it to itself to work out its own problem, in the lowest depths of servile degradation, or the scenes of servile bloodshed and insurrection. We take it by the hand; and lead it to the family altar, and to the church of God; we tell the master, what he must do for the slave, and the slave what he must do for the master; and in all this we have an ample directory in the Book of books which you and I read and preach.

We deny that the slave is a chattel. We deny that the master owns either his body or his soul. We deny that he has any other right to him than to his reasonable service for the term of his natural life; and the right to transfer that labour to another, for a price. And, though we could wish, that this term of service were for a term of years, as it is in apprenticeship at the North, instead of lifetime, and the lifetime of one's children, we bow to the will of the state, and make our best of it; submitting to every ordinance of man, for the Lord's sake; that by the gradual emancipation of souls, which religion, and not moral reform, will effectuate, we may fit master and slave, and the state also, for universal emancipation.

Yours is a faster way. But there is such a thing as being too fast; too much in haste to make good speed. American slavery is not yet 500 years old; not the half of it. Yet you know, it took full 500 years, for primitive Christianity, by constant contact, to wear out this evil, in the ancient world. And if you have a patent, for quicker work without such contact, be content to use it yourselves. Do not force it upon us. Let

us move on in our own old way. We are an old-fashioned people; incorrigibly given to say, "the old is better." Have patience with us; have magnanimity and toleration.

Prove to us, from the Bible, that slavery such as I have defined it to be, is a sin in itself. Then prove, that it is a sin, which must be arraigned by the church though legalized by the state; for you know, that not every sin and folly, even not so legalized, can be tabled as a matter of process. Then prove, that the discipline must be summary; allowing of no chronic appliances; which characterize the exercise of discipline, in the great majority of other cases. And then, to crown all, prove, that you are infallibly right, and we are infallibly wrong; that, on this subject alone, there may be no diversity of judgment; that, while in every other question, or ecclesiastical form and procedure, latitude is allowed; in construing offences and administering the proper censure, you must be judge alone, and we are to become as heathen men and publicans, if we do not follow you.

Oh Sir, whither is the glory of New England Independency in danger of departing? Where is the spirit of freedom, in the intolerant fierceness for freedom? Turn not your noble heritage, of free and spontaneous judgments, into an engine of spiritual despotism; which has all the will, without the power, to excommunicate all that refuse to think with you, on just one point; when your prejudices and passions happen to be excited. But I am persuaded better things of you, as a body; and can say, from the heart, go on and prosper; God bless you, and make his countenance to shine upon you; and his beauty to rest upon you; and your branch, as well as ours, to become "an eternal excellency, the joy of many generations."

Household Thoughts.

DR. DODDRIDGE ON KEEPING BAD COMPANY.

AN ADDRESS TO THE YOUNG:

To fortify you against the danger of bad companions, and to engage you cautiously to avoid them, give me leave to bespeak the most serious attention of all that hear me, and especially of the younger part of my audience, while I urge on your consciences such considerations as these. Seriously reflect on the many unhappy consequences which will attend your going in the way of sinners. Think on those entertainments and pleasures that you give up for the sake of their society. And consider how little advantage you can expect from thence, to counterbalance the pleasures you resign, and the evils you incur by it.*

I. Let me entreat you seriously to reflect on the many unhappy consequences which will attend your entering into the path of the wicked, and going in the way of evil men.

You probably will, by this means, quickly wear out all serious impressions; you will be exposed to numberless temptations to sin and

* The first part, only, of the discourse is now reprinted.—Ed.

folly, and thrown out of the way of amendment and reformation, and thus will be led into a great many temporal inconveniences, till at last you perish with your sinful companions, and have your eternal portion amongst them, in Hell.

1. By this means you will be in the ready way to lose all sense of religion, and outgrow the impressions of a serious education, if Providence have favoured you with it.

If your hearts are not harder than the nether millstone, some such impressions were surely made in your younger years; and I believe, few that have been trained up in religious families have entirely escaped them. If these are duly improved, they will end in conversion and glory; but, if they are resisted, they lead to greater obstinacy in sin, and throw the soul still farther from the kingdom of God. Now what can be more evident than the tendency of vain, and carnal conversation, to quench the blessed Spirit of God, and hinder the mind from falling in with his preparatory work upon it

I am persuaded, that if they, who are under some prevailing sense of Divine things, consider how difficult they often find it, to preserve those impressions on their spirits, in the company of some, who appear on the whole, to be serious people, even they will be afraid, frequently, to venture into the company of the sensual and profane. As Mr. Bolton finely expresses it,^(m) "Throw a blazing firebrand into snow or rain, and its brightness and heat will quickly be extinguished; so let the liveliest Christian plunge himself into carnal company, and he will soon find the warmth of his zeal abated, and the tenderness of his conscience prejudiced." Now, if it be so detrimental to those that have deliberately devoted themselves to the service of God, and have had some experience of the goodness of his ways, judge how much more dangerous it must be to him, who has only some feeble desires, and, as yet, undetermined purposes in favour of it. Young people are extremely rash and credulous; and when you see your favourite companions neglecting serious godliness, and, perhaps, deriding it, it is a thousand to one, that you will not have the courage to oppose them; you will probably, at first, be silent; and then you will grow ashamed of your former tenderness; till, at last, seduced "by the craftiness of them that lie in wait to deceive,"⁽ⁿ⁾ you may secretly censure religion, as an unnecessary and burdensome thing, if you are not transported so far as openly to revile it, and join in the senseless and impious cry against those that appear to be influenced by it.

Again, when you have been used to the pleasures of such company, and, perhaps, of that unbridled luxury which they may be ready to lead you into, you will, no doubt, lose your relish for all the entertainments of devotion. The hours you spend in the exercises of it in public, or in the family, will grow tedious, and almost insupportable to you; and you will rejoice when the dull work

(m) Directions for Walking with God, page 10.

(n) Eph. 4 : 14.

is over, that you may return to your beloved companions again. Thus will all regard to religion be gradually worn out of your mind. And this seems to be the argument suggested by St. Paul, to dissuade the Corinthians from being “unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? or, what communion hath light with darkness?”^(o) This alone would be a very considerable evil; but it is far from being all you have to fear: for, I add,

2. By frequenting ill company, you lay yourselves open to many temptations, and probably will be drawn into a great deal of guilt.

You know, there is a strange force in example. “We are all,” says Mr. Locke, “a kind of chameleons, that take a tincture from that which is near us.”^(oo) So that, if you converse with wicked people, you will probably become like them yourselves. It is an argument which Solomon urges against forming any peculiar intimacy with those that are passionate; and it is equally applicable to many other cases: “make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul.”^(p)

Alas, sinners, you are too apt to be led into guilt by your own corrupt hearts, even when you have the fairest advantages against it, amidst the wisest instructions, and the holiest examples; how forcibly then will the temptation assault you, when you see others, and those your most intimate friends, yield to it without any appearance of remorse? and when, it may be, you hear them pleading in favour of the compliance, and endeavouring to persuade you to join in the practice, as what they have themselves found delightful and advantageous?

It is no small evil for an immortal creature, who was sent into the world to serve God, and to secure a happy immortality, to live in vain, and trifle away hour after hour, in mere idleness and impertinence: yet this is the least sin that bad company leads a man into. Unhappy as this is, would to God that it always rested here! the world would, at least, be more peaceful, and your damnation, sinners, would be less intolerable. But daily observation undeniably proves, that by evil examples, and wicked companions, people generally learn gluttony and drunkenness, swearing and uncleanness. It engages them in foolish quarrels, in which they blaspheme the name of God, and injure their neighbour; and it habituates them to such extravagant ways of living, as they are forced to support by secret dishonesty, and very often by open robbery. Thus they gradually fall into those scandalous enormities, which at first they could not have thought of without horror. This fatal effect is plainly hinted at in Proverbs, where the wretch, that abandoned himself to the society of sinners, is represented as acknowledging that he “was almost in all evil, in the midst of the congregation and assembly;”^(q) *i. e.* he was so hardened in his various crimes, as not

(o) 2 Cor. 6 : 14.

(p) Prov. 22 : 24, 25.

(oo) Locke's Works, vol. iii, page 23.

(q) Prov. 5 : 141.

to be ashamed to commit, or at least to avow them, in the most public manner.

3. By frequenting sinful company, you will throw yourselves out of the way of repentance and reformation.

I before observed, that you will, by this means, contract a distaste for the exercises of devotion; and this will probably be attended with the neglect of those ordinances, which God hath appointed as the great means of our conversion and edification. And when these are neglected, how can you expect that God should pursue you with uncommon interpositions of his grace? That when his word is despised, and his house forsaken, he should seize you, as it were, by violence, amongst your dissolute companions, and convert you in your midnight revels? Your pious friends may indeed have some opportunities in private of expostulating with you, but it will require a great deal of resolution to attempt it; and when they do, they must take it as a peculiar favour if you give them a patient hearing, and don't affront and revile them for their charitable endeavour of delivering your souls "from the pit of destruction, and plucking you as brands out of everlasting burnings."(*r*)

But if we should allow, that their importunity, or any other consideration, should sometimes bring you within the hearing of an awakening, practical sermon, and some serious impression should be made upon your minds by it, it is very probable all those convictions will wear off, as soon as you return to your wicked companions again. One gay, licentious hour amongst them may undo the labour of many days and weeks, and presently teach you to laugh at yourselves for the former alarm, as if every fear had been vain, and every purpose of reformation needless. And thus your hearts will be like tempered steel, which gathers strength from every blow of the hammer, to make a more vigorous resistance to the next; and you will harden by all the most mollifying methods of Providence and of Grace, till at length you provoke the blessed Spirit, so often resisted, entirely to withdraw, and so you be sealed up under final impenitency. Thus the poor foolish creature I mentioned before, who was so fond of the society of sinners, is represented as reflecting too late, that all the wisest and kindest endeavours of his friends, for his reformation, had been utterly ineffectual. "How," says he, "have I hated instruction, and my heart despised reproof! I have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me."(*s*) Thus incorrigibly disobedient will you be, if you enter into the path of sinners, and go in the way of evil men. In consequence of this,

4. You will undoubtedly find yourselves exposed to a great deal of present inconvenience and calamity, with regard to your temporal affairs.

Now, methinks, this consideration should at least have its weight with you, whose guilt it is, and whose ruin it too probably may be, to look only at "those things which are seen, and are temporal."(*t*)

(*r*) Amos 4 : 11.

(*s*) Prov. 5 : 12, 13.

(*t*) 2 Cor. 14 : 8.

I before observed, that by frequenting ill company, you will be under strong temptations to idleness. And thus you will, in all probability, waste your substance and shorten your days; and in the mean time lay a foundation for many diseases, which may give you an utter disrelish for all the comforts and entertainments of life, when you stand in the greatest need of relief from them. I add, that it is not at all unlikely, that the foolish quarrels into which it may lead you, may be attended with cost, or pain, and perhaps with both. And as for your reputation, which to a generous spirit is one of the dearest of all temporal enjoyments, I must plainly tell you, that if you determine to take no care in the choice of your company, you must necessarily give it up; for if, almost by a miracle, you should be kept from running, with your sinful associates, into the same excess of riot and folly; yet the very circumstance of taking pleasure in such sort of companions will be enough to overthrow it, in the judgment of wise and considerate people.

Such arguments as these does Solomon use, when cautioning his young readers against so dangerous an entanglement. He pleads the many temporal inconveniences and evils which attend it, and many of which I have just been mentioning. He observes that it tends to impoverish them: "He that follows after vain persons, shall have poverty enough:"^(u) That, however, it may seem the cement of friendship, it often proves the occasion of enmity and contention:^(w) for "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine" with the partners of their midnight debaucheries. How much the health is impaired by it, is evidently suggested, when he represents the poor as mourning at last, when his "flesh and his body are consumed;"^(x) and to add no more, he expressly tells us, that sinners by this kind of confederacies, "lay snares for their own blood, and lurk privily for their own lives;"^(y) which he useth as an argument against complying with their proposals, when they seem most advantageous: and accordingly we see that most of those unhappy creatures, who are the victims of public justice, and fall by the hand of the executioner, declare with their dying breath, that wicked company was the occasion of their ruin.

5. If you choose the society of sinners, you will probably perish with them, and have their company in Hell, as you have had it upon earth.

The probability of this dreadful consequence is but too apparent from what I have said under the former heads of this discourse. If you lose those religious impressions which were early made, if you are drawn into a great deal of sin, and thrown out of the way of repentance and reformation, what can the end of these things be? Or what can you reasonably expect, but that God should execute upon you all the fierceness of his wrath? And to cut off your vain, presumptuous hopes, and awaken you to that sense of danger, which

is so absolutely necessary for your deliverance, he has expressly threatened it; and that not only in general with respect to all sinners, but particularly to such as are fond of wicked company. And it is worth your while to observe, in what language he threatens it: "A companion of fools shall be destroyed."^(z) So that what Solomon says of one sort of sinful companions is justly applicable to the rest: "Their house is the way to hell, going down to the chambers of death."^(a)

Now let me entreat you to dwell upon this thought, till you feel something of the weight and the terror of it. Be sometimes asking yourselves, "How can we dwell with the devouring fire? How can we lie down in everlasting burnings?"^(b) How can you endure those torments yourselves? And in what temper, and with what reflections, will you meet the partners of your guilt and folly there? And in what manner will you converse together? Alas, my friends, in those seats of horror and despair, all that rendered your intercourse on earth delightful, will be come to an eternal period. There will be no opportunities for you and them to gratify your sensual desires together: no delicious food, no intoxicating liquors, no gay tales, no cheerful songs; but instead of these, "Blackness of darkness for evermore;"^(c) "Weeping, and wailing, and gnashing of teeth;"^(d) "The worm that never dies, and the fire that cannot be quenched."^(e)

Will it then be any relief to you, to look back on those days, which you shared in luxury, and in sin? Will your friendship still continue? And will you be endeavouring, by tender condolences, and by obliging offices, to mollify and alleviate the miseries of each other? Alas, sinners, hell is not the seat of friendship, but of everlasting enmity and rage. All the wretched inhabitants will live in perpetual discord and mutual abhorrence. And no doubt your keenest resentments, will burn against those, who have been your partners in sin; as your aggravated damnation will be in part owing to them. And on the same principles, will their indignation rise against you. And thus you will lie forever, continually exercising all the enlarged capacities of your minds, to increase the torments of each other. And perhaps it is the only instance in which your desires and your attempts will be effectual. Oh! sirs, when I think of the air and form of some wicked creatures when transported with passion, when I observe how venomous their speeches, and extravagantly furious all their actions are, methinks I see the most lively emblem of the society below: but alas, how much more dreadful must it be, to stand exposed to the rage and revenge of a damned spirit! Yet this is like to be your lot; and if it be, the most delightful of your companions in sin, will probably prove your fiercest tormentors.

There is reason to apprehend, that these, and such as these, will be the miserable consequences of wicked company with regard to yourselves.

(z) Prov. 13 : 20.

(a) Prov. 7 : 27.

(b) Isa. 33 : 14.

(c) Jude, ver. 13.

(d) Matt. 8 : 12.

(e) Mark 9 : 44, 46, 48.

OUR SORROWS.

“ God moves in a mysterious way,
 His wonders to perform;
 He plants His footsteps in the sea,
 And rides upon the storm.”

COWPER has here expressed the feelings and sentiments of many a child of sorrow. To the end of time, or until sin and its consequences no more affect the human family, this will be the experience of many a chastened one. The ways of Providence are truly inscrutable.

I have a loved relative who has been for many years a victim to disease, and intense suffering. Days of weariness, and months and years of anguish, have been assigned her. To those who have no faith in God, or confidence in His wisdom in the direction of human affairs—to those, who do not fully believe that He doeth all things well, and that not even a sparrow falleth to the ground without His permission and direction, her lot in life appears severe; God’s dealings are considered hard, and the cup she has to drink, is thought to be a bitter potion, that no mitigating ingredient can sweeten. But not so with the afflicted one, or those related to her by nature’s tenderest ties. They love to contemplate the God who afflicts her as a reconciled Father in Christ Jesus. They feel that, while He wounds with one hand, He heals with the other. That He pours the oil of heavenly consolation into the stricken bosom. That He sits as a refiner and purifier of silver; and that He will watch the process going on in her experience necessary for her sanctification, until the dross is consumed, and she rendered meet for the inheritance of the saints in light. How much more difficult it is to bear the will of God passively, when it thwarts our plans, or is adverse to our own notions and desires, than to perform it actively. Far more grace is necessary to say from the heart,

“ Sweet to lie passive in God’s hands,
 And know no will but His,”

than to go about to minister to the necessities of the suffering, and to talk and pray with the afflicted, and in this active way glorify God.

Time is not to be mentioned or compared with eternity. Man is made for immortality. Time, or the period of our existence here, is but the entrance upon an interminable state, of which our finite minds cannot conceive. Life is the only season of probation allotted us for preparation for eternity. Our Heavenly Father knows what dispensations of His providence will be most conducive to our spiritual welfare, and it is in mercy and love that He sends chastisement. It may be that the very affliction that we consider severe, is the most merciful dealing we could experience; and that, if this providence were arranged to suit our wishes and inclinations instead of according to the wisdom of our God, our souls would

sadly suffer, and, perhaps, be eternally lost. In the language of the same sweet poet, quoted above,

“The clouds, we so much dread,
Are big with mercy, and shall break
In blessings on our heads.”

When we can see things in the light of eternity, how different will be our estimate of what we considered sorrow and affliction here.

“God is His own interpreter,
And He will make it plain.”

Afflictions are medicine for the soul, and God, the Great Physician, never mistakes our case, as earthly physicians are liable to do with our bodily maladies.

We have recently been called to anticipate a severe trial, from which nature recoiled, but which has been averted by our Heavenly Father.

Our youngest daughter, a blooming, sprightly child of four years, the joy of our hearts, and the light of our household, was violently attacked with illness, and we thought that Jesus, the Good Shepherd, was about taking her to His bosom, and making her one of the lambs of His fold.

What earthly blessing could compare in value with the belief that our loved one was free from sin, sorrow, and suffering, and mingling with the angel choir who surround the Throne. But, oh, we must part with our darling! To get to Heaven, she must pass through the iron-gate of Death. We must take a last look at her cherished form, and then the grave must close over her, and hide her from our view. How hard it is under such circumstances to say, “The will of the Lord be done.” But these trials are a test of Christian character, and if we rebel, and murmur, when visited with them, we sin.

We prayed that our child might be spared to us, if consistent with the divine will; if for God’s glory, and her spiritual good. But while we prayed for submission, and endeavoured to cultivate a spirit of cheerful acquiescence to the will of God, we were overwhelmed at the prospect of parting with her. Our loved one has been spared, we trust, in mercy. We devote her renewedly to our covenant God and Father, and earnestly pray that she may glorify God, while she lives, and when she dies, may go to dwell with Jesus, in Heaven.

Different, indeed, would be our condition here, had we the ordering of our own destinies. We are frail, and finite, and the very course that we would choose for ourselves, might be the means of our soul’s destruction. God sees the end from the beginning, and knows what is best for us, and will make all things to work together for the spiritual good of those who love Him.

Let us rejoice in this glorious truth, and ever esteem His government as our greatest cause of gratitude and thanksgiving.

R. M. E.

Historical and Biographical.

HISTORY OF SCHUYLER PRESBYTERY.

At the meeting of Synod of Illinois, in Vandalia, in September, 1832, "Messrs. Bergin, Farnum, Frazier, Sturtivant, Mathews, and Bliss, were appointed a committee to consider whether any, and if any, what alterations can be made respecting the present bounds of our Presbytery, and whether it is expedient to constitute another." This committee reported the next year. Their report was adopted, and two new Presbyteries were directed to be formed.

The Presbytery of *Schuyler* to consist of Rev. Messrs. S. Hardy, A. Kent, C. L. Watson, A. Turner, and R. Barnes, to meet 26th September, 1833.

The Presbytery was accordingly organized at Rushville, September 26th, 1833. Ministers present were, Aretas Kent, Romulus Barnes, and Cyrus L. Watson. Messrs. Solomon Hardy and Asa Turner were noticed as absent. It had under its care three churches, to wit: Rushville, Quincy, and Galena.

Its territory comprised all that part of the State between the Illinois and Mississippi rivers, extending north over Wisconsin, and west over Iowa.

Nothing was done at its first meeting but nominate Commissioners to the General Assembly.

At the second meeting in Quincy, April 4th, 1834, the Quincy Church informed the Presbytery that it had changed its government from Presbyterian to Congregational, when the following resolution was passed:

Resolved, "That while we cherish towards that church only the feelings of brotherly kindness, and believe its members to have been actuated by the best of motives, we do nevertheless exceedingly regret the change, from an apprehension that it will be productive of harm in future years."

Rev. Cyrus L. Watson was elected Stated Clerk, at the above meeting.

Mr. William Carter was ordained as an Evangelist, October 11th, 1834. The churches of Princeville, Augusta, Indian Camp Point, and Daveston, were received at the same time. Mr. Watson reported that he had aided in changing the Daveston Church from Congregational to Presbyterian.

Rev. Robert Stewart was received the fall of 1834.

The first approval of the Records is thus signed:

"Examined and approved in Synod, October 20th, 1834.

"E. BEECHER, Moderator."

We are only left to conjecture when the Synod met.

The Fulton and Peoria Churches were received in April, 1835. Mr. Samuel Lowrey, at the same meeting, applied for a seat as delegate from the First Presbyterian Church of Peoria, and was refused. At a subsequent meeting he was admitted.

Mr. Reuben R. McCoy was ordained as an evangelist, June 1st, 1835. Knoxville Church was enrolled October 7th, 1835. At this date we find the following records:

“Whereas one of our churches, to wit, Macomb, has placed itself under the ministry of William J. Fraser, who has declared himself no longer a member of or amenable to any Presbytery of the Presbyterian Church, Presbytery asks advice of Synod in this matter.”

Rev. W. Nichols and Rev. Cyrus Riggs, were received, April, 1836, at Clayton. Leweston Church was enrolled at the same time. Rev. R. B. Dobbins was received at the same time, and Clayton Church enrolled. Rev. Samuel Wilson, Rev. J. Montgomery, and Rev. E. P. Noel were received, September 20th, 1836, together with Rev. G. W. Sill and Rev. C. W. Babbitt. The churches of Bennington, Plymouth, and Warren County, were enrolled at the same time.

Mr. Taylor was denied admission into the Presbytery at Macomb, April 11th, 1837. At the same time, Rev. H. W. Stewart, Rev. Solomon S. Miles, Rev. L. G. Bell, and Rev. George W. Gale, were received. The Mount Sterling and Galesburg Churches were enrolled at the same time.

Rev. Thomas Cole was received September 5th, 1837, and the West Point Church, Iowa, Monmouth, Ill., and Burlington, Iowa, were enrolled.

Rev. M. Hummer, Rev. M. Kimbal, Rev. W. King, Rev. Enoch Mead, were received at Rushville, April 3d, 1838. The churches of Lower Rock Island, Pope's River, Stephenson, and Columbus, were enrolled at the same time.

Mr. J. S. Mitre was ordained as an evangelist at Knoxville, April 12th, 1838, and Rev. John Waters received at the same time.

Rev. J. M. Chase was ordained and installed as pastor of Shiloh Church, April 7th, 1838.

Division of Presbytery into New and Old School.

A pro re nata meeting was held at Rushville, August 1st, 1838.

The following resolutions were introduced :

Resolved, 1. That we know of no synod constituted or connected with the General Assembly of the Presbyterian Church, on the plan of Union abrogated by the Assembly of 1837, and that the excinding act of that Assembly, founded on that false assumption, is therefore null and void. And further, That had the connection of the Synods of Western Reserve, Utica, Geneva, Genesee, been grounded on that plan of Union, it could be dissolved but by judicial process, which was not attempted, and therefore that the relation of the presbyteries, under the care of these synods to the General Assembly, remains unaltered by these excinding acts.

Resolved, 2. That the assumption of the Moderator and Clerks of the Assembly of 1837, of power to control the organization of the Assembly of 1838, rendered it the duty of the Assembly to displace them, and appoint others who would do their duty, and therefore

Resolved, 3. That the Assembly which met at the Seventh Presbyterian Church, Philadelphia, and organized under the pro-tem. moderator and clerk, is the true General Assembly of the Presbyterian Church, and that we adhere to the Assembly then constituted.

It was moved and seconded that these resolutions be substituted by the following :

Resolved, 1. By the Presbytery of Schuyler, that we consider that body which was organized and constituted in Philadelphia, on the 17th day of May, 1838, by the moderator and clerks of the General Assembly of

1837, is the true General Assembly of the Presbyterian Church in the United States of America.

Resolved, 2. This Presbytery does cordially approve of the union and action of our Commissioner, Rev. Samuel Wilson, with the only true, proper, and constitutional Assembly aforesaid.

Resolved, 3. That this Presbytery adhere to the said Assembly upon the basis of the reform of 1837 and 1838, as required in the first act established by the said Assembly at its late sessions.

Resolved, 4. That this Presbytery view as highly disorderly and censurable the conduct of those Commissioners to the late General Assembly, who, while that Assembly was being organized, went out with tumult and confusion, without order or propriety, declaring themselves to be the General Assembly of the Presbyterian Church in the United States of America, and afterwards meeting in the First Presbyterian Church in Philadelphia, and receiving a number of persons not belonging to the Presbyterian Church, according to the decision of the General Assembly of 1837, and that in so doing these Commissioners did secede from the Presbyterian Church in the United States of America.

The question on these resolutions was put. Yeas 10, Noes 17. They were lost.

The vote was then taken on the original resolutions.

They were carried; Yeas 16, Noes 10.

On the adoption of these resolutions—

Rev. R. B. Dobbins read the 3d Section of the 1st Act of the late General Assembly, authorizing the majority to declare themselves the true and proper Presbytery of Schuyler; and upon the authority of said Act, the majority did so declare themselves. The minority was as follows: Ministers—R. B. Dobbins, W. R. Stewart, Samuel Wilson, L. G. Bell, J. M. Chase; Ruling Elders—B. N. Miles, Cyrus Walker, J. G. Walker, Wm. Patterson, George Allison.

Rev. W. R. Stewart was chosen Moderator; and Rev. L. G. Bell, Clerk, *pro tem*.

The Presbytery was constituted with prayer, and adjourned to meet at the house of Robert H. Burton, Esq.

Rev. D. C. Alden was received at Canton, Sept. 24th, 1838.

Rev. W. R. Stewart was installed pastor of Macomb Church, in the summer of 1838, and Mr. Hummer, of Stephenson Church, the same season.

Rockingham Church, in Iowa, was enrolled September, 1838.

Rev. W. J. Fraser was denied admission into the Presbytery at Peoria, Sept. 28th, 1838. Rev. Isaac Kellar and Rev. James Stafford were received at the same time.

Rev. Ithamar Pillsbury was received March, 1839.

McDonough was reported in a prosperous condition, and recommended to the affection and patronage of Presbyterians, in 1839.

Rev. A. Ewing and Rev. D. Page were received June, 1839.

Camp Church was enrolled October, 1839, and also Davenport, in Iowa.

The name of the Warren Co. Church was changed to Fall Creek.

Rev. S. Wilson was installed pastor of Monmouth and Fall Creek Churches, Oct. 1839, and continued their pastor till his death, in August, 1847.

At the meeting of the Presbytery, October, 1839, we find the following minute: "The following question shall be the subject of remark at the next meeting of Presbytery, 'What is the best method of preaching the Gospel?'"

Rev. J. J. Gray was received October, 1839.

Edwards Church was enrolled April, 1840. Rev. George Stebbins was received at the same time.

The Churches of Mt. Pleasant, Iowa City, Oquawka, and Andover, were received October, 1840.

The Atlas Church was enrolled October, 1840.

Fountain Green Church was enrolled April, 1841.

Rev. Jonathan Woodruff was received April, 1841, and suspended from the ministry in 1843.

Rev. Enoch Bouton was received April, 1841.

Rev. Ithamar Pillsbury was installed at Andover, April, 1841.

McDonough Church was dissolved April, 1842.

Rev. A. B. Church was received October, 1842.

Hebron Church was enrolled October, 1842.

The Doddsville Church was enrolled September, 1843.

Rev. J. M. Hoge was ordained and installed pastor of Camp Creek Church, October, 1843.

Rev. John Montgomery, October, 1843, while stated supply of Popes River and Edwards Churches.

Rev. T. S. Vaill was ordained at Millersburgh, Mercer County, April, 1844, and installed pastor of Knoxville Church, in 1848.

Rev. S. Clelland was received October, 1844.

The Churches of Princeton, Camden, and Sterling were enrolled April, 1845.

Rev. Thomas M. Walker was licensed to preach August, 1845, ordained 1846, and installed pastor of Fountain Green Church, June, 1853.

Rev. T. P. W. Magruder was received October, 1845.

The Albany Church was enrolled April, 1846, and the Galena Church.

Rev. David Kelly was ordained as an evangelist, April, 1846.

Rev. John Stocker was received October, 1846.

Pleasant Hill Church was enrolled October, 1846, and dissolved October, 1848.

Rev. W. Perkins was ordained as an evangelist October, 1846.

Presbytery petitioned Synod to erect Rock River Presbytery in October, 1846, and it was duly erected in April, 1847.

Mr. Henry Davis was received as a licentiate in 1846, and still holds his connection.

Rev. W. F. Furguson was received October, 1848, and died April, 1853, being President of McDonough College.

Rev. W. R. Talbot was received October, 1848.

Rev. L. B. Crittenden was ordained as an evangelist, in Nov. 1848.

Rev. Wales Tileston was received December, 1848, and died February, 1851.

Vermont Church was enrolled April, 1849.

Rev. Ralph Harris was received July, 1849, was professor in McDonough College, and installed pastor of Macomb Church, November, 1853.

Mr. Thompson Rowell was received as a licentiate April, 1851, and remains still under our care.

The Chili Church was enrolled September, 1851.

Rev. J. Worrell was received in 1852.

Rev. W. R. Stewart died April, 1852, while pastor of Macomb church.

Rev. R. C. Matthews was ordained and installed pastor of Monmouth Church, December, 1852.

Rev. R. B. Dobben's name was omitted in our roll, October, 1853.

Ellington Church was enrolled 1852.

Rev. B. C. Swan was received April, 1853. The Carthage Church was enrolled the same year, and he became pastor of it by installation, Nov. 1855.

Rev. James Cameron was received April, 1853, and installed pastor of Ellison and Fall Creek Churches.

Rev. P. W. Thompson was received Oct. 1853.

Hopewell Church was enrolled in 1853.

Rev. J. C. King was received April, 1854.

Westminster Church at Quincy was enrolled April, 1854.

Rev. Ithamar Pillsbury, having been detached to Rock River Presbytery, when it was erected, was received back Oct. 1854, and became President of McDonough College.

Rev. W. McCandlish was received Oct. 1854, and installed pastor of Westminster Church in the same month.

Mr. W. L. Lyons was licensed Oct. 1854.

Millersburgh Church was enrolled Oct. 1854.

Glenwood Church was enrolled 1855, as also Galesburgh, John Knox, Wythe, Union, and North Henderson.

Rev. S. B. Smith was received Sept. 1855.

Rev. O. J. King and Rev. I. N. Candee, D.D., were received Oct. 1855.

Rev. David Monfort, D.D., was received Sept. 1855.

Prof. J. M'Connell was received April, 1855.

The Presbytery is 23 years of age.

The Presbyteries of Iowa, Rock River, Peoria, Chicago, and Wisconsin have been formed in its original boundary. It has always exerted a strong influence in the Synod in favor of Presbyterian order. It made the first effort in the State to establish a Presbyterian College. Its present limits will soon allow the creation of another Presbytery.

Its stated Clerks have been Rev. Cyrus Watson, Rev. W. K. Stewart, Rev. J. M. Chase, Rev. Thomas S. Vail.

Forwarded by order of Presbytery.

Yours, truly,

THOMAS S. VAIL.

ANCIENT LETTER.

In looking over some old papers the other day, I found the accompanying letter from Ebenezer Pomroy (father, I believe, of General Pomroy of the Revolution) to Dr. Solomon Williams, of Lebanon, relative to the controversy by which Edwards was separated from his people. Perhaps some of your readers [Puritan Recorder] may be interested in it as a curiosity.

NORTHAMPTON, January 17, 1749-50.

REVEREND SIR:—I received yours of 27th of November last past, and note the contents; was glad it was hopeful you would write an answer to

Mr. Edwards's book; and was rejoiced to hear you able to say that you trust that as God had done so much for Northampton, he would be with us still; since which time, we had a council of five churches. They say that before any measures be taken, for a separation between Mr. Edwards and the church, proper means should be used to convince him of his mistakes, which they suppose, has not been fully done; they further say that 'tis probable in a short time there will be an answer to Mr. Edwards's book, which they hope may be a means to reconcile their differences; and we have information from your son, the minister at East Hartford, that you had finished an answer to Mr. Edwards's book, and only wanted copying it out for the press, which we were glad to hear; but since that, but yesterday, I hear of the awful affliction God in his sovereign and holy providence hath lately exercised you with in your family, which I pray God may be sanctified to you and yours for your everlasting good, which God, of infinite mercy, grant. But yet, notwithstanding, I think God, in his providence calls aloud upon you to finish your answer and send it to the press. For the longer it is delayed, there is the more danger of destroying this church and town by getting into divisions amongst ourselves; and I think 'tis no breach of charity for me to think that that's what Mr. Edwards is after, for to make a division if he can by delays amongst ourselves; for his temporal interest and honour is so much concerned in his staying here, that he will not leave us if he can possibly avoid it. Pray, sir, in love to this church and precinct, and to secure the interest of religion, hasten your answer. A separation from our minister is bad, but by the blessing of God may soon be got over; but a division amongst ourselves is likely to hinder and impede the interest of religion for generations. Pray, sir, remember our difficulties and distresses at the the Throne of Grace; and though your family afflictions are so great, I would pray for a few lines from you, what progress you have made, and what (if anything) remains for us to do.

I remain, sir,

Your very humble servant,

EBENEZER POMROY.

REV. MR. SOLOMON WILLIAMS, at Lebanon.

Review and Criticism.

THE HALLIG; OR THE SHEEPFOLD IN THE WATERS. A tale of humble life on the coast of Schleswig. Translated from the German of BIEVNATZKI by Mrs. GEORGE P. MARSH, with a Biographical Sketch of the Author. Boston: Gould & Lincoln, Publishers; and sold by Smith & English, Philadelphia, pp. 298.

The scene of this touching tale is the North Sea. In that sea are numerous islands. "By way of distinction from the larger islands, which are protected by dykes and downs, the smaller ones are called *halligs*. A *hallig* is a flat grassplot, scarcely two or three feet higher than the level of ordinary tides, and, consequently, being protected neither by nature nor by art, is often overflowed by the rolling sea." . . . "The habitations are erected on artificial mounds of earth, or wharves, seldom leaving more space than is required for a narrow walk around the house on the sloping

side of the wharf." . . . "One of the halligs" . . . "is the scene of the" present "narrative. It was in the summer of 1824 inhabited by about fifty persons, in nine huts, placed upon six wharves scattered over a surface of scarcely a square mile, and who supplied themselves sparingly with the bare necessaries of life by keeping sheep. The old church having been swept away in 1816, and in 1821 another which had just been completed, a new one, scarcely distinguishable from the other dwellings, served as a place of worship for the pious congregation."

The tale runs through a period of about six months, from September, 1824, to February, 1825, when another inundation occurred, destroying nearly all the houses and other property on the island, and two of the inhabitants. The people were Lutherans, and their pastor appears to have been a faithful and devoted man. With the exception of some doctrinal peculiarities, especially consubstantiation, his views appear to have been evangelical; and the main incidents of the tale, we are told, were real occurrences. While we are free to say that this kind of reading, which is a mixture of fact and fiction, is not according to our taste, it is adapted to interest many readers who complain of more solid and didactic works, that they are dull and prosy, and who if it were not for books of this character would seldom read a religious volume.

KINDLING; OR A WAY TO DO IT. By a Sabbath School Teacher; with an introductory note by Rev. R. S. STORRY, Jun., D.D. New York: M. W. Dodd, Publisher; and sold by Wm. S. & Alfred Martien, Philadelphia, pp. 384.

This volume is written with earnestness, contains many good thoughts and suggestions about Sabbath schools, and gives such details with reference to conducting them, as are needed by inexperienced teachers and superintendents. Some of the books which he recommends are not such as we approve, and, if we understand him, his views concerning the office of the Gospel ministry are unsound. He thinks that when Sabbath School scholars are converted, they should profess religion and receive the sacrament from the hand of the superintendent, or other intelligent person, whether he has been ordained to the office of the Gospel ministry or not; see pp. 35, 36, and 219-229. His reasons for this innovation apply with as much force to many families and neighbourhoods of people who are not favoured with the stated ministry of the Gospel as they do to Sabbath schools; and the practical effect would be to annihilate the clerical office as a distinct and peculiar vocation. Indeed his theory, as stated by himself, does annihilate the distinction between the clergy and laity; all Christians are priests, and, if they are qualified, have as good a right to preach and administer the ordinances, as those who are specially set apart and ordained to this work. We regret to find this sentiment in the book, as it seriously detracts from its merits, and will make sober-minded men cautious about encouraging its circulation. By those who are sufficiently fortified against this error, the volume may be perused with profit. Its general design of arousing the feelings and kindling the zeal of all our church members in the active promotion of Sabbath schools we heartily approve, and the spirit and tone of the book are adapted to produce this effect. Concerning this important department of Christian labour, we would employ the inspired exhortation with reference to doing good in general: "Be not weary in well doing, for in due season ye shall reap if ye faint not."

THE CHRISTIAN VIRTUES personified and exhibited as a Divine Family in their distinctive characters, associations, missions, labours, transformations, and ultimate rewards. An Illustrated Allegory. By the REV. D. D. BUCK. New York and Auburn. Sold by William S. and Alfred Martien, Philadelphia.

The appearance of this volume is attractive, in which respect the designation on the frontispiece, "A Gem for Ladies," may not be inappropriate. It is a suitable gift book either from the ladies or to them; and as an ornament for a centre table it compares favourably with volumes usually seen there. The structure of the work is that of an allegory, in the execution of which we do not consider the author as equally successful in every chapter, but, on the whole, he has exhibited considerable ingenuity, and has produced an entertaining and instructive volume. The Christian virtues are personified. In the first part they are exhibited both individually and in groups, as they appear and act on earth. In the second part they are severally represented as receiving their reward in heaven. The author draws largely on his imagination, but his sentiments, as far as we have discovered, are evangelical, and in many places they are sustained by a distinct reference to passages of Scripture. Several of these virtues are represented as receiving other names in the heavenly world, corresponding to the change which takes place in their characters and offices, from the new positions which they occupy. Faith is called Knowledge; Charity, Love; Mercy, Praise; Zeal, Rapture; Industry, Delight; Patience, Peace; Humility, Complacency; Impulse, Ecstasy; Virtue, Purity; and Temperance, Bliss; Truth, Hope, Justice, and some others, retain the same names, because their characters and offices are immutable. Thus the decision concerning Hope is, "HOPE SHALL REMAIN HOPE FOREVER. No one wisheth a change either in her nature or name." . . . "Hope's earthly raiment, however, which has been somewhat spotted with occasional disappointment, and a little dimmed by earthly uncertainties, will now be laid aside, and she shall be arrayed with robes unsullied and of heavenly texture." This partial analysis of the book will give our readers some idea of its general character and design, and the manner of its execution. We have no acquaintance with the author, but believe him to be a Congregational minister. The volume, we presume, will have many readers. Some will criticise, others will admire.

A COMMENTARY, EXPOSITORY AND PRACTICAL, ON THE EPISTLE TO THE HEBREWS. By ALEXANDER S. PATTERSON, Minister of Hutchesontown, Free Church, Glasgow. Edinburgh: T. and T. Clark. Through Smith and English, 36 North Sixth Street, Philadelphia.

This appears to be an excellent commentary on the Epistle to the Hebrews. It is practical and didactic rather than critical, being suited to general readers. We hail every effort to expound the Scriptures. We have great faith in expository preaching; and as these lectures were heard with edification by a large congregation, so the volume containing them, will be read with great satisfaction.

ANTIDOTE TO THE POISON OF POPERY, in the Writings and Conduct of Professors Nevin and Schaff, Professors in the German Reformed Church in the U. S. of America. In Three Parts. By J. J. JANEWAY, D.D. New Brunswick, N. J.: J. Terhune, 1856.

Dr. Janeway, with an industry and efficiency quite remarkable in advanced life, continues to expose the dangers of the recent innovations in

the theology of the German Reformed Church. A portion of the volume before us was originally published in pamphlet form. The additions made to the portion previously published, and the new matter in the Third Part, make a volume of nearly 350 pages. We are glad that this permanent form has been adopted, and that Dr. Janeway has revised the whole in a careful and complete manner. His book will enlighten the present and future generations in regard to the evils brought upon the German Reformed Church, through its Theological Professors. *Obsta principiis* is a safe maxim, and in this case well applied.

THE CHURCH AND HER ENEMIES : or Practical Reflections on the Trials and Triumphs of God's Afflicted People. By WM S. PLUMER, D.D. Philadelphia: American Baptist Publication Society, 118 Arch Street.

A large amount of valuable evangelical instruction is compressed within the limits of this small volume. The suffering people of God are led to the Oracles of sacred truth, to be taught in the designs and plans of their sorrows; and it is a matter of Christian experience, that Divine instruction and comfort go together. Dr. Plumer goes over much ground in a short space. His little work will edify all who read it.

REALITY : or the Millionaire's Daughter. By MRS. L. C. TUTHILL. C. Scribner. New York, 1856.

Mrs. Tuthill is a lady of decided talent. She has written a good deal for the public; and several of her books have received a large circulation. "Reality" is intended "for young men and young women." We infer, from reading a few chapters, that there is much fiction in Reality. Mrs. Tuthill writes with ease, but has many superfluities of expression. Nor do we consider all her counsels discreet and wise. Her views of religious doctrine are of the Episcopal order, but we regret to find a caricature of the famous Article XVII. Mr. Hazlehill had just shot himself with a pistol, when his wife and daughter, hearing the noise, rushed into the room. Mrs. T. makes Mrs. Hazlehill, who was not much overcome with grief, say to her daughter, "You have not the consolation, child, that I have. I believe in predestination, and submit to this as a divine decree. I have long suffered under the conviction that he was a hardened sinner, given over to a reprobate mind, and now, like Judas, he has gone to his own place." The 17th Article has a "reality," whose true meaning fiction cannot interpret. There is much highly wrought narrative in these pages, and the moral lessons are intended to be good.

MEMOIR OF FRANCES E. H. M'LENNAN. With a Selection from her Letters, by her Cousin, R. M. HASKELL. New York: M. W. Dodd. 1856.

This is a refreshing biographical sketch of a sweet, young Christian, early called to a better world. The delineations of her character, from its early development in infancy to the period of her death, at the age of nineteen, are well drawn, and are very interesting. Such children are the joy of households, and testify the riches of redeeming grace.

THE SELECT REMAINS OF THE REV. JOHN MASON. Boston: John P. Jewett & Co.
18

Baxter said of John Mason, that "he was the glory of the Church of England." He died in 1694. He was a Calvinistic Episcopalian, whose praise is not of men, but of God. It was his habit to pray six times a day; twice in private, twice with his wife, and twice with his family. He was a terse, spiritual, edifying writer. His "Select Remains," issued in the fine, antique style, by the Jewett House, will be highly appreciated by the religious public. John Mason, the author of a treatise on "Self-Knowledge," was a man of another generation, who died in 1763. They were kindred spirits—the one a Conformist, the latter a Dissenter.

The Religious World.

RELIGIOUS ANNIVERSARIES IN FRANCE.

THE Religious Tract Society. Every returning year the members of its Committee have an increased number of interesting facts to relate in connection with this field of labour, which has been extended to Sebastopol, to Algiers, to Corsica, to Malta, to the Mauritius, to Canada; and even Italy, which, although nearer, is much more difficult of access for religious publications, has received a certain number of tracts. The number of tracts distributed in the course of the year surpasses all that has been done in that way in France hitherto: it amounts to 1,157,000, which makes a total of 19,000,000 since the foundation of the Society. Two of its most eminent and revered members have been taken away this year, Messrs. Mark Wilks and Adolphe Monod. The assembly listened with much interest to an encouraging address from Mr. Gurney, who had been delegated for the purpose by the Religious Tract Society of London.

M. Guizot took the chair at the thirty-sixth anniversary of the *Protestant Bible Society*, of which he is President. It was known to the public, that the celebrated and illustrious writer was to pronounce a discourse; and, in consequence, long before the appointed hour, every seat was occupied, and a crowd surrounded the door of the chapel (Rédemption). Monsieur Guizot's admirable discourse has been published by the greater part of the organs of the press, and is regarded as a signal disavowal of an opinion expressed by M. Guizot in a recent publication, and which had been interpreted in a manner favourable to Roman Catholicism; this impression, however, can exist no longer. This Society has, in the course of the year; distributed 2500 Bibles, and 4000 New Testaments. The receipts reached 43,962*f.*, and the expenses had amounted to 39,503*f.* The Society intends to publish a new pocket edition of the Bible in 12mo. It will cost 20,000*f.*, for which a subscription has been opened.

The *French Evangelical Society* held its twenty-third anniversary in the Taitbout Chapel, Pastor Audebey in the chair. The Society employs thirteen pastors; a director and directress to the Normal School, in which it instructs and maintains twenty-six scholars; twelve evangelists; and

thirty-seven schoolmasters and mistresses,—making in all ninety persons. The stations of Sens, Auxerre, St. Denis, and Limoges are progressing; but Paris is the especial object of the efforts of the Society. Three new schools have been founded, and two others are in contemplation. A place of worship has been opened in the Faubourg St. Marcel. The evangelization of the Faubourg du Temple gives great encouragement; the schools are remarkably prosperous, being frequented by upwards of 400 children. The Sunday schools and evening classes are also greatly blessed. The work in the Faubourg St. Antoine is equally prosperous; Divine worship is well attended, and the schools number above 150 children. This number would be increased, without any doubt, to 500, if the size of the school-rooms permitted it; and the certitude of this has decided the Committee to enlarge them. The Society received during the year, 176,500 francs, and expended 152,728; but a debt of last year's, added to these expenses, leaves the Society with a debt this year of 16,000 francs.

The meeting of the *Society of Evangelical Missions* was held at the Oratoire. Count Jules Delaborde, who presided, announced to the assembly, that Pastor Grandpierre, after having for the space of thirty years occupied the important office of *Directeur des Missions*, was compelled to retire from the exercise of his arduous duties. In grateful testimony to the untiring zeal, activity, and perseverance with which Pastor Grandpierre had fulfilled the important duties of his office, the committee had decided upon naming him *Sous-Directeur* of the field of labour in which his services had been so eminently useful. The Committee had had the satisfaction, the preceding year, of seeing the New Testament translated into Sessonto—a language which, before the arrival of the French missionaries in the south of Africa, had not even an alphabet of its own. A normal and industrial school had been also formed in Southern Africa, destined to the training of schoolmasters and native catechists. The Mission-house in Paris is also to be re-opened when M. Cazalis arrives to take the direction of it, as he is to fill the place of Pastor Grandpierre. The Society possesses twelve stations, all of which are progressing most satisfactorily. At Morija, the number of baptisms since the commencement of the mission is 467. The station of Bersheba has sent 3000 francs to the Society, and has furnished 30,000 bricks for various constructions; and at Bethalie there are upwards of 300 converts. The expenses of the Society had amounted to 137,300 francs, and it has a balance in hand of 16,963 francs.

The fourth anniversary of the *Sunday School Society* was held in the Wesleyan Chapel, Rue Royale. There are now twenty-five Sunday-schools in Paris and its environs. In the departments there are 380, of which 140 have been established during the past year. Copies of publications issued by the Society amount to 500,000. The receipts had amounted to 2182f., and the expenses to 1886f.

The *French and Foreign Bible Society*, reports the circulation during the year of 96,344 copies of the Scriptures, of which 10,233 were Bibles. The receipts had amounted to 73,623f., and the expenses to 98,454f. There remain, however, in the warehouse of the Society books to the value of 39,000f., and a sum of 20,000f. is promised by a sister Society. Mons. de Pressense related some interesting facts concerning the British and Foreign Bible Society, which employs in France 100 colporters, 90 of whom are converted Roman Catholics. In the course of the year they

had sold or distributed as many as 120,644 copies of the Scriptures. M. Jules Delaborde, who read the Report, declared that the colporters were, perhaps, of all evangelists the most useful.

The *Central Protestant Evangelization Society* extends its labours to twenty-six departments, and it employs forty-six agents, of whom twenty are pastors. It has established Divine worship in twelve chief towns of departments, where Protestantism was unknown before. The Society supports a Theological School at Batignolles, Paris, in which twelve young men are received; and thirty students are preparing for the sacred ministry, under the direction of the Society. This year, the tenth since its foundation, the Society has received 103,265f., and expended 83,664f.

The *Preparatory Schools Society* Committee report, that, sixteen years ago, the normal school was founded, for the training of schoolmasters. The foundation of a normal school for young women is desired, and a member, M. Hottinguer, has liberally furnished the means, but, hitherto, the Minister of Public Instruction has refused to grant the necessary authorization. M. Gauthey, Director of the Normal School, Paris, said that, in 1846, they commenced with twelve young men; now they have thirty; and, since its foundation, the school has sent out 119 fully prepared. Nine new preparatory schools were founded during the past year, and 131 received assistance from the Society. The African schools, also, had not been forgotten. The receipts of the year had amounted to 59,200f., and the expenses to 64,700f.

The three remaining meetings are those of the Protestant Mutual Aid Society, the Society of Patronage for Young Apprentices, and the Institution des Diaconesses. The latter is at once a school, and a refuge, and hospital. This establishment was founded fourteen years ago by a pastor of the National Church, and has rendered immense services not only to our Protestant Churches in general, by receiving their sick, and reclaiming their lost ones, but has also, under Divine grace, been a means of conversion to a great number of Roman Catholics, who have, one way or another, been brought under its salutary influence. Last year 200 children, mostly Roman Catholics, attended the school, 178 sick persons were received into the hospital; the school for discipline numbered nineteen young girls, and the refuge seventeen young women. In addition to which 35,406 quarts of soup were distributed, and 134 children clothed.

After the meetings of the different Societies, the *Evangelical Alliance* celebrated its tenth anniversary in the Taitbout Chapel, and was numerously attended. The day after the holy sacrament was administered by pastors of all denominations, and the meetings closed, having exhibited throughout the same animated character that marked their commencement.

EVANGELICAL RELIGION IN HUNGARY.

THE chairs of the Hungarian colleges have been filled for a series of years, almost without exception, by men either of infidel and neological sentiments, or subservient to the Jesuits. In consequence of this fact, the Hungarian Protestant clergymen, who are of influence from their piety and energy, received their education partly in a German university. It can hence be easily imagined with what serious alarm the hearts of the faithful men in the Protestant Church of Hungary were filled, when, a few

years ago, the Government withdrew the permission for theologians to attend German colleges. They could not but see in this a death-blow to their Church,—the purpose of exterminating the evangelical ministry of the country in the course of a single generation. However, their fears and anxious anticipations have been most agreeably disappointed. A few weeks ago, as we are informed by private friends in Hungary, permission from the Government was obtained, by the evangelical pastors and congregations, to establish a theological seminary in Pesth, and to appoint to the professorships such men as had the confidence of the Church, and had approved themselves sincere and energetic champions of the faith delivered to the saints. The seminary is to be conducted by eight professors; those appointed already are known to us as men of signal piety and sound erudition; and while we are filled with joy and gratitude for the unexpected deliverance, we look forward with great hope and expectation to the harvest which will spring up from the teaching and labours of an enlightened and devoted clergy.—*Commonwealth.*

Statistics.

THE EMIGRATION TO THIS COUNTRY.

The following table shows the countries from which our emigration has been derived during the past year:—

Ireland,	42,932	Belgium,	1,001
Germany,	51,987	West Indies,	18
England,	12,874	Nova Scotia,	9
Scotland,	4,224	Sardinia,	67
Wales,	1,118	South America,	112
France,	4,051	Canada,	64
Spain,	457	China,	18
Switzerland,	3,249	Sicily,	18
Holland,	821	Mexico,	20
Norway,	203	Russia,	20
Sweden,	304	East Indies,	5
Denmark,	173	Turkey,	2
Italy,	656	Greece,	1
Portugal,	71		
Total,			124,475

The following table shows the relative proportion of German and Irish emigration for the last seven years:—

Year.	Germany.	Ireland.
1847,	53,180	52,946
1848,	51,973	98,061
1849,	55,705	112,591
1850,	45,535	117,038
1851,	69,883	162,256
1852,	118,611	118,131
1853,	119,644	113,164
1854,	176,986	82,302
Total,	691,517	857,489

RAILROAD ACCIDENTS.

THE following table, it is believed, comprehends all the most serious railroad accidents, which have occurred in the United States during a period of about three years:—

	Killed.	Wounded.
March 27, '53—Baltimore and Ohio,	8	24
April 26, '53—S. Mich. and Ill. Cent.,	21	50
May 6, '53—N. Y. and N. Haven,	46	24
August 2, '53—Belvidere and Delaware,	11	14
“ 12, '53—Providence and Worcester,	14	24
July 4, '54—Susquehanna R.R.,	28	45
Aug't 29, '55—Camden and Amboy,	22	70
Nov. 1, '55—Pacific R.R.,	30	70
Dec. 31, '55—Ohio and Pennsylvania,	3	16
Jan. 10, '56—Hudson River,	3	22
“ 4, '56—Terre Haute and Alton,	5	—
Feb. 4, '56—Pennsylvania and Harrisburg,	1	27
“ 5, '56—Michigan, Southern,	3	3
March 10, '56—Seaboard and Roanoke,	4	7
June 6, '56—N. Y. Central,	2	17
July 7, '56—Baltimore and Ohio,	2	13
“ 17, '56—North Pennsylvania,	62	100
Total,	265	528

WHAT ENGLAND IS WORTH.

THE philosopher and mathematician, Herapath, has just made an estimate of England's material wealth, as an estate. Here it is, a most business-like document, fit to be put into the hands of any lawyer, or land-agent, in the kingdom:

Value of cultivated soil,	£1,700,000,000
Railways,	300,000,000
Mines,	120,000,000
Canals, docks, &c.	200,000,000
Dwellings, factories, &c.	550,000,000
Agricultural implements, &c.	230,000,000
Horses, cattle, sheep, and other live-stock,	242,000,000
Manufactured goods,	200,000,000
Mercantile shipping,	40,000,000
Foreign merchandise paid for,	50,000,000
Fisheries, foreign and domestic,	5,000,000
Gold and silver, &c.	60,000,000
Waste lands, public buildings, churches, chapels, hospitals, prisons, arsenals, forts, military stores, dock-yards, ships of war,	750,000,000
	£4,447,000,000

That is what we are worth. Not exactly that Alderman Farebrother could, by advertising it in the *Times* to-morrow, nail a purchaser at the entire figure in a month hence. A little management would be required, some judicious lotting there must be, and the whole should not be thrown upon the market at once. But there it is. England is worth that to us.—*London Atlas*.

POPULATION OF THE CRIMEA.

THE total number of male inhabitants in the Peninsula may be divided as follows: 156,000 Tartars, of whom 80,000 are peasants, farmers, or shepherds; 16,000 Imans and Mollahs, acting at the same time as priests or judges; 10,000 Myrsas, or nobles, a kind of feudal lords whose influence and privileges have, but not without great difficulty, resisted foreign domination; and 50,000 *bourgeois* and petty tradesmen, residing in the towns. The Christian population does not amount to more than 22,000 or 23,000, and is entirely of European origin. The number of Russians carrying on trades, who have established themselves in the Crimea, since the conquest, are not calculated at more than 3000. Turkey, and more particularly Constantinople, have furnished a contingent of 10,000 Greeks, who established themselves for the most part at Balaklava and Eupatoria. 5000 Armenians, at the most, followed this example; and 6000 Poles, Germans, and French, forming a more floating portion of the population, complete this census.

THE ICE TRADE.

It is estimated that there is invested in the ice business, in all parts of the United States, between \$6,000,000 and \$7,000,000; and the number of men to which it gives employment during the winter months, is supposed to be from eight to ten thousand. The total annual consumption of ice in New York alone, exceeds one hundred thousand tons. Boston consumes about fifty thousand tons yearly; and Philadelphia, Baltimore, and Washington, nearly an equal amount. Besides this large domestic consumption, there is every year a large amount exported to Southern cities. Boston exports much more than New York. The increase of the ice trade, in that city, since the year 1832, has been quite remarkable. In that year, the whole amount shipped was but 4,352 tons; in the year 1853, the amount exported was 100,000, and in 1854, 156,540 tons. One leading house alone exported last year 91,540 tons. The average price of this per ton, when sold in large quantities for shipment, is two dollars. A large proportion of it goes to Savannah, Charleston, New Orleans, and Mobile. Considerable is also sent to Havana, Rio Janeiro, Callao, St. Thomas, &c. But a small proportion of the ice harvested in the vicinity of New York is exported, being only about 15,000 tons a year.

Varieties.

THE ONE CHERISHED SIN.

OFTEN from my window on the sea-shore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tide ebbs and flows, yet it scarcely moves. While many a gallant vessel spreads its sails, and catching the favouring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is, that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? Approach nearer, and you will see. It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state, the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they

move them ; a slight elevation by a Sabbath tide, and again they sink ; but no onward, heavenward movement. They are as remote as ever from the haven of rest ; this one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and keeps it fast to earth. If it be so, snap it asunder ; make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill out every sail, and waft you onwards over the ocean of life, to the haven of everlasting rest.

RECORDS FOR ETERNITY.

WHEN Bishop Latimer was on trial, he at first answered carelessly. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was careful what he said.

There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. "The sin of Judah is written with a pen of iron, and the point of a diamond." It graves deep its records on the imperishable tablets of eternity—a record of every thought, word, and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

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 painting hung up before 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 an 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.

Interesting to the antiquarian is the moment when he drags out from the sands of Egypt some obelisk on which the "pen of iron, and the point of a diamond" have graven the portraits, the attitudes, the dress, and the pursuits of men who lived and died three thousand years ago. But none can utter the interest of that moment when, from the silence of eternity, shall be brought out tablets thick set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, O transgressor ! you must meet the record of your sin in eternity."

CHRIST'S AGONY IN THE GARDEN.

THREE times in Gethsemane his shrinking humanity deprecated the cup. Three times he prostrated himself in prayer and appeal to his Father. And three times he arose in the conflict, resolved to reach the issue of his agony. Here, however, the utmost power of conception is at fault. At best, we can but approach the verge of the mystery. What reach or grasp of thought or language can unfold the anatomy of his heart's anguish, or exhibit the chemistry of his bruised emotions. The fearful alternative was before him. If he did not die, he saw the wrath of his Father kindling in heaven, scathing this fair creation, and lighting up the flames of hell. He saw generation after generation sinking beneath its fearful pressure, and swelling the congregation of the damned. He saw, he felt Infinite Majesty angry with man; heaven lost, hell incurred, and the prospective thrones of eternity exchanged for the dark dungeons of perdition. The untrodden wine-press of the wrath of God was before him. The unequal hour of Almighty conflict had arrived. Earth was burdened with children about him, and heaven lued with squadrons above—but “of all, there was none to help.” In the might, therefore, of his own invincible purpose, alone—and unaided—he met the dreadful alternative, and hence his agony—the fearful exordium of the mysterious drama upon which he was entering.

[From the “Independent.”]

“NOT THAT WE WOULD BE UNCLOTHED, BUT
CLOTHED UPON.”

I AM not tired of earth,
This beauteous earth with all its robes of light;
Pleasures to charm the ear, and please the sight,
Trace of its Eden birth.

Nor am I tired of toil,
And wishing *thus* to lay my garment by;
The cheering glance, dear Saviour, of thine eye,
Makes bright each weary smile.

It is not to be free
From cares that wait upon this mortal state;
These cares, though heavy, may be sweet,
Borne, gracious Lord, for thee.

But oh! *to be like thee*,
Clothed in thy robe of purity and light,
Made fair and clean to thy most holy sight,
In every part of me.

Un-clothe me when thou wilt,
And grant me Heaven's sweet rest in thine own time,
But *clothe* me, even here, with love to Him
Whose blood for me was spilt.

A love so pure and true,
That every holy grace may thrive in me,
And sin, vile sin, from every member flee,
As sun dispels the dew.

UNA.

THE
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1856.

Miscellaneous Articles.

A VINDICATION OF THE SOVEREIGN FREE GRACE
OF GOD.

BY JONATHAN DICKINSON.*

Rom. 9 : 16. "So then not of him that willeth, nor of him that runneth, but of God that showeth mercy."

THE great Doctor of the Gentiles is, in this chapter, by irrefragable arguments, defending the sovereignty of God, and the absolute freeness of His grace, against all cavils, objections, and opposition. In our text he is exploding all confidence in the flesh, all hope in or trust unto our own sufficiency or excellence, either of will or deed. (Not of him that willeth, &c.) A text that wounds Arminianism under the fifth rib. If we consider the words we shall find notable,

1. The impotency of our wills (not of him that willeth). The natural bent of our wills is to evil, and only to evil continually, and without the saving influence of the insuperable grace of God, enlightening the mind, renewing the will, and changing the heart and affections, our wills are (and can but be) obstinately and resolutely going after the gratification of our lusts and sensual appetites. Our wills, as all other the frailties and objections of the soul, are (by our apostasy) depraved, and put out of square; the renovation whereof is the execution of Christ's kingly power. Psal. 110 : 3. "Thy people shall be willing in the day of thy power."

* We give another sermon of *President Dickinson*, the subject of which is God's Sovereign Free Grace. The manuscript was presented by a descendant of President Dickinson to Dr. James W. Alexander, and by the latter to the Rev. John Miller, who is a great grandson of the President. It is hoped that our brother Miller will deposit the manuscript with the Presbyterian Historical Society.—Ed.

2. The deficiency of our best doings, and our utter inability to purchase our own salvation. (Nor of him that runneth.) The words seem to allude to the running in the Olympian, Isthmian, or Nemean games (in use among the Grecians); where by the swiftness of running they won the crown or garland set up in the end of the race. But though it would be our duty to run if we would obtain the crown, though a diligent course of duty is the only way wherein we may hope for salvation; yet the crown of glory shall not be conferred upon any for their running, nor upon the account of anything they do or can do. *Nec volenti, nec volanti.*

3. The only cause, origin, and foundation of our eternal salvation, viz., the mere grace of God. (But of God that showeth mercy.) The whole transaction of our salvation, from the first corner-stone unto the perfection thereof in glory, is a continued series of free and sovereign grace.

Hence observe this

DOCTRINE.—That the whole transaction of our salvation proceeds from the sovereign free grace of God, and not from our depraved wills, or imperfect performances.

A truth, than the which nothing is more insisted upon or inculcated in the oracles of God; nothing more impugned or spoken against by the enemies of the Gospel. A truth that contains the very vitals of our holy religion, and, therefore, worthy our peculiar notice and regard.

This observation may be something illustrated by speaking to these three propositions.

Prop. I. The whole transaction of our salvation proceeds from the sovereign free grace of God. The Apostle very sententiously sums up the scope of the Gospel, in Eph. 2 : 8,—“By grace are ye saved through faith; and that not of yourselves: it is the gift of God.” And the Church of England, in one of their homilies, clearly lay down this doctrine.

“But that although we have faith, hope, charity, repentance, dread and fear of God, within us, and do never so many good works thereunto, yet we must renounce the merit of all our said virtues and good deeds, as things that be far too weak to deserve remission of our sins, and our justification; and, therefore, we must trust only in God's mercy, and that sacrifice that our High Priest and Saviour, Jesus Christ the Son of God, once offered for us upon the cross.”

This proposition may be more distinctly considered in these particulars:

1. Nothing but the displaying and magnifying the riches of free grace was the foundation of the eternal covenant of redemption. What other motive could there be in the breast of the eternal God to make a covenant with His chosen, to give unto our glorious Messiah a chosen number to be vessels of mercy, and heirs of eternal blessedness? Or what other motive could our Lord Redeemer have to undertake the station of a surety (as styled Heb. 7 : 22),

to stand in our place and stead, to undergo and bear off from us the shock of revenging justice, but the making illustrious his sovereign free grace? It is true that the choosing some and rejecting others of the same lump of clay, was an act of sovereignty, and not of mercy nor justice. But the contriving such a way (in the glorious covenant of redemption) for the bringing a number of ungrateful rebels from an estate of foreseen misery and perdition, to an estate of glory and happiness, was for the eternal display of free (because undeserved), distinguishing and sovereign mercy.

All the truths in God's blessed book find opposers. The Covenant of Redemption also (as well as other essential articles of Christianity) is controverted and ridiculed. Strange, indeed, when it is so abundantly confirmed from clear and full evidence in the word of God. We read in John 6 : 37, of those whom the Father has given to Christ. It is written in Tit. 1 : 2, "In hope of eternal life, which God, that cannot lie, promised before the world began." It is plainly expressed in Psal. 89 : 3, "I have made a covenant with my chosen." To the same purpose is that, Isaiah 49 : 8, "I will preserve thee, and give thee for a covenant to the people." It is written in Eph. 1 : 4, "That we are chosen in Christ." The like evidence we may find from many other Scriptures. And the Church of England in their Homily of Salvation do bear their testimony that this first corner-stone was laid upon the sovereignty of free grace.

"The great wisdom of God (say they) in this mystery of our redemption, hath tempered his justice and mercy together; his great mercy hath he showed unto us in delivering us from captivity, without requiring any ransom to be paid, or amends to be made on our parts, which whereas it lay not in us that to do, he provided a ransom for us, which was the most precious body and blood of his own most dear and best-beloved son, Jesus Christ." But

2. Our essential vocation flows likewise from the mere grace of God. An eternity is short enough to adore and praise the riches of that grace, that "has called us out of darkness into marvellous light; that has translated us from the kingdom of darkness into the kingdom of God's own Son;" that "has quickened us who were dead in trespasses and sins," and "made us partakers of the heavenly calling."

We are naturally under the power of spiritual death, and what but omnipotent grace can make us alive from the dead? We are by nature fallen into a gulf of infamy, where inevitable and eternal perdition awaits us, if Infinite Grace reaches not forth his hand and helps us out. Oh, the riches of that adorable grace, that knocks off the fetters of our miserable thralldom to our spiritual enemies, and brings us into the glorious privileges of the sons of God! Oh, the wonders of that astonishing love that "breaks down the middle walls of partition; that stays the enmity between offended justice and provoking sinners; that brings us nigh to

God, and makes us one with him through his own blood." Eph. 2 : 13, 14, 15. What but mercy exceeding as well our conception as desert, "makes us meet to partake of an inheritance among those that are sanctified." Justly does the apostle ascribe this renewing and livemaking work of the Spirit of God, to the riches of his mercy. Eph. 2 : 4, 5: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." And the Church of England in their 17th Article most truly say, "That the predestinate are called, according to God's purpose, by his Spirit working in due season, and through grace obey the calling."

3. The saints and children of God shall, by his mere grace, persevere and hold out unto the end. Those for whom Christ has died, and shed his most precious blood, shall surely partake of all the benefits of his redemption, and be brought to the fruitions of that inheritance, that (at so dear a rate) he has purchased for them. John 6 : 37, "All that the Father giveth me shall come unto me, and those that come unto me shall in nowise be cast out." Justification and glorification are inseparably linked together. Rom. 8 : 30, "And whom he justified, them he also glorified." "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8 : 38, 39. "None shall pluck Christ's sheep out of his hand." John 10 : 28.

"They shall be kept by the mighty power of God through faith unto salvation." 1 Peter 1 : 5. Wonderful grace! That the justified children of God, though conflicting with, and often foiled by, an indwelling body of death, all the malice of the powers of darkness, and the ensnaring vanities of a sinful world, shall nevertheless win the field at last, "and become more than conquerors." Rom. 8 : 37.

I know there are such that oppose and cavil against the doctrine of perseverance; they allege that the daily falls and sinful errors of the best of men evidently contradict their perseverance in grace. They plead in opposition to this doctrine, that, Ezek. 33 : 13, "When I shall say to the righteous he shall surely live; if he trust to his righteousness, and commit iniquity, all his righteousness shall not be remembered: but for his iniquity that he hath committed, he shall die for it:" thence they argue that a man may fall from saving grace. This reasoning is very corrupt, for (1), though the children of God may fall into repeated transgressions, and thereby bring heavy strokes of fatherly chastisement upon their heads, yet they cannot fall from a justified state, nor become the objects of God's hatred and vindictive displeasure; this is clearly and fully evidenced in Psal. 89 : 29, 30, 32, 33: "His

seed also will I make to endure forever. . . If his children forsake my law, and walk not in my judgments; then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless my lovingkindness will I not utterly take from them," &c. And (2) for the clear understanding the text (improved by some to countenance their opposition to this preserving grace of God, and the comfort of the saints), we must consider that righteousness is used in a various sense in the Sacred Scriptures: there is the imputed righteousness of Christ, whereby a sinner is made righteous in the sight of God; and this is of an eternal and unfading permanence, as appears from the beforementioned Scriptures. And there is a righteousness which is a man's own, "which does arise from a man's own reason or will, improved by common grace or education, or awed by fears, or swayed by interest, or maintained by some failing spring that may easily be drawn dry, and of such the prophet speaks." Very plain and true is the 5th Article of Lambeth upon this point: "A true, lively, justifying faith, and the sanctifying Spirit of God, is never totally or finally extinguished, does not fall away, or come to nothing, in those that are once made partakers thereof."

4. The children of God shall be crowned with eternal glory, to the everlasting praise of infinite free grace. Such that might justly have been firebrands in the unquenchable flames of an eternal hell, shall forever be crowned with "an exceeding and eternal weight of glory." Such that were born under the condemning guilt of original sin; such as have perpetrated multiplied actual transgressions; such as have been emphatically sinners, monsters of iniquity, sinners of the blackest dye: there shall be even such as these freed from deserved vengeance, "and made partakers of an inheritance with the saints in light." Herein is the Lord manifesting himself to be "the Lord, the Lord God, gracious and merciful." Exodus 34 : 6.

Herein is the riches of God's free and marvellous grace magnified. Herein is the display of mercy never to be enough adored, admired, and praised; "the breadth and length and depth whereof passeth knowledge." Eph. 3 : 18, 19. Thus the 17th Article of the Church of England: "At length by God's mercy they attain to everlasting felicity."

(Remainder in October.)

THE DIVINE GOVERNMENT VINDICATED IN RESPECT TO THE DESTRUCTION OF THE CANAANITES.

IN the history of the Old Testament, there are some things recorded, in relation to God's dealings with the Jews, which infidels have triumphantly alleged as objections against its credibility, and which have appeared to many serious minds difficult to reconcile

with the benevolence of the Divine government. Of these, one of the principal is the command which God gave to the Israelites, to subdue and destroy the nations of Canaan.

It is asked, what right had the Jews to expel and exterminate a people from their own country, of which for centuries they had been in quiet possession? And if on any pretence they conquered them, was it not cruel to destroy them, without distinction, after they had gotten them in their power? And if the transaction itself was unjust and cruel, how can we suppose that it was commanded of God—a God of infinite justice and mercy?

As this transaction has been misunderstood by some, and misrepresented by others, it is the design of this article to offer some brief explanation of it, and to show its consistency, not only with the equity and goodness of the Divine government, but also with national justice!

I. First of all, then, it should be borne in mind that God is supreme; that the earth is his, and the fulness thereof; and that he has a right to dispose of it among the children of men, according to his sovereign pleasure.

Nations, as well as individuals, have their respective rights in distinction from each other, but neither individuals nor nations have rights paramount to that of the Supreme Proprietor. No truth can be more obvious than that He who made all things, and who preserves and upholds all things, is the rightful proprietor of all, and that He has a right to do what He will with his own. He may raise up one nation or one man, and put down another, as His own wisdom shall dictate, and none can impute to him the shadow of injustice. And if He has a right to dispose of the property of men, He has an equal right to dispose of their lives; for both are alike from Him. And in respect to His *justice*, it makes no difference whether a nation doomed to ruin be destroyed by diseases, or earthquakes, or storms, or wars; or whether they are consumed in fifty years or in five. For if God may take away men's lives (and we see He does take them away), He may choose the time and employ the instruments which He judges most proper. If, then, God had a right to exterminate and destroy the nations of Canaan, He had a right to employ the *Jews* in that work, as well as to have employed angels or elements. And if the Jews had a special command from Him to execute His purpose against these nations, and if they knew that the command was from Him, they were bound to obey it. That God can speak to men, and make them know what He speaks, none who believe His perfect wisdom and power will deny. That He actually spake to Moses, and by him to the Jews, requiring them to dispossess those nations and occupy their land, was made manifest by a series of the most conspicuous and indubitable miracles. They therefore had a warrant from God, and in virtue of that warrant, they were fully justified.

II. It deserves to be considered, that there is a great difference between a warrant for a particular transaction and a law for a general rule of conduct.

The Chief Magistrate of a State may give a warrant to an officer to execute a criminal; but the supreme authority never makes a law empowering an officer to execute every man whom *he* calls a criminal, or whom he wishes to remove. God commanded Abraham to sacrifice his son; and had not the command been recalled, the patriarch had a warrant to proceed; for he knew that God had a right to take the life of his son at such time and by such means as he pleased: but God has never made a law authorizing parents to destroy their children at their own pleasure. In like manner, God gave a special warrant to the Jews to conquer and occupy a particular country, but He gave them no standing law to conquer every country which they might choose to possess. And for nations to infer from this particular warrant, a right to exterminate other nations, were just as absurd as it would be for a public officer to conclude from his warrant to execute a particular criminal, that he had a right to execute whomsoever he might *deem* criminal.

III. Besides, these nations were so desperately abandoned to almost every species of wickedness, that they could no longer subsist tolerably in a national capacity. God waited upon them until their iniquities were full; until the land groaned under the weight of their abominations. If we can suppose that it is ever just for God to destroy a people for their wickedness, it must have been so in this case; for they had renounced the true God, and introduced the most corrupting and barbarous idolatries; they even sacrificed their own children to the idols which they had formed; they practised every species of magic and witchcraft, that imagination could devise or evil spirits suggest; in short, they yielded themselves with greediness to every species of vice and pollution. They were also frequently in a state of warfare among themselves, and had lately expelled one of their own nations. Was it not, then, a mercy to the world, a mercy to posterity, that such a people should be subdued—that many of the adult generation should be destroyed, and the residue brought under a wise and good government? And in view of their enormous wickedness and horrible cruelty, can we say, after all, that God's judgments upon them were marked by great severity?

IV. Nor must it be forgotten, that for a period of forty years, these nations were commanded to repent and reform. God had not only declared, but demonstrated by a great variety of stupendous miracles before the people of Israel, his unity, supremacy, and majesty. These wonderful works were known to the nations of Canaan; for the Jews, during the period of their sojourning in the wilderness, were near and sometimes on the very borders of that country. Rahab says to the Jewish spies, "Your terror is

fallen upon us, and all the inhabitants of the land faint because of you; for we have heard how the Lord dried up the Red Sea, when ye came out of Egypt, and what you did to the two kings of the Amorites, which were on the other side Jordan: when we heard of these things, our hearts did melt: the Lord your God is a God in heaven above and in the earth beneath."

But though God had given such demonstrations of his power and majesty as overwhelmed that people with astonishment, yet it all did not reclaim them from their idolatry and wickedness: their heart was still fully set in them to do evil; and a people that cannot be reclaimed, especially by such means, are ripe for destruction. There is nothing, then, that looks like injustice in God's dealings towards them; for He waited upon them till their iniquity was full. He manifested Himself to them in works which might reasonably have wrought conversion and repentance. He suffered them to continue in their land, till the land itself, in the strong language of Scripture, "was ready to vomit them out." And who will say that when they had reached such a crisis, and had proved themselves incapable of being reformed, it was unjust in God to inflict upon them the judgments by which they were actually visited?

V. And then, again, the war which the Jews carried on against them, was commenced on justifiable grounds, and was conducted with more humanity than other wars in that day;—nay, with as much as wars often are at the present day, and among civilized nations.

In this war, the Jews were not the aggressors, but were first attacked by their enemies. While they sojourned in the wilderness, they were peaceable and inoffensive towards the people by whom they passed. They marched through no king's territory without having first obtained permission; and when permission was refused, they turned off and took another route. But they were here several times attacked, without the shadow of provocation; first, by the Amalekites, afterwards by the Canaanites, then by the Amorites, and by the people of Bashan—all of whom sent armies against them in the wilderness, though they had received from them neither injury nor offence. And the nations of Canaan had actually made war upon the Israelites, and taken prisoners from them, before the Israelites entered their country. It is manifest, then, that the Jews did not enter upon this war, without so much provocation as would be deemed sufficient by any nation to justify it, on the principles upon which wars are generally prosecuted.

It is worthy of remark, too, that in carrying on the war, they used no unprecedented severity towards their enemies. By the usage of nations in those days, prisoners were considered the property of the captors, and were usually put to death. But the Jews were ordered to proceed with more mercy towards their enemies. When they approached a city, with a view to commence a

siege, they were first to proclaim peace to it; and if the city surrendered on summons, the inhabitants were all to be spared—only they were to be tributaries; and if they submitted to the government which God had instituted for his own people, they were to enjoy far greater privileges than those which they enjoyed under their own kings; for the relation which they sustained to *them*, was merely that of slaves and vassals. If the city refused to surrender, and preferred to take the chance of war, then, after it was reduced, the people were indeed put to the sword. This, perhaps, seems horrible; and war in its very nature is horrible; but it is nothing more than is often practised in this civilized age—nothing more than occurred during our own Revolution. Whenever a fortified place is taken by storm, the garrison is at the mercy of the assailants, who, by the rules of war, are warranted to refuse quarter. And even this severity was to be exercised only towards the seven nations of Canaan: the women and children in a city, taken from other nations, were always to be spared. And in no case where the people submitted on summons, were any of them to be made so much as prisoners of war; but they were all to enjoy not only life, but liberty and protection, under the Jewish government. The images and altars of these idolatrous nations were to be destroyed; for as long as they worshipped their false gods, they could not be subject to the government of which Jehovah was the head. Their renunciation of idolatry, and their acknowledgment of one only living and true God, was necessarily implied in their submission to their conquerors; as the continuance of their superstitions would have been a perpetual snare to the Jews. They were to be tributaries, but not slaves. They could not be officers in the army or rulers in the government; but personal freedom and security they were privileged to enjoy. No harder terms were imposed on them than are always imposed on conquered nations—that they submit peaceably to the government of their conquerors. Only let the whole case be viewed as it is stated in Scripture, and there is nothing in it that looks like singular severity in the Divine administration, or like wanton cruelty on the part of the Jews.

It would appear from the preceding remarks, that the command to consume without pity all whom God should deliver into their hands, had respect only to those who were conquered in battle, after they rejected terms of peace; for no other could properly be said to be delivered to them. All the rest made peace on the conditions proposed, and were entitled to protection. And accordingly we find that when the Hivites, who had made peace with the Jews, were threatened by the neighbouring nations, Joshua immediately marched an army for their succor; thus faithfully executing the league which he had made with them.

The preceding observations, designed to elucidate an important

portion of sacred history, suggest two or three practical lessons, to which we shall do well to give heed.

1. And the first that we notice is, that in examining Scripture, we are to take a full and comprehensive view of the subject of which it treats, and not to take it in detached and insulated portions. Particular passages, considered by themselves, may seem perplexing, when, if they are viewed in connection with other parts to which they relate, they will appear just and beautiful! And certainly we should never make any passages of Scripture a ground of objection against the Scripture itself, till we are sure that we have attained their correct meaning. The Apostle tells us that "all Scripture is given by inspiration of God;" and there is sufficient evidence that this position is true; and it is always unjust to allege particular difficulties as objections against this general truth. These particular difficulties may arise from our misconception, or inattention, or want of due examination; and it were certainly more rational to ascribe them to these causes, than to suppose that all the evidence of Divine authority which attends the Scripture, is mere delusion.

2. Again: It would be an important aid to us, not only in interpreting Scripture, but in justifying the ways of Providence, if we would bear in mind the sovereignty of God. We are too prone to think of God as altogether such an one as ourselves, and to call that unjust in Him towards his creatures, which would be unjust in one man towards another. Justice in all beings is in its nature the same; but it varies in its exercises according to their different powers and relations. We are never to forget that God is supreme and infinitely wise; that his ways are not as our ways, nor his thoughts as our thoughts; that the world and all that it contains, men and all that they possess, are in the highest sense God's property, and we are absolutely at His disposal; and, therefore, that, though He will injure none of His creatures, yet He has a right to deal with them as His perfect rectitude shall choose, and His unerring wisdom shall direct. Though one man or one nation has not the right to dispose of the property of other men or other nations, yet God has a right to order and change the condition of all men and all nations according to His own will. We find in Scripture many things done by divine direction, which, without such direction, no man would have had a right to do. But, because man had in himself no right to do them, it by no means follows that God had no right to direct them to be done. As in civil society law may require or allow things to be done, which no man ought to do without law: but it does not therein follow that the law is wrong; for there is that authority in the government which no private individual may assume to himself. When we censure the ways of God, because He has commanded certain things which men had no right to do of their own will, what else do we than virtually place the Supreme Being on a level with ourselves?

In some instances God ordained that children, for the transgression of a parent, should be involved with him in the punishment; and it is inquired, how this can be just? But as well may it be asked how is it just that a whole family should be cut off by hereditary disease, when there is no special transgression in the parent? The true answer is, that God is sovereign, and the lives of men are at His disposal. It may be asked how it was just that Uzzah should be struck dead for touching the ark when the oxen shook it? There was a plain transgression of the divine law. The ark was not to be drawn by cattle, but to be carried on the shoulders of the Levites. But if Uzzah had been killed by lightning when he had committed no such transgression, would it have been unjust? Was it then unjust, merely because his death was ordered in a time and manner to testify God's displeasure against the neglect of His institutions?

3. And finally, this history which we have been contemplating teaches us that it is the wickedness of nations that is the cause of their destruction. The land of Canaan was promised to Abraham and his seed four hundred years before they took possession of it; but this promise was made upon a divine foresight that the nations which then possessed the land, and which were already in a corrupt state, would so fill up the measure of their wickedness as to be no longer subjects of the divine forbearance. Abraham now sojourned in that land, and God says to him, "Thy seed shall be a stranger in a land which is not theirs,"—i. e. in Egypt—"and shall be afflicted four hundred years; but in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." The language imports that God would exercise His patience towards these nations, till their sins were so great as to make their extirpation necessary. And they were finally destroyed because their iniquities *were* full. God threatens His own people that if they practise the iniquities of the nations which were in the land before them, they must expect similar marks of His holy displeasure. By degrees they actually did fall into the same corruptions; and after long forbearance God executed His threatening upon them; first by sending them into a long captivity in Babylon; and afterwards, when they had filled up the measure of their guilt in a rejection of the Gospel, by giving them up to a general dispersion among the nations of the earth.

Is there not something in this part of the Divine administration which ought to be regarded as of monitory import to Christian nations, especially our own? Is it, indeed, so that a nation may incur such a degree of depravity as to be abandoned by God to utter ruin? Who then can fail to tremble for our own beloved country? God has dealt with us so as He has not with any nation; but amidst all His merciful dispensations towards us, we have done little else than rebel against Him; and He only who holds in His hands the destinies of nations, can tell how long He will withhold from us the

fiercer visitations of His wrath. Meanwhile, let every one, especially let every Christian, realize that our safety as a people depends upon our virtue; and that every one has some responsibility resting upon him in averting from us national ruin. As we desire that our country may be saved from being desolated by the judgments of God, it becomes each one to set an example of virtue and piety, and do his utmost to sustain and cherish all those institutions with which the religious interests of our nation are immediately connected. If the day should ever come when this goodly inheritance shall be given up of God, and the eye shall be unable to discover a trace of its former glory, it will be irreligion, infidelity, that will have done the dreadful work. Yes, these are the great enemies which are lying in wait for our country's ruin; and he who meets these enemies with the most vigorous opposition, best deserves the name of patriot.

PATRISTIC GLEANINGS.

THE EPISTLE TO DIOGNETUS.

AMONG the literary remains of Christian antiquity, there is a Tractate bearing the title of "Epistle to Diognetus," which is really a remarkable production. Who was its author is not known. Some ascribe it to Justin Martyr, but it is more generally regarded as the work of an earlier Christian writer, whose name has been unfortunately lost. Hefele incorporates it with his beautiful edition of the Apostolic Fathers, as "Anonymi Viri Apostolici Epistola."*

The object of the author of this Epistle was to acquaint his friend Diognetus with the nature and grounds of the Christian religion, as distinguished from Judaism on the one hand, and Gentilism on the other; and in his exposition of the subject, he evinces a more than ordinary share of logical power and literary culture. After a suitable salutation, and a general statement of his designs, the writer thus sets forth

THE VANITY OF IDOLS.—"Come, then, purge yourself from those thoughts that have pre-occupied your mind; throw off old habits; become, so to speak, a new man, *ab initio*, and then listen to the doctrine which you yourself confess is new. Examine not with the eyes only, but the understanding, the substance and the forms of those whom you regard as gods. Is not this stone exactly similar to those on which we tread? Is this brass in any respect better than that of which our common utensils are made? Here is one of wood; do you not find it already decaying? Here is another of silver; are you not obliged to guard it, lest a thief should steal it? Or this one of iron; is it not soon covered with rust? Are not all these images made of corruptible materials?

* It is also found in Otto's late edition of Justin. Otto maintains that Justin wrote it.

Are they not all fabricated by means of iron and fire? Are they not fashioned by the stonecutter, or the brazier, or the silversmith, or the potter? Could not the common utensils that have been made by these same workmen out of the same material, be converted by them, if they pleased, into images of the gods? Could not those very objects which you worship, be changed into vessels like those in common use? Are they not all of them deaf? Are they not all blind? Are they not all void of sense? Are they not all without souls? Are they not all liable to corruption and decay? Yet you call *these* things gods: these you serve; these you adore. Hence you hate Christians, because they do not regard such things as divine. Surely, ye who worship such objects, have much more reason to contemn yourselves than Christians; ye have much more reason to deride yourselves, who can pay divine honour to images made of stone or silver—images which you must carefully watch, day and night, lest the robber should carry them off?"

The author next exhibits some of the more prominent features of Jewish superstition, and then proceeds to draw the following beautiful picture of

THE COMMON LIFE OF CHRISTIANS.—“The Christians are not distinguished from other men, neither by the region in which they reside nor by the language they use. They do not dwell in cities of their own; they do not speak a peculiar dialect, nor is there anything strange or peculiar in their mode of life. Their system of faith and morals was not invented by human ingenuity, nor is it the result of human study. You will find them resident in the cities of the Greeks and in those of the barbarians; and in such matters as clothing, food, &c., you will discover nothing to distinguish them from their neighbours; and yet in their demeanor and course of life, there is a something that will strike you as wonderful and almost incredible. Even in their own native land, they sojourn as strangers. They participate in all things as citizens; they endure all things as aliens. If in a foreign country they feel as if it were their own, in their fatherland they feel as if it were a foreign one. Like all others, they marry and beget children, but they never expose their infant offspring. They exist in the flesh, but they do not live according to the flesh; they dwell on earth, but have their citizenship in heaven. They obey the laws of the State, while yet they conquer them by their own peculiar life. They love all men, and are persecuted by all. They are not known; they are condemned, they are put to death; yet they cause many to live. They are poor, yet make many rich. They are deprived of all things, yet they possess all things. They are dishonoured, yet do they derive glory from disgrace; they are calumniated, and yet are thereby justified; they are reproached, yet they bless; they are injured, yet they honour those who inflict the evil. Doers of good, they are punished as if they were bad men; in the midst of sufferings, they rejoice as those who cause

others to live. The Jews wage war against them as if they were foreign enemies; the Greeks bitterly persecute them, yet neither of them could explain the cause of their hatred and hostility."

THE CHRISTIAN'S RELATION to the world is next described.—“To sum up all in one word; what the soul is in the body, Christians are in the world. As the soul is diffused through all the members of the body, so Christians are scattered through all the cities of the earth. The soul dwells *in* the body, but is not *of* it; so Christians dwell in the world, but are not of it. The soul, though invisible itself, is kept as in a garrison in a visible body; and so Christians are seen and known by the world around them, but the source and object of their religion remain all the while unseen. The flesh hates and wars against the soul; so the world hates Christians, not for any injury it has received from them, but because they oppose worldly pleasures. The soul, though encompassed by the body, sustains it in life; and so Christians, though kept in the world as in a prison, preserve it in being. An immortal soul resides in a mortal tabernacle; and so Christians dwell among corruptible things, though the heirs of an incorruptible inheritance in heaven. The soul becomes all the better, the less it receives of such things as meat and drink; and so Christians, though perpetually persecuted, grow every day in numbers. Such is the position in which it has pleased God to place his people, nor is it lawful for any of them to fly from it.”

This last sentence, and indeed the whole tone of the passage shows, that the author was in no degree infected with those monastic notions which began so early to develop themselves. How distinct and clear his views were of the scheme of redemption, will be seen in the following extract from his answer to the question,

WHY THE SON WAS SENT?—“When it was seen that we could never earn eternal life by our own works, the Divine benignity made us worthy of it; and when it was plain that we could never, of ourselves, enter the kingdom of God, the Divine power brought us into it. At length, when our wickedness had reached its height, and we had manifestly earned the wages of sin, which is death, then the time came which God had ordained to declare his mercy and his power. Through His own abounding and self-moved love for us, he did not cast us off, nor show himself mindful of our guilt, but patiently bore with it, and *himself took our sins. He gave His own Son as the price of our redemption*—the holy for the unholy, the sinless for the guilty, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. *What other covering could possibly hide our sins, but His righteousness?* By whom else could we guilty sinners be justified, but by God's Only Son? O! sweet exchange. O! ineffable economy. O! what kindness, surpassing all expectation! In the One Just Person the iniquities of many are hidden—the righteousness of One justifies many sinners. Having shown us how impossible it is for us to

obtain life by our own natural powers, He reveals to us now a Saviour, in whose grace He calls us to believe—and ever to regard Him as our Food, our Father, our Teacher, our Counsellor, our Physician, our Light, our Strength, our Glory, and our Life.”

F.

JESUS SITTING OVER AGAINST THE TREASURY.*

THE Treasury in the temple at Jerusalem was in the “new court,” sometimes called the “outer court,” and the “court of the women.” It consisted of a number of chests for receiving the voluntary gifts of the worshippers, in behalf of various objects—such as the support of the poor, the repairs of the temple, the providing of its furniture from time to time, and the maintenance of its ordinances from day to day. It was placed where both men and women might have access to it, as all who came up to worship were to begin their service at the treasury, according to the invitation, “Bring an offering, and come into His courts.”

Why is it so specially mentioned that Jesus was there? Not merely for the sake of the beautiful narrative that follows, but, probably, also, to teach us that everything connected with His house He keeps His eye upon, is interested in, and regards with jealous concern. We are more accustomed to think of Jesus as having his eye upon us when we are praying or praising, preaching the Gospel or hearing it, than as sitting over against the treasury when we enter the House of God. And the reason is, probably, that we like to think of *His* sacrifice, rather than ours—of what He gave for us, rather than of what we should give for Him. Too frequently we forget that the treasury part of the service is an ordinance of Christ. If it be not a part of the service of God’s house, it should not be there; and if it be a part of appointed service, it should be performed as in the sight of Jesus.

He “beheld how the people cast money into the treasury.” Many, in giving, would have no thought that the eye of Jesus was upon them; but He beheld them every one. He knew from what motives they acted in casting in their money, whether from the force of custom, a desire to be like their neighbours, a wish to avoid singularity, a fear of losing the reputation of piety; or whether from a sense of gratitude, a love for religious ordinances, a desire to honour God; and they who were actuated by the latter class of motives would not be long in the temple without learning that “It is more blessed to give than to receive.” He “beheld,” also, in what spirit they gave—whether imagining they made the minister of the altar and the God of the temple their debtors by the gift, or esteeming it their duty and their privilege to bestow it; whether they gave it grudgingly or of good will. He beheld,

* From the United Presbyterian Magazine, of Scotland.

further, what amount they cast in; how far it was according to their ability, and in proportion to their circumstances. With some, it may have been more at this time than was usual with them; with others it may have been less. Contributions will vary with the truly conscientious. The Apostolic rule is, "Let every one of you lay by him in store, as God hath prospered him."

Among the worshippers in the temple, on this occasion, there would, no doubt, be great diversity in regard to worldly circumstances—some very rich, others who earned their bread by daily toil, and not a few of the very poor. Only two classes are specially noticed. "Many that were rich cast in much." It is not said that there were any who did not cast in. Such a sight, it is probable, would be seldom seen among Jewish worshippers. They were early taught the duty of giving, and being trained up in this way, when they were old they would not depart from it. Much depends on early training—on the example of parents, and the spirit manifested by professors of religion generally, in reference to this service; and as giving to God's house is a scriptural ordinance, it is as clearly the duty of Christian parents to teach their children this duty, and exemplify it in their visible practice, as it is to teach them to pray, and to exemplify before their eyes the service of prayer. What would be thought of a professing Christian who would discourage prayer on the part of his children? But how often the young are dissuaded, by direct precept and constant example, and not less by the current style of observation which they hear at home, whenever Christian liberality is referred to, from giving to the Lord? "All that the Lord hath commanded us we will hear and do it."

It is not said that all the rich cast in much. It seems to be implied that some of them did not; but many of them did, and this is mentioned with manifest approval. These had much in their power, and they were not unfaithful to their trust. Having acquired wealth by inheritance, or, as the reward of their industry and enterprise, they did not become proud, so as to imagine that they were above attending to religious duties, nor miserly, so as to appropriate to the service of God less than they had been wont to do, or but little more than before they came to their possessions. They devised liberal things; and it is not to be supposed that, because no praise is bestowed upon them in the narrative, Jesus regarded them with dissatisfaction. The contrast intended is between the best specimens of the rich, and the best specimen of the poor: between the best works of the one class and the best works of the other; and Jesus seems to say, "These many have done well, but this one better." As in heaven, though all will have glory, all will not have the same glory, but some a greater degree, some a less; so on earth, though all the disciples of Jesus have grace, all have not the same grace, but some a larger and some a smaller measure. These rich men have the approval of

Jesus, as the woman has with whom they are compared; but in comparison, theirs is the second prize, hers the first. "Many daughters have done virtuously, but thou excellest them all."

The history of this poor widow is not told us—even her name is not recorded; all that is intimated concerning her former life is, that once she had a husband, and that for a time she had been left alone. Her husband, probably, was poor. It does not appear that he had made provision for his widow; unless we suppose that she had been made a victim by that Pharisaic sect who went about devouring widows' substance, and for a pretence made long prayers. In respect to her married life, let us take the pleasing side of the picture, and suppose that she and her husband had lived happily together, and what is better, had lived holily—that their home had been cheerful—that they had dwelt together in unity, and that their union was sanctified by religion—that they had often spoken together of the love of God—had often interchanged religious experience—been refreshed together by religious ordinances, and sighed for the consolation of Israel. But death had entered their dwelling, the husband had been carried out, and she left with the lonely name of Widow. She was not only a widow, but also poor. On the day her house was written desolate, her staff of bread was broken. She remains dependent on the sympathies of others; and, as the result of her trials, trusting more firmly on the widow's God. She comes to the temple unnoticed and unknown by the throng of worshippers; yet she does not leave the treasury without acknowledging its claim. Some would have thought it waste, on her part, to give anything, and that she needed rather to be ministered unto; but she stands upon her privilege, and throws in "two mites."

A mite was the smallest coin in circulation among the Jews. It was about the sixteenth of a penny, so that the amount of this contribution was about the half of a farthing, the eighth part of a penny. It was a small sum. It would not go far in providing for the service of the temple. It was little in comparison with what the rich cast in. But Jesus saw her, he knew what she had done, and he commended her for it.

In the commendation bestowed, the comparison is not between the "much" that the rich cast in, and the "two mites" of the widow. This probably is the way the disciples would have judged in the matter, but Jesus applies a different rule. He commended her because "of her want." "Of her little store," as some have rendered it, she gave a far larger proportion than the others did, with all their gifts. They showed their good will to religion; she showed it more. They would probably please men better, because men often judge simply by the value received; she pleased Jesus better, because in her gift there was more of conscience and more of sacrifice. In the building of Solomon's temple, the man who is called famous is not he whose genius planned the work, nor he

who brought gold and silver to adorn it, nor he who superintended the vast undertaking; but he who, far away on the mountains of Lebanon, laid prostrate the growth of a thousand years. "A man was famous according as he had lifted up axes upon the thick trees." The woman who broke the alabaster box of precious ointment, and poured it upon Jesus' head, is commended as having wrought a good work, not in the value of the gift, but because she had "done what she could." With these, the widow of Jerusalem takes her place as an example of true fame, as one whose unreserved religious devotedness has earned for her a high place in the approbation of Jesus, and a eulogium destined to fill with the fragrance of her memory all places whithersoever the Gospel shall come.

In conclusion, we would impress upon our readers this thought: Jesus sits over against the treasury; he is not uninterested in any part of the Gospel service. There is a closer connection between our giving to Christ, and our receiving from him, than is generally imagined. In the book of Malachi, we find, that when the people withheld from God the "meat of God's house," they were in a very dead state, they had no blessing, and not all the crying of the priests and the people could bring down divine favour, till the people returned to their duty. Why is this written, if not as a warning lesson to us? Our sowing and our reaping are related in their measure as well as their kind.

To many this subject is not pleasing. It cannot be expected to be so to those to whom the very name of "treasury" is an offence; to those who hold their money as with a death-grasp; and to others who are willing to spend their substance freely on anything, rather than on God's house and for religion. There are professors of Christ's Gospel, liberal men, wasteful in ordinary matters, but niggardly and miserly with God's house. Consistency surely demands the very opposite. We call ourselves voluntaries. This is the law of Christ, "Every one according to his own ability." It is a misnomer to call anything else than this the voluntaryism of the New Testament. There are those who not only themselves withhold from Jesus, but by their grumbling and discontent hinder others from giving. Had these met with this poor widow, and had they spoken to her as they are wont to speak of pious giving, we can imagine how soon they would have been silenced. Oh! there would be less illiberality manifested or expressed, were more of us under the law of Christ in this matter. There is a choice in these days for covetous professors, and surely they are out of their place among those, who, by their profession, acknowledge Christ's law, and desire to act upon it. There are those who are always withholding from God, and they are poor notwithstanding. God takes from them in other ways what they withhold from Him. Let us see that in giving to God we act conscientiously, in a way that we shall not be ashamed of when we lie down upon a death-

bed, in a way which will not diminish, but rather increase the lustre of our crown, when "Time shall be no longer." L.

N.

Household Thoughts.

THE CHARACTER TO BE FORMED BY TRAINING.

No. V.

How rapidly the course of human life is passing, and, in consequence, how rapidly the generations of men succeed each other. It is but yesterday that we appeared in being. To-day, we are engaged with the cares, the services, the responsibilities, of manhood. To-morrow, the general inquiry concerning us will be most appropriate, "The fathers, where are they?" But if *we* depart, who will remain thus to inquire? And if, with our departure, we lay aside the cares, the services, the responsibilities, of manhood, who remaining shall occupy and fill our places?

The answer is at hand. Enter any promiscuous audience, walk the streets of any village, town, or city, visit almost any dwelling, and you will find these questions solved at your hands. In all this varied round, there meets you on every hand, living, real, evidence as to who shall and must undertake and carry on what we have left forever. Our children are those who now are just what we were yesterday, and who, our to-morrow having come, will be found as we are to-day. Then, as we now, they will be stimulated by buoyant hope, or agitated by anxious fear; joyful or sorrowful, refreshed and wearied again—while sweating in the same laborious toil, carrying on the same pursuits, sustaining the same personal, family, social, and national relations and interests, in all their varied callings. The *children* of the present actors on life's arena, the latter having left, themselves shall act.

And it is not an unimportant—certainly not unmeaning—inquiry, *How, probably, will they perform their part?* With what spirit will they thus engage? With what success will they sustain the several duties and interests thus, of necessity, devolved upon them?

As a citizen, how am I to know what shall be the character of those who in the generation immediately following are to carry on the affairs of the nation, state, city, neighbourhood? *As a disciple of Christ*, how am I to know whether there are to be found any, and who they are, to carry on His church and kingdom—to answer Macedonian cries by saying, "Here are we, send us,"—and to build and sustain, multiply and frequent, the churches at home

Above all, *as a parent*, with all the yearning solicitude which only a parent feels, how can I know the future career and destiny of my child or children?

In all the range of human ability and human pretension, where is the man or class of men that can clearly solve propositions, and fully satisfy eager longings such as these? If you would know what is to be the character of the man, learn what is now that of the child; for just what the one regularly continues to be, the other will be found. That is, as to habit, disposition, and the whole general character, the man is but the child grown up.

But a still more important and practical view of this teaching is that which makes it work out our own desires, or, rather, invests each parent with the power of moulding and shaping the future of our children according to our wish.

First, let it be determined what kind of a manhood we would love to anticipate for our child. If, in conformity with these anticipations, *with his childhood* we begin and continue to mould the character, such a manhood shall certainly be secured. This evidently is the cheering assurance contained in the words, "Train him in the way he should go, and when he is old he will not depart from it." Here, then, is a guarantee directly from God. A guarantee of interest to all who have the care of children and youth, whether as teachers in the weekly or Sabbath school, as guardians, and especially as parents.

Perhaps benefit, both from the condition and the promise, may be most clearly and surely realized by carefully considering the several characteristics of "the way in which each should go," therewith combining the divine assurance, that if thus trained in childhood, they shall continue to follow the same in old age.

1. MEEKNESS AND FORBEARANCE *should characterize the way* in which a child should go. On this, as other points, the Bible must be our guide. And here it is sufficiently full and explicit. As specimens of the whole, and as declarative of the law, the following passages may be cited: "Speak evil of no man; be gentle, showing all meekness unto all men" (Titus 3 : 2)—"If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12 : 20.)

How powerful and beneficial the influence for good which obedience to this command would exert. To speak evil of no man,—how much tattling, heartburning, and revengeful feeling would be spared.

Showing universal meekness,—how many fights, duels, and even angry words, would cease to disturb and disgrace households, society, and even the Church of God. Uniformly acting upon the principle of giving food to a hungry enemy, or drink to him when thirsty, who would swell the mournful list, year by year, of disgraced and wretched men?

But to set forth the blessed results of obedience to this law is not the object. Suffice it for the present that *it is a duty*, because

commanded. Moreover, this meekness and forbearance, or freedom from private revenge, is made a *universal* duty. Therefore, of necessity, it should characterize the way in which the rising generation ought to go, in order to being found therein when old. The subject before us teaches, that if such spirit and life appear in age, training to it must be carried on in youth. Without this latter, anticipations of the former are utterly groundless. This feature of the training of our children, in part at least, may be secured by inculcating gentleness and kindness towards the companions of their childhood and youth. Practical lessons from this source frequently, perhaps daily, may arise. And they do well and wisely who improve those opportunities, by whatever means within their power to educate the child. Two or three particulars suggest themselves in respect to this training, and in order to secure this desirable result.

1. *Children should receive instruction concerning the duty and advantage of kindness.* Show them plainly what the word of God, as our only guide and ultimate appeal, requires of all in common intercourse and times of provocation. Reference to the Bible will give great weight, in the esteem of a child properly instructed, to all that may be said and done. But this is a case which admits and calls for much explanation and reasoning, so as to *win* the child to a conformity, by the certain advantages of performing this duty. In his times of provocation, we may appeal to him with the assurance that his own personal comfort is at stake, in the course pursued. That his own happiness will be greater by forbearance—and, at such a time, by kindness even—than it possibly can be by anger; or by giving, and perhaps receiving, wounds and bruises in actual strife. That when the heat of excitement is passed, it will be much pleasanter to think of his little playmate, spared from hatred and personal injury, rather than suffering both, because of his impetuous haste and self-revenge. It were well, perhaps, to enforce by some example. If no other is at hand, rehearse the case of Saul and David (1 Sam. 24 : 1–22). Tell him what a very malignant, bitter, persecuting enemy, Saul was. Also, that David spared the life of this deadly enemy, and even did him no harm, when it was in the power of his hand to do it. Then ask, whether was happier, David, exultingly exclaiming, “Thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee;” or Saul, the enemy and injurer, who, when a little reflection, for a moment, cooled his anger, replies, “Is this thy voice, my son David? And lifted up his voice and wept?” In all these efforts, it may be well and best not to forget that the insults and injuries of childhood are sometimes even more for them to bear—certainly quite as much—as the insults and injuries of riper years. Perhaps there is nothing gained by telling the crying and offended child, that it is nothing, when—as trifling as it may

appear to others—he most keenly feels that insult by harsh epithets—suffering from violence by another, or having his toy taken, broken, or destroyed, is almost too much for him to bear. True, he should be taught the art of distinguishing between real and only imaginary evils. Still, if we see his case to be a real one—a provocation from some such case as now supposed, quite equal to his years—either tacitly or formally admit, according to his own conception of it, the wrong he has received. But such admission forms at once a most important point for action. For then will be the time for effort, on our part, to have him show a nobleness of soul, by forgiving a great and actual injury, and treating the injurer with kindness. Because it is certain, that if he is not *now* fully impressed with this, both in theory and practice, to the degree of forbearance from resenting his own injuries, in vain will we expect that forbearance from him, when grown to manhood.

2. If our lessons do not succeed, the child *must be authoritatively restrained* from private revenge. In every such instance of contrary practice, prompt correction should follow. But, in this case, why would he deserve correction? Not that he has not been wronged; not that the injurer is not ill-deserving. But simply, *because he assumed the right of avenging his own wrongs*. Instead of using violence to any other degree than that of necessary self-defence, his province was to report to authority the evil he had received, and, with that authority, leave it for redress. In his case, the proper authority is parental; either the parents of the injurer or his own. The connection between his readiness thus to report in childhood, and his reference of wrongs in manhood to civil authority, is too obvious to need comment.

If, instead of referring to parents or guardians, the child is permitted to control others and avenge himself, who can be in doubt concerning the character of the man? With the Bible and experience for our guide, it is probable that that youth is destined for notoriety, as a bully for fight, or as a duellist, or one of the numerous host, that requite their own wrongs by plunging a dagger into their neighbour's heart. The murderer, the duellist, the fighter, each has had a training in his youth, which prepared him for his end. It was such training as all receive that are permitted to pass their childhood in the indulgence of untaught, unrebuked, unpunished anger, inflicting vengeance and harm for childhood's wrongs. And to that training may be traced the bloody gore of the murderer's victim, and the awful agony and disgrace on the murderer's gallows, just as certainly as the riving of the full-grown and sturdy oak seeks its cause in the gleaming, resistless thunder-bolt.

3. *Example of self-government will be essential.*—Well-nigh in vain will be the theory and coercion, so far as concerns the efficient preparation of the child for the conflicts of riper years, without a wholesome example from the parents, guardians, or teachers, to

whom that child has been intrusted. Suppose one, standing in either of these relations, to have no command over himself or herself, upon every and daily provocation to fly promptly and unmistakably into a passion, and, by word or deed, to seek evil to one from whom wrong has been received; or, with such a spirit, to scold and punish the child offending: who does not believe that these instances of vindictive anger will make a more lasting impression upon the child who witnesses them, than many formal lessons of forbearance, when that child is angry and weeping, because of some insult or injury experienced by himself? Who can doubt that the angry tones of many children are but the echo of those who have charge of them? Who can be more in doubt that many of their angry quarrels are but miniature representations of the prompt passions of their own parents or teachers, and how passionately the rod is used upon themselves?

Fully to prepare others, therefore, for usefulness and a patient manhood, an essential characteristic of the training must be our own self-government.

L. H. C.

CHIEF JUSTICE MARSHALL AND HIS WIFE.

THE strength as well as tenderness of Judge Marshall's attachment to Mrs. Marshall will appear from the following affecting tribute to her memory, written by himself, December 25th, 1832:

"This day of joy and festivity to the whole Christian world is, to my sad heart, the anniversary of the keenest affliction which humanity can sustain. While all around is gladness, my mind dwells on the silent tomb, and cherishes the remembrance of the beloved object which it contains.

"On the 25th of December, 1831, it was the will of Heaven to take to itself the companion who had sweetened the choicest part of my life, had rendered toil a pleasure, had partaken of all my feelings, and was enthroned in the inmost recess of my heart. Never can I cease to feel the loss and to deplore it. Grief for her is too sacred ever to be profaned on this day, which shall be, during my existence, marked by a recollection of her virtues.

"On the 3d of January, 1783, I was united by the holiest bands to the woman I adored. From the moment of our union, to that of our separation, I never ceased to thank Heaven for this its best gift. Not a moment passed which I did not consider her as a blessing from which the chief happiness of my life was derived. This never-dying sentiment, originating in love, was cherished by a long and close observation of as amiable and estimable qualities as ever adorned the female bosom. To a person which in youth was very attractive, to manners uncommonly pleasing, she added a fine understanding, and the sweetest temper which can accompany a just and modest sense of what was due to herself. She was

educated with a profound reverence for religion, which she preserved to her last moments. This sentiment, among her earliest and deepest impressions, gave a coloring to her whole life. Hers was the religion taught by the Saviour of man. She was a firm believer in the faith inculcated by the Church (Episcopal) in which she was bred.

“I have lost her, and with her have lost the solace of my life ! Yet she remains still the companion of my retired hours, still occupies my inmost bosom. When alone and unemployed, my mind still recurs to her. More than a thousand times since the 25th of December, 1831, have I repeated to myself the beautiful lines written by General Burgoyne, under a similar affliction, substituting ‘Mary’ for ‘Anna :’

“Encompassed in an angel’s frame,
 An angel’s virtues lay ;
 Too soon did Heaven assert its claim,
 And take its own away !
 My Mary’s worth, my Mary’s charms
 Can never more return !
 What now shall fill these widowed arms ?
 Ah, me ! my Mary’s urn !
 Ah, me ! ah, me ! my Mary’s urn !”

OUR CHILDREN.

FOR what do we rear them ? What is the reward for days of toil and wakeful nights ?

Is there any surety that a mother’s hopeful prayers for her children, shall be answered by a life of virtue here, and an eternity of happiness hereafter ?

A mother’s trusting heart answers with the firmness of faith, There is ! for has not He, whose Word is sure, promised it ?

Though it may be long ere the seed we have planted and watered with ceaseless energy shall spring up, yet at some time the fruits will appear. I believe most firmly in the literal fulfilment of the promise—“Train up a child in the way he should go, and when he is old, he will not depart from it.”

The Saviour, with inviting voice,
 Says, “Let your children come !
 For them there’s love within my breast,
 And in my kingdom room.”

Historical and Biographical.

REV. JOSIAS MACKIE'S WILL.

[All documents, illustrating the character, standing, and pursuits of the early fathers, are of much interest. The Will of the Rev. Josias Mackie, who was a contemporary of Makemie, and the earliest of the Presbyterian fathers, has never been published until the present time. This document has been brought to light by the persevering labours of the Rev. ISAAC W. K. HANDY, who will yet, we trust, discover many treasures long hid in historical recesses, and lost to public view.

We insert Mr. Handy's letter of explanation at the end of the Will.]

REV. JOSIAS MACKIE'S WILL.

In the name of God, Amen. On the seventh day of November, Anno Dom. 1716, I, Josias Mackie, Minister of Norfolk County, being sick, and weak in body, butt of good and perfect memory, thanks be to Almighty God, and calling to remembrance the uncertainty of this Life, Doe make, constitute, and declare this my last Will and Testament, in manner and forme following, revoking and annulling, by these presents, all and every will and wills heretofore by me made, and this, onely, to be taken for my Last Will and Testament; and first, being heartily sorry for my sins past, most humbly desiring forgiveness of the same, I commit my soul to Almighty God, trusting to receive full pardon, and free justification, through the merits of Jesus Christ, and my body to be buried in Decent and Christian manner, at the Discretion of my Executors, hereafter named; and as to the settling of such Temporal Estate as it has pleased God to bestow on me, I Doe Order, give, and dispose the same in manner and forme following:

Imp. I give and bequeath unto Elizabeth Wishard, and John Wishard, sonn and daughter of John and Mary Wishard, tenn pounds in money, to be Equally Divided between them, to be delivered to them immediately after my decease.

Item. I give and bequeath unto William and Mary Johnson, children of Jacob Johnson, Deceased, and Margarett, tenn pounds in money, to be equally divided between them, when they come of age or married.

Item. I give and bequeath unto those four persons above named, (viz.) Elizabeth and John Wishard, William and Mary Johnson, all my new goods, both woolling and linning (Excepting what I shall hereafter except), to be equally divided between them and the said Wishards, to have their parts Immediately after my decease, and the said Johnsons when they shall come of age or married.

Item. I give and bequeath unto the several children, now living, of my three sisters, Mary, Margarett, and Rebecca, daughters of Mrs. Patrick Mackie, some time of St. Johnstone, in the County of Donigall, of the Kingdom of Ireland, all the remaining part of my money, which is in ready cash in Virginia, to be divided between them, which I desire may be transmitted home by my Executors hereafter named, in the bills of Exchange, upon my cost and charges by them; Direct to such person or persons as they think Best in the City of London, on, and from thence

to Mr. John Harvey, of London Derry, Merchant, and by him transmitted to the children of the persons above named. Also, I give to the several children of the said Mary, Margarett, and Rebecca, fourteen pounds four shillings and eight pence sterling, Due from Mr. William Squire and Petter Hall, Merchants, in Liver Poole; alsoe, all the money Due to me by a just account, from Mr. William Bowden, Merchant, in London, all which sums I give to the said children of my aforesaid sisters, that shall now be living, to be equally Divided between them, he farely promising, and has promised, to satisfie me, and all other creditors to the full.

Item. I give and bequeath to John Shorly, Sen., one hundred and fifty acres of land, lying and being in Princes Ann County, near the back Bay (being the Remainder of a tract of land Purchased of Capt. Francis Morse), to him and his heirs forever.

It. I give my more scholastic Books of the learned languages, as Latin, Greek, and Hebrew, to be equally Divided Between Mr. Henry, Mr. Hampton, and Mr. Mackness, non-conforming Ministers at Poakamoake, or thereabouts.

It. I will and ordaine, that my Executors well and truly observe the paper of Directions, by me left under my owne hand, relating to the Disposall of the Remainder of my Books, not before disposed of, as also, concerning Lesser Legacies and Debts, and that it be duly performed.

It. I give and bequeath unto John Shorly, Senr., all such sums, as he at the time of my Death stands to me indebted by bill and account, and that he Be thereby Discharged from the same.

Item. I give and bequeath unto Capt. Horatio Woodhouse, two mares out of my stock at the sea-side.

Item. I give and bequeath unto Thomas Butt and Elizabeth Butt, children of Mr. Richard Butt, two mares, she to have the choice of all I have.

Item. I give and bequeath to Mary Cocke, daughter of Christopher Cocke, one young mare.

Item. I give and bequeath unto Henry Butt, son of Mr. Richard Butt, one young mare.

Item. I give and bequeath unto Thomas Butt, son of Thomas Butt, Dec'd, two young mares, and also my Riding horse, Bridle and Saddle; also my silk damask vest.

Item. My will and desire is, and it is my true intent and meaning of this my will, that, If there should not be mares or horses Enough of the breed of that mare I had from Mr. Lewis Conner, to comply with the aforegoing Divers legacies, that, in that case, my Executors Dispose of them to the several legatees as far as they will goe, and that the other legacies be void.

Item. I give and bequeath unto Mr. Richard Butt, Senr., my Greate Riding Coate, with Twenty yards of Brown Linning that is in the chest of goods.

Item. I give and bequeath unto Mrs. Martha Thouston, a piece of black flowered Damask, being the same she formerly gave me.

Item. My will and desire is, that if any Debt or Debts should justly appear to be due and owing, to any person whatsoever, that they be satisfied by my Executors hereafter named, out of what tobacco or money, which Mr. Richard Butt is requested to direct and assist them in; and for his trouble, my will and desire is, that he, the said Richard Butt, have a

good portion of my English good Books; and that if any person shall, after my Decease, make any Just claim to any Book or Books, my will and Desire is, that they have them Delivered to them by my Executors, or whom they shall order; and I doe further Request and Order and appoint my friends, Coll. Edward Moseley and Mrs. Martha Thouston, to be my Executors, in trust to see this my Last Will and Testament well and Truly performed, according to the Intent, purport, and true meaning thereof.

In witness whereof I have hereto set my hand and seal, the day of the year first above written.

JOSIAS MACKIE, & Seal.

In presence of us,
Signum.

SARAH BUTT,
NATH'EL BUTT,
THOS. BUTT, SR.,
THOS. BUTT, JR.

Proved by the oath of Thomas Butt, Senr., and Thomas Butt, Jr., in open court, this 16th day of Nov. 1716, and ordered to be committed to record.

Test.

THOMAS BUTT,
Dep. Clk.

PORTSMOUTH, VA., Aug. 21, 1856.

DEAR BROTHER: Above you have Mackie's will, which I should have sent you before, but for interruptions I could not prevent. It is almost entirely without punctuation in the old register, through the carelessness, no doubt, of the clerk; but the capitals, orthography, &c., are accurately copied. The photograph of the Rehoboth Church I will send you shortly.

I greatly deplore the death of our estimable and valuable Brother Webster.

Your brother, &c.,
ISAAC W. K. HANDY.

THE YELLOW FEVER PERIODS.

WE have before us a record of the visitations of the yellow fever to the City of New York and Philadelphia, from 1793 to 1822. The year last named was the last visitation of yellow fever to the City of New York.

In 1793, the winter in which the year commenced was unusually mild, and on the 8th of January pigeons were very plenty in the woods of New Jersey and Pennsylvania, and continued so abundant for two months, that they were sold in the Philadelphia market for eighteen pence per dozen.

In August of that year, the yellow fever commenced in Philadelphia, and continued to the end of October. The deaths by that pestilence were about five thousand.

On nineteen days in August of that year, the maximum temperature ranged from 80° to 87°, averaging about 83° maxima. A *heated term* commenced on the second day of that month, and continued to the 25th. The recorded maximum temperature ranged from 78° to 87°, for twenty-

four consecutive days. The greatest change during twenty-four hours of the days of this term was on the 25th, and was 16° . In September, but four days gave a temperature of 78° and upwards, and the greatest change during any day was but 13° . October gave but one day of a temperature above 68° , and that was on the first day— 73° maximum. On the 27th, temperature fell to 39° ; 28th, to 35° ; 29, to 33° , and on the 30th to 32° , and the pestilence ceased.

In 1794 the yellow fever visited New Haven, Conn., and Baltimore, Md., and is noticed at length in NOAH WEBSTER'S work on pestilential diseases, published in 1799. May and June of that year presented a *rainy term* at greater length than has at any time since been experienced in this section of the continent. In that year there were several deaths of persons in New York who came with, and of others who worked on board, a vessel from Antigua.

In 1795, about the middle of August, a putrid fever broke out in Water Street, New York, of which many people died. The fever abated about the 26th of October. My record of temperature is blank for that entire month. The number of deaths by the pestilence were reckoned at from 800 to 1000. The first frost of the season occurred on the 19th. New cases with persons who had already taken the disease occur five or six days after frost, or in a pure atmosphere five or six days after exposure in an infected district.

1796.—From the 13th to 19th of July it was reported that yellow fever existed at Whitehall Slip, but on the two last days of that month there were no signs of it. July had been dry and hot, and but one light shower for twenty-five days. On the 22d of August the fever again made its appearance, but wholly disappeared on the 8th of October. The lowest temperature for the term, was on that day, 48° , *not low enough for frost*. The wind was north and northwest all day of 7th and 8th of October.

1797.—August 7, a distemper among the cats. A man was employed to collect the dead cats and bury them; he collected 270 one morning. The yellow fever was very fatal that year in Philadelphia; there was 118 deaths in that city by the pestilence in two days in September.

1798.—Yellow fever appeared in Boston and Philadelphia simultaneously, about the 8th, and in New York about the 20th of August. The deaths were very numerous both in New York and Philadelphia. Our memoranda says: 84 new cases and 64 deaths in twenty-four hours in Philadelphia. In New York, on the 10th of September, 25 deaths; 13th, 42 deaths; 20th, 54 deaths; 27th, 58 deaths. I forbear to quote further. It was a fearful time. On the 13th of October the mortality increased, and on the 29th the temperature fell below 36° , and the fever ceased in five days after. The heated terms of August of that year were numerous, but not of long duration.

1799.—Rumors of yellow fever at Philadelphia, as early as the 3d, and at New York on the 23d July—on the 29th, the fever disappeared, but on the 11th of August, it was again reported, but on the 27th, was supposed to have entirely gone; and on the 31st, Dr. POST, a physician of high standing, remarked that he had never known a more healthy season, but in four days after the fever became very bad. At the time Dr. POST made this remark, about one-third of the inhabitants had left the city on account of the reports of the fever. The fever continued till the

19th of October. A frost came on the 18th, preceded by a temperature of 34°, and 18° change, on the 17th, which was the greatest change during any period of 24 hours for several months. On the 20th, the inhabitants returned to their dwellings.

I have omitted to mention many important facts on my records, in order to bring this communication within a readable compass, and here break off, leaving what further we have to say of subsequent years, for another, or two other communications. Too much caution cannot be used to guard our immense population from like visitations.

E. MERIAM.

BROOKLYN HEIGHTS.

Review and Criticism.

THE PROPHETS OF THE RESTORATION: Or Haggai, Zechariah, and Malachi. A new translation with notes. By the Rev. T. V. MOORE, D.D., Pastor of the First Presbyterian Church, Richmond, Va. New York: Robert Carter & Brothers: pp. 408.

This volume is highly creditable to the talents, scholarship, and industry of the author. It is a work of much learned research, and has been produced amidst the abundant labours of a large pastoral charge. The Introduction, which is able, discusses first the nature of the prophetic gift; secondly, the nature of the prophetic office, and its relation to the Old Testament history; thirdly, the historic features of the restoration, and fourthly, the literature of Haggai, Zechariah, and Malachi. This discussion, though full and satisfactory, omits one topic which might have properly received a brief notice, viz., the changes which the lapse of time and the residence of the Jews in a foreign land had made in the forms of a number of Hebrew words, as shown by comparing these prophets with the Pentateuch, and other earlier writings of the Old Testament; serving to corroborate and confirm other species of evidence, concerning the chronology of the different books.

The new translation is not offered as a substitute for the common version, but as a commentary to aid in elucidating the sense of the original. If the former had been the author's design, we should be disposed to call in question some of these readings as compared with the common version. But for the purpose which he has in view, additional light is thrown on the text, and hence in connection with the notes, the new translation as well as the old, may be read with advantage, and both should be compared with the original Hebrew.

The notes are clear and judicious, and they are generally sustained by reasons which carry to the mind a conviction of their correctness. Many of these reasons can be understood and appreciated by all intelligent readers. The exceptions to this, are such as relate to the lexicography and grammatical construction of the original, with which the author exhibits a gratifying familiarity. The practical inferences are briefly stated, but are relevant and pithy. We regard the volume as a very valuable addition to the literature of the Old Testament; and we earnestly

commend it to the perusal of all our readers, and particularly to ministers and students of theology.

As a specimen of the author's style, we quote entire his note on Malachi 4 : 6, which he translates thus :

“And he shall return the heart of the fathers to the sons, and the heart of the sons to the fathers, lest I come and smite the land with a curse.” V. 6, describes the work of the preacher of repentance. The expression, ‘return the heart of the fathers to the sons, and the heart of the sons to the fathers,’ has usually been explained to mean the restoration of domestic harmony among the people. But this is a very meagre sense of words that close up the utterances of God to his people for twelve generations. Want of domestic concord was not one of the sins charged upon the people, and its removal would hardly be the great work assigned to the Elijah messenger. The meaning is suggested in the words of the angel to Zacharias, in Luke 1 : 16, 17 ; where, instead of the clause, ‘the heart of the sons to the fathers,’ is put, ‘the disobedient to the wisdom of the just.’ This paraphrase indicates that the hearts of the devoted ancestors, were to live again in the obedience of the repentant posterity, and that the backslidden sons were to be restored to the piety of their fathers. The piety of the fathers had been referred to repeatedly before (see 1 : 2 ; 2 : 5, 6 ; 3 : 4), and the promise is, that this piety should live again in the children, under the Elijah call to repentance, and it is threatened, that if this is not the result, the land shall be laid under the terrible *herem*. This was a devotion to destruction, such as was done to the Canaanites by the judicial act of God. As these guilty nations were cut off because of their sins, so should the people who had taken their place on the soil of the land of promise, or those who in turn would take their place on the covenants of promise, if they imitated their sinful example. This was fulfilled five hundred years afterward, when the chosen people were finally rejected, and the awful blood was upon them and their children, according to their own imprecation. And to this hour, the soil that was wet with that blood lies under the terrible *herem*, and will so continue, until that Elijah call that shall bring back the heart of David, of Isaiah, and of Nathaniel, to their exiled posterity, enabling them to see Him whom they have pierced, and to cry, ‘My Lord and my God!’ And by the same principles of interpretation that we have applied to the previous verse, do we extend this warning to every age of the Church, and find in it the germ of the solemn admonition of Paul in discussing the same subject (Rom. 11 : 20, 21) : ‘Be not highminded, but fear ; for if God spared not the natural branches, take heed, lest he also spare not thee.’”

AN ADDRESS TO THE CHURCH EXTENSION COMMITTEE, AND TO THE MINISTERS, ELDERSHIP, AND CONGREGATIONS OF THE PRESBYTERY OF PHILADELPHIA, BY REV. NATHANIEL WEST, D. D., SUPERINTENDENT.

THIS Address is a brief and pithy exposition of 2 Sam. 10 : 12 : “Be of good courage, and let us play the man for our people, and for the cities of our God, and the Lord do that which seemeth him good.” The principal points discussed are—I. Noticing some IMPORTANT FACTS in relation to cities, deduced from the word of God. II. Presenting some arguments why no scriptural means should be omitted, and no expense spared, to extend the influence of pure Christianity in cities and growing centres of population. III. Some thoughts on the mode of proceeding. The discussion is pertinent and forcible ; and it is no less adapted to Church extension in other cities than in Philadelphia. We should regard the circulation of this Address as a valuable auxiliary to the efforts of those who are engaged in the work of promoting religion in cities in any form, but especially in raising funds to erect houses of worship, establish

Sabbath schools, and sustain churches in new and unoccupied districts (of which there are many) in all our large cities. We hope Dr. West will have abundant encouragement in his endeavours to complete the important work which the Committee has so happily commenced.

THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA. Being a condensed translation of *Herzog's Real Encyclopedia*, with additions from other sources. By REV. J. H. A. BOMBERGER, D.D., Pastor of the First German Reformed Church, Philadelphia, assisted by distinguished Theologians of all denominations. Part I. Philadelphia: Lindsay & Blakiston, 1856. [To be completed in twelve numbers, at 50 cents each.]

We omitted to allude to this invaluable work at the time of its first announcement. An examination of the first number has impressed us with the value, ability, and general candour of the work. It cannot be expected that a Religious Encyclopedia shall contain opinions and views that meet with universal acceptance. But the student and general reader will here find the richest materials on the more important topics of Religious Literature. The work is in all respects what is properly called a *standard* work. It will embrace all subjects belonging properly to the literature of the Protestant Catholic Religion and Church, and will furnish the most reliable results of recent study, research, and discoveries in the various departments of science in its relation to Christianity, including the several branches of

1. BIBLICAL LITERATURE—Biblical Philology, Geography, History, Botany, Geology, Natural History, Antiquities, Criticism, and Hermeneutics.

2. SYSTEMATIC LITERATURE—Apologetic, Dogmatic, Moral Sciences, Polemical and Pastoral Theology, Homiletics, Liturgical Church Polity and Church Arts.

3. HISTORICAL LITERATURE—Church History and Antiquities, History, Theology, History of Sects and Heresies, Patristic History, Biography, &c.

4. HISTORICAL SYMBOLISM; or, a Representation of the Comparative Position and Relation of the various Evangelical Denominations, and their Respective Doctrinal and other Characteristics.

The work of Herzog numbers more than *one hundred contributors*, including the *ripest scholars* and most *evangelical theologians* of Germany, and the articles are the result of their best judgment and most careful research. It is being edited in this country by the Rev. J. H. A. Bomberger, D.D., assisted by distinguished theologians of various denominations.

PREDESTINATION AND PRAYER. A Sermon delivered in the First Presbyterian Church of Madison, Ind., March 2d, 1856, by JOSEPH G. SYMMES, Pastor of the Church. 1856.

In this excellent discourse, its author considers the two topics of I, *Predestination*, and II, *The place Prayer occupies in the Divine arrangements*. The whole subject is exhibited in a clear and convincing light, and is calculated to relieve the difficulties of a serious inquirer, and to encourage the supplications of all Christ's people. The practical value of these great

doctrines of Scripture is known in the history of the Church. We trust the good fruits of this discussion will be numerous on the soil of Madison and elsewhere.

LETTERS TO THE REV. WM. W. PATTON, in reply to certain charges made against the Presbyterian Church and Ministry, in the Religious Herald. By THOMAS S. CHILDS, Pastor of the First Presbyterian Church, Hartford, Ct. 1856. Hartford.

The REV. WM. W. PATTON, pastor of a Congregational Church and editor of a religious newspaper, charged Presbyterians with originating unfounded accusations against the New England Church, whilst they themselves omitted to preach important doctrines, and were virtually Antinomians, apologists of slavery, &c. The REV. MR. CHILDS defends his Church with the proper zeal, and with the success to be expected in such an encounter. Our young brother, compelled to enter into controversy, has conducted it with much ability. He has not shrunk from speaking the truth; and although isolated among our Congregational brethren, and laboring alone in a difficult field, we have no fear that a controversy of this sort will create opposition to Presbyterianism, but, on the contrary, will tend to advance the cause.

A TRIBUTE TO THE PRINCIPLES, VIRTUES, HABITS, AND PUBLIC USEFULNESS OF THE IRISH AND SCOTCH EARLY SETTLERS OF PENNSYLVANIA. By A DESCENDANT. Chambersburg, Pa. 1856.

The best of men have enemies, and zealous Christians have always been spoken against. Next to the Quakers, the hardy race of the Scotch and Irish, together with the Germans, were the earliest settlers in Pennsylvania. The Scotch-Irish made their homes in the counties of Bucks, Lancaster, and York, and soon made their influence felt on the government, which had been hitherto administered by Quakers. JAMES LOGAN, President of the Council, who was connected with the Society of Friends, although he was of Irish origin, expressed himself in 1729 "glad to find that the Parliament is about to take measures to prevent their (the Irish) too frequent emigration to this country. It looks as if Ireland is to send all her inhabitants hither; for last week not less than six ships arrived, and every day two or three arrive also. The common fear is, that if they continue to come, *they will make themselves masters of the province.* . . . It is strange that they will thus crowd *where they are not wanted.*" A like prejudice existed against German emigration.

Logan's chief accusations against the Scotch-Irish were, that they were "troublesome settlers to the government and hard neighbours to the Indians." The learned and courteous author of the work before us investigates the history of the times, and presents facts which disprove the imputations cast upon Presbyterians. He writes with the true historical spirit and temper, and discharges his duty to the past and present generation with an affability worthy of a good cause. A large amount of information, gathered by patient and industrious inquiry, is imparted to the reader. The Scotch-Irish are held forth in their true character as citizens of the State; and the part they acted in the old French War and in the War of the Revolution receives its just tribute of praise. We rejoice in the seasonable publication of this able historical vindication. Its esti-

mable and gifted author—himself a noble representative of his race—deserves the thanks of all parties in the Church and State. Late may he depart to a better world!

The Religious World.

PRESBYTERIAN CHURCH.

“THE annual returns from our Church, as made up by the Stated Clerk of the General Assembly, which have now been extensively published, present several points of interest. A comparison with the statistics of last year shows that whilst in some respects there is ground for encouragement, in others there is reason for regret and humiliation.

Compared with the preceding year, we find that the number of Synods and Presbyteries remains the same. We have 47 more candidates than at that time, 3 more licentiates, 59 more ministers, 67 more churches, and 2351 more communicants. There have been 25 more licensures, 11 more ordinations, 35 more installations, 14 more pastoral relations dissolved, 8 more churches organized, and 16 more ministers received from other denominations than during the preceding year; whilst the amount of moneys contributed exceeds the sum in the report for 1855 by \$230,376. One very cheering fact is the apparently increasing permanency of the pastoral relation, there having been an excess of 21 installations over the number of pastoral relations dissolved, whilst the Report of last year shows an excess of only 7. On the other hand, the number of communicants received on examination is 763 less than the number reported last year, and those received on certificate 120 less.

Upon the whole, these figures show that there has been progress as to the general healthfulness and soundness of the churches; but as regards the enjoyment of spiritual blessings and aggressions on the kingdom of darkness, there is no special occasion for encouragement. Our attention, particularly during the earlier part of the ecclesiastical year, was frequently directed to the comparatively few revivals, and though a more happy state of things afterwards appeared, we are still not surprised to find that the accessions from the world fall below what has heretofore been reported. We trust that this circumstance may make its appropriate impression on the hearts of both ministers and people, and that all may bestir themselves to pray and labour that the next returns may present more cheering results.

We have received a copy of the Minutes of the New School General Assembly, but after carefully examining it, have not been able to find that it contains the usual General Summary. Why it was omitted is not explained. By reference to the aggregate tables, however, we have collected a few of the items, which, compared with the Old School, are as follows:

	New School.	Old School.
Synods,	24	30
Presbyteries,	108	148
Candidates,	219	482
Licentiates,	94	240
Added on Examination,	5,704	12,322
Added on Certificate,	4,730	9,266
Total of Communicants,	138,760	*233,755

From "The Presbyterian."

REFORMED DUTCH.

COMPARATIVE STATISTICS OF THE PROTESTANT REFORMED DUTCH CHURCH FOR 1855 AND 1856.

	1855.	1856.
Number of churches,	364	380
Number of ministers,	348	368
Number of members received on confession, Number received by certificate,	1609	2551
Total of communicants,	1474	1483
Number of adults baptized,	38,927	40,413
Number of infants baptized,	290	369
Number in Catechetical instruction,	2448	2754
Number in Sunday-school,	7796	10,729
Contributions to religious and benevolent purposes,	26,593	30,070
	\$77,999 46	\$85,898

The above useful comparative summary is taken from the September number of the Sower, the excellent monthly sheet issued by our Board of Publication. The footing in the last line will be found to differ from that given in the Minutes of Synod of this year. The difference is owing to the correction of an error made by the person who added up the summary for the Stated Clerk, as any may see by glancing over the column of the printed Minutes. The Church has made a *gain* during the year of sixteen churches, twenty ministers, over fourteen hundred communicants, nearly three thousand catechists, thirty-five hundred Sabbath-scholars, and nearly eight thousand dollars in benevolent contributions. The increase is gratifying, but it is far from what might be reasonably expected.—*Chris. Intel.*

MORAVIAN.

STATISTICS OF THE UNITED BRETHREN.

THE last number of the Moravian contains the following general statistics of the United Moravian Church, or the Unitas Fratrum :

* In the General View as published, there was a typographical error of one figure, which made this total 223,755. It should have been as above.

	Communicants.	Whole Number.
1. The American Province,	4,460	8,831
2. The German Province,	4,541	5,894
3. The British Province,	2,921	5,061
4. The Foreign Mission Province,	19,600	71,450
5. The Continental Province,		100,000
Total,	<u>31,522</u>	<u>191,236</u>

THE WESLEYAN UNIVERSITY AT MIDDLETOWN, CT.

At a recent commencement of this institution Professor Lane mentioned that the University had furnished 10 presidents of colleges; 36 professors of colleges, of whom 25 are now in active service; that 35 academies and classical schools are at the present time supplied with principals from the University, and more than 140 are now employed as teachers in various institutions; 35 are members of the bar; 179 are ministers of the Gospel, of whom 130 are members of the Methodist Conferences, and 19 are of other denominations.

The Methodist ministers are distributed as follows :

New England Conferences,	43
New York and New York East,	23
Troy and Black River,	11
Conferences in Western New York,	16
Baltimore, Ohio, and Philadelphia,	7
Southern Conferences,	7
Western Conferences,	17
California, Liberia, and China,	6

DESOLATION OF PALESTINE.

IN Palestine you are nearly as much in the wilderness as when in Arabia, for as to inhabitants they are precisely the things which do not exist, for all you can tell, except in the towns and villages you pass through. You ride on day after day, and you rise over each hill, and you sink into each valley, and except an occasional solitary traveller with his servant and his muleteer, or a Turkish official with his party, rarely does a moving object appear upon the landscape. No cattle are on the land, and no passengers are on the highways. How lonely it is! and this loneliness strikes you more like that of the desert, for it seems unnatural, because here there should be life, and there is none. Sometimes you may make out at a distance on the hillside a single figure, a man upon a donkey. It is the only moving thing your eye can detect all round. And so you go on through this desolate land. From Jerusalem to Beyrout you scarcely light upon one single scene of rural industry—not one single scene of life that can be compared with those on the Arab pastures from the top of

Jabel el Safar to the wells of El Mileh. There, in places, the country was full of people and children, and flocks and herds—a rejoicing picture of pastoral existence in all its abounding wealth; while here, in the country of tillage, and towns, and villages, the whole land seemed to lie under a spell.—*Louth's Wanderer in Arabia.*

SUCCESS OF PROTESTANT MISSIONS.

THE *North British Review* has the following statement. “The degree of success obtained by Protestant missions is, we think, considering that their efforts were trifling until within the last sixty years, very encouraging. Wherever heathens have been brought into connection with Christians in the dependent relation of slaves, they have been led to adopt their masters’ religion. Thus the liberated populations of the British West Indies are as Christian as any European peasantry. The same is the case with the slaves of the United States and elsewhere. The East Indian colonies of the Dutch contain a large number of nominal, but, we fear, only nominal, Christians. Amboyna, for example, with 5000 inhabitants, is said to be entirely Christian. Celebes and the other Moluccas contain very large numbers who have at least professed Christianity under the direction of the Netherlands Society; and, to judge from the returns made by the missionaries, these numbers are very fast increasing. The Protestant missions in British India are said by late returns to contain about 22,000 communicant members, with probably about 130,000 professed Christians. In China the work is yet in its infancy, and the communicants of the mission are numbered as yet only by units and tens; all the societies together only claim a total of 361 communicants. In the Birmah, the American Baptists return 8000 communicant members, who would represent, according to the Indian scale, a population of nearly 50,000 professed Christians. In South America, the societies return 14,000 communicants, and in Western Africa, 13,154. In Polynesia and New Zealand the native Christians must amount to nearly 200,000. Considering that no force has anywhere been employed in favour of Protestant missions, and that, with the exception of some of the Dutch possessions, Government influence has never given them much assistance, and, in the case of British India, has until lately perseveringly opposed them, we think that these results are as great as could be expected.

“We attach no slight importance to the fact, that the success of missionary enterprise has been so variously distributed. Episcopalians have been permitted to plant Christianity at the head-quarters of the African slave trade, and to raise up a new Christian nation in New Zealand. Presbyterians, Independents, and Methodists, are the founders of the Christianity of Polynesia. Scottish Presbyterians stand in company with American Congregationalists and Presbyterians at the head of the highest kind of intellectual education in India. One of the most successful and interesting missions belongs to the Baptists, who have also taken the lead in forming vernacular literature. While the highest place in missionary honour must be reserved for the Episcopalian Moravian Brotherhood, who, while they have made themselves an apostolic history, have,

as our High Church friends inform us, neglected to continue in its due channel the apostolic succession. Yet, if outward or inward symptoms be any sign, these men have been inoculated with the true primitive virus.

Statistics.

OURS A "GREAT COUNTRY."

THE following table, showing the comparative distances between some of the American and foreign cities, affords a very good idea of the extent of our continent:

AMERICAN.				
Pittsburg to Boston, . . . . .	.	.	.	616
New York to Mobile, . . . . .	.	.	.	1476
Philadelphia to Pensacola, . . . . .	.	.	.	1443
Boston to Nashville, . . . . .	.	.	.	1590
New York to Charleston, . . . . .	.	.	.	790
Boston to Galveston, . . . . .	.	.	.	2256
New York to New Orleans, . . . . .	.	.	.	1640
Source to mouth of Mississippi, . . . . .	.	.	.	2985

FOREIGN.				
Paris to Vienna, . . . . .	.	.	.	625
Paris to St. Petersburg, . . . . .	.	.	.	1510
St. Petersburg to Constantinople, . . . . .	.	.	.	1450
London to Constantinople, . . . . .	.	.	.	1490
London to Vienna, . . . . .	.	.	.	760
Stockholm to Madrid, . . . . .	.	.	.	2160
London to Rome, . . . . .	.	.	.	910
St. Petersburg to Thebes, . . . . .	.	.	.	2800

NATIONAL STATISTICS.

TRADE AND NAVIGATION.

Tonnage owned in each of the States.

Free States.	1851.	1854.	1855.
New York,	1,041,014	1,415,031	1,464,221
Massachusetts,	694,402	916,074	979,210
Maine,	536,315	686,100	806,605
Pennsylvania,	284,373	361,827	397,767
Connecticut,	116,179	129,318	137,180
New Jersey,	88,895	105,947	121,019
California,	58,435	102,257	92,262
Ohio,	58,352	80,859	91,606
Michigan,	41,774	56,849	69,489
Illinois,	23,103	31,684	53,796
Rhode Island,	38,050	45,911	51,039

Free States.	1851.	1854.	1855.
New Hampshire,	25,427	28,838	30,329
Wisconsin,	2,946	14,217	15,623
Vermont,	3,932	7,374	6,915
Indiana,	—	2,952	3,608
Oregon Territory,	1,063	1,192	1,192
Total, Free States,	3,014,260	3,986,430	4,321,951
Slave States.	1851.	1854.	1855.
Maryland,	204,544	220,208	234,805
Louisiana,	252,284	187,073	204,148
Virginia,	68,799	84,840	91,788
South Carolina,	35,187	42,115	60,935
Missouri,	34,065	48,575	60,592
North Carolina,	43,782	57,800	60,077
Alabama,	27,327	33,599	36,274
District of Columbia,	22,903	35,982	34,530
Georgia,	24,185	27,321	29,505
Kentucky,	12,937	20,122	22,680
Delaware,	11,880	18,554	19,186
Florida,	9,374	14,393	14,833
Texas,	4,912	9,698	8,801
Tennessee,	3,587	7,621	8,403
Mississippi,	1,404	1,363	2,475
Total, Slave States,	757,170	809,264	859,032

TONNAGE OF VARIOUS PORTS IN THE UNITED STATES.

	1851.	1852.	1853.	1854.	1855.
New York,	931,193	1,016,599	1,149,133	1,262,798	1,288,234
Boston,	342,936	381,088	450,492	495,879	546,268
Philadelphia,	222,428	229,443	252,451	266,746	294,806
New Orleans,	251,900	266,013	153,184	183,818	200,836
Baltimore,	160,511	159,404	158,478	170,835	183,108
Bath, Me.,	103,795	111,241	129,466	154,501	175,258
New Bedford,	131,409	149,207	155,630	165,910	169,986
Waldoborough,	103,593	112,707	103,423	122,785	148,896
Portland,	97,571	105,978	104,350	123,672	137,317
Pittsburg,	53,734	64,156	79,361	84,870	93,691
San Francisco,	58,063	97,699	97,699	93,519	87,842
Barnstable,	72,997	76,394	78,748	81,957	80,615
Buffalo,	43,603	49,614	65,184	82,678	76,952
Belfast, Me.,	44,835	52,044	56,422	55,899	70,762
Detroit,	40,319	43,925	43,758	52,456	65,058
St. Louis,	34,065	37,861	45,441	48,575	60,592
Charleston,	31,910	42,142	42,653	38,102	56,419
Penobscot,	40,809	43,868	45,724	44,991	53,965
Cuyahoga, Ohio,	36,070	33,233	43,491	45,483	51,078
Chicago, Ill.,	23,103	25,209	27,015	31,041	50,972
Frenchman's Bay,	34,899	38,319	39,426	41,869	47,977
New London, Ct.,	40,407	42,110	43,392	42,419	44,995
Passamaquoddy,	25,349	31,422	29,532	30,683	44,505
Oswego, N. Y.,	26,323	26,107	30,213	24,365	42,460
Newburyport,	26,706	29,403	31,768	37,810	40,827
Bangor, Me.,	27,571	32,230	34,226	39,138	40,297
Mobile,	27,320	28,533	28,533	33,599	36,274
Norfolk,	23,661	22,164	27,129	29,440	35,051
Georgetown, D. C.,	22,903	26,197	32,393	35,982	34,530
Gloucester,	23,436	26,081	30,917	32,570	34,237
Machias,	22,876	26,152	37,181	27,685	34,215

	1851.	1852.	1853.	1854.	1855.
Perth Amboy, . . .	22,765	21,651	23,685	20,229	30,605
Portsmouth, N. H., .	25,427	24,891	26,645	28,838	30,329
Salem, Mass., . . .	30,498	30,465	30,461	30,528	30,236
Cincinnati,	14,187	11,781	10,191	23,842	28,713
Savannah,	22,265	23,961	20,595	24,942	27,595
Wiscasset,	19,718	20,720	20,882	19,692	26,929
Vienna, Md.,	14,469	16,802	17,957	24,697	26,618
Stonington,	20,302	23,162	24,341	24,081	26,110
Fairfield, Conn., . .	24,403	25,265	26,123	26,310	25,065
New Haven,	18,308	20,118	22,603	20,346	24,712
Nantucket,	26,752	27,231	26,240	24,710	23,135
Louisville,	12,937	11,818	12,166	20,122	22,680
Providence,	15,552	16,422	16,361	19,405	21,229
Fall River,	12,070	15,184	15,302	17,357	20,533
Wilmington, N. C., .	12,387	15,479	20,298	19,955	20,162
Bridgeton, N. J., . .	14,835	14,930	15,546	18,622	20,084
Gt. Egg Harbour, . .	16,421	17,173	18,599	17,541	19,232
Camden, N. J., . . .	15,663	17,448	9,558	17,975	18,416
Kennebunk,	11,204	14,479	15,078	18,100	17,420
Bristol,	12,177	13,626	12,847	14,603	16,494
Middletown,	12,757	14,431	15,679	16,161	16,296
Milwaukee,	2,946	6,931	10,009	14,217	15,623
Wilmington, Del., . .	6,816	7,010	9,241	14,274	15,169

EDUCATIONAL STATISTICS.

THE provisions for high education in the United States are continually growing. The total number of colleges is one hundred and twenty-two. The students exceed twelve thousand. This is exclusive of the high schools, many of which take rank with the best colleges. These, and one hundred and twenty-two colleges, employ more than a thousand professors; and possess extensive laboratories. Nearly three thousand students are honorably dismissed from these colleges annually. Of medical schools, there are about forty. The students exceed five thousand. The professors are not less than two hundred and fifty. The theological schools of the United States number forty-four. The professors number one hundred and twenty-seven. The students vary from thirteen hundred to fourteen hundred. The libraries belonging to these schools contain about two hundred thousand volumes. The law schools of the United States are but sixteen, and the pupils about six hundred. But this gives no fair estimate of the number of young men engaged in the study of the law. It is supposed that between thirty and forty thousand young men are engaged in such studies.

BENEVOLENT EFFORTS IN ENGLAND.

THE London Christian Times gives an extended report of the receipts and expenditures of the principal benevolent associations and societies, whose operations are conducted in London. The various amounts, reduced to dollars and cents, give the following grand result:—

Bible Societies,	\$627,752
Foreign and Colonial Missions,	2,133,891
Home Missions, and Church and Chapel Building Societies,	960,003
Tract and Book Societies,	201,948
Benevolent Societies,	572,059
Orphan Asylums,	296,028
Reformatories and Penitentiaries,	91,690
Hospitals and Medical Charities,	491,334
Societies for Social Amelioration,	65,068
Educational Societies,	292,128
Miscellaneous,	97,702
Total,	\$5,812,609

Readings for a Leisure Hour.

NOAH'S CARPENTERS.

NOAH employed many carpenters to aid him in building the Ark; yet though they assisted him in getting a refuge, none of them had any benefit from it. Though helping Noah to be saved, they were lost.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sabbath schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road, but are not travellers on it; or like Noah's carpenters, who built the Ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, sewers, folders, and binders, engaged in making Bibles and religious books, booksellers and publishers of religious newspapers, who are doing much to increase the knowledge of the Gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing that, while their toils have been instrumental of spiritual good to thousands, they were only like pack mules, that carried a load to market without tasting it, or like Noah's carpenters, who built a ship in which they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches and sustain the institutions of the Gospel, but "who will not come

unto Christ, that they may have life," and hewing the timbers and driving the nails of the ark, which they are too proud or too careless to enter. Perhaps they think they will be safer on the "rudder;" but they may find too late that when they would ride they must swim; that when they would float they must sink, with all their good deeds, unmixed with faith, as a millstone about their necks.

From the Central Presbyterian.

SHORT METHOD WITH THE BAPTISTS.

BY JOHN ARROWY.

THE question between us and you, is not so much as to the mode of Baptism, but as to the *stress* laid by you upon the mode of Baptism. We can well maintain the lawfulness of our mode of Baptism against the exclusive claims of yours. It has been maintained in all ages of the Church. The *first*, but smaller question is, whether the submersion of the whole body in water is the only scriptural Baptism. There are tremendous probabilities against you on that point. They are found in the various meanings of the word, in the various places of the administration of Baptism, deserts, houses, the temple, wells, and so on. You can run the whole size of a man's body along in between any scriptural expression about the act of baptism on the one hand, and your submersion on the other. There is the whole width of the human body, for example, between "going into the water," and "being put under the water," and so of your other catch-phrases. But arguments on that question are not congenial to us. We think there is too little religion, substance, or importance in the question, to argue much about it. But the question *is* congenial to *you*. You have an advantage over us, not in the result of the argument, but in the nature of the question.

But the *second* and greater question, has reference to your *tenacity* of your mode of Baptism; whether that tenacity of a mode of baptism is a scriptural tenacity? That is the great, the really important question between us. Upon that question the whole mass of the New Testament Scripture is unequivocally against you. There are a great many sayings of our Saviour preserved by the four Evangelists on a great variety of subjects. But not a word or hint about the importance of the mode of Baptism, or the tenacity with which it should be held up in the Church. His Spirit rather seems to lean away from any importance in the ordinance itself. "*Jesus himself baptized not, but his disciples.*"

Then, there are the fourteen Apostolic Letters of St. Paul; but not a single word, and not a single hint anywhere, in any of St. Paul's fourteen letters, and letters, too, most of them, to Christian Churches, all of them upon religious subjects, and full of warnings and encouragement on matters of practical importance—not a single word or hint about the propriety of being tenacious and exclusive about any mode of Baptism.

Then there are: the one letter of James; the two letters of Peter; the three letters of John; the one letter of Jude. They have a very great variety of contents. They are all of authority in the Church. They are all on religious subjects. They contain warnings against pre-

sent and coming evils—encouragement to present and coming duties. But not a word is to be found in them all, about the proper *tenacity* in standing up for a particular method of Baptizing. This appears to be a complete *settler*. Moral probability can hardly rise higher than that this omission of all exhortation about the mode of Baptism would not have occurred in these *twenty-one* letters of the Apostles to the churches, if these Apostles had been modern Baptist ministers. And this probability rises still higher when we find the same absence of tenacity about a mode of Baptism in the messages of the seven churches of Asia Minor in the Apocalypse.

Then what a painfully small matter you are witnesses for! The Methodists seem to be witnesses for the Arminian doctrines and for a lively spiritual tone of practical religion. The Episcopalians seem to be witnesses for the Episcopal power of church government, and for decent and imposing forms of practical worship. The Presbyterians are witnesses for deep-toned and vital doctrines and experience of practical religion. The Baptists are witnesses for the mode of Baptism!

“You hold to sound doctrine as much as any one.” Grant it for this time. Still it is not a vital, or a spiritual, or an experimental doctrine of grace, or of truth, for which you refuse to join with other Christians at the Lord’s Supper. No, it is about the mode of Baptism!

The more you become witnesses, then, for Immersion, or Submersion, the more thoroughly Baptist you become; and the less like the spirit of the New Testament you become. The more you become witnesses for sound doctrinal and practical religion, the less of Baptists you become; and the more you grow into the spirit of the Gospel. That is, the more of the spirit of the Gospel you imbibe, the less strenuous Baptists you are. And the more strenuous Baptists, the less of the spirit of the Gospel. Another settler.

JESUS ALL-SUFFICIENT.

“The Lord is my portion, saith my soul.”—SAM. 3 : 24.

Hennich Jhu Nur Habe.

If only He is mine,
 If only this poor heart
 Never more in grief or joy
 May from Him depart,
 Then farewell to sadness,
 All I feel is love, and hope, and gladness.

If only He is mine,
 Then from all below,
 Leaning on my pilgrim staff,
 Gladly forth I go
 From the crowd who follow
 In the broad, bright road their pleasures false and hollow.

If only He is mine,
 Then all else is given;
 Every blessing lifts my eyes
 And my heart to heaven;
 Filled with heavenly love
 Earthly hopes or fears no longer tempt or move.

There,—where He is mine,
 Is my fatherland;
 And my heritage of bliss
 Daily cometh from His hand.
 Now I find again
 In His people love long lost and mourned in vain.
 [From the German.]

MONEY-GETTING—CAUSES OF FAILURE.

It is said that the proportion of successes to failures in the mercantile line is but *three per cent.* A momentous question here presents itself for the consideration of the business adventurer and every parent. Why this unsuccessful termination of *ninety-seven* out of every hundred mercantile undertakings? There is evidently some general defect here, unnoticed by the young and inexperienced. Not only the poor, but the comparatively rich, who, by kind parents, have been placed in possession of every advantage, are wrecked upon this dangerous sea; and thus it becomes of momentous interest to every parent that a minute survey be made, and every shoal be clearly mapped out. Can such a chart be secured? It would be a more enduring legacy than whole blocks of real estate.

It is said that "*not more than one per cent. of the best class merchants succeed without failing in Philadelphia,*" and that not more than *two per cent.* of those of New York ultimately retire on an independence, after having submitted to the usual ordeal of failure.

In commencing business, men are apt to count upon success as a sort of "foreordained" necessary consequence of their supposed plenary talent. They look upon failures as the lot of *others*—as the *exceptions* rather than the rule. To suppose that self is thus liable is "out of the question." This conceit or self-assurance is oftentimes a "decoy duck," leading to danger and final ruin.

A haste to grow rich—an over-impatience to be "respectable"—to acquire in a short time what is properly the work of time and industry, is often a vortex of folly and ruin, into which many fall. It is better to "make haste slowly," and so be sure in our getting. "What is worth doing, is worth doing well." To do all things well will require all our time; and in proportion as we slight our work do we make work for the future. A house poorly built is oftentimes worse than none. Should it prove unsafe, and crush its owner in the fall, surely it will be labour lost. Not only will the labour be lost, but the old walls and rubbish are to be removed before the work can be begun anew. Thus a failure generally leaves its victim worse off than in the beginning. He has not only lost *time* and his first investment, but, worse than all, his *reputation* as a man of business.

The first thing to be gained in business is reputation. This will generally serve as capital to the young aspirant. Time, industry, and a constant practice of righteousness in all things, alone will achieve this great boon. A slight taint upon it is hard to remove. Like the stain upon the murderer's garment, it eats into the fabric, and stands an indelible mark of weakness or crime.

There are a class of failures which deserve a general condemnation;

we allude to those which follow a reckless, unprincipled determination to become rich by *fair* means, if convenient, and *foul*, if necessary. These are the *highwaymen of trade*. With too little ambition and patience to labour honestly for the boon, and an avariciousness which knows no bounds, they rush into the highways of commerce, and resolve upon an easy acquisition at every hazard. They are reckless in the extreme; they "cut a figure," make a great noise, secure a "name," and suddenly "stop," to the surprise of all. By taking advantage of deficient laws, and seeing unprincipled attorneys, they swindle themselves into affluence upon the earnings of others. These have secured what they bargained for; but did they know it—they have bartered away, with suicidal recklessness, a jewel of more value than gold—ininitely more precious and necessary to life's enjoyment than all the real estate that it is possible to possess. He has "victimized" his fellow, but he has more effectually robbed his own immortal individuality of its greatest adornment and capacity to enjoy life.

A disposition to speculate beyond their means has been a prevalent cause of failure with many. In doing this we hesitate not to risk our creditors' interest with our own. Many failures can be traced to this cause. In speculation we should ever observe a cautiousness proportionate with our means. It is questionable whether we have a right to risk either our creditor's or our family's interest in uncertain speculation.

These are some of the causes of failure. There are other and greater ones, which may be mentioned hereafter.—*Phila. Ledger*.

HOW TO BE USEFUL.

By your Example.—Without exhibiting this in the first instance, all your other exertions will be utterly useless. Your own example sets a seal to your sincerity, and gives weight to every counsel you may offer. You then become a living epistle, that may be known and read of all men; and who does not know that men are more deeply impressed by living epistles, inscribed by the Spirit of God, than by epistles written only by pen and ink?

By Conversation.—Few men were more blessed in the conversion of souls than the celebrated Harlan Page. Yet he was not a minister, but a man in the common rank of life. Now, by what instrumentality did he accomplish so much good? It was simply by conversing earnestly with all whom he met on the great concerns of the soul. Go, in a similar spirit, and do likewise, and you shall be alike useful.

By Correspondence.—There are few men who do not write to some friends; but how many are there who write without any right or serious aim? They write about the news of the day, but say nothing about the news of salvation. If you wish to be useful, make it a rule never to let even the smallest note pass from your hands without containing something savouring of the truth, and leading to Christ.

By Contributions.—It has been well remarked, "Numerous channels are now opened up in the providence of God, through which we can carry our Christian influence, not only over our own land, but to the most distant and degraded spot on earth. Our charities can take wing, and light

upon every place where we think they are most needed." In such channels let your money freely flow, for in no way can you be more eminently useful if with your money you give the prayers of faith.

By Distribution of Tracts.—It is impossible to tell the amount of good which has been done in this way. The instrumentality may be humble, but not less to be valued; for sinners innumerable have thereby been led to the saving knowledge of Jesus. Some of the most eminent pastors of the Church have been converted by tracts. Give them in faith, and many are the sheep and lambs whom you may be made instrumental in leading to the fold.

BEAUTIFY YOUR HOME.

EVERY man should do his best to own a home. The first money he can spare ought to be invested in a dwelling, where his family can live permanently. Viewed as a matter of economy, this is important, not only because he can ordinarily build more cheaply than he can rent, but because of the expense caused by frequent change of residence. A man who early in life builds a home for himself and family, will save some thousands of dollars in the course of twenty years, besides avoiding the inconvenience of removals. Apart from this, there is something agreeable to our better nature in having a house that we can call our own. It is a form of property that is more than property. It speaks to the heart, enlists the sentiments, and ennobles the possessors. The associations that spring up around it, as the birthplace of children,—as the scene of life's holiest emotions,—as the sanctuary where the spirit cherishes its purest thoughts, are such as all value; and whenever their influence is exerted, the moral sensibilities are improved and exalted. The greater part of our happiness in this world is found at home; but how few recollect that the happiness of to-day is increased by the place where we were happy yesterday; and that, insensibly, scenes and circumstances gather up a store of blessedness for the weary hours of the future!

HINTS TO PROMOTE HARMONY IN A FAMILY.

1. WE may be quite sure that our will is likely to be crossed in the day—so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and, therefore, we are not to expect much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from any cause we feel irritable, to keep a strict watch upon ourselves.
8. To observe when others are suffering, and drop a word of kindness and sympathy suited to their state.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, and encourage hope.
11. To speak kindly to servants, and praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same thing and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be gentle with the younger ones, and treat them with respect, remembering that we were once young too.
17. Never judge one another, but attribute a good motive when we can.
18. To compare our manifold blessings with the trifling annoyances of the day.

TO THE MAGNETIC TELEGRAPH.

"HARP of a thousand strings!"
Swept by a mightier minstrel than the wind—
A viewless spirit, whose unfettered wings
Leave all, save thought, behind!

Outvying in its flight
The fleeting footsteps of the panting steed,
The arrowy keel that cleaves the billows bright,
Or the fierce engine's speed.

Thine is the magic spell
With deepest tones the human heart to thrill;
The power, outvying feeble speech, to tell
Tidings of good or ill.

Peace, promise, joy, or woe,
These, mystic harp, we trust to thee;
All that our weak humanity may know,
Thy melodies shall be.

Thou, who dost herald on
To the vast inland, stretching far and wide,
Tales from the ships, whose moorings yet unwon,
Must still the wild waves ride.

We pause, and gaze on thee,
Marking with wondering eye thy tiny cords,
Weaving perchance our fortunes, yet to be,
Still unrevealed by words;

Telling of kings and thrones,
A nation's downfall, or an empire's birth;
Revealing in the weird and mystic tones
Strange histories of earth—

Of famine, fire, and flood,
The fearful earthquake, or the whirlwind's breath,
The ocean's tempest, or the field of blood,
The pestilence, and death;

Or tidings sweet and dear—
The blissful messages of love and peace,
To waiting hearts that yearn from thee to hear
Hope, joy, return, release.

Thou, who shalt link all lands—
Thou who, at last, shall span the stormy sea,
Binding the nations into brother bands—
What shall we sing of thee?

The earth whereon we tread,
The mighty billows rolling over thee,
The lightning's flash, the sky, the clouds o'erspread,
Shall yet thy minstrels be.

Thou messenger of mind,
Thy triple chords shall make the electric zone,
Which heart to heart, as shore to shore, shall bind,
When space shall be unknown.

"Harp of a thousand strings!"
Swept by a mightier minstrel than the wind—
A viewless spirit, whose unfettered wings
Leave all, save thought, behind!

Selected.

INDIRECT SUICIDE.

1. WEARING of thin shoes and cotton stockings on damp nights, and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of enfeebling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to theatres, parties, and balls, in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home, without sufficient over-garments, through the cool, damp air.

3. Sleeping on feather beds in seven-by-nine bedrooms, without ventilation at the top of the windows, and especially with two or more persons in the same small, unventilated bedroom.

4. Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating the food, and eating heartily before going to bed every night, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco, and drinking intoxicating liquors. By personal abuse, and physical and mental excesses of every description.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousies and domestic broils, and being always in a mental ferment.

7. Keeping children quiet by giving paregoric and cordials, by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake. When they are sick, by giving them *mercury*, *tartar emetic*, and

arsenic, under the mistaken notion that they are medicines and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and niceties when the stomach says No, and by forcing food into it when nature does not demand, and even rejects it. Gormandizing between meals.

10. Contriving to keep in a continual worry about something or nothing. Giving way to fits of anger.

11. Being irregular in all our habits of sleeping and eating. Going to bed at midnight and getting up at noon. Eating too much, too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not apply early for medical advice when disease first appears. Taking celebrated quack medicines to a degree of making a drug shop of the body.

13. The above causes produce more sickness, suffering, and death, than all epidemics, malaria, and contagion, combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor of nature's laws. All commit suicide, and cut off many years of their natural life, who do not observe the means of preventing disease, and of preserving health.

THREE EMBLEMS OF FREE GRACE.

1. *The Heavens*, that cover and compass this earth. What a spot is the whole globe to those high and all-surrounding heavens. And yet these heavens are not at so vast a distance above the earth, as is the pardoning grace of God above the guilt, yea, the very thoughts of poor sinners. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts." Isa. 55 : 7-9.

2. *The Sun*. Behold the glorious sun chasing before him the darkness of the night, breaking up the mists of the morning, scattering the dark and thick clouds of heaven; *they are all gone, and there is no trace of them*. Just so, saith God, shall it be with thy sins, and thy fears arising out of them. "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Isa. 44 : 22. My grace shall make a clear heaven over thee, and a clear soul within thee. "Unto you that fear my name, shall the *Sun* of righteousness arise, with healing in his wings." Mal. 4 : 2.

3. *The Sea*, whose depth no line can fathom. To this unfathomable ocean the pardoning grace of God is also compared. "Thou wilt cast all their sins into the depths of the sea." Micah 7 : 18, 19. God has chosen these emblems to obviate the common discouragement of Satan, on account of the greatness and aggravation of sin; and *thou art to use them*, and bless the Lord for them. He never designed them for encouragement to sin, but encouragement to repentance and faith.—*Flavel*.

150

THE
PRESBYTERIAN MAGAZINE.

OCTOBER, 1856.

Miscellaneous Articles.

THE OB DURACY OF THE HUMAN HEART.

IT must have occurred to every attentive reader of the Bible, that its descriptions of human wickedness are very various. Sometimes it speaks of unrenewed men as *altogether sinful*; sometimes it speaks of them as being *full of wickedness*; sometimes as *desperately wicked*, and above all things deceitful; and sometimes it represents them as hard, obdurate, wilful, and obstinate in their wickedness, to the last degree. This is one of the *peculiar characteristics* of sin, and all unconverted sinners. There is an obduracy, a stoutness of spirit about them that never yields. "They have made their faces harder than a *rock*; they have refused to return." God is not wanting in means to arrest their attention, penetrate their conscience, rouse their apprehensions, move their sensibilities, and excite their hopes; but it is all to no purpose. You may induce them to reason, to read, to hear, to reflect, to resolve; but this is not falling in with the proposals of reconciliation and mercy,—this is not accepting Jesus Christ as he is offered in the Gospel. They are wicked men still, and their "carnal mind is enmity against God, not subject to his law, neither indeed can be."

The object of the present essay is to present some illustrations of the obduracy of the natural heart. And,

I. Our first remark is, that it is obduracy that *never yields to divine instruction*. Although the works, the providence, and the word of God contain instruction of a varied character, and though his word especially, comprises a system of truth which involves the highest, the eternal interests of men; yet in all its forms, whether of doctrine, precept, promise, or threatening, it is sure to be resisted. "The natural man receiveth not the things of the Spirit of God."

In the native loveliness of truth, there is everything to charm and captivate a holy mind; while that very loveliness, if not regarded with cold indifference, excites dissatisfaction and complaint in a mind that is altogether sinful. The more truth is urged upon such a mind, the more vigorous is its opposition, and the more unyielding its obduracy. You may satisfy the understanding of such a man; you may convince his conscience; but he resists his own convictions. You may throw around him the cords of the divine authority; you may bind him by an irresistible and even distressing sense of obligation, and he shall break all these bonds asunder, and cast away these ends from him. You may set before him all the *motives* to obedience, but it is a tale idly told. You may tell him of the excellence and loveliness of religion, but it has no form nor comeliness *to him*. You may tell him of the odiousness of transgression, and the "exceeding sinfulness of sin;" while to his vitiated taste, it is more to be desired than angels' food. You may wake up his fears; you may lead him to the Mount where the voice of God spoke out of the midst of the fire; where blackness, and darkness, and tempest envelope him, and the lightnings play and the thunders roll; or you may proclaim to him the "sorer condemnation" which awaits the man who hath trodden under foot the Son of God; and at best he will only tremble at the apprehension of the divine displeasure, without venerating the excellence or submitting to the supremacy of the Most High. Or you may conduct him to Calvary; you may show him the atoning Son of God; you may point him to the Lamb that was slain—dying, the just for the unjust—and pouring out his soul, that whosoever believeth in him might not perish, but have everlasting life; and while you move his tenderness, you excite not one feeling of ingenuous love.

God has been instructing the children of men for nearly six thousand years; but in the clearest view of divine truth, they have ever been disposed to rebel, rather than believe and obey. When he sent His prophets to hardened Israel, though "he called, they refused;" and while he "stretched out his hands, no man regarded him." "Since the day that your fathers came up out of the land of Egypt unto this day, I have sent unto you," saith he, "all my servants, the Prophets, daily rising up early, and sending them; yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers." And when he sent to them his Son, his only Son, him they rejected and nailed to the cross. And thus has the obduracy of the human heart been illustrated from that day to this. To despise the instructions of God's word is a common trait in the character of all unrenewed men. Truths, great, glorious, affecting, and alarming truths, are often read and heard with as much indifference as though they were a cunningly devised fable.

II. It is obduracy, in the second place, that never yields to the *goodness of God as expressed in his providence*. God is good unto all, and his tender mercies are over all his works. He is kind to

the evil and unthankful; his exhaustless bounty extends itself even to his most obdurate enemies. He supplies their wants, and guards and guides them in all their difficulties and dangers. He makes the outgoings of the morning and the evening to rejoice before them. He keeps their eyes from tears, their feet from falling, and their souls from death. He feeds them with the finest of the wheat. He makes them ride upon the high places of the earth, that they may eat the increase of the fields, that they may suck honey out of the rock, and oil out of the flinty rock.

There is much in the goodness of God as thus expressed toward wicked men, to affect their hearts and lead them to repentance. It constitutes an appeal to their ingenuousness and gratitude; it presents so amiable and condescending a view of the Divine character, that one would think it could not fail to subdue and attach the most alienated mind. But instead of subduing their rebellious and unyielding spirit, it fosters all the selfish principles within them, increases their worldliness and pride, and while it augments their love and service of the creature, the more alienates their affections from God. "I have nourished and brought up children, but they have *rebelled* against me." And to show that this reproach was not called forth by any unusual expression of their impenitence, he says, "I spake unto thee in thy prosperity, but thou saidst, I will not hear; *this has been thy manner from thy youth.*" And this deformed picture is but a just exhibition of the natural heart. It is the tendency of the *Divine goodness*, to lead men to repentance; but it is the tendency of the *human heart*, under all the kindness of his providence, to become the more forgetful of God, and the more hardened in its wickedness. The more kindly God treats wicked men, and the longer he waits to be gracious, the more disposed are they to pervert and abuse his goodness. The more tenderness he manifests toward them, the more indifference and ingratitude do they manifest toward him. The greater his forbearance, the greater their obstinacy. "Because sentence against an evil work is not executed speedily, *therefore* the hearts of the sons of men are *fully set in them to do evil.*" What obduracy is this! What immovable love of sinning, what impenetrable hardness of heart, to remain thus unshaken in its enmity, in the full view and enjoyment of such liberal and inviting goodness! It is equally true,

III. In the third place, that the obduracy of wicked men will not yield to the *divine judgments*. If prosperity hardens them and makes them presumptuous, and leads them to cast off fear and restrain prayer, so does adversity, though in a different way, gratify and strengthen their enmity to God. Judgments may awaken the soul to solemn and affecting impressions of the vanity of the world and the importance of those things that are unseen and eternal; they may act powerfully upon the natural sensibilities of men, and overwhelm them in tears and depress them with gloom; but where is

the instance in which judgments alone incline the heart to the love of God and holiness? God has often tried this experiment with wicked men, but they will not learn obedience from the things that they suffer. Like Pharaoh's, their hearts become the harder for all the Divine judgments. Multitudes are there who, though they may be less malignant in their controversy with God than this haughty prince, are not less unyielding and decided. Go to that house of affliction, tossed with tempest, afflicted and not comforted. From the pinnacle of prosperity, they have sunk unto the depths of trial. From affluence they are reduced to want; from honour to reproach; from social joys to pensive solitude. Lover and friend are put far from them, and their acquaintance into darkness. They are filled with bitterness, and drunken with wormwood. But are they humbled? Have they returned to Him that smote them? Once they wept. They saw the vanity of earth! They resolved to seek that good part which could not be taken from them. They were almost resolved to be Christians. But the bitter draught is forgotten; the images of woe have faded away; time has drawn a veil over all their forms of sorrow; and now they have not only dried up their tears, but thrown off every appearance of solemnity, and returned to the world with greater eagerness than ever. "The people turneth not to him that smiteth them, neither do they seek the Lord." "He poured upon Jacob the fury of his strength of battle, and it hath set him on fire round about, and he knew it not, and it burned him, and he laid it not to heart." "O Lord, thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." "I have sent you cleanness of teeth in all your cities, and want of bread in all your palaces; yet have ye not returned unto me, saith the Lord. And I have withholden the rain from you, when there were yet three months to the harvest; yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew; I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword; yet have ye not returned unto me, saith the Lord." Such have been the exhibitions of human obduracy under the Divine judgments in ages that are past. And the recital might be indefinitely increased. Never are wicked men more hypocritical, and never do they at heart complain more of God, than when suffering from the rod of his wrath.

IV. In the fourth place, it is obduracy that does not yield to the *strivings of the Holy Spirit*. There is an influence of the Divine Spirit that falls short of that omnipotent, efficient agency that overcomes resistance, and makes the sinner willing in the day of God's power. It is that influence which results in the work of the law on the conscience, and in greater or less degrees of conviction for sin, and from every degree of which men have relapsed and may relapse into their former thoughtlessness and indifference.

Jesus Christ, speaking of the work of the Spirit, says, "He shall convince the *world* of sin." He convinces more than he converts; and there is no degree of mere conviction against which men may not, and do not successfully contend. Conscience may be incited to the most faithful discharge of its office; the sins of the wicked may be set in order before them; God and the realities of eternity may be brought to their view; their attention may be fastened on the most important truths, they may deeply feel the burden of their guilt, tremble at their danger, and be sensible of their duty; they may feel the worth of the soul and the weight of eternity; and yet, you shall see them resisting their convictions, and obstinately refusing to submit to the terms of salvation. When we turn to the Bible, we find this melancholy fact referred to as an infallible indication of great obduracy of heart. The Prophet Isaiah so represents it of the Israelites:—"They rebelled against God, and vexed his Holy Spirit." Stephen so represents it of his persecutors: "Ye stiff-necked, and uncircumcised in heart and ears, ye do all resist the Holy Ghost; as your fathers did, so do ye." When you see a man who has long resisted the expostulations of conscience and the strivings of the Holy Spirit, you may know that he has a very unyielding, stout heart. He will not give up the controversy with his Maker. He will not come to Christ, that he might have life. He will not listen to the voice of the Charmer, charm he never so wisely. Oft would the guardian Saviour have gathered such sinners, as a hen gathereth her chickens under her wings, and they would not. It is difficult to furnish more striking evidence of obduracy, either to wicked men themselves, or to the world around them, than this resistance of the Spirit of God. Indeed, so far are they from yielding to this influence, that at the very period when their minds are most awake, and their consciences most tender, they are most disposed to contend with their Maker, and to justify the contest. They persist in their impenitence under all this augmented light and these augmented obligations. Under the clearest views of the Divine character and conduct, do they more than ever feel the Spirit of opposition and enmity. They murmur and complain. Their words are stout against God; and they complain that his ways are not equal. They speak of him as a "hard master, reaping where he has not sown, and gathering where he has not strewed." And they feel what they say. They justify their feelings, their words, and their conduct. They arraign their Maker before the bar of their feeble, depraved minds, and pronounce him unjust. This is moral obduracy which none but an intensely depraved mind can feel. I add

V. Once more; the obduracy of which we speak does not yield to the influence of *all these considerations combined*. If you add to the instructions of God's word and all its powerful persuasive to holiness, the smiles of his providence, and if to these you add his judgments and the convincing energy of his Spirit, they are

still ineffectual. The eye of the sinner is blind; his ear is deaf; his heart is dead. He has the obduracy of a wholly depraved mind; it is as ice, and hard and unyielding as adamant. There is not a motive in the universe powerful enough to break it. Infinite wisdom itself cannot devise and present a consideration sufficiently powerful in its own unaided influence to slay its enmity. Light will not do it; authority will not do it; commiseration and judgment will not do it; promise, and love, and mercy will not do it; all combined will not do it. It is a heart that cannot be won; a citadel that cannot be stormed. There is no aspect on which a single consideration within the whole compass of morals can be prescribed to such a heart, that can produce within it the love of God. No argument can reach it; there is no way in which it can be approached; no means, no instrumentality that can subdue its obduracy. Every motive fails, and you may pipe to them and they will not dance. You may mourn to them, and they will not lament. Though thou shouldst braid a fool in a mortar, among wheat, with a pestle, yet will not his folly depart from him. He has wandered so far that men and angels may despair of reclaiming him. There is a melancholy, but a true failure of the natural heart.

How obvious it is, then, that unconverted men are dependent for their salvation on the sovereign grace of God. It becomes every impenitent sinner to be sensible that he is beyond the reach of help except from God. Every such man has a heart within him that will yield to nothing short of omnipotent grace. It is God alone that can take away his heart of stone, and give him a heart of flesh. "I will have mercy," saith He, "on whom I will have mercy." This is all the sinner's hope. It is an unspeakable consolation that he does not leave all to perish, but that there are those—a great multitude which no man can number—whose feet he takes from the horrible pit and the miry clay, and puts a new song into their mouth. It is the song of grace! His own arm brings salvation. He saves, not according to our works, but according to his own purpose and grace, given us in Christ Jesus, before the world began. It is boundless grace. I have loved thee with an everlasting love, therefore, with every kindness have I drawn thee.

(Continued from page 485.)

A VINDICATION OF THE SOVEREIGN FREE GRACE OF GOD.

BY JONATHAN DICKINSON.

PROP. II. Our salvation proceeds not from the improvement of our depraved wills.

It is not the right improvement of our free wills that will procure our salvation. It is not the best of our doings that will bring us to heaven. Our wills are naturally so depraved, all our faculties so corrupted and put out of square, that unless Christ of unwilling

make both our persons and duties acceptable unto God, we can't will, much less perform, what is savingly good ; this is plainly evident from Phil. 2 : 13, "For it is God that worketh in you, both to will and to do of his good pleasure." Thus also the 10th Article of the Church of England: "Wherefore we have no power to do good works, pleasant and acceptable unto God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Objection. I am not ignorant that some cavil after this manner : "For what end are the calls of the Gospel, if we can't by the improvement of our own free wills procure salvation ? If all men have not power to work out their own salvation, why are they exhorted to it ? (Phil. 2 : 12.) Does not Christ make a mock of us when he tells us that every one that will, may come to the waters of life freely (Rev. 22 : 17), if we have not a natural power to comply with this invitation ?"

Answer 1. It is most certain we have not a natural power to obey all the exhortations, or to comply with all the invitations of the Gospel ; for instance, we are exhorted to faith in Christ, and yet we are plainly told, John 6 : 44, "That no man can come unto him, unless the Father which hath sent him draw him." Thus the 9th Article of Lambeth: "It is not put in the will or power of every man to be saved."

2. Though we have no strength, ability, or sufficiency of our own, there is abundant fulness in Christ to supply all our wants. Are we without strength ? "His strength is made perfect in weakness." 2 Cor. 12 : 9. Have we no righteousness that will commend us to God, or justify us in his sight ; his name is "Jehovah Tsidkenu, the Lord our Righteousness." Jer. 23 : 6. Are we in an estate of unbelief ? "He is the author and finisher of our faith." Heb. 12 : 2. Are our hearts obdurate, our wills incorrigible ? It is He "that must take away the heart of stone, and give a heart of flesh," Ezek. 36 : 26 ; "and make us willing in the day of his power." Psal. 110 : 3. So that Christ does not mock us when he exhorts us to work out our salvation, or when he invites us to accept of eternal blessedness, though we are never so impotent ; since he has undertaken to work all in us, and to do all for us. He can of unwilling make us willing ; he can bring dead men to life ; can open our deaf ear ; enlighten our blind minds ; incline our stubborn and incorrigible wills ; can sanctify our depraved and corrupted affections, that we may attentively hear, truly understand, and heartily embrace the calls of the Gospel ; and, therefore, from the sense of our miserable impotency, we should be the more fervent with our glorious Christ to give us strength. The consideration that all grace and salvation is treasured up in his own hands, and that he bestows it on whom he pleases, should augment our endeavours, prayers, cries, and tears unto him, that he would interest us in his free and distinguishing grace and favour.

Thus the Church of England, in their Homily of Salvation: "So that Christ is now the righteousness of all them that do truly believe in him. He for them paid a ransom by his death; he for them fulfilled the law in his life, so that in him and by him every true Christian man may be called a fulfiller of the law."

But I go on to clear this point.

3. Nothing can be more clearly, plainly, and expressly laid down in the Scriptures, than the contrary to this tenet, that salvation is procured by the improvement and right use of our free wills; very plain and express is the words of our text. Another clear evidence from the Spirit of God is that, Phil. 2 : 13, "It is God that worketh in us, both to will and to do of his good pleasure." To the same purpose, is Jer. 10 : 23, "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." And equal evidence from many other passages in the book of God. That this essential article of Christianity should be thus invaded and subverted, alas, there is much of the agency of Satan in it. The forecited 10th Article of the Church of England is very clear on this point.

4. Can a dead man perform vital actions? can he shake off his graveclothes, and appear with former beauty and activity? Is it in the will and power of a stinking dead carcass to reassume his life, reason, and sensation? Neither is it in the power of a natural man to perform any spiritual action. 1 Cor. 2 : 14: "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." We are naturally under the power of "spiritual death." Eph. 2 : 1. Our body is but a grave and tomb for a spiritually dead soul, and there must be a marvellous change wrought in us from darkness to light, and from death to life, ere we can be in an estate of salvation. John 33. Thus the first clause of the 10th Article of the Church of England: "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, for faith and calling upon God."

5. This doctrine is most opposite unto, it destroys, the covenant of grace, and revives the covenant of works. If it be in our power to enrich ourselves with, or to reject the grace of God at pleasure; if we can by our own doings, by the right improvement of our own natural faculties, bring ourselves into an estate of salvation, what does this differ from the covenant of works, save in a plausible show only? But it widely differs from the whole tenor of the Gospel. Rom. 11 : 6: "If it be of grace, then no more of works." Our blessed Lord disciplines his disciples in that essential article of Christianity, that our salvation is the fruits of free sovereign grace. Matt. 11 : 25; and 13 : 11. And thus the Church of England very plainly hold forth in their 13th Article: "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant unto God; forasmuch as they spring not of faith

in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity."

6. If this doctrine be true, that the right improvement of our free wills will procure our salvation, then the glorified saints have no more cause to acknowledge nor praise the free grace and love of Christ than damned sinners. The glorious inhabitants of heaven are under no more obligation to the redeeming love of the Son of God than the damned in hell.

The stock of grace (according to this tenet) was equally distributed to Paul and Judas, to Abel and Cain, to Jacob and Esau; that the one is in glory, while the other is in endless horror and misery, is owing to their own care and diligence; they did better, and therefore fare better. They have, therefore, cause to praise their own industry, and not the distinguishing special grace of God. Ah, soul-destroying doctrine! Every sensible Christian will bring in a ready testimony against it. The great Apostle was such a one, and hear his language, 1 Tim. 1 : 14, 16 : "And the grace of our Lord was exceeding abundant. . . . Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show all longsuffering." The perpetual language of the glorified shall be as Psal. 115 : 1 : "Not unto us, oh Lord, not unto us, but to thy name be glory." From all these considerations the 7th Article of Lambeth appears most true : "That sufficient grace to salvation is not given, is not communicated nor granted to all men whereby they can be saved if they will."

Thus I come to

Prop. III. Our salvation proceeds not from our imperfect performances. This doctrine the Spirit of God plainly lays down. Titus 3 : 5, "Not by works of righteousness which we have done, but according to his mercy, he saved us." And thus also the 11th Article of the Church of England : "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings."

But to be more particular, know

1. That we are infinite debtors to Divine justice. Our debt is twofold, a debt of observation, and of satisfaction. The former due as from rational creatures, the latter as from offending sinners.

As we are the workmanship of the Most High, created for, and capable of, the manifestation of his glory, it is in the highest degree reasonable, it is our natural duty, to live to the perpetual honour of our glorious Creator, by an exact obedience to his preceptive will; therefore, justly might he thunder forth that curse against the non-observer's of his sacred law. Gal. 3 : 10. Moreover, as we are criminals and delinquents, as we have broken his law, provoked his justice, and stirred up his jealousy, there is satisfaction demanded and due from it : a debt payable by nothing less than the rigorous execution of justice upon ourselves or surety. The glory of unspotted justice requires that the sentence, Gen. 3 : 17,

"Thou shalt surely die," must be executed. Thus 9th Article of the Church of England: "Original sin standeth not, &c., . . . therefore in every person born into this world, as it hath of itself the nature of sin, so it deserveth God's wrath and damnation."

2. Our apostasy has so depraved and debilitated all the faculties of our souls, that we are incapable to fulfil the demands of justice in the least instance. Our most elevated performances will fall so far short of perfection, that they will (if rewarded) but lay us further obnoxious to the stroke of displeased justice. The sin that cleaves to our best duties (if impugned) might justly render us the eternal monuments of unrelenting wrath. Our prayers and tears themselves want washing in the blood of Christ. The pure eye of justice finds numberless spots, blemishes, and defects in our most holy duties. Most reasonably, therefore, does the Psalmist expostulate, Ps. 143 : 2, "And enter not into judgment with thy servant, for in thy sight shall no man living be justified." Thus the forecited 13th Article of the Church of England: "Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, &c. . . . Yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

3. Were our righteousness never so excellent, it would not stand us in stead for our justification. Could we yield such exact obedience to the whole preceptive will of God, that the pure eyes of justice could find no fault; could we attain to angelical holiness, omit no duty, commit no actual sin, nor be chargeable with the non-observance of the least tittle of God's preceptive law, our debt would not yet be paid, nor justice satisfied; for (saith Bishop Usher) "God will not have justice swallowed up of mercy, nor sinners pardoned, and offenders acquitted, without satisfaction." But we must remain God's prisoners until we have paid the uttermost farthing, a debt not payable by Christless sinners by anything less than eternal sufferings.

Our own righteousness, were it never so excellent, would be but a broken reed, a sandy foundation to build upon. "Could our excellency mount up to the heavens, and our head to the clouds, we might perish as our own dung." Job 20 : 6, 7. Thus the Church of England in their Homily, "That we must renounce the merit of our virtues and good deeds, as things that be far too weak to deserve remission of our sins and justification."

APPLICATION.

My only use shall be by way of exhortation in two branches.

I. Be exhorted to hold fast the form of sound words you have at this time delivered unto you. It is an awful consideration to see the prevalence of error amongst us, and especially to see the estate of Christianity invaded and corrupted. Let me, therefore, with great earnestness address you with the language of

make us willing, and through the imputation of his righteousness the apostle, in 2 Peter 3 : 17, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

1. Consider your everlasting state depends upon your heeding or rejecting what you have heard. You see that each particular is agreeable with the standard of the sanctuary of God, as well as the established doctrine of the Church of England. Therefore a mistake here is of no other consequence than the loss of a soul.

2. Consider that an error here is remediless. It will not do at last (when in the scorching flames of God's fiery vengeance) to say you were mistaken; that will not ease nor deliver you. We read of such that expected salvation from their duties and privileges, concerning whom Christ pronounces, "Ah, verily I know you not." Matt. 7 : 23.

Exhort. II. Have all your dependence upon special grace.

Dir. 1. Labour to see, and pray that you may see, more and more, your own nothingness and misery. Until you see yourselves sick, you will not want a physician; until you see your poverty, you will not buy of Christ "gold tried in the fire." Therefore labour to be of those lost ones whom Christ came to seek to save. Matt. 18 : 11. Oh, labour to see yourselves undone, helpless, hopeless, unless special astonishing grace be magnified in your salvation.

Dir. 2. Rest not satisfied in a Christless state. What! at ease when the billows of amazing wrath are ready to overwhelm you? "Awake, thou that sleepest, and arise from the dead, that Christ may give you life." Eph. 5 : 14.

Finally, cast yourselves at the foot of mercy; resolve to rest there; be found constant, fervent, incessant, in your cries to our blessed Jesus for grace and salvation. Resolve a course of constant duty, to cast yourselves upon Christ, seeing unto, and depending upon him to do all in you, and all for you. "Blessed are they that thus watch at his gates, and wait at the posts of his door."

A MEDITATION.

THIS world is bright and beautiful. Originally, it must have been a paradise, transcending in loveliness and glory all we can conceive. If now, when the destroyer has set his seal of desolation and sin upon it, it is so attractive, what must it have been in the beginning, when fresh from the creating hand of the High and Holy One who inhabiteth eternity and the praises thereof!

This world is lovely. Its broad rivers, majestic mountains, bold cataracts, and limpid lakes; its luxuriant forests, and extensive prairies; its fertile plains and rich valleys, render it so desirable an abode for man that we would fain linger here forever, and need to be reminded that this is not our dwelling-place, but

only the threshold of our existence, which is quickly passed, and we enter upon another state, far reaching into an eternity infinite in duration.

In every direction, animate as well as inanimate nature teems with beauty. The delicate vine, gracefully twining itself here and there; the brilliant flower, the more modest one in appearance, but redolent of fragrance; the lofty tree, spreading abroad its branches, and pointing to the skies, as if to designate the residence of the Great Architect of the universe; the feathered songster warbling its sweetest note, its plumage splendid in the sunlight; the gay butterfly, the buzzing insect, and the useful animal, are all beautiful.

But the noblest of God's works, the crowning glory of the creation, is man, endowed with a living, reasonable, and immortal soul. The breath of the Almighty, made in God's image and likeness, he was placed in Paradise, the garden of God, and was holy and happy. But into this charming retreat the evil one, the enemy of God and man, was permitted to enter. His wiles successfully ensnared our first parents; they listened to his temptations, yielded to his seductions, and fell victims to his designs for the ruin of our race.

Alas! for man! Our representative involved us in sin and death. This beautiful earth, although still lovely, is the theatre of misery, pollution, and crime.

If God's footstool is thus glorious, what must Heaven be, his more immediate dwelling-place? Could we draw aside the veil that conceals the world of spirits from our finite vision, and behold the bliss in reserve for God's redeemed ones, when the vicissitudes and sorrows of life are ended, we would be enraptured with the view. We would see "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, is the tree of life, bearing twelve manner of fruits, and yielding her fruit every month; whose leaves are for the healing of the nations? The saints of God are permitted to drink of the water of this river, and they shall thirst no more forever." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

This world is beautiful. But we are subject to dismal storms, howling tempests, and darkness. But there shall be no night in heaven; "and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

"All is tranquil and serene,
Calm and undisturbed repose;
There no cloud can intervene,
There no angry tempest blows.
Every tear is wiped away,
Sighs no more shall heave the breast;
Night is lost in endless day,
Sorrow, in eternal rest."

And there shall be no more sin in heaven; all will be perfect, all will be pure, blessed in the full fruition of God, beholding His glory and receiving renewed and endless supplies of grace. The ransomed throng who surround the throne continually sing, "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 forever and ever."

Among this blessed company we recognize many loved ones, lost to us from earth, but here sheltered from the storms of life and the snares of Satan, secure in the New Jerusalem, made perfectly blessed in the full enjoyment of God to all eternity.

In this world, we groan with infirmities common to humanity, are burdened with sin, beset by Satan, and encompassed with sorrow; but in heaven, we shall hunger no more, neither thirst any more, but shall be satisfied in the presence of God, and our Saviour, the root and offspring of David, and the bright and morning star.

R. M. E.

PHILADELPHIA, Sept. 10th, 1856.

DR. KREBS' SPEECH BEFORE THE NEW HAMPSHIRE ASSOCIATION.

[WE have already given the speeches of Drs. Rice and M'Gill before the Congregational Associations of Rhode Island and Massachusetts. We are again indebted to the *New York Observer* for this report of our Delegate to New Hampshire.—*Ed.*]

CORRESPONDENCE WITH THE PRESBYTERIAN GENERAL ASSEMBLY.

The committee on the resolutions from Iowa, had reported a second series of resolutions, declaring the correspondence with the Presbyterian Assemblies suspended. The consideration of this subject was made the order of the day for Thursday afternoon, (August 28th, the last day,) at 1½ o'clock, while the closing exercises, the administration of the Lord's Supper were to commence at 2 o'clock, leaving just half an hour for their consideration. The resolutions were as follows:

Whereas, there exists a great and increasing difference of sentiments and action between the body and General Assemblies of the Presbyterian Church concerning the iniquities of American slavery, and both the General Assemblies have recently denied to foreign bodies the right of remonstrance on this subject,—and whereas the interchange of delegates, owing to this difference, is becoming more an occasion of alienation than a bond of peace; therefore,

Resolved, That the continued correspondence of this body by delegates with the Old School and New School General Assemblies, is interrupted by their present position.

Resolved, That the Secretary communicate the preamble and resolutions to those bodies.

At the time appointed, Mr. Bartlett, who had reported these resolutions, moved that they be referred to the *District* Associations, to be reported on next year. This motion was carried. Immediately after the *reference* of these resolutions, the credentials of the Rev. Dr. Krebs, delegate from the O. S. General Assembly, were read, and it was proposed that he should be heard at once. The Moderator, however, courteously suggested that the congregation were beginning to assemble for the Lord's Supper, and he had better defer for a few minutes until all the people had got in. Accordingly, the short space thus afforded was occupied by Dr. K. as follows.

DR. KREBS' SPEECH.

Dr. Krebs said that he regretted to find that in consequence of a clerical mistake, he had arrived, not at the opening of the Association, as he had hoped and designed, but on the morning of the third and last day of the sessions. He had come early enough, however, to be cordially welcomed,—to be admitted to share in all that was appropriate and significant in the interview between the General Association of New Hampshire and the representative of the General Assembly of the Presbyterian Church, whose salutations he bore to this body, to be recognized as of the fellowship and to rejoice in the communion of a common Lord—to witness their zeal for the diffusion of the Gospel as exhibited in the missionary deliberations in which he had found them engaged that morning,—to hear of their trials and labours—to mingle with them in their prayers,—and now at length to join with them in the solemn and affecting services of the holy communion, in which the Association had already appointed him to take part. Remembering that they were about to proceed to the Lord's Supper, for which the congregation was already assembled, he would but briefly refer to the progress and the present condition of the church from which he came. . . . If these seem large statements, in comparison with this Association, which, although a component part of the great body of Congregational ministers and churches in the U. S., is itself comprised within a single State, I do but refer to them, not in a spirit of boasting, but to recognize here that if God has blessed you, he has also owned and blessed us, as heirs together with you of the grace of life and of like precious faith; and to acknowledge, how, that, by the dispensation of the Gospel which He has committed to our trust,—by the enlarged facilities He has given us to preach Christ at home and abroad, to the bond and the free, to the rich and the poor,—by what He has employed us to accomplish and permitted us to do for these alike, and by outpourings of His spirit upon them,—and by gifts and mercies He has bestowed upon us,—and by gifts and services He has in His condescension allowed us to render to His cause,—and by all the numbers and means and organizations He has left at our disposal,—He has thus laid upon us vast responsibility to address ourselves to the great and exclusive work of preaching salvation to the lost by Christ crucified, and edifying the body of Christ. Again I salute you and invoke upon you grace, mercy, and peace, from God our father, and from our Lord Jesus Christ. And here perhaps, I ought to stop. Nevertheless, as the representative of the Presbyterian Church and in the pending state of our relations to you, it may be expected of me to allude to these relations, and to say something upon a subject which I found under consideration, when I re-entered your door this afternoon. I refer to the intercourse which subsists between the General Association and the Presbyterian Church. You have

already disposed of that matter, and I may be out of order in alluding to it now. Perhaps under any aspect in which it came before you, it would have been improper for me to engage in the discussion or to say a word beyond what courtesy might require to keep the proposed suspension from being resolved upon, *sub silentio*. I may say, however, that you have done perhaps the best thing you could have done in regard to the proposition, by sending it down to your District Associations. But whether they determine, or this body determines, to put an end to the correspondence, is a matter for yourselves to consider.

I would remind you, however, that this correspondence has existed for forty-six years; and that it was commenced at the solicitation of the General Association of New Hampshire. Two of its venerable ministers, the Rev. Messrs. Rowland and Church, appeared before the General Assembly of 1810, and at their request the articles of correspondence were entered into, which have hitherto united these bodies so strictly as they have been. If, however, the Association of New Hampshire thinks that it is not for its own edification to continue this correspondence, I am not intrusted to say a word in its behalf. But, I believe, sir, that many of your Presbyterian brethren would regret it, should you resolve upon the suspension,—while they may not feel at liberty,—neither the General Assembly—to solicit the continuance of the correspondence a single hour beyond what may be agreeable to yourselves.

Sir, we do not hold you to any sort of responsibility, or look to you for any patronage for our position in reference to the matter out of which this proposition has grown. Neither God nor man holds you responsible. You have *no complicity* with it,—any more than you have with the domestic affairs of the neighbors with whom you maintain agreeable social intercourse.

Some complaint is made of us by the New England bodies, that we have not listened to brethren; and have been unwilling to suffer rebuke. Is this so? How stands the fact? If we have not been always edified or convinced by them in regard to matters which involve our duty and opportunities, and which by the very necessities and responsibilities of our position *we* are required to study and decide, and think we understand, we have not at least refused to hear your delegates, nor stopped them from speaking. Why, sir, I have the pleasure to see here to-day your respected delegate to the Assembly of 1855 (the Rev. Mr. Cumming). I appeal to him to testify. There, at Nashville, in the very heart of a slave State, he laid open his breast in the midst of our Assembly; he declared, as fully as he desired to declare, his sentiments upon the subject of slavery,—without rebuke, without opposition, without (as far as I know), being impeded in his utterance in the slightest degree. No man has ever been refused a hearing who has chosen to ask such a hearing from the General Assembly, and certainly not your body.

I simply state these things for the purpose of reminding you of the attitude which we occupy in regard to this correspondence. If you think it will be for your own edification to discontinue it, we shall be sorry for you. We shall be sorry to have you take a position which, in some degree, cuts you off from us, which may in some degree hinder your influence and intercourse with us, and which will serve to present before the unbelieving in still more conspicuous and dreadful colours the divided aspects of the Christian Church. Now, sir, we are not responsible for you, nor you for us. What are the terms of our correspondence? What does it imply? It is simply an acknowledgment of Christian brotherhood, in such form as is taking place at this moment between us. In addition to it, there are certain regulations that are designed to prevent collisions and encroachments, and intermeddling with each other's internal discipline, and to provide for the orderly translation of ministers and church members from one body to the other.—We have agreed to sustain your discipline, and you have agreed to sustain ours.

If the formal correspondence should be broken off, I suppose this agreement would still remain intact. I suppose that if the correspondence should be broken off, and I should be present at the next annual meeting of this Association, not in a representative, but in my personal character, I would be treated with the same kindness and even consideration, that is now shown to me. You have offered to me your hospitalities; you have opened to me your pulpits; you have invited me to administer to you with my hands, the sacred emblems of our common Saviour's passion, and to join with you in this precious communion of his body and blood. All this you have done, pending your proposition to suspend formal intercourse with the Church to which I belong. And you would do it again, and none the less, even if you had suspended it. If, moreover, you terminate this correspondence, and any of your Associations should find it needful to exercise the discipline of the Church upon a licentiate or upon a minister, I have no manner of doubt, that if he should think to escape to one of our Presbyteries for redress, and you had exercised this discipline upon him righteously, the man would be as much deposed among us as among yourselves. The transmission of ministers and members would go on as before. Discipline would be respected as before. The whole object of our fathers in agreeing to terms of correspondence, was simply to provide for a mutual and graceful recognition of the brotherhood of the churches, as heirs of the common salvation, and for the mutual maintenance of order and discipline. Perhaps that was needful to be secured, as it has been secured by a written law; but if you repeal the written law, it will yet remain, perhaps in equal force. We certainly would not raise our hands to vex you, nor you us. What therefore do you propose to do? Why it seems to me

that the whole case is simply this: *We have for forty-six years shaken hands with each other, but we will shake hands no longer!* Are you doing a great and wise thing?

Household Thoughts.

WHAT KIND OF TRAINING?

No. II.

TRUTH AND HONESTY SHOULD CHARACTERIZE THE WAY IN WHICH CHILDREN SHOULD GO.

THE language of the Bible, presenting this as a universal and binding law, is thus expressed: "Putting away lying, speak every man truth with his neighbour." Eph. 4 : 25. "Owe no man anything, but to love one another." Rom. 13 : 8. This teaching is very explicit, on both the points suggested; and, to all who admit the inspiration of the Scriptures, must appeal with undoubted authority.

Moreover, the two are so nearly allied, that it seems quite consistent to consider them together. For the man who fails to fulfil his promises to his neighbour, fails, of course, in the matter of truth. And as these promises often involve obligations to a neighbour, he that is willing to break his promise, is, at the same time, willing to disregard his obligations also. But such a practice is preparation for any other species of dishonesty.

In the work of training here, much may and must be accomplished by instruction and authority. *The instruction* will refer to, and be designed to set before the child, the nature and necessity of the duty. It will explain to him the nature and evil of a lie, in any of its shades of exaggeration, or palpable falsehood; the nature and evil of depriving another, either by deceit or the positive open act, of his proper possessions or lawful dues. *The authority* will be employed in requiring them faithfully to fulfil their *lawful* promises, to guard them against assertions made without knowledge, or false assertions in the face of knowledge, and to rebuke and correct known failures in either case. In order to strengthen both the instruction and the authority, it were well to refer them, on the one hand, to the great and multiplied evils that may, and often do, accrue from broken promises and unredeemed engagements; and, on the other, to the blessings attending those who are true and honest.

Above all, we may and must acquaint them with the Bible teaching on this subject. How it commends and promises those

who, in this respect, walk uprightly; how it condemns and threatens those of opposite character. Hence, that guided by it, these deceitful and dishonest practices are to be accounted both sinful and dangerous. Upon these means, faithfully and perseveringly employed, we may hope for God's blessing of success.

But while, in this respect, much may and ought to be done—much that cannot be omitted without wrong—there is another quite different feature of this training, which cannot be neglected without injury.

This may be viewed as the *practical* part of the work. Summarily, it consists in so regulating our conduct and daily intercourse with them, as to be and to exhibit constant illustrations of the instructions that we give. This, however, opens a wide field before the anxious and conscientious parent. In view of it, he is expected to prove himself true in all forms of speech, and carefully to meet all obligations entered into, either towards the child or others.

This is to be noticed, especially, in reference to declarations and promises made to the child himself. Threatenings might be included, as tending to the same result; but they will be noticed under, and as more appropriate to, the head of government.

The person who would encourage or restrain a child, by calling bitter sweet, and sweet bitter, may possibly gain the immediate and present end in view. But, whenever this method is employed, to be of any force, it assumes that the meaning of those terms is understood by the child. It assumes, also, that he has the sense of taste acute enough to distinguish things which, in this respect, do differ. Hence, so long and so surely as this is the case, every instance of such perverted language contributes to taint the soul with a malady worse than any disease that can prey upon the body. And yet, how many a parent has said of the most nauseous medicine, "O how nice!" Why not speak the truth, by allusion to the sickness, and this medicine, as furnished by the physician, in order to his recovery and comfort again? Why not rather aid its reasoning powers—the exercise of which will often be demanded during the sorrows and trials incident to life—thus to argue? True, it is unpleasant now; but it is in order to a far greater good—freedom from pain, and merry in blooming, active health again. If this mode of speech proves successful, it will be the success of truth. But, if it fails, then vastly better, even with a child in sickness, to use authority than a lie.

So precisely, and with the same effect, upon the child's thus acting as the parent may desire, many a promise is made of something to be given or done. And yet, how often engagements of this nature escape wholly that parent's memory. Or if (after performing the condition) the child awakens recollection of the promise, how often is there a total indifference to it, as ought of a binding nature; or else, a complete evasion of its fulfilment. In

most such cases, the real reason of this indifference or evasion is, that the promise was not made and is not regarded as binding the one that made it to performance. The whole aim and design of the promise, on his part, was simply a temporary expedient, thereby the more easily to accomplish a present purpose. That purpose, manifestly, was to secure the willing service or obedience of the child, by appealing to his hope of good. But who does not know and admit, that if the child is stimulated by the promise, it is with the confident expectation of the thing promised. Now if, as supposed, that expectation is not realized, there are three distinct results, all aggravated by the source and wanton nature of the failure.

1. His great grief at disappointment. And this only tends to make the other two more definitely noticed, and their impression the more lasting.

2. That promises, at convenience, may be made, and yet are not necessarily to be fulfilled.

3. That obligations may be disregarded, by any practical method, whether by indifference or evasion.

The second is a practical lesson concerning truthfulness. At the same time, it leads directly to the third.

The third contains the very germ of dishonesty, in all its forms. This is verily training, though awful. But who can doubt that such training at home—combined with what they elsewhere see and hear, while passing their youthful days—is constantly and surely laying the foundation for much of that deceit, covenant-breaking, and dishonesty, which will mar and disgrace their manhood life? Who can look upon it as wonderful, if the child thus educated, upon becoming a mechanic, should prove himself to be one upon whose promise no customer could rely? Upon becoming a tradesman, sooner or later giving reason for every dealer to suspect his weights as unequal, and his balances false? Or who shall be astonished at even worse than this? That, instead of engaging in some regular and lawful employment of honourable name, he be found at length in the cell of the forger, or wholly given up to the idle, low, and vicious career of the pickpocket and the thief. Where, indeed, would be the room for surprise, should he press on to the notoriety and penalty of a highway robber, or even to the gallows of him who, in order to plunder, has taken another's life?

This is not mere theory or far-fetched imagination. It accords with the whole Bible teaching on the subject. And were it not for many counter influences over a portion of those thus trained, this result must appear in all its unmasked and black deformity, just as truly in the homes of education and wealth, as in the hovels of the most abandoned.

3d. *Correct Principles should Regulate our Actions.*—By this is meant, that we ought to do right, *because* it is right, and should avoid wrong *solely because* it is wrong.

The Bible view of this point is happily summed up and expressed

in the language of the tempted Joseph: "How can I do this great wickedness, and sin against God?" (Gen. 39 : 9.) To inculcate this, should be a continual aim in the training of children.

1. *Strive to secure it by careful and full instruction.*—Earnestly endeavour to aid them in perceiving the great difference there is between the feeling of Joseph and that of those who are prompted to right acts, or restrained from evil ones, by selfishness or force alone.

Show them, instead, that God is to be regarded in this matter, and that it is His will which constitutes the distinction of right and wrong. Point out the intimate and necessary connection which God has formed between sin and misery, and consequently, that the way of transgressors is and must be hard.

Remind them, also, that by the same Divine arrangement the paths and end of virtue and true wisdom are pleasant. That those found therein, are of all men the most happy, useful and esteemed.

To enforce this instruction, it might be well to draw examples from the Bible.

Of the former class, there were the sons of Eli, abandoned to unbridled appetite and passion, and living for themselves in despite of all that God had spoken. For all this, they and their kindred miserably perished. (1 Sam. 3 : 12, 14; 4 : 10, 22.) Of the latter class, there was Joseph, who, resisting temptation and living in the fear of God, received even an earthly reward in being exalted to wealth and dignity, second only to that of Pharaoh, the monarch of the land. Instruction of this nature is absolutely needful, and will accomplish much. But it is not all that is required.

2. *We must enforce this teaching by example*—both in our own actions and in our appeals to them. Let them daily see and have reason to believe that we ourselves are thus guided, and our lessons to them will be far more practical and efficient. Equally important is it that the idea of *true principle* should be intimately associated with the *language* in which we clothe our counsels and rebukes. That acting right is the governing motive in all the reasons we assign—if any are given—and reproofs we administer touching any course or action which we propose.

Now it is too often the case even with the parent at home, probably much more so with the teacher in the school room, that this rule is not acted upon.

To say to a child, "I hear you"—"I hear what is going on there"—may very promptly hush him into silence; perhaps cause an entire suspension of that which called for the reproof.

Hence this, or some similar rebuke may ever prove efficient for the accomplishment of present restraint. But suppose that parent or teacher, with the same indication of sincerity and disapproval, should say to the child, "that action is *wrong*"—and if necessary or expedient, explain why it is wrong—would not the same effect of even *present* change of action be produced?

Now, in imagination, which is not very difficult, follow two children, the one and the other accustomed to these different modes of appeal, in times of wrong.

Think of them as far abroad from the parent's roof and the school room's inclosure, consequently with no parent or teacher at hand to counsel or deter.

In their new and independent circumstances, wholly free from the direct restraints of childhood, these youth are again strongly tempted to some evil pathway, or evil act.

Perhaps the temptation is to the very same for which they heard rebuke at home, and from which at home they have been restrained. Who can doubt the practical and operative power with which the lessons of their early youth will then recur?

What is that lesson? Surely, far from being the same in the case of both.

One had always practically been taught, that *being seen or heard* formed the sufficient reason for doing or not doing. But, now, this victim of temptation is away from home—away from all who once were near and prompt to watch and speak to him.

Thus situated, what is then to shield this youth against the fiery dart? What can forbid his yielding? With what moral principle is he armed to curb his appetite, and repel the tempter?

Who can marvel if, at length, degradingly and into ruin he shall fall?

In the other case, you have a youth assailed by an equally strong, perhaps the same allurements into sin.

Why shall not he, unseen by friend or kindred, as the other, hasten to the commission of the same rash act? Ah! the presence of human eyes upon him, and human voice to upbraid, is now prominently, perhaps not at all, before his mind.

From the days of his childhood, he has been accustomed to thoughts of *wrong* as a principle to deter him from the practice of folly and of sin. *Wrong*, as intimately associated with the act proposed. *Wrong*, irrespective of a parent's eye or a parent's ear. And it is this principle, the result of his early training, that now in his loneliness and peril reaches forth an unseen, yet efficiently restraining power over that youth when removed finally and far away. A principle that ever sits by conscience, as the operator by telegraphic wire and battery, and by its prompt touch whenever temptation is presented causes to thrill through every feeling of the soul a moral sense of wrong. And though on the utmost bound of the most distant continent, or a lone dweller on some ocean isle, that thrill shall make him tremble, should he dare perform the act.

Oh! how widely different, how highly favored is the position of such a one in comparison with that other, who has within him only the motive of the thief. Whose whole childhood training has cherished as his highest aim to sin unseen, and sinning to escape with impunity.

Hence, to cause the child to feel that in doing any wickedness he will be sinning against God, will be doing wrong, should be the aim in each reproof, no less than in formal lessons bearing on that point.

For, as truly as the continual dropping of water weareth away stones, so the continual dropping of daily counsel and reproof is making its impression on the soul.

L. H. C.

ANECDOTE OF A SUNDAY SCHOOL SCHOLAR.

THERE was in the school in which a faithful man taught, a little boy about twelve years of age—the son of very wicked parents. He was a very sprightly, thoughtful child, and soon took a wonderful interest in the study of the Bible. He often asked strange questions—questions involving truths which one would suppose above the comprehension of so youthful a mind. His teacher, however, like many other good men, never dreamed what precious seed he was sowing, and what impressions he was making upon the plastic mind of youth. Oppressed with the thought that he was doing no good, and that it was useless for him to teach in the Sabbath School, this man had often been tempted to desert and give up this great means of grace. But God was soon to impress his mind in the most touching manner with the efficiency and power of faithful Sabbath School instruction.

This little boy had been a pupil in the school over a year, and on the following Sabbath the Lord's Supper was to be administered in the church; the child wished to partake. He first mentioned it to his parents, but they laughed at him. He then went to his Sabbath School teacher, and after conversation with him, he was referred to the elders of the church. He was prevented, however, meeting with the elders. On Sabbath, when the communicants took their seats, this little boy came with them. The elders, however, thinking him only a child of some of the communicants, passed him in the distribution of the elements. This deeply affected him, and he went home and wept bitterly. The next day he was taken sick, and on the third day afterwards died. The last words that lingered on his dying lips were, "Suffer little children to come unto me for"—here he ceased to breathe and sweetly passed away.

His teacher did not know of his sickness until he heard of his death. He hurried to the house, but only in time to witness the agony of the mother as she knelt beside the cold body of her darling boy. On opening his drawer to get clothes for his burial, she found there many sheets of paper on which the little fellow had kept a kind of a diary, since he had been a pupil in the Sabbath School. Here each day he had fully unbosomed the feeling of his little

heart. Here were passages of Scripture written, and beneath them his child-comments. Here were tears wept over his sins—prayers for a new heart—tender supplications for his parent and teacher. And on the last leaf was written his sad disappointment at not being permitted to commune on the preceding Sabbath. In short, the teacher discovered from these papers the history of a child brought to Christ through the means of Sabbath-School instruction.

The following day, before the remains of the dear child were committed to the grave, they were taken to the church. The Sabbath School was assembled and the diary of the little boy read in presence of teachers and scholars.

Deep and lasting was the impression made on the minds of teachers and scholars as they learned the history of grace in the heart of this child. Many wept to think he had not been permitted to commune with the Church on earth, but rejoiced to feel that he was now communing with the saints in heaven.

“From that day,” said this good man, “I have vowed before the Lord that wherever my lot was cast, I would be a friend to and a laborer in the great cause of the Sabbath Schools.”—*Southern Presbyterian*.
R. H. A.

Biographical and Historical.

BIOGRAPHICAL SKETCH OF BENJAMIN HOLT RICE, D.D.*

BENJAMIN HOLT RICE, D.D., was born near New London, in Bedford County, Virginia, on the 29th day of November, A.D. 1782. His father, Benjamin Rice, was a lawyer by profession, but for several years filled the post of deputy clerk of the county. He was also a ruling elder in the adjacent Peak and Pisgah Presbyterian congregations, of which his brother, the Rev. David Rice, afterwards called the Apostle of Kentucky, was at that time pastor. The mother of Dr. Rice was Catharine Holt, “a woman of cultivated mind, gentle disposition, and exemplary piety, fondly attached to her husband, and truly devoted to her children.” When Dr. Rice was at the early age of about seven years, this fond and pious mother was removed by death. It would seem, however, that God did not permit the earnest prayers and faithful instructions of this devoted woman to be unavailing. When was such seed, sown by a fond mother’s hand, ever permitted to be ultimately fruitless, even if the sower lived not to see so much as the first and tenderest blade appearing?

His early education was very slender, having amounted, when he

* Extracted from a Discourse by the Rev. WM. F. SCHENK, D.D., formerly pastor of the First Presbyterian Church, Princeton, New Jersey.

reached the age of fifteen, to only six months attendance at a country school. At that age he began to assist his father by writing in the office of the county clerk, in which occupation he continued about five years. It was during this period that he was hopefully brought to a saving knowledge of Jesus Christ under the ministry of the Rev. James Turner, a most eloquent preacher, who was at that time his pastor. Dr. Rice was seldom heard in later years to make any reference to the circumstances of his own conversion, so that almost nothing is known respecting his early religious exercises. In the summer of the year 1802, his elder brother, the Rev. John H. Rice, afterwards an eminent light in the Church, and at that time a tutor at Hampden Sydney, made a visit to his father, in the course of which he had some conversation with his brother Benjamin about pursuing a liberal education. The result was that he soon after followed his brother to Hampden Sydney, and there, under his direction, commenced the study of the Latin language. Here he met the Rev. Archibald Alexander, D.D., at that time President of Hampden Sydney College, whose sister he married some years afterward, and for whom he soon formed an admiring friendship, which continued unbroken to the end of life.

In the fall of 1804, the Rev. John H. Rice, having become pastor of the church of Cub Creek in Charlotte County, Virginia, Benjamin went thither with him, and assisted him in teaching a school of some twenty boys, at the same time continuing his own studies under the direction of his brother. During all this portion of his life, his health was extremely bad, and close study was very painful to him. He lived with his brother in all about six years, and received the whole of his education under his direction. At the expiration of this time he went to North Carolina, where he taught school for a time, first at Newbern, and afterwards at Raleigh, in connection with the Rev. Dr. McPheeters.

While at Raleigh, Dr. Rice received his license to preach the Gospel from the Presbytery of Orange, at its sessions in the church at Buffaloe, in Guildford County, North Carolina, on the 28th day of September, A.D. 1810. Shortly after the spring of 1811, he was sent as a missionary to the seaboard counties of North Carolina, under an appointment of the General Assembly.* Here he preached at Newbern, Washington, Wilmington, Edenton, and through the intervening region. We are informed that his labours here were abundant. His preaching was with great acceptance and no little success. I have been informed by one who heard him in North Carolina at this time, that "his preaching was peculiarly powerful. The strain of it was richly evangelical, and unusually adapted to awaken and convert sinners." What other fruits sprang from these missionary labours eternity only may reveal. One fact, however, I can state with confidence. On a certain Sabbath in the course of his itinerations, Dr. Rice preached twice at Edenton, and among his hearers was an interesting young man, at that time a student at law. He went to hear, not without strong prejudice, both against the preacher and the truth. But God carried that truth home to his heart, and made it a means of his conversion. That young man is now the Rev. Thomas H. Skinner, D.D., a Professor in the Union Theological Seminary in New York, who always retained a special regard and love for Dr. Rice.

On the 3d day of April, 1812, in the Grove Church, the Presbytery of

* See Minutes of General Assembly for 1811, p. 323.

Orange, "believing that it would tend to promote the interests of the Church," proceeded, after going through the usual examinations, to ordain Mr. Rice, *sine titulo*, and on the next day appointed him a commissioner to attend the approaching meeting of the General Assembly in Philadelphia. After the adjournment of the Assembly, he laboured for about six weeks in the suburbs of that city. Under what auspices these labours were performed, we know not; but as he abode during his sojourn in that city with Dr. A. Alexander, who, while a pastor there, was an earnest advocate of city missions, it was very probably in accordance with some arrangement of his planning, for the destitute and perishing population of the suburbs. In the summer of the same year, having received an appointment from the late General Assembly to labour for four months on the Northern Neck of Virginia,* he determined to select a field of labour where there seemed to be the best prospect of building up a church. While travelling southward through the State of Virginia, and without any human instrumentality to influence him, his mind was irresistibly drawn towards Petersburg in that State. He at once determined to spend the coming winter in that town, and to make full proof of the practicability of gathering there a church of the Lord Jesus Christ. During the summer he visited the town for a few days, preached occasionally, and won the affectionate regard of many individuals with whom he became acquainted. Towards the close of the year (Dec. 15, 1812), he commenced his stated labours, preaching sometimes in an unfinished store-house.

Petersburg at that time contained about eight thousand people, in which number there were two, and *only two* Presbyterians. The population, as a whole, was very indifferent to all religion. Infidelity was wide-spread among them, and card-playing, horse-racing, the theatre, and the ball-room, absorbed the attention of the people. Such was the religious condition of the town into which Dr. Rice, yet a young man, and inexperienced, heroically resolved to enter, for the purpose of planting there the standard of the cross, and taking possession in the name of his Divine Master. A considerable number soon attended his preaching, and some, ere long, had their hearts opened to receive the word. By the close of the year 1813, a church was organized with about twenty members. Dr. Rice was unanimously elected their pastor, and was duly installed by the old Hanover Presbytery, in the spring of 1814. During the earlier part of his ministry in Petersburg, the infidels made great efforts to drive him from the place. They wrote him threatening letters; they circulated all manner of slanders against him; and when these all failed, they strove to set up other churches in opposition to him. It was all in vain. The work was of God, and it went forward. The infant church, from the date of its organization, continued to grow and thrive. It soon became firmly rooted and grounded, and continues to this day a large and flourishing church, a noble monument to the zeal and energy of him who, as the servant of Christ, toilsfully laid its foundation-walls. Seventeen years Dr. Rice continued to be the pastor at Petersburg, and during that time three hundred and nineteen members were added to the church. Several revivals of deep interest occurred, especially one in 1822, when seventy-nine converts were added; one in 1824, when twenty-three were added; and one in 1826, when fifty-two were added. Amidst vicissitudes of encouragement and of discouragement, Dr. Rice's ministry in Petersburg was, upon the whole,

* See Minutes of General Assembly for 1812, p. 12.

eminently successful. It was there, undoubtedly, that he performed the great work of his life, and had he done nothing afterwards, we must have considered his ministry as successful, even beyond that of most preachers of the Gospel.

In the month of May, A. D. 1829, Dr. Rice attended the sessions of the General Assembly in the City of Philadelphia, as one of the commissioners of Hanover Presbytery, and was elected Moderator of the Assembly. He presided in an able and dignified manner. The year following, in the same city, he opened the Assembly with a sermon on John 18 : 36, 37, which was regarded by competent judges as a discourse of extraordinary ability and impressiveness.

In the autumn of the year 1829, Dr. Rice received a call to the Pearl Street Church, in the City of New York. This call, he believed it his duty to accept, and his people at Petersburg, reluctantly, and even tearfully, gave him up to his new charge. He was installed as pastor of the Pearl Street Church on December 3d, 1829. Respecting his labours in New York, I have been able to learn nothing that would be of special interest to you. He evidently did not feel at home in the atmosphere of a great and bustling city, and painfully missed the free and social habits of Virginia life. His frame had been much shattered before he left Petersburg, and he had lost much of that elasticity and buoyancy of spirit which had carried him so successfully through his early labours. After remaining a little less than three years in the Pearl Street Church, he was invited, in July, 1832, to become Associate Secretary of the American Home Missionary Society. Having resigned his pastoral charge, he entered upon the duties of that office in September following, and continued to perform them a little less than a year. In September, A. D. 1832, he received the degree of Doctor in Divinity from the College of New Jersey.

In the summer of 1833, Dr. Rice received a call to become the pastor of this church, at that time the only one of any denomination in Princeton. Having accepted this call, he was duly installed by a Committee of the Presbytery of New Brunswick, August 15th, 1833. On that occasion, the installation sermon was preached by the Rev. Symmes C. Henry of Cranberry; the Rev. Samuel Miller, D.D., gave the charge to the pastor; and the Rev. James Carnahan, D.D., gave the charge to the people. It is surely unnecessary for me here to enter into details respecting the ministry of Dr. Rice among you. These are still fresh in your memories. For nearly fourteen years he was with you, breaking unto you the bread of life. During much of this time he was oppressed by feelings of bodily infirmity. These feelings were much aggravated by the heavy afflictions which befell him in the early part of the year 1844, first, in the sudden death of a favourite daughter,* and again in less than two months after, in the far severer stroke which removed his tenderly-beloved wife,† the

* Mrs. Anne Forman, Dr. Rice's second daughter, died in or near Versailles, Ky., where her husband, the Rev. Ezekiel Forman, was at that time settled as a pastor. She had visited her parents at Princeton in the spring preceding, at which time her health was excellent, and she was uncommonly cheerful in spirit. She gently departed this life January 11th, 1844, after an illness of a few weeks, having given every evidence of being a true Christian. Her last words were, "I wish to be a better Christian."

† Mrs. Martha Rice was the youngest of the nine children of William and Ann Alexander, of Rockbridge County, Virginia, and youngest sister of the late venerated

assiduous and ever cheerful companion of his former toils. Yet he was not without many seals to his ministry among the people of this place. Many of you who now hear my voice, have cause to bless God that you were permitted to hear the Gospel from his lips. And not a few are already with him in the world of glory, who were first brought to receive the truth as it was imparted unto them by him. During the nearly fourteen years of his pastoral labours in this church, two hundred and seventy-one members were added by examination. Although no extended and powerful revival of religion occurred, yet on two several occasions the Spirit of God was more than ordinarily poured out, resulting, in the winter and spring of 1840-1, and again, of 1843-4, in the addition to the church of considerably larger numbers than ordinary. Although his preaching was oftentimes indicative of his infirm health and depression of spirits, it was always evangelical, spiritual, and practical; sometimes earnest and solemn; usually tender and affectionate. When his spirit was roused by any peculiar circumstance, especially by indications of the presence of God's Spirit among his hearers, he rose to flights of ability and eloquence, such as are rarely surpassed in any pulpit.*

A sense of bodily infirmity continuing to grow upon him, he finally offered to the congregation his resignation of his pastoral charge, April 26th, 1847, and the pastoral relation was dissolved by the Presbytery on the 28th day of the same month. He assigned as his reason, that he felt himself unable any longer to discharge properly his duties as pastor of this church. Proceeding to Virginia, he visited, in December following, at Hampden Sydney, his sister-in-law, the widow of Dr. John H. Rice.

Archibald Alexander, D. D. She was born July 28, 1788, and at the early age of about seventeen years, became a member of the Presbyterian church at Lexington, Virginia. She was united to Dr. Rice in marriage, September 23d, 1815, a little more than a year after his installation over the then infant church at Petersburg. She died at Princeton, of a congestive fever, March 6th, 1844, in the fifty-sixth year of her age. She bore a most striking resemblance to her venerable brother, Dr. Alexander, both in her personal appearance and in her mental and moral traits. She was always vivacious and hopeful in her temperament, and was active and earnest in seizing every opportunity for usefulness among the people of her husband's charge. She undoubtedly did much, all through their married life, to sustain and encourage, and thus to promote the usefulness of Dr. Rice, whose temperament strongly inclined him to a morbid despondency. During her last illness, which was of about three weeks duration, she enjoyed uninterrupted serenity and confidence to the last. Even when speechless she understood everything; and when her husband asked her whether she could now say that God had given her victory over death, and requested her to signify it by raising her hand, she immediately did this, and soon after expired. The people of Princeton expressed their sense of her virtues and their loss, by erecting a neat marble monument upon her grave, upon which is placed an appropriate and touching epitaph.

* In confirmation of this assertion, we quote a few sentences from an article published in the *Presbyterian Herald* at Louisville, Ky., shortly after Dr. Rice's death. The article is presumed to be from the pen of the Rev. W. W. Hill, D.D., the editor of that paper. "Dr. Rice's preaching was earnest, plain, and eminently practical, and when he was thoroughly aroused, at times it became eloquent and powerful. We remember to have heard him for near two weeks, twice a day, in the famous revival in Bound Brook Congregation, which occurred in 1836, and we never heard the doctrines and duties of the Gospel presented with more searching power and eloquence, than they were presented by him at that time." Dr. Rice took peculiar pleasure in aiding his ministerial brethren at such times, and was always ready promptly to respond to their calls for help, both when in Virginia and at the North. It is probable that no small portion of the usefulness of his life was found in these occasional visits to other congregations.

The College Church at that place was vacant at that time, and soon after made out a call for him. He at first agreed to stay six months, but afterwards accepted the call, and was installed shortly after the spring meeting of the Presbytery.

Here, amidst friends of his youth, and scenes of his early studies, he was destined to perform his last labours, and to end his days. The circumstances which surrounded Dr. Rice during his residence in New York and Princeton, were evidently not congenial to his temperament and habits. But after his return to Virginia, his heart settled itself in the conviction that he was once more *at home*, and his mind recovered a large measure of the freedom of its early action. In the vicinity of his church he purchased a little farm, and both mind and body were much benefited by a moderate attention to agricultural pursuits. One who occasionally heard him in these last years, testifies that "although the fire of his youthful ardour was gone, yet the warmth of his large, loving heart remained, and at times, his mind raised to its former elevation of tone, his rich, clear, and earnest utterance would delight, and captivate, and startle, as in the days of his unabated vigour. In these days his peculiar glory was in the social meeting, at the communion table, and in personal converse with anxiously inquiring sinners." Indeed, in these last years, Dr. Rice seems to have resumed no small share of the large popularity and influence he enjoyed in Virginia during his labours in Petersburg. His attendance at meetings of Presbytery and Synod was greeted with affectionate respect, and although he spoke seldom, he was invariably heard with deference.

It was the happiness of him who addresses you, to have a last and most pleasing interview with Dr. Rice during the sessions of the Synod of Virginia, at Lexington, in October last. Never will he forget the hearty grasp of the hand, the kindly tones and cordial smiles with which he was there greeted, by the friend and pastor of his early youth. Dr. Rice's increasingly bowed form, and his general appearance, betokened sadly, that he was travelling down the vale of years. Yet when, on Sabbath afternoon and on a sacramental occasion, he addressed the Synod, there was even more than the fire, and energy, and fluency of twenty years ago.

The closing scene of Dr. Rice's life is graphically described in an account penned by the very competent hand of one residing on the spot.* I will give you as brief an abstract of it as I can.

The state of Dr. Rice's health had given much solicitude to carefully observing friends, for some months before his death. Yet, during the two months preceding the fatal attack, he had regularly occupied his pulpit. On Sabbath, the 17th February last, according to previous notice, a collection was to be taken for Domestic Missions, and Dr. Rice had prepared an appropriate discourse on Exodus 14 : 15 : "Speak to the children of Israel, that they go forward." The day, however, proved to be remarkably inclement, and the collection having been postponed, he proceeded to make another and extemporaneous use of the same text, applying it to Christians. He then turned to the impenitent among his hearers, saying

* The account referred to was written by the Rev. Benjamin M. Smith, D.D., Professor in Union Theological Seminary, Prince Edwards County, Va., and was published in the *Central Presbyterian* at Richmond.

solemnly, "You are in the way of death, and every step forward brings you nearer to your ruin. To you I dare not say go forward, but retreat, and advance not another step until you have found the right path and entered it." He continued in this strain of clear and animated remark for some time, when his voice became too subdued to be heard over the house, and he seemed rather like one thinking aloud. Pausing, he made a sign for a glass of water, and as he took it, he remarked, that his tongue was becoming paralyzed. The Rev. Lewis W. Green, D.D., and A. A. Rice, M.D. (Dr. Rice's son), immediately went to him. The former gentleman gave out a hymn, but before the singing began, Dr. Rice arose, and evidently feeling that this was *his last opportunity*, leaned forward on the pulpit and said, "I wish to say a word to my Christian brethren. *Are you all going forward in the divine life? Are you growing in grace and in fitness for heaven?*" This was uttered with great difficulty, and was scarcely intelligible beyond the immediate vicinity of the pulpit. He was supported back to the seat, and it was found necessary to lift him from the pulpit, whence he was borne out amidst the sighs and tears of his afflicted and bereaved people, never more to return alive. He lived on until the following Sabbath, February 24, 1856, on the morning of which day, very appropriately, he entered into his rest. He never recovered his speech sufficiently to speak with usual distinctness, though enough to be partially understood. His thoughts still dwelt at times on the subject of his projected discourse, and even when his tongue refused fully to perform its office, the words "go forward," and "a wide world," could be distinguished. His faith in an all-sufficient Saviour and his precious promises remained strong and unwavering to the very last. In a conversation with one of his physicians not long before his end, he said that he desired to live only that he might preach the Gospel.

He died peacefully, in the very work of the ministry, with the harness on. He has doubtless already rejoined the sainted companions of his earthly pilgrimage, and with Turner, and Hoge, and Laey, and Lyle, and Baxter, and Miller, and Alexander, and his brother, Dr. John H. Rice, is inhabiting the blessed mansions prepared for them by a Saviour's love.

"There the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
Whilst the anthems of pleasure unceasingly roll,
And the smile of the Lord is the feast of the soul."

On Monday morning, February 25th, they laid his mortal remains to rest in the graveyard at Willington, about three miles from the church, and beside the honoured dust of his eminent and sainted brother, who had preceded him to the grave a little over twenty-five years. A large concourse of families of his charge and officers and students of the College and Seminary attended his remains to the grave. Many College students followed the hearse on foot the whole distance. A few brief remarks were made, and a prayer was offered by a Professor of the Seminary,* and the 622d hymn was sung, after which they left his dust to sleep on until the resurrection morn.

* Rev. Benjamin M. Smith, D.D.

Review and Criticism.

THE BIBLE HAND-BOOK: An Introduction to the Study of the Sacred Scripture. By JOSEPH ANGUS, D D., member of the Royal Asiatic Society. Philadelphia, William S. and Alfred Martien. 1856.

Dr. Angus possesses eminent abilities. His logical mind has arranged with great skill the various subjects pertaining to this book. We have examined the volume with some care, and give it a decided preference over every other of the same kind. The student as well as the general reader will find the Hand-Book repaying all the attention he may bestow upon it. It is eminently a Family Help in the study of the Scripture, a Sunday-School Reference book, and the Evangelical Assistant of the private Christian. It comprehends a great variety of topics. The *first* part discusses the Genuineness and Authenticity of Scripture; Peculiarities of the Bible as a Revelation from God; Rules of Interpretation, with their relation to history, chronology, manners and customs, geography, allegories, types, parables, prophecy; the Systematic Study of the Scriptures, in its doctrines, precepts, promises and examples; Quotations of the New Testament from the Old; Practical reading of the Bible. The *second* part analyzes every book of the Old and New Testaments, and condenses a great amount of learned and useful investigation.

We know of no writer, who has produced a Bible Hand-Book, equal to this one of Dr. Angus. Dr. A. has recently written a valuable and original work, called *Christ our Life*, and has published Bishop Butler's Analogy, Essays, and Sermons, with an analysis and notes, which will make it the standard edition. Both of these works deserve republication in this country.

We quote three pages from the Hand-Book on a point, which our Baptist brethren [in their zeal to get rid of the Abrahamic Covenant?] have made somewhat prominent in the present remarkable age.

2. The Bible is composed of two parts: the Old Testament and the New. The second containing a full revelation of the Divine will, and a plan of salvation addressed to all. The first containing not all probably that God revealed in early times to our race, but as much as he deemed it necessary to preserve. Every part of what is thus revealed being "profitable for instruction, for reproof, for rectification, and for establishment in righteousness."

3. The use of the *first* Testament is highly important: and a simple statement of the use will show the connection of the two.

1. Though most of it was addressed to one nation, yet it enjoins much *on man as man*, and contains principles of morality which are universal and eternal. The precepts which were given to Adam, the decalogue, and the appeals of the whole book illustrate and enforce moral truth.

2. Much of the history of the Old Testament is the history of God's government. In that government he illustrates his own character and ours; and whatever advantage an inspired record of this kind can give, we derive from this part of the sacred volumes.

3. Further, the hopelessness of salvation *by law* is clearly taught in this earlier dispensation. The patriarchal faith, with its immediate or traditional communications, ended in a corruption, which not even the Deluge could check. Solemn

legal institutes, with rights and sanctions most instructive and awful, failed to preserve the people from idolatry, though the Great Legislator himself repeatedly interposed; and when, after the captivity, idolatry ceased, formalism and infidelity extended on every side, and at length prevailed (Part ii, Chap. iv). In the meantime, the power of natural religion was tried among the heathen: and the result of the whole, the result of an experiment carried on under every form of government, amidst different degrees of civilization, with traditional knowledge and immediate light, is a demonstration, that in our fallen state, *reformation by law* is hopeless, and that unless some other plan be introduced, our race must perish. The Old Testament was given, therefore, in part to show us our sins, and to shut us up unto the faith (Gal. 3 : 23).

4. To this new faith it is also an introduction, teaching to the spiritual and humble under the first dispensation, more or less of the plan of salvation to be revealed under the second. Hence its types, prophecies, sacrifices; hence assurances of pardon to the penitent, and the revelation of a God ready to forgive, though the procuring cause of pardon, the provision that was to reconcile justice and mercy, is not fully stated, nor was it fully understood till the remedial work of Christ was accomplished.

Other purposes also were no doubt answered by this first dispensation. A knowledge of the true God, which might otherwise have died away, was preserved; and the effect of true religion, even in its less perfect forms, was illustrated; but the foregoing are probably the chief.

The relation of the New Testament to these purposes of the Old is plain. The *second*, or new covenant, is a double completion of the *first*. As the first was a covenant of types and predictions, the second fulfils it, putting the fact in the place of the prophecy, and in the place of the shadow, the substance. As under the first, moreover, the revelation of God and of duty was imperfect, and holiness was made, or became, ceremonial, national, and contracted, the second filled up the system of truth and of precept which was thus but partially disclosed, developing and explaining it with more of spiritual application, and securing for it in a richer degree the influence of the Spirit. In a double sense, then, the Gospel is the completion (*πλήρωσις*) of the law.

4. Regarding the whole Bible in its connections, we are prepared to trace the continual development of Divine truth in its different parts.

In the first eleven chapters of GENESIS, and in JOB, we have the outlines of the patriarchal religion; in the later chapters of Genesis, the history of the transition from it, to the temporary and typical dispensation of the law. In the other books of the PENTATEUCH, we have the *moral* law, illustrative at once of God's character, and of human duty; the *ceremonial*, with its foreshadowings of the great atonement; and the *civil*, the means of the preservation of the other two. In the settlement of the Jews under JOSHUA, whether considered in itself, or as an emblem of the future; in the apostasy of the Jews, their punishment and deliverance under the JUDGES; in the establishment of the prophetic and kingly offices of LATER BOOKS, in addition to the priestly; and in the unchanging yet diversified tenor of God's providence to his separated people, we have our knowledge of the Divine character and purpose varied and augmented. In the PSALMS, we have the utterances of devout hearts, and much that is predictive of Him in whom all devout hearts trust. In the WORDS of SOLOMON, we learn both the wisdom and the vanity of the world, and are led forward to that world where there is neither vanity nor vexation, and are at the same time conducted beyond the maxims of worldly prudence, to Him who is the eternal wisdom. In his nuptial SONG, we see God in a new relation to his church, no longer her Lord (Baali), but her husband (Ishi). In ISAIAH, we have Messiah, as prophet, sacrifice, and king, gathering from scenes of the captivity descriptions of a double deliverance. In JEREMIAH, the same scenes are revealed, though dimly, and as in a cloudy and dark day. In EZEKIEL, the shadowy priesthood of the Jews is enlarged into a more glorious and spiritual worship: and in DANIEL we see the termination of all kingly power in the never ending empire of the Messiah. The MINOR prophets present the same views of the Divine government, either in Providence or in

grace, and MALACHI closes the old revelation with predictions of the coming appearance of the Sun of righteousness.

In the New Testament, MATTHEW, after a silence of the prophetic spirit for 400 years, connects the ancient Scriptures with the more recent, and completes prophecy by pointing out its fulfilment in Christ. LUKE reveals him as a light to lighten the Gentiles; MARK, as the *mighty* God; JOHN as the *everlasting* Father, and as the Prince of *peace*. The ACTS continue the illustration of the fulfilment of ancient predictions, and connect the facts of the Gospel history with the Epistles. Each Epistle, while giving most of the doctrines of the Gospel, embodies distinctly some particular truth. The Epistles to the THESSALONIANS exhibit the self-evidencing powers of the Gospel in the hearts of believers, and set forth the antecedents and result of the second coming. The Epistles to the CORINTHIANS explain Christian unity, and the doctrine of the resurrection. The Epistle to the ROMANS gives to those whom Paul had not then visited a full view of the Gospel, without reference to any previous communication, enlarging most on the great truth of "justification by faith." The simplicity of that faith, and its independence of the law, in opposition to the legality of Judaizing teachers, is maintained in the Epistle to the GALATIANS. The Epistle to the HEBREWS shows the connection between the Christian faith and the law; JAMES and JOHN (1 Ep.), the connection between the Christian faith and practical holiness; while the Epistle to the EPHESIANS shows that language is unequal to express the fulness which is communicated in all abounding grace, from the Head to the body. Other Epistles treat of specific duties or truths, and the system of revelation is completed by the APOCALYPSE, which unites and closes the prophecies that go before, and introduces the Church after all her trials and changes, first into millennial rest on earth, and then into never-ending blessedness in Heaven.*

AFRICA'S MOUNTAIN VALLEY: Or, the Church in Regent's Town, West Africa. By the Author of "Ministering Children." New York. Robert Carter and Brothers. 1856.

God's ways towards the children of Ethiopia, are wonderful ways. This delightful little volume will stir the depths of every pious heart, and enlarge the sympathies of the Church in behalf of missionary work, and especially of missionary work in Africa. It contains an account of the labours of Augustine Johnson, a German mechanic, who was brought into the Lutheran ministry, and made the instrument of saving many souls among the heathen. The work is written in an animated style, is full of instructive anecdote, and is worthy of a general circulation. It ought to be in every Sabbath-school library, together with "Abbeokuta, or Sunrise in the Tropics." Few men in the United States, we may add, are doing more good than the enterprising Christian firm who issue these publications. *Carter's Religious Literature* is a powerful element in advancing the Redeemer's kingdom.

We add an extract from "Africa's Mountain Valley:—"

"AUGUSTINE JOHNSON stood not in Africa's Valley as the cedar alone—beautiful in its fadeless but solitary verdure. God had said, 'I will plant in the wilderness the oil-tree,' and such was he made of God to be to the perishing souls around him; he ministered to them the life-giving words by which their vessels were supplied, and their lamps kindled into a burning and shining light, by which the grave was illumined as the portal of glory, as the chamber prepared for putting off 'this corruptible' and 'putting on incorruption.' (1 Cor. 15.) 'The hand of the Lord had done this.' Busy in his London toil, the German mechanic thought not of Africa, nor of Africa's Redeemer; but the Lord who said of Saul of Tarsus, 'He is a chosen vessel unto me, to bear my name before the Gentiles,'

* See Douglas on the "Truths of Religion."

no less effectually arrested Augustine Johnson, and gave unto him the word of reconciliation, to testify unto the heathen the Gospel of the Grace of God.

"Saturday evening [A. D. 1817], became a time strongly marked at Regent's Town, by instances of deep conviction of sin and awakening of heart to God; and then tidings reached the missionary that the holy men who sent him and his fellow-labourers forth, had been and still were devoting one hour of that evening in united supplication to God in behalf of Africa. By means so direct was the missionary encouraged and strengthened in looking up to God.

"The Doctor, son of the Bullom king, filled the office of clerk on Sunday; and continuing to grow in grace and in the knowledge of Jesus Christ, he proved a great help in the work of the Lord. One evening the missionary was detained unexpectedly at a neighbouring station; at the fall of day two hundred of the negro people assembled as usual for 'family prayer' in the church, but their teacher was not there; then the Doctor came forward and took the teacher's place. Mrs. Johnson, who was present, says that he gave a most affecting exhortation; persuading the people to give their whole hearts to Jesus Christ: so quickly did 'the planting of the Lord' bud and blossom and breathe heavenly fragrance on its native air!

"At this time, Tamba, one of the liberated slaves, was brought in repentance and prayer to his divine Redeemer's feet; he afterwards became so faithful a 'fellow-labourer unto the kingdom of God,' that it is most interesting to mark him as one of the first-fruits of that mountain-valley, before the ministerial office invested the faithful schoolmaster.

"At this time also, one of the children from Mrs. Johnson's school was called away by death; three hundred of the negro people followed the black girl to her grave, over which many tears were shed by them, for she was beloved of all who knew her, and the missionary could look heavenward and rejoice in hope that his departed scholar was gathered to the skies.

"It had now become evident to all, that the schoolmaster of Regent's Town was called of God 'to do the work of an evangelist.' Therefore the Committee of the Church Missionary Society in England expressed their desire that the ordained German missionaries should confer with Mr. Garnon, an English clergyman, then Chaplain at Freetown, the capital of the colony; and, if it appeared expedient to them all, ordain Augustine Johnson as a Lutheran minister. These servants of God assuredly gathering that the Lord had called the schoolmaster of Regent's Town to preach the unsearchable riches of Christ, he was ordained to the sacred office by his three German brethren, Renner, Butscher, and Wenzel, on the 31st of March, 1817, eleven months from the day of his landing on Africa's shore; while Mr. Pratt expressed, by letter, the joy of the Society at home in the success of his labours; and the hope they felt from such cheering evidence of the Lord's presence and favour, that a brighter day was dawning for Africa than she had yet seen. Many anxious questionings and sorrowful thoughts had oppressed the heart of the missionary as he looked on the responsibility he was about to enter upon: 'But,' he finally says, with that beautiful simplicity, that adorned his Christian life, '1 Cor. 1: 25, 26, removed all!'

"On Easter Sunday, April 6th, 1817, Augustine Johnson first preached the Gospel of Christ as an ordained pastor. It pleased God to pour out the spirit of grace and supplication so powerfully upon the listening people, that many among them, unable to restrain the overwhelming sense of feelings so strangely new, wept and prayed aloud. This continued through the services of the day, and in the evening prevailed to so great an extent, that the newly-ordained pastor, quite unable to restrain his own or his people's feelings, was compelled to leave them in the church; he retired to the solitude of his home, but still his ear and his heart were penetrated with the cry of his weeping people. Blessed be God, it was not now the groan that but a short time before broke on the merciless ear of the man-stealer from these children of captivity; no, it was a cry to the Father of mercies, who is rich unto all who call upon Him! Only a few months before, the missionary's anxious eye had sought in vain for one tear of contrition, vainly had he listened for one sigh of repentance, and now he sees his people prostrate, arresting the prayers of their pastor by their own agonized supplications to

Heaven. Well may it remind of the promise, 'Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' These outward manifestations of feeling continued at times for long after; the missionary used every suitable method to restrain them, and the door-keepers were ordered to convey at once from the church, every one so overcome, in order to prevent interruption to the congregation. Africans—accustomed from their birth to express every feeling with vehement emotion, poor captured slaves, whose every sense and every affection had been pierced, wounded, and torn—hearing from their pastor, on Easter-day, of the love that passeth knowledge, of One who died for our sins and rose again for our justification, can we wonder that the weight of a love so great overcame the negro—or that sometimes the mention only of the name of JESUS, woke their hearts' response in strong crying and tears! May we not rather wonder that the declaration of infinite love often falls so lightly on our ears, so coldly on our hearts, as if our ears could not be penetrated, our hearts could not be moved! Tears and lamentations were not the only proof given of awakened souls. So eager were these poor Africans to hear the Word of Life, the Gospel of their salvation, that on Sundays when the church-bell sounded out its summons, it called to those already come, the church being filled an hour before the time of service! The bell was needless, but still it woke the mountain echoes, and filled the valley with the only sound, save that of prayer and praise, that broke the Sabbath stillness. The gallery built by the Governor's order was finished, and accommodated two hundred; but still there was not room; therefore a large addition to the church at the eastern end was now resolved upon. The schools were flourishing. By May, 1817, six men and three women had learned to read the New Testament; their minister asked one of the men how he liked his new book? He replied, 'I cannot thank the Lord Jesus Christ enough for this good Book, for I HAVE SEEN MYSELF IN IT.'

"On the 4th of May, Augustine Johnson, for the first time, administered the holy communion of the body and blood of Christ to above fifty of his people, all of whom only a year before were in heathen darkness—all of whom had received the knowledge of their divine Redeemer through him—all of whom looked up to him as their father in Christ."

TRADE AND LETTERS: THEIR JOURNEYINGS ROUND THE WORLD. Three discourses delivered before the Mercantile Library Association of San Francisco, and published, at the request of the Association. By W. A. SCOTT, D.D., New York. Robert Carter & Brothers, 1856.

Whilst the California merchants and miners are busy in worldly enterprises, Dr. Scott is aggressive in his literary and religious schemes. He is bound to do all he can for California—this is his motto. His discourses are on the following subjects. I. Homes of Trade and Letters. II. Trade and Letters—their connection and influence on the Progress of Nations. III. Hints on the Commercial Spirit of the Age. A large number of interesting notes form a valuable Appendix. Dr. Scott brings out many fine thoughts for the literary and mercantile communities, and shows how a minister, without making letters his trade, may do a profitable business outside of the pulpit.

NOTES ON THE GOSPEL, CRITICAL AND EXPLANATORY. Incorporating with the Notes, on a new plan, the most approved harmony of the four Gospels. By MELANCTHON W. JACOBUS, Professor of Biblical Literature in the Western Seminary, at Alleghany City, Pa. JOHN. Published by Robert Carter & Brothers. New York, 1856.

The two previous volumes of Notes by Dr. Jacobus, the first on Matthew, and the second on Mark and Luke, are well known and highly

appreciated. The present volume on John fully sustains the reputation of the author as a ripe biblical scholar. The notes are brief, but perspicuous and satisfactory. They are the happy combination of the critical and historical, doctrinal and practical. The harmony exhibits at a single glance where the same narrative occurs in one or more of the other Evangelists; or if it is not found there, this is also indicated by blanks, thus: the Pool of Bethesda, the Healing of the Impotent Man, and our Lord's Discourse.

Matthew.	Mark.	Luke.	John. 5: 1-47.
----------	-------	-------	-------------------

All the Gospels are rich in matter, and they mutually illustrate each other. It is therefore a valuable aid to the reader to be able to refer without inconvenience to the parallel passages in which the same incidents are recorded. In this respect, Dr. Jacobus's Notes on the Gospels are superior to any work of the kind which we have examined. For the use of Sunday School teachers this feature is of special importance, and affords a sufficient reason why they should purchase these Notes in preference to any other.

But the richest portion of John's Gospel is occupied with those precious sayings and discourses of our blessed Lord, which are recorded nowhere else. These furnish a golden mine for the labours of a commentator; and Dr. Jacobus has not failed to explore it. He has not only brought to view this precious metal, in order to gratify our eyes with its unparalleled lustre, but has brought us into personal contact with it, has placed it in our hands, that we might handle it, and proffered it to us as a glorious treasure, which by faith we may appropriate to our use and enjoyment forever. John was called the disciple whom Jesus loved; and one instance of his love is found in this, that he made him his amanuensis, to record those passages of Sacred Scripture which have been the favourite readings of God's people in every age of the Church.

THE AUTOBIOGRAPHY OF A BLIND MINISTER. Including Sketches of the Men and Events of his Time. By TIMOTHY WOODBRIDGE, D.D. Boston, published by JOHN P. JEWETT and Company; pp. 312.

The author of this work is a descendant of John Woodbridge, of England, who, with many other distinguished men was ejected from their pulpits and living, for non-conformity. His mother was a daughter of President Edwards, one of "the three great lights of America." He was born in 1784; and this autobiography takes note of men and things from that day to the present. The writer is still alive. His blindness was induced by inflammation in the eyes, while pursuing his college course; after which time his acquisitions were made under this serious disadvantage. But being possessed of fine natural talents, and great industry and perseverance, he acquired, after leaving college, a considerable knowledge of the law, intending this as his profession; subsequently, having experienced religion, he studied theology at Andover Theological Seminary, and became a highly respectable and useful minister of the Presbyterian Church, in the State of New York. His autobiography gives of course some account of his personal labours, trials, and successes. But he has narrated much that is interesting concerning others, many of them men of

mark both in church and state, and in a style that is agreeable and often sprightly. We can commend it as a very readable, entertaining, and useful book. May our excellent brother enjoy a green old age and a peaceful departure to a better world.

HINTS ON MISSIONS TO INDIA; with Notices of some Proceedings of a Deputation from the American Board, and of Reports to it from the Missions. By MIRON WINSLOW, Missionary to Madras. New York, published by M. W. DODD, and sold by the Messrs. Martien, Philadelphia; pp. 236. 12mo.

This small volume is highly valuable as a directory to one who is about to embark as a missionary to the Foreign Field. There are many particulars which such a person will desire to know with reference to his passage, arrival, preservation of health, forms of labour, &c. &c., which he cannot learn beforehand from any other source, so well as from one who has been engaged for years in the work of Foreign Missions. Mr. Winslow has also some judicious remarks on the call and qualifications of a Missionary, and on the best mode of conducting missions. In the latter he expresses modestly his views concerning the proceedings of the deputation from the American Board, which have been discussed in the Board and elsewhere since their return. His remarks, however, were penned prior to the discussion which occurred in the Board, and contain his own individual sentiments, uninfluenced by the views of others. We ought to add, however, that he gives also in some instances the views of other missionaries in the Foreign Field, corroborating his own, but adverse to the policy proposed and carried into effect by the Deputation. We commend these statements to the careful perusal of the Christian reader. The best mode of conducting Missions is a matter which equally concerns all churches, and ought to be decided with serious and prayerful deliberation.

THE WORLD AND ITS INFLUENCES. Written for the Board of Publication.

This neat little volume, published by the Presbyterian Board, consists of four chapters, viz.: The World as seen by its Votaries before Trial; the World regarded in the light of Revelation; the World as estimated by its Votaries after a Trial of its Pursuits; and, the World in comparison with the Better Way. These several points are well presented, and in a style calculated to interest and impress intelligent young persons, who are under special temptations, particularly those who belong to families that move in fashionable life, to make this world their chief object of pursuit, to the neglect of their immortal welfare. It is also adapted to benefit older persons of the same class, whose experience corroborates and confirms the positions and illustrations of the author concerning the vanity and uncertainty of this world.

THE SOWER AND THE SEED. By JOHN HALL, D.D. Philadelphia. Presbyterian Board of Publication.

This is a brief exposition of the Parable of the Sower. A chapter is appropriated to each of the four cases mentioned by our Lord, to show the different kinds of Gospel hearers. The explanation is clear and

satisfactory, the language simple and appropriate, and the application discriminating and forcible. We hope it will be introduced into every family, and be attentively read by each of its inmates. It is highly commendable, nay, it is a positive duty, for persons to attend the house of God; and the condition of such is far more hopeful than of those who neglect public worship. Yet, the hearing of the word does not of itself save the soul; and hence our Saviour's injunction, "Take heed how ye hear," is of vital importance. Those who desire to learn this lesson will find this small book a valuable aid to their inquiries.

ELLEN SINCLAIR, OR THE EARNEST INQUIRER. A True Narrative. Presbyterian Board of Publication.

This little book relates the personal experience of the writer; her religious impressions; the difficulties which she met with; the means employed by her teacher to bring her to a speedy decision, and her ultimate hope and comfort in the Lord Jesus Christ. It is well suited to assist inquiring souls who are asking the way to Zion with their faces thitherward, and also to encourage Christians in their efforts to secure the salvation of their unconverted friends.

ZION, THE PERFECTION OF BEAUTY; or, the Truth, Order, and Spirit of the Presbyterian Church, briefly considered. A Sermon, preached at the opening of the Synod of Iowa, at Oskaloosa, Thursday, October 11, 1855. By the REV. JOSHUA PHELPS; President of Alexander College, and Pastor of the Presbyterian Church of Dubuque. Published at the request of the Synod.

The design of this sermon is to show the pre-eminent excellence of the truth, order, and spirit of the Presbyterian Church. This is done in a courteous manner towards other denominations; in which respect it is in striking contrast with the language employed by some of them, particularly in the more newly settled portion of the West, towards the Presbyterian Church. It is probable that this circumstance created a demand for such a discourse; and its publication by the request of Synod shows that they deemed it important to have it circulated in that section of the country. The sermon does credit to the author, and to the Church to which he belongs.

THE DEATH OF SAINTS PRECIOUS. A sermon, preached in Hopewell and Orange Churches, upon the death of their Pastor, REV. SAMUEL MOODY. By REV. JOHN ROBINSON, Pastor of the Presbyterian Church of Ashland, Ohio.

This excellent and appropriate sermon pays a just tribute to the memory of a worthy and useful minister, and whose sudden death by drowning, in April last, spread an unusual gloom over an affectionate and bereaved congregation.

THE NATION BLESSED OF THE LORD. A sermon, preached in the First Presbyterian Church, New Albany, Sabbath morning, July 6, 1856. By E. D. MACMASTER.

This is an able discourse, and is adapted to the times. It does not discuss party politics, nor even allude to them; but it lays down principles which ought to be practically adopted by men of all parties, who desire the prosperity of our country.

The Religious World.

RESULTS OF MINISTERIAL LABOUR.

WE have had the curiosity to look into the Minutes of the General Assembly, with a view to arriving at the comparative results of ministerial labour in the different sections of the Church during the past year. Taking the whole number of ministers, the average result of their labours during the year, was an addition to the churches of about five and a third members on profession of their faith to each minister. If we take the North and the South, or the Free and Slave States, as the basis of the comparison, we find that in the North each minister added an average of about five and a half members, and in the South each added not quite five members. In former years the comparison was in favour of the South. The average in the Western Synods was, to each minister in Kentucky, five; in Cincinnati, five and three-fourths; in Nashville, three and a third; in Indiana, five and a half; in Missouri, six and a half; in Iowa, three and a half; in Mississippi, four; in Illinois, five; in Memphis, three and three-fourths; and in Wisconsin, two and one-eighth. The uniformity of the results, in regions differing so widely from each other, will strike every mind. It shows that God is no respecter of sections any more than he is of persons, and that his Gospel is adapted to prevail and win its trophies in all states of society, and amid all sorts of social institutions. If any kind of civil institutions were an effectual barrier to the spread of the Gospel, and the conversion of sinners, as modern reformers tell us, how did primitive Christianity spread with such rapidity, where the greatest despotisms prevailed? Nero sat upon the throne of the Cæsars, the very prince of tyrants, and the Roman Empire was full of slavery of the very worst form when Paul preached and laboured there, and yet, in that Empire, the Gospel, as preached by him, achieved its greatest triumphs. He did not refuse to preach at Rome and make the attempt to plant a church there, because Nero was on the throne, and some of the people were held in slavery, as some of his modern would-be successors, now do. Wherever there were souls to be saved, he pressed his way to them and delivered his message, and God crowned his labours with success. The Presbyterian Church, in these United States, is endeavouring to follow his example, and God is crowning her labours with success, in every part of the land, as he did Paul's. She has to bear obloquy from some of her sister Churches for doing so, but if the Great Head of the Church smiles upon her attempts to give the Gospel to the *whole country*, it matters little who may frown upon and deride her.

Presbyterian Herald.

NEW VERSION OF THE PSALMS.

A MEETING has been held of the joint Committees, appointed by the General Assembly of the Presbyterian Church and the Associate Reformed

Synod of the South, upon the subject of Psalmody. The *Due West Telescope* says: "The meeting was not a full one: only three were present of the Associate Reformed Committee, and Rev. E. Cater, Chairman of the General Assembly Committee, assisted (by general consent) by Rev. J. C. Williams and R. H. Wardlaw, Esq., of the 'Committee on Psalmody,' of the Synod of South Carolina. Several ministers of both bodies were present, and were invited to take part in the deliberations of the Committees. Rev. Dr. E. E. Pressly was called to the Chair, and Rev. R. C. Grier, D.D., was appointed Secretary. After prayer by the Chairman, and a friendly discussion, the following resolutions were submitted to the meeting and unanimously adopted:

"*Resolved*, 1. That the Committees of the General Assembly and the Associate Reformed Synod of the South, now met, do consider themselves authorized by the bodies that appointed them, to prepare a version of the 'Book of Psalms,' to be submitted to the consideration of their respective judicatories.

"*Resolved*, 2. That we proceed immediately to prepare said version.

"*Resolved*, 3. That this version shall consist of the Scotch version now in use, with verbal amendments, together with a new version of most or all of the Psalms in a variety of metres."

"To the Associate Reformed Committee were assigned the first twenty Psalms, and to the General Assembly Committee, the succeeding thirty Psalms.

"The Committee are to meet in Columbia, South Carolina, about the last of November, and report progress."

STATISTICS OF SABBATH-SCHOOLS OF PHILADELPHIA.

THERE are in Philadelphia the following Sunday-schools:

	Schools.	Teachers.	Scholars.
Protestant Episcopal,	33	833	8,286
Methodist "	32	1159	10,392
Presbyterian,	40	977	8,574
Baptist,	24	667	6,187
Lutheran,	7	198	1,880
Reformed Presbyterian,	7	125	1,262
Miscellaneous,	26	453	3,732
Miscellaneous schools of various denominations,	24	462	3,374
Total,	193	4816	44,387

These are reliable statistics, and the present amount would be greater than when these were taken, which is more than a year ago. To have 44,387 scholars in Sabbath-schools, under the care of 4816 teachers, shows the self-denial of pious citizens in the community who are desirous of doing good. It is encouraging to think of the great good effected.

ULTRAMONTANE TESTIMONY TO THE PROGRESS OF PROTESTANTISM.

A RECENT number of the *Univers* contains the following remarks on this head: "In all the Catholic cities, the statistical returns make it apparent that *the number of Protestant is increasing in a fearful manner.* Dusseldorf, which was almost entirely Catholic, already reckons 7000 Protestants; and there is a certain parish in Cologne which numbers only a few Catholics." On this statement, the *Avenir* observes, in commenting on its value: "We are sometimes told that our efforts are vain, that we have nothing to hope from the attempts of a minority so weak as our evangelical Protestantism, in the presence of an immense and compact mass like Roman Catholicism. But Catholicism, which ought to know itself, does not thus judge. This unity, of which it boasts, is, we know, alike from faith, from reason, and from experience, a sheer pretence. As well might one speak of the unity of sight amongst the blind, or of hearing amongst the deaf. . . . The principal obstacle which the Gospel encounters from the majority of Catholics, is their religious indifference. . . . Let Protestants, then, not be discouraged, but redouble their faith and their activity. The *Univers* gives a testimony to the result of our labours. Its five or six lines are worth as much—nay, more—than many pages of the reports of our societies. . . . Let us pray, and God will act."

October Musings.

OCTOBER TWILIGHT.

BY EDITH MAY.

OH, mute among the months, October, thou,
Like a hot reaper when the sun goes down,
Reposing in the twilight of the year!
Is yon the silver glitter of thy scythe,
Drawn threadlike on the west? September comes
Humming those waifs of song June's choral days
Left in the forest, but thy tuneless lips
Breathe only a pervading haze, that seems
Visible silence, and thy sabbath face
Scares swart November—from yon northern hills
Foreboding like a raven; yellow ferns
Make thee a couch; thou sittest listless there,
Plucking red leaves for idleness; full streams
Coil to thy feet, where fawns that come at noon
Drink with upglancing eyes.

Upon this knoll,
Studded with long-stemmed maples, ever first
To take the breeze, I have lain summer hours

Seeing the blue sky only, and the light
 Shifting from leaf to leaf. Tree-top and trunk
 Now lift so steadily, the airiest spray
 Seems painted on the azure; evening comes
 Up from the valleys; overlapping hills
 Tipped by the sunset, burn like funeral lamps
 For the dead day; no pomp of tinsel clouds
 Breaks the pure hyaline the mountains gird—
 A gem without a flaw—but sharply drawn
 On its transparent edge, a single tree
 That has cast down its drapery of leaves
 Stands like an athlete, with broad arms outstretched,
 As if to keep November's winds at bay;
 Below, on poised wings, a hovering mist
 Follows the course of streams; the air grows thick
 Over the dells. Mark how the wind, like one
 That gathers simples, flits from herb to herb
 Through the damp valley, muttering the while
 Low incantations! From the wooded lanes
 Loiters a bell's dull tinkle, keeping time
 To the slow tread of kine, and I can see,
 By the rude trough the waters overbrim,
 The unyoked oxen gathered; some, athirst,
 Stoop drinking steadily, and some have linked
 Their horns in playful war. Roads climb the hills,
 Divide the forests, and break off abrupt
 At the horizon; hither, from below,
 There comes a noise of lumbering, jarring wheels;
 The sound just struggles up the steep ascent,
 Then drones off in the distance; nearer still,
 A rifle's rattling charge starts up the echoes,
 That flutter like scared birds, and pause awhile,
 As on suspended wings, ere sinking slow
 To their low nests. I can distinguish now
 The labourer returning from his toil,
 With shouldered spade and weary, laggard foot;
 The cattle straying down the dusty road;
 The sportsman balancing his idle gun,
 Whistling a light refrain, while close beside,
 His hound, with trailing ears and muzzle dropped,
 Follows some winding scent. From the gray east,
 Twilight, upglancing with dim, fearful eyes,
 Warns me away.

The dusk sits like a bird
 Up in the tree-tops, and swart, elvish shadows
 Dart from the wooded pathways. Wraith of day!
 Through thy transparent robes the stars are plain!
 Along those swelling mounds that look like graves,
 Where flowers grow thick in June, thy step falls soft
 As the dropped leaves! Amid the faded brakes
 The wind, retreating, hides, and cowering there,
 Whines at thy coming like a hound afraid!

AUTUMN.

BY LONGFELLOW.

OH, with what glory comes and goes the year!
 The buds of spring—those beautiful harbingers
 Of sunny skies and cloudless times—enjoy
 Life's newness, and earth's garniture spread out;
 And when the silver habit of the clouds
 Comes down upon the Autumn sun, and with
 A sober gladness the old year takes up
 His bright inheritance of golden fruits,
 A pomp and pageant fill the splendid scene.

There is a beautiful spirit breathing now
 Its mellow richness on the clustered trees,
 And, from a beaker full of richest dyes,
 Pouring new glory on the autumn woods,
 And dipping in warm light the pillared clouds.
 Morn on the mountain, like a summer bird,
 Lifts up her purple wing; and in the vales
 The gentle wind—a sweet and passionate wooer—
 Kisses the blushing leaf, and stirs up life
 Within the solemn woods of ash deep crimsoned,
 And silver beech, and maple yellow-leaved,
 Where Autumn, like a faint old man, sits down
 By the wayside aweary. Through the trees
 The golden robin moves; the purple finch,
 That on wild cherry and red cedar feeds—
 A winter bird—comes with its plaintive whistle,
 And pecks by the witch-hazel; whilst aloud,
 From cottage-roof the warbling bluebird sings;
 And merrily, with oft-repeated stroke,
 Sounds from the threshing-floor the busy flail.

Oh, what a glory doth this world put on
 For him who with a fervent heart goes forth
 Under the bright and glorious sky, and looks
 On duties well performed, and days well spent!
 For him the wind, ay, and the yellow leaves,
 Shall have a voice, and give him eloquent teachings;
 He shall so hear the solemn hymn that Death
 Has lifted up for all, that he shall go
 To his long resting-place without a tear.

THE DANCE OF THE AUTUMNAL LEAVES.

BORNE by the restless winds along
 Where the sorrowful woodland grieves,
 Hither and thither, a fitful throng,
 Merrily dance the autumn leaves.

Upward they mount to the murky sky,
 Downward they plunge to the earth below;
 Now in a giddy whirl they fly,
 Now in a madcap chase they go.

Tinkling gaily, their feet advance
 Over the graves in thoughtless glee ;
 And the music to which they dance,
 Hark ! 'tis a dirge's melody.

Onward merrily still they go
 Through the wood and over the wave,
 Till they find in the wintry snow,
 Chilly and dark, their lonely grave.

Borne by the tempter's power along,
 While kind Heaven in pity grieves,
 Giddily pass the human throng
 Thoughtlessly as the autumn leaves.

Upward they mount in fancies high,
 Downward they plunge in pleasures low ;
 Now in the passions' whirl they fly,
 Now in Ambition's chase they go.

Merrily still their feet advance
 Over the graves in thoughtless glee ;
 And the music to which they dance,
 Hark ! 'tis a dirge of melody.

Onward ! giddily on they go,
 Over the earth and over the wave,
 Till they find in the depth below,
 Chilly and dark, their lonely grave.

OCTOBER.

FROM THE NATIONAL ERA.

WHERE the warm light loves best to lie,
 Of any spot beneath the sky,
 The yellow ranks of ripened maize
 Stand ready for the harvest days.
 As some spent warrior, sad and torn,
 Lets fall the red helm he has worn,
 Yon lonely maple mid the sheaves
 Casts down the crimson of his leaves ;
 The weary grape-vine low lets fall
 His purple burden o'er the wall ;
 The prince's-feather drops his glumes
 Beside the door, in blood-red plumes ;
 High up are heaped the jasmine snows :
 Most blue of blooms, the larkspur blows ;
 While asters, crimson, gold, and blue,
 Enrich the light with their rare hue.
 More dear the dreamy purple haze,
 Which slumbers o'er these Autumn days,
 Than all the fair, but paler light,
 Wherein the spring-time flowers grow bright,
 The brooks which water all the vale
 Have told of late a tenderer tale,

other hand, is like rubies, and more precious than fine gold. Falsehood is the faint light which, glimmering amid the darkness of the noisome fens, leads the unfortunate traveller to destruction. Truth is the radiant sun in Leo, when he has gained the zenith, and pours a flood of light upon the wanderer's path. Falsehood brings misfortune and misery in her train, like the spreading pestilence, or the wind of the desert; but Truth, like the odoriferous gales of summer, imparts health and vigor, while she administers pleasure and delight.

From the New York Evening Mirror.

VIRTUE: A MOSAIC.

VIRTUE alone—is happiness below ;
The purest joy which mortals e'er can know,
Virtue alone—the true nobility,
Reflects the image of divinity.

'Tis like the "Milky Way," all over-bright,
And upwards lifts our much too earthward sight;
The morning-dream of Life's eternal day ;
Allures to brighter worlds, and leads the way.

Pure as the dew-drop, freed from earthly leaven,
It lays rough paths of peevish nature even ;
A thing of beauty and a joy for e'er,
It heals distempered minds of aching care.

It conquers for the triumph—not the prize,
And tells to man his glorious destinies.
Its crown is on the heart—not on the head ;
And of its leaves are kingly diadems made.

'Tis Virtue makes the bliss where'er we dwell ;
None but itself can be its parallel.
And sure no nobler blessing can be given,
Progressive Virtue—and approaching Heaven.

OUTIS.

The lines above are each from a different author, but so arranged as to form rhyme, rhythm, sense. The poets included are the following :

Miss Bowdler, Campbell, Cawthorn, Collins, Dryden, Gifford, Goldsmith, Keats, Lyttleton, Milman, Park, Pope, Prior, Richards, Shakspeare, Theobald, Thomson, Young, and Wilson.

This accounts for nineteen of the lines ; the remaining one is "Anonymous."

KEY.

Line 1.—Pope.
" 2.—Bowdler.
" 3.—Gifford.
" 4.—Anon.
" 5.—Dryden.
" 6.—Richards.
" 7.—Campbell.
" 8.—Goldsmith.
" 9.—Park.
" 10.—Prior.

Line 11.—Keats.
" 12.—Lyttleton.
" 13.—Young.
" 14.—Wilson.
" 15.—Shakspeare.
" 16.—Milman.
" 17.—Collins.
" 18.—Theobald.
" 19.—Cawthorn.
" 20.—Thomson.

THE TWO ANGELS.

Two angels, one of Life and one of Death,
 Passed o'er the village as the morning broke ;
 The dawn was on their faces, and beneath
 The sombre houses hearsed with plumes of smoke.

Their attitude and aspect were the same,
 Alike their features and their robes of white ;
 But one was crowned with amaranth, as with flame,
 And one with asphodels, like flakes of light.

I saw them pause on their celestial way ;
 Then said I, with deep fear and doubt oppressed :
 " Beat not so loud, my heart, lest thou betray
 The place where thy beloved are at rest !"

And he who wore the crown of asphodels,
 Descending, at my door began to knock,
 And my soul sank within me, as in wells
 The waters sink before an earthquake's shock.

I recognized the nameless agony,
 The terror and the tremor and the pain,
 That oft before had filled and haunted me,
 And now returned with threefold strength again.

The door I opened to my heavenly guest,
 And listened, for I thought I heard God's voice ;
 And knowing whatso'er He sent was best,
 Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,
 " My errand is not Death, but Life," he said ;
 And ere I answered, passing out of sight,
 On his celestial embassy he sped.

'Twas at thy door, O friend ! and not at mine,
 The angel with the amaranthine wreath,
 Pausing descended, and with voice divine,
 Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,
 A shadow on those features fair and thin ;
 And softly, from that hushed and darkened room,
 Two angels issued, where but one went in.

All is of God ! If He but wave his hand,
 The mists collect, the rains fall thick and loud,
 Till with a smile of light on sea and land,
 Lo ! he looks back from the departing cloud.

Angels of Life and Death alike are His ;
 Without His leave they pass no threshold o'er ;
 Who, then, would wish or dare, believing this,
 Against His messengers to shut the door ?

LONGFELLOW.

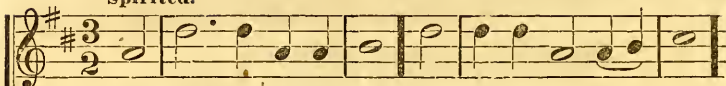
[Written for the Presbyterian Magazine.]

[Hymn 509.]

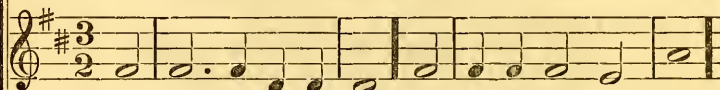
DANVILLE. S. M.

John Wilson, Jr.

Spirited.



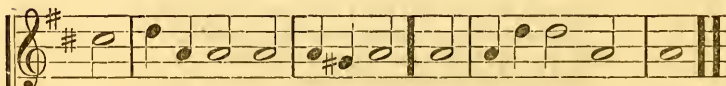
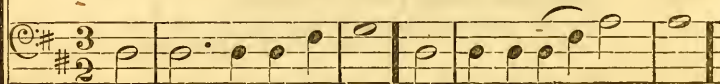
1. How beau-teous are their feet Who stand on Zi-on's hill!



2. How charm-ing is their voice! How sweet the ti-dings are!



3. How hap-py are our ears That hear this joy-ful sound,



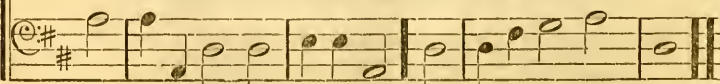
Who bring sal-va-tion on their tongues, And words of peace re-veal.



“Zi-on, be-hold thy Saviour King; He reigns and tri-umphs here.”



Which kings and prophets waited for, And sought, but nev-er found!



THE
PRESBYTERIAN MAGAZINE.

NOVEMBER, 1856.

Miscellaneous Articles.

THE SAINTS IN GLORY SPEAKING TO US.*

“And by it, he being dead, yet speaketh.”

THE saints' death, while it is great gain to themselves, yet is it a loss to survivors. While they live we enjoy their pious labors, their assistance, counsels, conversation, prayers, charity, and their living examples; but when they die we lose these advantages.

But though death deprives us, and the world at large, of the good man, and removes him from our sight and society for the present, yet we do not lose all his services: his usefulness is not confined to the present life, nor buried with him in the grave. Abel is dead, yet he speaks. The apostles and prophets, the confessors and martyrs, have been dead for many ages, yet they speak; and every good man at this day, dying in the same faith, speaks the same emphatical language, and gives additional lustre to the bright cloud of witnesses.

As we are assembled this day to wait on God in the way of commanded duty, and perform the last offices of respect to the memory of our reverend father and dear brother, your late worthy pastor, the news of whose sudden remove having reached my ears with all its attendant train of distressing, yet, in a certain sense, delightful circumstances; these words, which form a part of the finished cha-

* [We lately received the manuscript of this exceedingly interesting sermon from ELISHA H. PERKINS, Esq., of Baltimore, who sent it to “THE PRESBYTERIAN HISTORICAL SOCIETY.” The sermon was written by the Rev. A. MITCHELL, Pastor of the Church of Upper Octorara, Pennsylvania, on the occasion of the death of the Rev. ROBERT SMITH, D.D., of Pequea, in 1793. We have divided the sermon into two parts, and placed the strictly biographical part under the heading of “Biographical and Historical,” a few pages farther on.—ED.]

acter of an ancient saint and Christian hero, and which have been read unto you, impressed my mind which shall be the subject of our meditations on this mournful occasion. And if ever this part of the character of Abel could, with propriety, be applied to any one since his day, it may be justly applied to the Rev. Doctor Robert Smith, who, being dead, yet speaketh. And while we have the remembrance of that excellent man fresh in our mind's memory, may we apply the design of the text to ourselves, and improve the bereaving Providence in a profitable manner. It is not in our power to render the deceased any service; for we well know he is now raised far above and beyond the reach of human benefits. And as many of you, I trust, have gained real advantage from his life, your business now is to reap the same from his death; and as his useful life has been attended with blessings, so will his death if duly improved. Let us, therefore, attend to our text; for it is God by Abel who speaks to us.

In treating of this subject, I shall attempt, by Divine aid, the following things:

I. Inquire by what means Abel and the saints departed speak to us.

II. The way and manner, or how they speak to us. And

III. Shall conclude with an exhortation to hear and imitate them.

I. I am to call upon you to attend to the instrument or means by which Abel and all the saints in departed glory speak to us, and, I might add, to what purpose.

The text produces one, viz., Faith. And a similar portion of sacred writ which we have in the same Epistle 6:12, affords another, viz., Patience. By the exercise of these two, we may, through grace inherit the promises.

While the heirs of glory are in a state of probation, faith and patience are peculiar to their case and circumstances, and indispensably needful. In heaven there will be no call for the exercise of them; for faith will be superseded by the sight, and hope, the child of faith, in the fruition of the glorious object, Christ; and as there will be nothing to suffer there, so no need of patience. But while we continue in this state, we live and walk by faith, and in patience we are to possess our souls. As the saints are made both for a state of trial and of perfect felicity, FAITH is a necessary qualification for the one, and PATIENCE is as requisite and necessary to enable us to bear the calamities of the other.

Abel and the saints in glory tell us, that it was by faith in the blessed Jesus that their persons, services, and all their labors of love, found a gracious acceptance with God. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.

And we are accepted through the Beloved, says another heir of glory. Eph. 1 : 6.

Again they tell us, it is only by faith that we do and they did gain any notices of the glorious and terrible regions of the eternal world. Faith is the substance of things hoped for, and the evidence of things not seen. Heb. 11 : 1. We can learn nothing of these things by the senses. It doth not yet appear what we shall be. The all-important scenes of heaven and hell are concealed from mortal sight, and death alone can draw the curtain. By intelligence we can gain no knowledge of them, for none of the inhabitants of that invisible state do ever make any visits to our world to give us information of what is doing on the other side ; therefore, all we can know about the one or the other is by faith, and that faith is a belief of the testimony of God concerning it. The written Word of God is his testimony : " And whosoever will not believe this, will not be persuaded, though one should arise from the dead." Luke 16 : 31.

Abel and the saints departed inform us of the necessity of regeneration, and the implantation of grace. Now the faith that produces this change, and unites us to Christ, the living Head, is not merely an assent to the truth of His doctrine and mission ; for such a faith the very devils have, and a thousand professing Christians have had, who, notwithstanding that, are now consigned over to eternal wrath and vengeance. But the soul that believes in Christ, so as to be justified freely by grace, is one, who having been truly humbled under a sense of his sinful and dangerous state, is made cordially willing to embrace the offered Saviour under all His characters, and thankfully to submit to the way of salvation by Him ; ascribing all the glory to the riches of His grace, and cheerfully devoting himself to His service ; being ready, through the assistance of the blessed Spirit, to yield a willing, a constant, obedience to all his precepts and commands, which are not grievous (1 John 5 : 3), but in all things agreeable to truth and righteousness, and subservient to our real happiness.

Furthermore, they tell us that it is by faith we gain the knowledge of the saints' inheritance in light and glory ; and, what is more deeply interesting, we gain a right and title to that inheritance by faith also. I would be understood here to mean, that faith is not a meritorious condition, but a suspending term, without which the benefit cannot be obtained. Every unbeliever is a subject of condemnation, and an heir of hell. John 3 : 18 ; Mark 16 : 16. But faith unites him to Christ. Rom. 8 : 1. And by means of our union, our interest in that blessed possession is secured to us. This inheritance was purchased at the immense price of Christ's blood, and faith in His blood is a compliance with the terms of the new covenant. Now this faith assures us of the reality and worth of eternal invisible things, and produces a confident assured satisfaction of soul, that God will infallibly perform

what he has promised, whereby the believer is as confident of them, as if they were before his eyes and in his actual possession. Heb. 11 : 1 ; 2 Cor. 4 : 18.

Abel and the saints in glory acquaint us, that the inherent qualifications for the heavenly state and world are also gained and obtained by faith. Gal. 5 : 6 ; Acts 15 : 9. Whoever will give credit to the most plain declarations of the Gospel, and whoever has any just acquaintance with his own heart, must be convinced of the deep defilement of human nature. The pollution of the human heart hath been the fatal source of all the iniquity and disorder that have appeared in our world ; a good reason why the heart needs cleansing and purifying. Now the heart is purified by faith. This is a belief of the truth which enables the mind to behold things in their true light. Faith beholds God in His true character, Christ in His real character, and ourselves as we are ; it enables us to see sin as it is, and holiness as it is ; in a word, faith inspires with such principles, and gives the soul such views as will lay the foundation for the new nature. Faith must be at the root of every grace and Christian virtue, and only from that all holy Gospel obedience can spring. Without it we cannot please God, and be accepted by Him. John 1 : 16 ; Heb. 11 : 6.

Finally, they inform us that we must take the impenetrable shield of faith, by which we shall not only be able to quench Satan's fiery darts, overcome the world by bringing an infinitely better one in view, which is perfect in nature and endless in duration ; but also by which the heirs of glory will be furnished, strengthened, fortified, and encouraged, in their Christian race to the heavenly inheritance. The present world is no friendly region to the child of grace. While here, we are far from home, in an enemy's country, surrounded with foes, and liable to hostile attacks from every quarter, from earth and from hell ; the flesh is weak, corruption is powerful. These are often the circumstances of the best of men. Now it is by faith alone that any are furnished to conflict with and repel these enemies. Faith brings the goal of eternal bliss to view, and a sight of that will quicken and animate the believer, Rom. 13 : 11. Faith will realize an omnipotent, omniscient, and an omnipresent God, which will cause him to endure, as seeing Him who is invisible. Heb. 11 : 27. In the night of adversity, when earthly joys are fled never to return, when not a creature can yield support or comfort, the eye of faith will pierce the incumbent gloom, and trust a faithful God and Redeemer, while it looks not on seen but on unseen things of eternal bliss.

In this chapter we read the astonishing, the amazing effects of faith ; by faith those renowned heroes put to flight the armies of the aliens, stopped the mouths of lions, quenched the violence of flames, and did other wonderful exploits. These, indeed, were effected by the faith of miracles, which has long since ceased, and

are not to be repeated in a literal sense; but every true believer will perform the same in a spiritual sense and manner, he must and will put to flight his spiritual enemies, quench the flames of kindling lusts, stop the mouths of brutish devouring passions, and demolish the strongholds of sin and Satan; and he who gains a conquest over these, is greater than he who taketh a city. But fully to describe the nature, and enumerate the happy effects of a true and justifying faith, would require more of your time than the present hour will admit. I shall, therefore, only add,

Faith is the only support in death. Death, of all events, the most certain, an event big with the most important consequences, lays the body in the dust, and unveils the regions of immortality. Death strips and cuts us off from all we love and pursue in this life, and begins our heaven or our hell. Can there be a subject, then, that can demand our attention and concern equal to it? If there is, it must be only that when we come to die we may die in faith. The children of men may live careless, slothful, and thoughtless, but with such a temper can they think to die? At this awful hour, we all are convinced that no created being can afford refreshment and support. Nothing but a firm faith in the power and mercy of God through Jesus Christ can stand us in stead. Friends may weep over and perform every office of tender care, but all in vain. The physician may employ all his skill, but cannot detain the breath one moment. Every creature fails us; our only refuge then is our God: and now armed and fortified by faith, the believer will strip the king of terrors of his horrors, and receive him as the most welcome messenger; for though death be the greatest enemy to nature, he is the good man's best friend.

Patience is that other grace by which Abel and the saints in glory speak to us, and tell us to consider our circumstances in the present state of things, and thence we shall soon perceive the great need we have of patience. Adversity is the common lot of mortals; no state so elevated and happy as to set us above its reach. Honors are no security, and riches can be no defence. Neither care nor labor can fend off the blow; therefore, it must be the part of every good man to learn to bear in a becoming manner what he is not able to avoid. It is true, our present circumstances are not made up of calamities: we have a multitude of comforts, with most of the conveniences of life, which demand warm returns of gratitude and thankfulness; but we well know, it often happens that our dearest enjoyments are the causes of our most bitter grief and sorrow; and among all these, there is no calamity more distressing than the death of near and dear relatives and friends; for death dissolves the closest ties, and tears the tenderest and nearest friends apart. In the school of adversity our heavenly Father is often pleased to exercise his own children; here he makes proof of the truth and reality of their graces. The Christian is proved in the furnace of affliction. The child who endures his Father's

chastening with the greatest patience and holy calmness gives the fairest proof of his adoption. Heb. 12 : 7, 8. There is nothing to compare to the day of trial, for proving every man's work. In prosperous days, when the tide of life glides smooth, when there is a serene sky, no ruffling storms, nor adverse winds, 'tis easy to ride along the stream; but to steer straight through the billows of afflictions, and to bear up against the storms of cross and frowning Providences, will put our skill and strength to proof. Hence it is easy to conclude, that afflictions are not only unavoidable, but also necessary for us. "It is good for me that I was afflicted," was the language of an eminent saint. There is no one thing could be more pernicious to man in his present imperfect state, than an entire freedom from natural evil. Our wise and gracious God has adapted our circumstances to our state, and whatever betides us, however cross to our inclinations, is for the best. Could we but possess our souls with this persuasion, that all events are under the direction of God, it would be the surest way to calm our spirits in the day of adversity, and inspire us with a quiet, patient temper. Jehovah sits at the helm of all affairs, and will do His pleasure, and none can control or resist Him; and He doth not act merely as a sovereign, but He conducts and disposes of every event with the most consummate skill and wisdom. It is true, we cannot behold the wisdom of God in His providences; He hath His way in the great deep, and makes darkness His pavilion; but no wonder if we are nonplused: we are but of yesterday and know nothing; our dim sight can penetrate but a little way; our knowledge is contracted to a narrow sphere; we are not able to tell what is best. As God is the Maker of the Universe, He must know how to govern the same. Every spring and wheel in that stupendous machine is obedient to the touch of Him, the first Mover; and every the minutest movement in the system tends to advance the grand end of the almighty Author. We may then rest assured that Infinite Wisdom cannot err, Infinite Goodness can produce nothing but good, and He has promised that every event will work together for good to them that love him, however complicated, and though present appearances are against them. But it is time to proceed to the

II. Inquiry, which was the way and manner, or how Abel and the saints departed speak to us? They speak to us by their holy lives, heroic sufferings, instructive writings, and their shining examples of exalted piety.

1. They speak to us by their holy lives. True holiness consists in a conformity to the nature and will of God, by which the heirs of glory are distinguished from the unrenewed world, and is not acted by their principles and precepts, nor governed by their maxims and customs. The Holy Spirit in renewing them infuses a universal habit of holiness, that is comprehensive of all the variety

of graces to be exercised in the life of a Christian. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, patience, temperance." Gal. 5 : 22, 23. By this they glorify God; by this they are prepared for the heavenly inheritance. This is a bright evidence of grace shining throughout their whole lives. By this they beckon to us that we ought to be holy, as God who hath called us is holy, for without it we cannot enjoy God. Heb. 12 : 14.

2. By their heroic sufferings they speak to us. In these are the patience and faith of the saints discovered, their moderation made evident to all men, and their meekness shine with illimitable lustre. They acquaint us that they counted not their lives dear unto the death, that they might finish their course with joy. They inform us that they took joyfully the spoiling of their goods, for the sake of a good conscience. That they chose to suffer afflictions with God's people, than dwell in the pleasurable tents of sin. That they esteemed all things but dross, for the excellency of the knowledge of Christ Jesus, their and our Lord. Some of the saints have met with trials, that the nature of man is as little able to bear with as any whatsoever: as cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; they wandered in deserts, in mountains, and in dens, and in caves of the earth; others were tortured, not accepting deliverance, that they might obtain a better resurrection. Now all these, and myriads more, tell us, that they, as Christian heroes, obtained a good report through faith; God having provided some better things for us, that they without us should not be made perfect.

3. Many of the saints in glory speak to us by their instructive writings. Passing over the Sacred Scriptures, which are more immediately the Word of God and the fixed standard for trial of our faith and practice, the instrumental means of our conversion to God and confirmation in the truth; the writings of the saints in all ages have been of singular service and great benefit to the Church of Christ. Indeed, it is in a literal sense they speak to us in them, and point out from the sacred oracles and their own happy experience, the way to eternal bliss.

4. By their shining examples of exalted piety Abel and the saints departed address us. They inform us that examples are the most effectual way of instruction, and that they esteemed the reproaches they met with for the sake of Christ far greater riches than all sublunary treasures. That they chose the rugged paths of virtue and holiness, before the harlot road of vice and sin. That they confessed themselves to be strangers, foreigners, and pilgrims here, that they might be fellow-citizens with the saints, and of the household of God. In fine, that they poured contempt upon the

honours, profits, and treasures of the world, that they might walk with God here, and dwell with Him in the climes of bliss forever.

I am brought to the

III, And last thing, which was to conclude with an exhortation to hear and imitate Abel and the saints, who, being dead, yet speak.

Seeing then that we are surrounded with such an illustrious cloud of witnesses, who are addressing us in every ear to gird up the loins of our minds, and betake ourselves to our Christian race, let us obey the heavenly call, by laying aside every weight, and the sin that doth most easily beset us, and give all diligence to run with patience and in faith, that we may make our calling and election sure.

The Sacred Scriptures, that perfect standard of faith and manners, contain not only a system of pure and holy doctrines, perfect and righteous laws and precepts, but they also point out the path of piety by the practice of a number of heroes in the faith, who have gone before and led the way to glory. The holy records not only abound with such examples, but in every succeeding age and period of the Church, many have been added to the bright assembly, who, as they increase the number, give additional weight to the argument.

We have not only the addresses and patterns of patriarchs, prophets, and apostles, of former ages, to copy after and imitate, but that of pious friends, relations, and intimates, whom our eyes have seen, who were united to us by the tenderest ties, and with whom we took sweet counsel. Hence the testimony of former ages, and the sensible evidences of the present, conspire in calling upon us for our imitation of them in faith, patience, and every other grace.

There is no doubt but that all of you have experienced the loss of the dearest friends and relations. Some of you have lost a pious father or mother, or both; others lament the loss of a precious husband, wife, child, brother, sister, intimate friend, or neighbor; and this whole society a most excellent minister, a man of God, with whom was the secret of the Lord. These you held most dear; they were your joy, your life, your earthly all; you cannot forget them; you can recollect a thousand amiable qualities which they possessed, and ten thousand delicacies of action attended their conduct. Forbear, my weeping friends, forbear to grieve, for that can be of no benefit to you nor to them; but call to mind their graces and virtues, their holy conversation, heavenly carriage, and prudent conduct, their benevolence and beneficence of heart and hand; call up to your view, their pathetic instructions, warnings, admonitions, their honest and well-timed reproofs: let these speak to you, while your friends dwell in the dust. Mark the path they have trod, and be followers of them as they have been of

Christ. Keep the memorials of their piety in view; wear those bright ornaments which will be as pearl bracelets to your arms, and as golden chains about your necks.

Let each of us now be excited to hear Abel and the saints in glory speak. The heavenly, uncorrupted, undefiled, and unfading inheritance is not to be obtained by disobedience, indolence, and sloth. Lazy wishes will never carry a person to heaven. The work of a Christian is represented in the sacred volumes by the most painful and laborious exercise, and as running, wrestling, fighting; these certainly require the most vigorous exertions. And for our encouragement, let us consider that we are not the first adventurers in this glorious enterprise. Myriads have gone before us, and are in possession, and that proves its practicability; if it were not so, might we despair and abandon the pursuit as being too arduous for feeble depraved nature? The work, truly, is great, difficult, and painful; but many have bravely entered themselves, combated every danger, and have seen a happy end to all their toil.

But some may reply to this, the saints in glory were strong in the faith, and richly partook of the Spirit of Holiness. Be it so, they did; but all of them were persons of like passions with ourselves, the sons and daughters of fallen Adam. They were included under the same sentence of condemnation with us all; were defiled with the same corruptions; in a word, not a whit better by nature than any, and some of them by practice worse. Paul is there, and possesses an elevated seat, who was once a fierce persecutor of Christ and His cause. Magdalene is there, and so is Manasseh, and many others that we might mention.

Let none of you be discouraged and say, "The inheritance is too rich and glorious a portion, the blessings are too great for you to aspire to." Only follow the saints the way they have gone, and your title will be as firm as theirs; imitate their faith and patience, and you will surely join them in bliss.

But did they gain the prize in and by their own strength, skill, and power of their right hand? In no wise; they gained it in and by Jesus Christ, the King and Captain of salvation; it was by faith in Him they were conquerors, yea, more than conquerors. The same all-sufficient Jesus offers himself to us as the object of our faith and hope, and surely His hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear. He then speaks by Abel, yea, by His glorious self, "Come unto me, and I will give you rest and salvation."

You are called to imitate Abel's faith and the faith of the saints; and was that a fruitless, dead, inactive principle? It was not; their faith wrought by love, and was the foundation of a holy life. You have read and heard of the anguish of David in his bitterness of soul under a sense of guilt; you have read the cries and supplications of Manasseh, and Peter has spoke to you in unfeigned

tears. These were the steps by which these holy men arose from the depths of guilt and defilement; and a real faith will produce similar effects in similar circumstances; where the seeds of faith are sown, the fruits of holiness will be produced, and the works of righteousness will be practised. The heirs of heaven inherit the prize, and they ran for it; and to acquire the crown which they obtained, they fought the good fight of faith; but by an indolent temper and practice, who did ever win a race, gain a crown, or obtain a victory?

Again: the most powerful motive to urge to duty, and fire you with ardour in the pursuit, is the unspeakable richness and transcendent excellency of that glory which eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive, and which God hath laid up for those who hear and obey the Gospel. Words fail to describe, and imagination to paint those scenes of bliss. The language of inspiration itself is unequal to the stupendous theme. This is a far more eternal and exceeding weight of glory; if so, judge ye, is it not worth your most eager pursuit and supreme regard? Can any possession come in competition with it? Surely, none. All the pomp, powers, riches, and honours of this world shrink before it into nothing. Ransack creation, explore universal nature, and bring all that the world calls good and great before it, and they are lost in its infinitely superior blaze. Was any one in possession of this world, could such a one lay claim to all created nature, all would leave an immense void in the soul; an infinite good we need, an infinite good is offered us; the inheritance is a possession purchased at an immense price, and just for such beings as we are; sinners! for sinners! the greatest of sinners! to such it is freely tendered, and if any of you do not obtain an interest in it, the only reason is because you will not. This is a possession that does not descend to us by inheritance, it must be acquired, and that by faith, patience, and the practice of universal holiness.

Lastly, this inheritance cannot be far distant. A few revolving suns and moons, at most, will bring you in actual possession, O believer. If the labor be great, it cannot last long; all that divides between you and that happy state is this thin veil of flesh; death will soon demolish it, and disclose these scenes of bliss to view. The time is short, then improve it well, and expect the period when the curtain of mortality shall be drawn, the scenes of eternal bliss and glory open, and angels and the spirits of just men made perfect, solace you with celestial harmony.

MISCELLANEOUS MEDITATIONS.

FREDERIC THE THIRD.

THE name of Frederic III, of the Palatinate, will ever be precious in the memory of the Church of God. This prince profoundly studied, and greatly loved, and boldly confessed the truth as it is in Jesus. He caused that admirable compend of Christian truth, the Heidelberg Catechism, to be composed, and required it to be thoroughly taught to the youth in all the schools of his realm and in the University of Heidelberg. He was forewarned that this bold confession of evangelical truth would expose him to great peril from the Emperor and the Popish princes. He replied, "If my Lord Jesus Christ should count me worthy to lose not my crown only, but my life, for his truth, it would be an honour too great for me to aspire to." When the Imperial Diet met, a storm seemed to be gathering over his head. He was formally required to set aside and reverse all that he had done. But he appeared before the Diet, attended by his son Casimir (who shared the faith and piety of his illustrious father), bearing a large copy of the Bible, and respectfully but firmly, offered to the Emperor and assembled princes to prove the truth of those doctrines he had caused to be taught out of that holy book, the authority of which they all acknowledged. A profound silence ensued. Instead of the storm which had been anticipated, the Emperor was so affected by his calm and noble bearing that he shed tears, and one of the princes approaching him, laid his hand on his shoulder, and said, "Frederic, you have more religion than any of us!" The revivifying influence of true religion was seen in the prosperous condition of his estates. In private life he took every occasion to commend the grace of God. An ambassador to his Court relates that, in his last audience of the Prince, the latter took him kindly by the hand, and spoke to him impressively and earnestly on the salvation of his soul. On one occasion, when he had entertained the Emperor and his Court with great magnificence, he presented to the Emperor, on his departure, a copy of the Bible, begging him to accept it as a token of his regard, and adding, "It is the treasury of all wisdom, by whose guidance alone, emperors, kings, and princes, can learn to govern well." The Emperor, who greatly respected the uprightness and ability of Frederic, received the book kindly, and promised to read it diligently.

As this great and good man felt his end approaching, he said to those who stood around his bed, "I have lived here long enough for you and the Church; I am now called to a better life. I have done for the Church what I could; but my power has been small. He who possesses all power, and who has cared for his Church before I was born, still lives and reigns; and He will not forsake

us. Neither will he allow the prayers and tears, which I have so often poured forth to God upon my knees in this chamber, for my successors and the Church, to prove without fruit."

What a noble example to rulers and magistrates, of whatever grade! Whether they derive their office from natural descent or from the suffrages of a free people, they are "ministers of God." (Rom. 13 : 6.) If every magistrate regarded himself as a *minister of God*, accountable to the Supreme Ruler for the discharge of his functions, and placed in his official position to be the steadfast advocate of righteousness, truth, and piety, what a blessing would he prove to the people over whom he bears rule; what a name would he leave in the history of his country; what a reward would be his "at the resurrection of the just!" Does Washington ever appear more truly great and honorable than when, in his first army orders, at Cambridge, he forbade all profaneness in the American camp, and acknowledged the dependence of his country's arms for success on the blessing of God; or when, at Valley Forge, he was overheard secretly imploring that blessing on the cause in which he was engaged? May God send to our country and to all nations, magistrates of all ranks animated with the spirit of the illustrious Washington and of the wise and pious Frederic! "Happy is that people that is in such a case!"

SELF-DENYING LOVE.

"Therefore doth the Father love me," says Christ, "because I lay down my life." Self-denying love! So beautiful and admirable is it, that it commended and endeared even the well-beloved Son to the Father. Let us, then, cherish this divine virtue. In this, as in all things else, Christ "has set us an example that we should walk in his steps."

COMPENSATION.

The Christian never has a season of anguish, whether from bodily pain or outward trials of any kind, but he has a season of joy and peace, and increased nearness to God, to support him under it, or to compensate and refresh him after it. O, it is when the wind whistles sharply through the rigging, and the waves are breaking fiercely around him (sometimes it may be *over* him), that he is cleaving this troubled sea with the swiftest motion towards his heavenly harbour. Such is the compensation which God gives his dear children for sorrow. The sharper the anguish, the sweeter and purer the consolation. The nearer the source whence the earthly trouble comes, the nearer does God draw with the arm which supports the fainting soul, and the voice (heard only by the believing ear) which says, "*Fear not, I am with thee.*" Why is this? Because trouble drives us to prayer, and prayer brings us

near to God, and *near to God*—is not that heaven, even on earth? Where God is, there is impregnable security and heavenly serenity and joy, which the world cannot take away, and as little can it give. So you will see the brood of the fowl rambling every way so long as the sky is fair; but when the storm lowers or the ravenous bird stoops over them, they run to the shelter of their mother's wing. Even thus does God shelter his threatened and trembling ones "beneath the shadow of his wings."

DELIVERANCES.

Those are the best deliverances which come wholly from the hand of God. The sweetest and most wholesome fruit is that which of itself drops from the tree. So those are the best deliverances which fall unplucked from the tree of Providence, the ripe fruit of prayer and patience. David understood this when he said, "My soul, wait thou *only* upon God;" and the Apostle, when he advises the afflicted and persecuted, "In your patience possess ye your souls." Very different are the deliverances which we *seem* to obtain by struggling desperately with our own troubles, and clambering over the barriers of Providence, in our impatience to escape from them. "Call upon me;" "Wait on the Lord;" "Let Israel hope in the Lord;" "I will seek unto God, and unto God will I commit my cause;" "I will look for Him;" these, and the like divine words, furnish the best clew for finding our way out of the labyrinth of adversity.

THE BEST PRAYER.

The Count of Egmont, one of the bravest and most accomplished generals of his time, was cruelly put to death, after the mockery of a prejudged trial, by Philip II. On the scaffold, he said to the Bishop of Ypres, who attended him, "What prayer can a dying man offer up, with the best hope of success, to that Eternal Judge before whom he is about to appear?" "My lord," answered the Bishop, "no prayer can be so effectual as that which was taught us by our blessed Lord himself." The Count immediately turned, fell on his knees, and fervently offered up the Lord's Prayer, and was in a moment in eternity. O how happy are we that we have, in all circumstances, in joy and sorrow, sickness and health, life and death, so short, so complete a prayer as the Lord's Prayer, divinely taught, dictated by the great Intercessor himself, whom "the Father heareth always," and therefore sure of acceptance! What great blessings we ask for, every time we repeat the Lord's Prayer, for ourselves and for the whole world! It is *the best prayer*. It takes a very strong faith, and very enlarged and spiritual desires, to offer it aright. But once offered up sincerely, *it is a saving act*; for it includes the acts both of repentance and faith, and that, too, as divinely taught and dictated. It is said that

Archbishop Leighton used to put forth a wondrous energy in the utterance of the Lord's Prayer. An eminent French writer has said, "It was framed by one who *knew all our wants.*" If, reader, thou art at any time straitened for matter or words in prayer, "enter into thy closet, and when thou hast shut to thy door, pray to thy Father which seeth in secret," in the very words taught by his beloved Son, and thy prayer shall have power with God, and, very likely, it will unseal thy own lips, and cause a flow of heavenly desires and affections, which will find ready and joyful utterance in communion with God.

P.

A THEOLOGICAL SEMINARY FOR THE NORTHWEST.

[We present the following circular, as the forerunner of an important movement in our Church for the establishment of a new Theological Seminary in the Northwest.—*Ed.*]

To the Ministers, Ruling Elders, and Members of the Presbyterian Church, in connection with the Synods of Cincinnati, Indiana, Northern Indiana, Illinois, Chicago, Wisconsin, and Iowa :

DEAR BRETHREN:—The intelligent and thoughtful Christian cannot fail to perceive that the right conduct of ministerial education bears a direct relation to the vital interests of civilization, freedom, and true religion. That the welfare of any community, at least in all its higher and nobler aspects, depends upon the intelligence, piety, and efficiency of the Church within its borders, is a proposition demanding no other proof for the Christian than the testimony of our Divine Master, "Ye are the salt of the earth." But the character of the Church depends, under God, upon that of her ministry. Such is the uniform testimony of Scripture: "There shall be like people, like priest" (Hos. 4 : 9). The "people are destroyed for lack of knowledge," because "the priests have rejected knowledge." When Hophni and Phinehas, Annas and Caiaphas, bear rule, Zion languishes, and Christ is wounded in the house of his friends. When God revives his work, he "purifies the sons of Levi" (Mal. 3 : 2); he gives apostles, and prophets, and evangelists, and pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4 : 11, 12).

Not only the character of the ministry, but their numerical sufficiency for a given service, stand closely related to her activity and success in maintaining and extending the kingdom of truth. When the Lord gives the word, and the company of those that publish it is great, then will God arise, and his enemies shall be scattered (Ps. 68 : 1, 11). When God shall make Jerusalem "a name of joy, a praise, and an honour before all the nations of the earth, as

the host of heaven cannot be numbered, neither the sand of the sea measured, so will he multiply the seed of David his servant, and the Levites that minister before him" (Jer. 33 : 9, 22). Our blessed Saviour was moved with compassion for the multitudes that were scattered abroad, as sheep having no shepherd. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9 : 36, 38).

Whatever measures, then, affect the character and numbers of the ministry, exert a direct proportionate influence upon the character, both of Church and State; and in our day, especially among Presbyterians, since the body of our ministers obtain preparatory training in some theological school, the number and condition of such schools must be a very fair exponent of the condition of the Church herself.

The Christian, therefore, we repeat, who has any "largeness of heart," who extends a serious thought beyond his own salvation, who concerns himself with the general and future welfare of the Redeemer's kingdom among men; especially the Christian parent, who has given pledges to posterity for his interest in unborn generations, cannot look with indifference upon such a subject. Whatever "perverse disputings" it may have occasioned, whatever clashing of interests, what difficulties and perplexities soever, to him it must ever be a question of the most serious import,—are we, as a Church, employing the best measures to secure an adequate ministry? Most of all must the existing brotherhood of Christian pastors, upon each of whom the Holy Ghost has laid the solemn obligation which Paul addressed to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2 : 2); most of all must *they* cherish an abiding interest in the provision, numbers, qualifications, and therefore in the professional training, of a future ministry. Our fathers, where are they? Our sons in the common faith, what manner of men shall they be? When we sleep in Jesus,—and the day is not distant,—who shall contend earnestly for the faith once delivered to us? Have we sought out "faithful men, able to teach," to whom we may commit the precious deposit of truth? The Head of the Church, we are sure, will never forget Zion; yet he works by means, and visits the unfaithfulness of fathers upon their children. Come, then, brethren, and let us reason together upon our duty to posterity and to God, touching a future ministry for the portions of our country which Providence has allotted for our inheritance,—this great and free Northwest.

I. *Consider the magnitude, present and prospective population, and relative importance of this field, for the culture of which we are peculiarly responsible.*

The territorial limits of the seven Synods we address, including

Iowa, Wisconsin, Michigan, Illinois, Indiana, and about two-fifths of Ohio, comprehend almost two hundred and seventy thousand square miles; an area surpassing that of Austria by ten thousand square miles, and that of France by some sixty thousand. It has double the extent of Great Britain, nearly three times that of Italy, and just nine times that of Scotland with its islands. In fertility of soil, mineral wealth, variety of agricultural productions, facilities for navigation and commerce, salubrity of climate, and all that relates to the support of a dense population, it is unsurpassed by any other equal portion of the globe.

The census of 1790, sixty-six years ago, reported no white population in this immense region. In 1800, the population, in round numbers, was 23,000; in 1810, 134,000; in 1820, 444,000; in 1830, 900,000; in 1840, 2,000,000; in 1850, 3,500,000. From 1800 to 1810, it increased six-fold; from 1810 to 1820, it tripled; and it has almost doubled in every decennial period since 1820. In 1860, then, at least six millions of souls will inhabit the territory covered by our Synods.

II. *The Presbyterian element in the Northwest.*

In 1850, the entire population included within our synodical boundaries was three and a half millions, the Presbyterian element of which (we mean, always, the Old School division of the family) was as follows: viz., four Synods, twenty-four Presbyteries, two hundred and eighty-five Ministers, four hundred and sixty-four Churches, and twenty-three thousand six hundred and five Communicants, or one Presbyterian out of every one hundred and fifty inhabitants. In 1855, there were six Synods, thirty Presbyteries, three hundred and seventy-three Ministers, six hundred and three Churches, and about thirty thousand Communicants. Estimating the increase of the population, and of its Presbyterian element, according to the ratio of the past, there will be, in 1860, forty thousand Presbyterians among six millions of souls, or a proportion again of one to one hundred and fifty.

Such is the field, an area of two hundred and seventy thousand square miles, and such the mass of living souls whose culture is the special work, in part, of western Presbyterians. Can a nobler field be found elsewhere? And yet how insignificant, numerically considered, is the Presbyterian element! In a hamlet of one hundred and fifty people, it would be represented by a solitary Christian! In a town of fifteen hundred inhabitants, by a little group of ten communicants! In a young city of fifteen thousand souls, by one barely self-sustaining church of a hundred members! Truly, a grain of mustard-seed; a little leaven *hid* in three measures of meal. Still, it bears a vastly larger relative proportion to the surrounding masses, than did the one hundred and twenty disciples in an upper room in Jerusalem to the world lying in wickedness. Oh, if the thirty thousand Presbyterians of the Northwest had, with our immensely increased facilities for usefulness, but a tithe of the

faith, love, zeal, self-devotion, and prayerful spirit of the primitive Christians, how soon would these millions be subdued to the obedience of Christ!

III. *The demand for Ministers.*

Next to a universal and continual effusion of the Holy Spirit upon our churches, and the necessary result of such an effusion, what is needed, first of all, to the achievement of this glorious result, is an adequate supply of competent and faithful pastors and teachers, the ascension gift of Christ. It is needed now, to maintain the ground already occupied. Our thirty thousand Presbyterians are organized into six hundred and three churches. To meet their spiritual wants we have only three hundred and seventy-three ministers in the field, some sixty of whom are *without charge*,—aged, agents, school teachers, &c.; leaving just half as many pastors as there are churches. Sometimes two or more churches are united under one pastor; and still one hundred and eighty churches, or nearly one-third of our whole number, are reported in the Assembly's statistical tables as *vacant*. Nor are these vacant churches, generally small and insignificant, devoid of promise, incapable of increase and an early self-support. The aggregate membership of the one hundred and fifty-two reported, is five thousand one hundred and eighty-four; showing an average membership of thirty-four. Seven of these vacancies have an average of one hundred and fifty-three members, and include some of the most important churches in the West. To supply these destitutions, therefore, we need to-day at least one hundred additional ministers. Had we even all these, we should still be, relatively to the millions of the Northwest, but as a drop in a bucket.

IV. *The men we need must be sought among our own sons; maintained and educated on our own soil.*

“By whom shall Jacob arise? for he is small?” From what quarter shall this indispensable increase of ministerial force be furnished? Do you look to our seminaries? From those of Virginia, South Carolina, and Kentucky, you never have received, and never can receive, important numerical accessions; their students find ample room for labor among the destitutions of the South and Southwest, more deplorable, if possible, than our own. Do you turn to Alleghany and to Princeton, “the mother of” not a few of us? A woe was long since pronounced upon the house of Jacob, “because they be replenished from the East;” and,—in a different sense, we grant, from that of the prophet,—it might still be uttered against us, were we to look abroad for that which we should provide at home. What would a business man say of a proposition to work the machinery of Cannelton, or Galena, with an engine fixed at Lowell? or to run the cars on our Western railways with a locomotive stationed on the Alleghany Mountains? Who would entertain a suggestion to abandon our struggling, half-developed Western colleges, and leave the education of our sons to Harvard, and Yale,

and Union, and Princeton, and Jefferson? Common sense, experience, and Scripture, unite to condemn those who depend on others, when they are able to help themselves. We thankfully admit that many most excellent brethren have come from Princeton and Alleghany to labor in the West; just as many faithful preachers came, in former years, from the old world to spread the Gospel in the new world; and time was when a Davies and a Mason even visited Great Britain to obtain ministers for America. But that day of colonial dependence on the mother country has long since passed; and even then a Davies and a Mason had in hand the nobler service of endowing institutions among ourselves, which should supply our future necessities. Has not the time fully come when Western Presbyterianism should cease its colonial dependence upon the mother churches of the East? Or, rather, are we not fully able, and therefore under obligation, to maintain all the needful instrumentalities of the Church among ourselves? Let us consider this matter carefully.

1. In 1810, our General Assembly, having in view the establishment of our first theological seminary, adopted the following resolution, which might well be re-adopted by our own Synods: "Resolved, That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety, and zeal of the Presbyterian Church be, without delay, called into action for furnishing the Church with a large supply of able and faithful ministers." Let it be remembered, now, that the entire Presbyterian organization of that day, under the Assembly, consisted of seven Synods, thirty-six Presbyteries, four hundred and thirty-four ministers, seven hundred and seventy-two churches, and twenty-eight thousand nine hundred and one members, while our own organization, in these six Northwestern States, west of the Scioto, comprises seven Synods, thirty Presbyteries, three hundred and seventy-three ministers, six hundred and three churches, and twenty-nine thousand nine hundred and five members. In other words, Presbyterianism in the Northwest, in 1855,* was almost as strong, numerically, as the whole Presbyterian Church in these United States when the foundations of Princeton Seminary was laid in 1810. As to the relative wealth of the two bodies, there are no sufficient data for a comparison; but he must know nothing of Western Presbyterians who can doubt their abundant ability, pecuniarily, to perform all that the interests of religion demand of us in this matter.

2. To send our young men to the foot of the Alleghanies, or beyond the Alleghanies, in search of theological education, is to diminish seriously the number of our home supplies, and this in various ways. In the first place, we feel assured that the existence of a well-endowed and flourishing theological school among

* The Minutes of 1856 have not yet come to hand.

us, will tend, under the Divine blessing, to increase the number of candidates for the holy ministry. As the multiplication of common schools enlarges the number of readers, and the multiplication of colleges augments the number of those who seek and obtain a higher education; so does the increase of theological seminaries (within reasonable bounds) attract increasing numbers to theological studies and ministerial labours. It places the means of ministerial education within the reach of many who would otherwise be debarred. So evident is this, that when, in 1809, our Assembly requested the judgment of the several Presbyteries in regard to theological schools, nearly one-third of the number expressed themselves in favor of a seminary in each Synod. The seminary, which the pastor and parents are directly interested in as a home concern, which they aid by their contributions, which they commend to God in the prayers of the family and the sanctuary, leads the mind of Christian youth to the duty of serving God in the Gospel.

Again: it is not unworthy of observation, that a considerable number, and some of the best of our Western ministers, educated in the East, labor among us only until their rising reputation attracts attention, and secures an effectual call from Eastern churches. We intend no insinuation of unworthy motives to any parties. We speak of the fact, which it would be easy to confirm by examples, that our churches are thus called to part with excellent and efficient pastors, whose dawning promise had awakened the hope of extensive future usefulness among us.

3. We might add, that an Eastern education is not in all respects best adapted to promote usefulness in the West; but as it may be deemed indelicate, if not invidious, in some of us, we forbear to press this consideration.

4. The fact that we already have, and have long had, a seminary of our own in the Northwest, is a sufficient reason why we should not expect others to do our work.

Princeton Seminary, as has been said, was founded by the General Assembly for the whole Church, and was opened in 1812. In 1826, the Assembly adopted incipient measures to establish a Seminary for the West, which was subsequently located in Alleghany City. In the same year, the Presbytery of Hanover, Virginia, which had already founded a Seminary at Prince Edward, Va., overtured the Assembly to take charge of it; but in the following year the Synods of Virginia and North Carolina having adopted it as theirs, the Assembly recognized it as such in 1827. In 1828, the Synod of South Carolina and Georgia founded the Seminary at Columbia, S. C. In the same year, the Synod of Kentucky established a seminary under the charter of Centre College, at Danville, and requested the Assembly to accept the superintendence. Subsequently, however, this experiment was abandoned.

These historical facts are recited to show the fixed opinion of our

Church in the West, Southwest, and South, that a single Seminary was insufficient; and that a multiplication of theological schools, each adapted to the circumstances of a given region, was preferable, and indeed indispensable. Sharing in this universal conviction, the Synod of Indiana, which had been organized in 1826, and which then included within its bounds nearly all the Northwest lying west of the Ohio, together with the State of Missouri, during its sessions at Salem, Ind., Oct. 1827, "appointed a committee to take into consideration the expediency of establishing a literary and theological seminary under the care of Synod." The subject was discussed in Oct. 1828, on the report of the committee; and in Oct. 1829, while in session at the Shoal Creek Church, Illinois, within forty miles of St. Louis, Synod established its Seminary at Hanover, Indiana, a point nearly central, east and west, to the existing Presbyterian population. It is worthy of remark, that the whole body of communicants, under care of Synod when the Seminary was founded, scarcely exceeded three thousand; viz., 2200 in the Presbyteries of Madison, Salem, and Wabash; 444 in that of Central Illinois, and 402 in Missouri Presbytery.

It were needless to recount the various fortunes of this Seminary, or the circumstances which procured its removal to New Albany. It is sufficient to say it has never been adequately endowed, nor provided with suitable buildings and library, nor furnished with a full corps of professors; and yet one hundred and eighty ministers, the greater part of whom are labouring acceptably in the vineyard of Christ, among us, or in heathen lands, have received their theological education wholly, or chiefly, in this institution.

You are all informed that at one time seven synods were nominally united in the support of this Seminary. Before its removal from Hanover, the Synod of Cincinnati pledged its co-operation. In 1841, the year after its removal, the Synod of Missouri promised its support, and appointed directors. In 1842, the same thing was done by the Synod of Illinois; in 1844, by the Synod of Northern Indiana, which had been organized in the previous year, and in 1846, by the Synods of Kentucky and West Tennessee. Unhappily for the interests and usefulness of the Seminary, this union was merely nominal. Whatever may have been the cause, or causes,—it would be out of place to investigate them here,—a cordial, earnest, and effective co-operation was never secured. Three years ago, our brethren of Kentucky terminated their connection with the Seminary. The Synods of West Tennessee (now Nashville) and Missouri, are understood to have relinquished whatever interest they may have had in it. The Synods of Cincinnati, Indiana, and Northern Indiana, alone, expressed their determination to maintain it, and they have, for three successive years, renewed the expression of their unabated confidence and attachment.

Experiment has demonstrated that, notwithstanding the withdrawal of these Synods, and even with its present limited basis, the

Seminary can be sustained, and can contribute, as it has contributed, something towards supplying the destitutions of the West; but it is equally true that under present conditions, it cannot fulfil the hopes of its founders and friends, that it cannot perform the great and good and indispensable work, which the wants of our Church and territory, our covenant obligation as Christians and ministers, the welfare of souls, and the honour of our Divine Master, imperatively demand. We are but one one-hundred-and-fiftieth part of the millions who share with us this noble northwestern country. Nearly one-third of our six hundred churches are vacant. Some of our largest, wealthiest congregations, amid fields of labour every way desirable, lie desolate for months, and even years, for want of an adequate supply of ministers. Other denominations are rapidly pre-occupying the ground; yet all together fail to meet the urgent and increasing spiritual necessities of our land. Error, infidelity, and vice stalk abroad unabashed, unrebuked, and "the ways of Zion mourn, her gates are desolate." "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8 : 11, 12.)

And yet we have abundant resources, if we would but combine and employ them. Did the fathers, with three thousand communicants, scattered from Ohio to Missouri, lay the foundations of a seminary for the Northwest; and shall the sons with thirty thousand communicants, and far more than a tenfold augmentation of wealth, and facilities for co-operation, refuse to build the superstructure? Your Seminary has property already in possession to the amount of about \$40,000, and outstanding obligations to the amount of \$20,000, besides a valuable library of almost four thousand volumes. How easy a thing it would be for the Synods we address to double, or quadruple, this sum, and at once enable the Seminary to perform a service commensurate with the demands of the field! Where there is a will there is a way. When the Lord opened the heart of Robert Haldane to pity the desolations of Scotland, single-handed and out of his private resources, he established three or four theological schools, sought out and supported students, and in nine years sent forth nearly three hundred preachers, having expended in this and similar labours about \$300,000. Is there no Robert Haldane among us? His particular measures might not be in all respects commendable; but would to God that the spirit which animated him were more abundantly diffused among us!

Do you object to the *present location*, at New Albany, as not central to the proposed field, and therefore unlikely to combine the interests and efforts of these Synods? We answer, the Seminary is the property of the Synods concurring in its support. Five of

those we address were once united in its management. The Synods of Wisconsin and Iowa would doubtless be cordially welcomed. Wherever within the broad field the hearty good-will, the contributions, and the prayers of these seven Northwestern Synods can be concentrated, thither let the Seminary be removed, and let the work be done. In behalf of all who are immediately connected with the Seminary in its present situation, or likely to be interested in any changes which a change of location might require, we think we may say confidently that they will interpose no obstacle to a removal, should such be the wish of the Synods. Only let there be established an institution worthy of the Northwest, competent to the service demanded, "meet for the Master's use," and all personal and local considerations shall be forgotten.

Brethren, we have frankly presented to you our views on this important subject. We have offered these suggestions without official authority, indeed, but with the unanimous concurrence of all the brethren whom we have been able to consult. If, upon a careful consideration of the matter at your approaching Synodical meetings, it shall be found to demand prompt and efficient action, let such Synod appoint a committee, in the proportion, say of one minister and one elder for every fifteen ministers in each Synod, to meet in joint committee in the City of Chicago, on the evening of the 6th of November next, empowered to adopt whatever measures may be necessary to effect the object contemplated. And may the Spirit of the Lord rest upon us a spirit of wisdom and understanding, a spirit of counsel and might.

Signed in behalf of all consulted.

E. D. MACMASTER,	VICTOR KING,
J. M. STEVENSON,	C. FALCONER,
J. W. SCOTT,	NEHEMIAH WADE,
J. G. MONFORT,	O. N. STODDARD,
H. MALBY,	CH. ELLIOTT,
JNO. F. CROWE,	J. H. McCAMPBELL,
THOS. S. CROWE,	P. S. SHIELDS,
T. E. THOMAS,	JNO. BUSHNELL.
JOHN CROZIER,	

It ought to be added that the form of action, proposed to the Synods in this circuit, was somewhat changed, on further reflection. Instead of leaving the "object contemplated" to the action of a "joint committee" of the Synods, it was deemed best for the Synods to act more definitely in their ecclesiastical capacity. A Constitution was therefore presented to each Synod for its adoption, under which constitution directors have been appointed by each Synod, to meet at the time and place mentioned, and to take the necessary measures to locate, endow, and establish the Northwestern Theological Seminary.

The following is the action taken by the Synod of Cincinnati, which will serve to show the present state of the movement.

"1st. *Resolved*, That we are bound to give thanks unto God for the measure of favour conferred upon the New Albany Theological Seminary, and to record our obligation to its Professors, who, through manifold discouragements, have persevered in their labours of love.

"2d. *Resolved*, That however much good the Seminary may have done, or is yet capable of doing, the conviction is forced upon us, that with its present location, it is not capable of meeting the wants of that portion of the Church to which it most naturally belongs.

"3d. *Resolved*, That this Synod believes the time has fully come, when a special effort ought to be made to unite all the Synods of the Northwest in the full endowment and support of a Theological Seminary.

"4th. *Resolved*, That to accomplish this object as soon as possible, this Synod shall proceed at once to adopt a constitution for such a Seminary; which, after its adoption, shall be sent to the several Synods of the Northwest, with a request that they also shall consider and adopt it.

"5th. *Resolved*, That if any four Synods shall concur in this measure, the Board of Directors appointed by them, severally, shall select a site as central as may be, which holds out the greatest inducements for the establishment of a Theological Seminary, and, with as little delay as possible, shall endeavour to provide buildings, and to secure an ample endowment.

"6th. *Resolved*, That to further this object, the Synod agrees to the transfer from New Albany to the site thus selected, of all the funds and appliances of the Seminary there established, so far as may be found practicable.

"A constitution for said Seminary was then adopted, and the following persons were appointed Directors, viz., Rev. Messrs. J. G. Monfort, N. West, R. L. Stanton, and W. B. Spence, with ruling elders, O. N. Stoddard, J. M. Glover, and E. A. Moore."

The Directors of the different Synods will meet at Chicago on the 6th of the present month. Their action will be recorded in the next number of this Magazine.

ANGELIC STUDIES.*

"Which things the angels desire to look into."—1 Peter 1: 12.

CURIOSITY, or the desire to know, has been given to man by the Creator for wise and gracious ends. It is the very mainspring of progress, and in its gratification, when rightly exercised, is a fount of happiness. How eagerly does the child gaze upon those coloured prints that lie before it, watching the turning of every leaf, and with wonder-lighted eye, tracing the beautiful outlines of the artist! Thus early does this principle show itself, and although, as life moves on, the eagerness and excitement with which we engaged in our search after the unknown have somewhat abated, yet the curious, prying, inquiring spirit, for the most part remains. It is the same principle in higher exercise, and directed to nobler objects, that has urged on the philosopher alike in his experiments and his theories. The Bible discloses to us, in the passage at the head of this paper, a class of kingly students, prompted by this same curiosity, to search into the works and ways of God, in this world of

* From the "United Presbyterian Magazine" of Scotland.

ours. What human reason knows nothing of, God reveals in His Word to faith. The great plan of salvation which, in fact, involves in it the whole history of the world, is not only of interest to man—to him it must be all important; but in the other parts of God's universe, it forms matter of converse, of discussion, of inquiry.

Not only did the prophets, those holy men of old, spend their life in searching diligently into the intentions of God, as these were partially revealed to themselves, but even ere, in the fulness of time, the Messiah appeared, the inhabitants of other worlds looked with eager expectation for His advent, and speculated on the design and issue of that peculiar plan of Providence that was being unfolded on the earth. "Which things the angels desire to look into."

I. Let us observe, then, first of all, the *students* here introduced to our notice. The angels in this passage are undoubtedly those holy beings who have ever remained in communion with God, have kept their first estate, and are employed by God as the instruments of His will. We dare not restrict the home of these holy beings to any one spot. They are inhabitants of heaven, but how wide is that word! The term angels, in some places of Scripture, seems to have a very extended range, including all pure and happy intelligences throughout the universe of God, the inhabitants, it may be, of those countless worlds that roll in space. In other passages it appears to be restricted to a particular inner rank of these beings, who are specially called God's messengers, who are endowed with superior and far-reaching intelligence, who stand in burning phalanx near the eternal throne, and, with untiring voices, sound Jehovah's praise. Here we may safely take it in its widest sense. These angels are superior to man in intelligence and purity. The eminence which man toils to reach may be to them almost unnoticed in its littleness. Those dimly-lighted parts of God's providence, which strangely baffle *him*, may be to *them* radiant with signs of a present Deity. This much, however, we do know with certainty, that God has frequently sent them to this world invested with extraordinary power. Their public ambassadorial visits, if we may so term them, have always been connected with some important object. Those footprints of the angel in Egypt's towns are stained with blood. Commissioned to execute vengeance, nature's hidden fires burst forth at their command, and the earth trembled underneath their tread. In contrast with this, how sweet and gentle have ever been their more private appearances! In the coolness of the evening, we see the party in Lot's hospitable dwelling, and mingling in heavenly converse are the unknown angels of God. Beneath the grateful shadow of the oak at Mamre, partaking of Abraham's oriental hospitality, and conveying to him and to his house the gracious promise of the Messiah, we see them again. And yet a third time, in the wilderness, the prophet of thunder, desolate and forsaken, is refreshed by the presence and aid of the

heaven-sent messenger. However meagre the accounts which Scripture gives us of the history, and character, and destiny of the angels, yet this we may receive as certain, that possessed of great power, their goodness is equal to their greatness, they delight in performing kind offices for God's people, for "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

II. Notice now, what is chiefly brought before us here—the *object* of their ardent curiosity, *which things* the angels desire to look into. What things? Evidently the same things that the prophets had inquired into and searched diligently, "the grace that was to be revealed,"—"the sufferings of Christ, and the glory that should follow,"—"the things which are now reported by them that have preached the Gospel." There are many themes which we can suppose these exalted and pure beings anxious to study. Wherever displays of God's character are to be seen, wherever deeper insight is to be had into the history of God's dealings in creation, wherever material may be got for raising a louder note of praise, and stringing the harp to a new song, there may be found these hosts of the Lord encamping. When the Creator had finished His work, and had pronounced all very good, then "the morning-stars sang together, and all the sons of God shouted for joy." If our men of science find themselves lost in the multiplicity of a world's wonders, if even a lifetime spent in the exclusive study of one branch of knowledge, would not exhaust, but only widen the field, what inexhaustible material in the mechanism of worlds and systems, "in number without number, numberless!" When we think of the insignificance of this globe compared with the suns and constellations of suns that modern astronomy has revealed to our gaze, we may well wonder why it is that the angels leave their lesson-book of the skies to read in the blurred and blotted page of man's history. They to whom all creation lies open, who, on untired wing, may pass from world to world, and sun to sun, yet linger, as if loath to depart, about this lower sphere, and look often into the ways of man. 'Tis not that the records of our kingdoms are so interesting, or that the lives of our heroes are so full of speaking lessons. 'Tis not that on our earth nature may be viewed in more exuberance of sublimity than elsewhere. Our Niagaras, what are they to angels' gaze? Our Alps shrink into nothing. Our fairest landscapes to them may be shaded with darkness. Why come they then so often hither? Not to scent the fragrance of our fields, or listen to the glee of our harvest-homes; not to behold the glittering pageantry of kings, or to sit down at the feet of our poets and philosophers. The attraction is the work of Christ,—Christianity in its origin, in its progress, in its exemplifications, in its still future issues. The bow of mercy that spans the firmament of earth is that on which angelic hosts love to look, and in its blended rays behold the many-sided grace of the Holy One. They watched with

eagerness the struggling dawn of the new day. Doubtless they knew that in this world some stupendous display of God's character was, in the fulness of time, to be made manifest, and therefore, love to God ever filling their bosoms, they hasten down to watch the plan and development of the scheme. And when Christ at length appeared, "in the likeness of sinful flesh," a strange thrill of joy seems to have passed through all heaven, and the breathless curiosity was intensified almost to an agony. On that night of the nativity, no sound of jubilee was there among the dwellings of men; but hark! to the natal hymn of the Saviour chanted by the minstrelsy of heaven, "Glory to God in the highest, and on earth peace, good will toward men." When at length, after a youth spent in obscurity, Jesus is about to enter on His public ministry, and when, as a preparation for that, His Spirit has had to wrestle with the temptations of Satan, and when out of that ordeal He hath come unharmed, having put the adversary to ignominious flight, and when now His human nature is about to sink in utter exhaustion, behold, trooping down from heaven to relieve His wants, the angels make the desert populous, and the air vocal with their songs. Whilst for three years and a half He walked up and down the land, working wonders of mercy, speaking words of heavenly truth, they surely had not left Him alone. Never were they distant from Him. Christ Himself knew this. He needed only to pray to His Father, and presently He would send more than twelve legions of angels. But their ministrations to Him were only public at the beginning and at the close of His earthly career. Over Bethlehem and Calvary they hovered with intensest interest. The drops of bloody sweat in that Garden of Gethsemane are wiped away by the gentle touch of an angel. The first intelligence of the resurrection is conveyed to the weeping women by "two men in shining garments," the angels of the Lord. It seems to be with a kind of surprise they put the question to Mary, "Why weepest thou?" Dost thou not know the design of that decease accomplished at Jerusalem? All heaven is rejoicing this day over a risen Saviour and a finished salvation. How couldst thou weep if thou didst but know all! And then when the Conqueror ascended on high, leading captivity captive, heaven opens wide its gates and pours out its eager throng to welcome Him to His throne. The disciples, with longing eyes following their Master, are accosted by these same men in white apparel, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Thus did the angels look into the life of Christ while He tabernacled among men. In that life and death, they saw more of God than in the revolutions of planets or the fires of suns. Yet not here did their study end. The grandeur of this Divine revelation was only beginning to disclose itself. Christ in men, converted

men, believing godly men, is now their theme. Down from glory these spirits come, and wonder to see the Christian, amid the dwellings of poverty, contented and happy; among the halls of learning, meek and humble; in affliction holding fast by the promise of God, "the sure mercies of David;" in death itself more than a conqueror, through the blood of the Lamb. The Christian is a miniature of Christ. The likeness is not perfect, but yet it is real; and they who delighted to gaze upon the face of the Master, delight also to look upon the features of His followers. Who knows how often, by their agency, the good man is kept from danger, how often they may minister unseen to his joys, and sweeten the bitter draught in his cup of life? They are there where he dies. It matters not who he may be,—a Lazarus full of sores laid at a rich man's gate; or a David, encircled by the grandeur of royalty; a Stephen surrounded by a shouting infuriated rabble; or a Chalmers, breathing his last sigh unheard of men in the stillness of midnight, they are there to convey the soul to the presence of the Saviour, to tune their lyres to a louder sweeter lay, as the new trophy of Divine peace enters into rest and home.

The Church, not only in her individual members, but as an organic whole, must form also the matter of their contemplation. The oft-repeated question with them will be, "How fares it now with the world? Has the Church yet embraced within itself the wide globe?" And hence may we not suppose that the Bible, specially in its prophetic portions, is the object of their wondering study? Yes, that Bible, which so many in these vaunted days of enlightenment deem an obsolete book. We have not certainly discovered all the wonders that are contained within that precious volume, neither have they. Instead of the Bible becoming useless by the lapse of time, or by the number of its students, age seems only to add fresh garlands to adorn it, and every new inquirer only strikes out fresh tracks of thought. Even when eternity hath come, and the united Church hath joined the "innumerable company of angels," this word shall not be forgotten; it will still be the subject of contemplation. New light from thence shall issue forth to brighten the dark ways of God, and explain the mysteries of His universe. Blessed communion shall that be, when the elder sons of God, and the redeemed children from among men, shall together learn from the lips of the Master, and shall, with harmonious voices, exclaim, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

How supremely important must those subjects be, which the heavenly hosts thus anxiously strive to understand! Shall we cast aside what they stoop to gather? Shall we refuse to notice what they make their ardent and untiring study? What think we of Christ? We know what angels think. The doctrine of the Cross, how do we receive it? Foolishness, says man. The power of God, reply the angels of heaven. Let me study with angels rather than

loiter with men. It has often been observed, that those who live nearest the scene of any illustrious action are least acquainted with it. Strangers take more interest in the beauties and antiquities of a town than those who inhabit its houses. And alas! this is but too true of our world. The inhabitants of other worlds are more concerned about man's salvation than man is himself. "The God of this world hath blinded his eyes." We cannot be too diligent or persevering in our striving after truth, for our eternity depends upon it. With all our getting, let us see to it, that we get heavenly wisdom. To all our knowledge let us add that of the one thing needful, "the excellency of the knowledge of Christ Jesus our Lord." So light shall beam down upon our path, and hope shall strew it with flowers.

J. G. S.

REAL LETTERS TO MY PUPILS.

MY DEAR SIR: For reasons analogous to those which induced Mrs. Grant, of Laggan, to publish her "Letters from the Mountains," albeit they were private letters, not intended for any eye originally, but of those to whom they were written, I have been induced to publish some letters to my pupils, which were written at the exigency of the moment in each particular case. I have thought that because they were addressed to individuals, they would have perhaps more life and applicability than if the same views were given in a more general way. I know, also, that they did good in the particular cases, generally speaking.

In keeping a school for girls, I omitted the common formal method of giving moral and religious instruction, by set lessons at particular hours. My plan was to teach the elements of the sciences, and exercise my pupils in reading literature, and in literary exercises; and to let moral and religious subjects come up naturally and induce conversation. When composition was to be written, some interesting subject would be named, and a general conversation ensue, in which the subject would be turned on all sides; and, afterwards, the girls were told to write an account of the conversation, or an essay on the subject-matter. These letters of mine were only written on extra occasions, when I wished to give a strong personal lesson. I endeavoured to select a good moment, and felt that my pupil ought not to need but one such address in a lifetime, and would not if I was fortunate in what I said.

I send you, as a specimen, one which at the moment seemed to have little effect. It was pleasantly received, and the request with which I closed was complied with. But a year or two after the young lady came across the letter again, when in a tender state of mind, and was deeply affected by it. She immediately wrote to

me, saying, that when she received my letter "she did not understand it," and she hastened to write to me now because she thought I must be discouraged to feel that I had written in vain. She begged to be received again at the school (having wasted the interval of a year or two in the fashionable life of a city, where she had been greatly admired for her rare personal beauty); and she did actually return to school, and study for a year under my direction.

My sister, who was my assistant, was accustomed, if there was time, to copy some of these letters before they were sent, and thus this one, among others, was preserved.

MY DEAR MADDELENA: I come to this letter with a great deal of painful feeling, for I am on the point of saying what, if you realize it, will give you pain, and which yet you *must* realize, or lay up materials for future woe.

The observations I have made on your character since you have been with me are such, that I should accuse myself of want of faithfulness and true friendship to pass them by without endeavouring to make you see yourself in the same light that I see you. You are wasting your time in self-deception, for I dare say you think you are doing what is the duty of all young people, namely, cultivating your mind and preparing yourself for the emergencies of life. But it is not so; you come to school, indeed, but there is no magic in a schoolroom, or the mechanism of its exercises, which cultivates the mind. Your powers are perfectly inactive. You do not exert them in the least. Even if some stray sentences of the great book of knowledge which the experience of mankind has made, *do* catch hold of "the ear that cannot choose but hear," and if a few visible facts do come in a right line with the eye which you "cannot bid be still;" yet this superficial knowledge impressed on the passive sensibility, does not strengthen that *power* within you, which is really your individual *mind*.

Unless this power acts under a sense of responsibility, either to yourself or God, in vain were you put into the world, with all the interesting relations of social life woven around you, and with intellectual powers capable of understanding the duties such relations impose. Education does not consist merely of a number of facts put into the memory; and even if it did, you would have a poor education, because you do not take pains even to learn facts, which never can be fixed there but by your own loving exertion. They must be learned *by heart*, to use the popular most expressive expression. Education, in its best and truest sense, consists in giving the mind strong habits of memory, reasoning, judgment, invention, and, above all, in awakening by means of these graceful and true feeling, refinement of perception, taste, moral power. Now these effects cannot be produced by another person on your mind. I cannot educate you; I can at best only put you into the way, by suggestion, of doing it yourself. My place is that of assistant,

like a person who holds the hand of a child learning to walk. You must do it, and, as a first preliminary, have a distinct decided purpose upon the subject, or it never will be begun. Unless you have a sense of responsibility to God in the matter it will not be accomplished.

Perhaps you will call to mind some fine scholars, and quite energetic persons, who do not seem to be inspired by a sense of their responsibility to God. This may be; for there are other motives which excite the mind to exertion. A habit of industry early formed, or the first impulse of life never deadened, produce a distaste to idleness, sufficient to make a person go through their school exercises with some spirit; the love of admiration and the desire of making interest with the more refined part of society stimulate some; mere love of display through self-esteem often produces extraordinary effects. But you seem quite destitute of the inspiration resulting from active habits; and, of course, I should not recommend such motives as the latter, even were you not afflicted with a malady that some one has declared "stronger than all the passions—INDOLENCE." For my part, I do not think that any motive can rouse any mind to the highest exertion of its faculties, nor *your* mind to *any* exertion whatever, but that one which at the same time addresses your reason, your feelings, and your fears. The motives of conscience appeal to all these. Your reason must comprehend that the Power which made you a part of the boundless universe assigned you a function, and you must enter into His plans or induce His *opposition*; and when you consider your own utter impotence to making yourself happy, this consideration must startle your fears. The foundation stone of your house of life, if not used as such, will fall on you and crush you to powder. But if you will reflect on the means of blessing and being blest that He has put into your hand; of the free goodness of God which has taken your "childhood by the hand and lifted it lightly over the clouds of life," you will find a nobler part of your nature than your fears addressed. Your heart cannot but open with gratitude, and be filled with the desire to use and cultivate your mind, that you may be able to worship God "with all your mind," as well as "with all your heart." I might, if I had time, present to you many views of the importance of mental cultivation to the happiness of after life, when the buoyancy of youth has passed; of the need you will feel of those powers which you now neglect to cultivate, when friends that you love dearly shall lean upon you for support, encouragement, consolation, or advice. And I could show you how the mind becomes tame and inert by want of exercise; how the heart becomes cold and the character coarse by one's having no intellectual resources; no imagination by which to mount above the things of common life; no strong memory by which to gather "the balmy spoils" from fields of "the unforgotten past;" no bright power of invention by which to deck the vacant hour with forms of grace

and beauty ; no true judgment by which to avoid extremes, and to keep in that medium whose mild and delicate light reveals all the minute shadows and beauties of existence.

But I have no more time. I must, however, say one thing : unless you do rouse up we must part company. You are a perfect incubus on my soul. However well the others do, my thoughts and eyes are perpetually seeking your desk, and are dimmed by seeing you playing away this precious time. The money your parents pay me is an oppression to me ; it had better be given to the poor. The quarter will be out in a week or two. I wish you would say to your parents that you prefer to leave my school. It will pain them less than if I say to them you must go. But, indeed, I feel it is a duty to myself and to my scholars to remove what is a burden to me without being that advantage to you that another person's instruction might be, who would better command your faculties and stimulate your conscience. Your friend, E.

Household Thoughts.

TRAIN UP THE CHILD.

No. VII.

LOVE OF HOME A PART OF TRAINING.

FOURTHLY. *Love for home* should be cultivated in children. This thought anticipates the time, when, grown to maturity, they may have left father and mother, and formed homes of their own. At that critical moment, all eyes, for the time being, are turned towards this new family and those new neighbours. What is to be their character and deportment in this new relation ? Will that *husband* prefer *his own* voluntarily and newly-formed home, or that of his neighbour ? Will he prefer the calmness and uniformity of home, or the excitement which is to be found in some public assembly ; or, still worse, because indicating a more rapid if not more certain ruin, the low and sensual, grovelling companions found in the hovels (if you please "saloons") of gambling, debauchery, and drunkenness ? Will he prefer the enjoyments of home, or the amusement which is afforded at the theatre, circus, ball, and the like ? Will he prefer the soothing repose of home, or loafing idleness about some store, or depot, or other place of public and frequent resort ?

These questions are generally determined according to the degree of attachment to one's early home. Hence, because of its

importance, and as a duty, we find this regard for home often and more or less directly enjoined in the teachings of the Bible. This is the case in all those passages which refer to the affection that does or should exist, between the head and members of the family, whether the wife (Eph. 5 : 25), or the children (Jer. 20 : 15). In all those passages which require the head of the family to provide for the household (2 Tim. 5 : 8), a duty which is not fully performed, in simply furnishing a supply of food and raiment, but, in seeking by all practicable methods their comfort and happiness. But neglect or desertion, is directly the reverse of seeking comfort and happiness; whatever else a man may do for those dependent on him. After business, absence from the household will be rather the exception, than the rule, of every true and faithful man.

On the other hand, how is the *wife* to appear? Will her character be such, that when the inquiry is put, "Where is thy wife?" the husband, although called upon suddenly, can answer, with all the confidence and certainty of the patriarch Abraham, "Behold, she is in the tent" (Gen. 18 : 9). Or will she belong to the class of whom the apostle wrote, that were idle and wanderers from house to house (1 Tim. 5 : 13)? If the former be true of her, she will imitate well the example of Sarah, who as a model was so highly commended by Peter the Apostle (1 Pet. 3 : 6). Thus, also, will she obey the command of another inspired Apostle, charging such to be keepers at home (Titus 2 : 5). If the latter characterize her, then who can doubt that the result will be, a neglected, cheerless home? And who any more can doubt, that in many an instance, this is the moving cause, why the husband is prompted elsewhere to seek a substitute in another's pleasure and society?

The bearing and importance of all this, on the subject before us, none can question. If one course and not another is the duty of riper years, precept and promise combine in declaring that children, in order that they thus may "go" when older, must thus be trained in early life.

And now our inquiry is, what is that training of childhood, which will insure such desirable and important results for the future? In general, the child should be made to feel, that home is the chief place for him, and he should be assisted in finding such endearments there, as shall win his love for that sacred retreat. Such a child, in riper years, feelingly and truly will say,

"There is no place like home."

But this idea is suggestive of particulars.

1. *Children must be kept at home.* A course like this, will be imparting a continual practical lesson for all the future life, and will show that home is the place for each, when duty does not elsewhere call. A principle that is surely and uniformly operative, is that interest and affection are awakened, in proportion to the intimacy of association, and frequency of intercourse. Other things

being equal, the daily society wins the heart. Hence, we must avoid the constant, or too frequent permission to children to absent themselves, in order to seek enjoyment with their neighbours, or on the street, or at places of public resort. We must teach them to expect, and help them to find, their longed-for enjoyment at home. These streets, depots, wharves, and other places of common resort, and even neighbour's homes, make strong appeals to hearts by nature corrupt. Rallying, lounging, or sporting there, just those sights are seen, and sounds are heard, and intercourse is enjoyed, which pander to the deepest depravity of our natures. Such a course, continued till indications become so startling as to alarm the parent, and demand that that child be summoned in, and kept at home, with what views will he obey that summons and yield to that restraint? Surely it were not marvellous if the youth has begun to feel that home is too contracted, the society there too limited, the sounds there too monotonous and tame, and that in its scenes and objects of greatest interest there is too much sameness. Abroad he has already learned and experienced enough to make home wearisome to him, and to cause him to desire that the authority which may still be able to confine him there, should be burst, like a band, asunder. Thus freed, his face would be smiling, his gait would be fleet, his voice loud, even in the very circumstances that are to entrap him for his ruin. Yes, loud and merry, even while associated with those hundreds of boys and girls, who shall hereafter appear in the constable's and sheriff's hands, "crest-fallen" at the bar of judge and jury, pining within the gloomy, degrading prison, or swinging in death agonies from the gallows, simply because, in riper years, the seeds sown in childhood bring forth fruit.

And yet, although it cannot be denied that children are thus lost to home not only, but to themselves, to the Church, and the world, if we look abroad, how striking and melancholy the fact, that in multitudes of instances this is just the training they receive. They are trained, not at their homes, but with the rabble; and far removed from the sight and hearing, care and influence of their friends, these children are to be sought and found, if found at all. Nor are all these the children of abandoned parents; some belong to parents from whom much better things might and ought to be expected.

When speaking of the means of training, *Restraint*, if needful, followed by punishment, was the third method set forth as important and necessarily to be employed. The case now under consideration presents just the field for its successful operation. The impetuous nature of children, allured by all that would urge them beyond the circle of home, needs just here this healthful influence thrown around them to hold them back. Alas! that so often even conscientious parents, professing to feel a deep solicitude for the welfare of their children, should so thoughtlessly and so often en-

tirely remove these restraints. And, not unfrequently, under the very plea of the children themselves, that the yard is too small, and the self-denial too great, they are sent forth to be entertained and educated by the ignorant and vicious multitude, their parents not knowing but the very first influence under which they fall, shall be the vilest of the vile.

But compelling a child to remain at home does not fully meet the obligation referred to. Something more than compulsion is called for.

2. *Home must be made attractive.* This direction is given irrespectively of the pecuniary circumstances of the parents; because for the accomplishment of this end, there are some things which the poorest as well as the rich can do, and which, being done, will add to the satisfaction and comfort of each member of the family, of the children as well as others.

(1.) *Take care of the home itself.* There is all the difference possible between a neglected and a cared-for house. And you seek this difference not between the poor and rich alone, for it is not altogether dependent upon such a contingency. There may be great neglect both within and without, even where great wealth has crowded the house with costly furniture and adornments, or where there is pecuniary ability to supply them. On the other hand, who has not occasionally been permitted to enter the home of one very destitute, and at once been struck with the air of neatness and apparent comfort prevailing there? Everything is plain, but clean; articles are few, but appropriate and well arranged. So without—instead of a lordly lawn, it may be a contracted yard; but why not have it clean and cared for? Why not adorn it with simple flowers and the rose bush, at least cover it with the beautifully green and grassy sod? A well-kept home is admired by strangers, and brings honour to the inmates. And yet, how marvellous that so many make no attempt of mind or body to gather around themselves the means of comfort, which the God of nature and of providence has so bountifully placed within the reach of all. How many parents seem to prefer rags and filth, and all that is forbidding, when it is in their power to mend, and cleanse, and make inviting. The influence of such habits is silently but constantly going out upon the young of that family. And, where so much indifference reigns, the tendency is to make them reckless in behaviour, and to harbour the feeling that there is nothing peculiar to allure them from other places and associations. The opposite course, besides having a most happy influence over the children, would be also cultivating their taste and knowledge, and preparing them to care for homes of their own.

(2.) *Care should be taken to provide means, according to their years, for the entertainment of the children at home.* It need not be expensive. Even though the pecuniary ability might exist, the appearance of being extravagant should be avoided here, both as the parent's duty because extravagance is wrong, and for a practi-

cal lesson to the children, that for mere gratification too large outlays should not be made. The poorest can help their children to the means for sport, even though not a cent should be expended for the purpose. Let them have something, however plain, however cheap, which they may regard as a toy, and as their own. Let them have time and place freely to use ball, hoop, "horse," dolls of rags or paper, rope for jumping, grace-hoops, &c. &c. And ever let them feel that their happiness is studied by their parents, and affords real delight. Do not be too nervous at childish merriment, chafing and frowning upon their gambols and laughter. True, there will be a limit separating between actual rudeness and that which is merely and appropriately merry sport. We must bear in mind, not only that it is their nature, but, because it is their nature, children need to run, and jump, and shout aloud, for the full development of their physical powers. Remembering this, we shall be more ready to permit and assist in securing the delights at home, which they would long for, but we deny them on the street, or too frequently at another's home. By all means labour to have them feel that while they are at home they are among their best friends, and that though the laughter and mirth of other places may be loud and noisy, yet at home are the truest smiles and friendship. This friendship will be due as a law of nature. It will also be due as a substitute for that which they regard as sport elsewhere, yet, from which we feel it to be our duty to call and keep them in. This restraint is a discharge of only one part of the obligation. To mollify that restraint, by seeking their happiness at home, is essential, in order to meet fully this part of our parental debt.

Thus far there has been an especial reference to those parents whose children are neglected. But there is another class to whom a word may be in season,—those who would too strictly confine their children to study or to laborious toil. At a suitable age, without doubt, children should be at school, and should be forming habits of industry. But, both from school and work, they need ample time for holidays; otherwise both mind and body will become dwarfed, and the parent fail of the end of his ardent hopes, simply through mistake as to how he is to employ the means. At too early an age placing them regularly at books should be avoided. At the same time, by way of compensation, let it be remembered, that the first years of life is a season of vast acquirement, even without a book. As to industry, it is recommended. Actual service, equal to their capacity, may be required of very young children. They are much happier when employed than when idle; but do not break them down with drudgery. Besides, industry may be cultivated even in connection with their pastime. The boy who loves to use the hammer, or a knife, may be so directed as to give his very amusement a turn toward mechanics. The girl, by the pleasing employment of dressing her doll, may be so taught,

even then, as to prepare her to use her needle skilfully and usefully in after life.

All that is desired and now aimed at is to have the parent strive to mingle pleasure with duty. To make for his children a pleasant, happy home, which they will love in childhood, and think of with delight through all their after years.

L. H. C.

Biographical and Historical.

BIOGRAPHICAL SKETCH OF THE REV. ROBERT SMITH, D.D., OF PEQUEA, PA.*

[Concluded from p. 586.]

I SHALL proceed to a conclusion of this discourse, by giving a brief sketch of the character of our dear deceased reverend father and brother, Dr. Smith, as far as I am capable, and, indeed, something of this nature the subject requires on this occasion. For if Abel and the departed saints speak to us, and we are to hear and imitate them, it is needful to recount their virtues, and to acquaint ourselves with their amiable qualifications. I am very sensible that I am utterly unqualified to give a finished character of this learned, pious, and excellent man of God, or to do entire justice to that merit which is so highly celebrated by every tongue. This requires genius and abilities like his own. His picture, I fear, will suffer so much by the rough touches of my unskilful hand, that the features will appear disfigured which I shall attempt to delineate.

All who knew, must acknowledge that, in the present case, uncommon gifts, superior accomplishments, high attainments in grace, and a wide-spreading usefulness, not only render an apology for such a design needless; but, in justice, call for an offering of gratitude and praise to the great Fountain of all these, and, at the same time, a proper tribute of respect to the memory of him whom his Lord thus delighted both to honour and improve.

The friendship with which he was pleased to honour me, as we lived neighbours during the space of eight years of the latter part of his useful life, the esteem and veneration I had for him while he lived, with the just sense I still entertain of his uncommon worth, informs me that he was thoughtful and concerned about his eternal interests at a very early period of life, and that, between the years of twelve and fourteen of his age,

* The value of this Biographical Sketch consists in the fact that it forms a part of the regular Funeral Discourse preached, at the death of Dr. Smith, by the Pastor of the neighbouring Church. We are not aware that Mr. Mitchell's sermon has ever been published. Dr. Smith was born in 1730, and died, April 15th, 1793. The Rev. A. Mitchell was ordained in 1780, and at the time of his death, was Pastor of the Upper Octorara Church, and lived about eight miles from Pequea.—*Ed.*

he had comfortable hopes and evidences, founded on the word of God, that he received the finishing touches of the Divine hand of grace and mercy in forming Christ in his soul, the hope of glory, and seizing all the faculties of his active and capacious soul for His service.

He had an early and strong inclination to learning, which was happily indulged and promoted by a worthy, pious person, who stood in the relation of a father to him. And as the God of Nature saw fit to endow him with great powers of mind, a large intellectual capacity, an apprehension surprisingly quick, and a genius truly penetrating, he made himself, with wonderful ease and celerity, master of subjects which would cost others much labor and pains. A lively imagination and invention, joined to a sound understanding, tenacious memory meeting with a good judgment, laid the foundation for great acquirements. Hence he also made swift advances in academical literature, was a laudable proficient in the liberal arts and sciences, and excelled in the learned languages, as is acknowledged by those who were his contemporaries. He ever thirsted for knowledge, read the best authors, and applied himself to study, which, in conjunction with that extraordinary quickness of parts, which peculiarly distinguished his natural character, were the means of his treasuring up a great stock of useful knowledge, both human and divine. Having, therefore, finished the course of his preparatory studies, and passed, with much applause and full approbation, through his presbyterial trials, he was licensed by the New Castle Presbytery to preach the everlasting Gospel, December, 1750.

The congregation of Pequea quickly cast their eyes on so promising a plant, which since hath proved of great renown through the land, and in a short time gave him a unanimous call to the pastoral office. Mr. Smith took the call under his consideration, and, with the Presbytery's license, took a tour into Virginia, where, preaching Christ, the civil government became alarmed, and threatened him with persecution, bonds, and imprisonment, even in the morning of his ministry; but attending to the directions of his Divine Master, viz., when persecuted in one place or city to flee to another, he returned to Pequea, accepted their call, was ordained to the work of the Gospel ministry, and installed their pastor in March, 1751, where he continued to serve that branch of Christ's Church with increasing usefulness and reputation until he was, by his Lord and Master, discharged from his work and service here, and took his seat in the Church triumphant on April 15th, 1793.

He was a watchful shepherd over his flock, and, like a pastor after God's own heart, he fed you carefully with knowledge and understanding. He by no means neglected the gifts that were in him, but meditated on the things of his ministry, being much given up to them, and his profiting appeared very evident to all. You were not insensible of his great worth, and in general regretted his occasional absence, although at times you were not meanly supplied by others. You thought yourselves so well entertained by your stated steward of the mysteries of God, that you could scarce have a tolerable relish for any change of spiritual fare. There was the most entire harmony between him and you. He had your affections, and he deserved them, and he discovered an affectionate regard to you in return; and this was a circumstance that tended much to your mutual edification and advantage.

It may not be improper here to take a more distinct view of Dr. Smith's character as a divine, and his qualifications as a preacher.

Divinity was his favourite study, to which his mind was early bent. In this he was certainly an adept,—a scribe well instructed unto the kingdom of heaven, who, out of his plentiful treasure, could bring forth things new and old. Matt. 13 : 52. In the Scriptures of truth he was thoroughly versed; read them by turns with the eye of a critic, to search out their sense, and in a devotional way, to obtain their salutary influence on his own heart. The oracles of God were the standard of his divinity, his ultimate confession of faith, the measure of his practice, and the man of his counsel in all the parts of his ministry. In sentiment he was strictly Calvinistic, and adhered firmly to our received standards, yet of a truly catholic temper. He was greatly a master of systematic, casuistical, and practical divinity; understood polemical, but cared not much to wield the sword of controversy. His inclination led him to a field which wore a more benign aspect, and where there was less danger of hurting the faith which is our own, and losing a good conscience ourselves, while we are attempting to rectify the faith and mend the consciences of others.

In the pulpit, and as a preacher, he was profitable and instructive; his style being plain, nervous, manly, and striking. He dwelt upon things of the highest moment, and cautiously built, not with wood, hay, and stubble, but with gold, silver, and precious stones. His public discourses generally tended to promote the grand end of preaching, the advancement of the Divine glory, and the eternal interests of the soul; his aim was to teach his hearers to know God, Christ, and themselves. He was very careful and accurate in describing the nature of true religion, and in distinguishing the reality from the base appearances, and as the practice of piety is of more importance and use to mankind than refined theory, his subjects were chiefly practical. In the application of his sermons, he was warm, pathetic, and pungent; he levelled his artillery at the conscience of the secure sinner, and marshalled the terrors of Jehovah in array against the rebel. He dealt plainly and honestly, and was not one that prophesied smooth things in the name of the Lord. And as he might be called a son of thunder, so was he truly a son of consolation, for he was very capable of administering the balm of the Gospel to the wounded spirit in a skilful manner.

In short, he acted like one intrusted not with the lives and fortunes, but the eternal interests of his fellow-mortals, and, therefore, he made it his business to enlighten the understanding, to inform the judgment, to regulate the passions, to rectify the will, to advance the divine life, and restore the moral image of God, defaced by man's apostasy.

In the gift of prayer he much excelled; for the spirit of prayer and the grace of prayer seemed always to rest upon him; and there appeared such marks of unfeigned sincerity, suitable affection and fervency, added to a rich variety and exact pertinency of expression, on all occasions, in his performance of this duty, that few, if any, were more fit to lead in public acts of devotion, or be the mouth of others to God.

Let us take a view of this great and good man in another weighty and important employment, and the figure he made there,—I mean that of an instructor of youth in the learned languages and liberal arts, and his training up young gentlemen for the Gospel ministry,—and we shall find no less cause to admire his character, revere his memory, and lament his death. The progress he had made in all the branches of science, with his capacity and industry to acquire new improvements, enabled him to con-

duct the youth with great advantage through the several stages of polite and useful literature, and the more solemn, awful study of divinity. And while he endeavoured to improve the minds, he was not less solicitous to reform the hearts and lives of his pupils, to make them good as well as great, and fit them for both worlds. He knew that religion was the brightest ornament of human nature, and the fairest image of the Divine,—that all true benevolence to men must have its foundation laid in a supreme love to God, and that undissembled piety in the heart was the best security for usefulness in every character of life. It was therefore his constant endeavour to promote the eternal as well as the secular interests of the youth intrusted to his tuition, not only by his fervent preaching and exemplary life, but by inculcating, at all proper seasons, the worth of their souls, and the vast, the inexpressible importance of their everlasting interest.

And did he labour in vain, and spend his strength for nought? No, he did not. A gracious God was mercifully pleased, as we trust, to grant success, in some instances, to these pious attempts; for he had good hope concerning a number that they were really initiated into the school of Christ. The beginning of the year 1769 was his most joyful harvest, when a very remarkable Divine influence appeared among the whole school, which consisted of between twenty and thirty, and the Divine flame spread in some good degree into the congregation. In the school it was total; in the congregation it was partial. Some abler pen, I hope, will describe this and some other things here omitted, for want of time and knowledge, in a more full and ample manner. The good impressions that were then made, we have ground to believe, glory to Divine grace, are yet abiding with many. May their holy, watchful walk and fruitful lives bear long testimony to the world, that God was then there and here of a truth.

He was also the instrumental cause and means of three sons in the ministry and two in the practice of physic, who are remarkably owned and blessed of God in their several stations. Thus they who honour God, he will honour. Add to these a goodly number who are sounding the Gospel trumpet in one part and another of this extensive land and growing nation, who were plants of his cultivation, brought up under his nurture and fostering care, and by whom, though he is consigned to the narrow depository of the tomb, yet speaketh to us.

Dr. Smith's life of holy diligence, activity, and industry, in the duties of his office, and other arduous employments, was not confined to his dressing of his own vineyard only, but, like his blessed Master, he went about doing good. The care of the churches came daily upon him; and no toil nor labour was shunned by him, nor the burden shifted from his shoulders to that of another; but for the love he had to Christ, he cheerfully went forth to feed His sheep and lambs; nor did distance, the season, or the dangers in the way, in the least deter him. And when a flame kindled in any branch of the Church under our care, he was often the first to run with his full bucket to quench the flame. And thus in the service of his Divine Master, of his Church, of religion and learning, and in the promoting of the best interests of his fellow-men, he wore out his precious life, yea even to the last; so that when the messenger came to bring him into the presence-chamber of the great King, with mirth and joy on every side, death found nothing to do.

No man understood the constitution of our Church better than this

worthy man. On this account, his assistance was often sought, and his judgment deservedly esteemed. He was cool and dispassionate in all debates, and in sentiment and natural temper he was inclined to soft and moderate measures; but where these failed of their desired effect, he gave way to a requisite severity. He was a constant attendant on the judicatories of the Church, and there he was a councillor,—one of a thousand. Be absent who would, he would be present; and it must be something extraordinary indeed that he would admit for an excuse of absence in himself. What a loss does New Castle Presbytery sustain in his removal! With Elisha, we may exclaim, “O our father, the chariot of Israel, and the horsemen thereof!”

He understood the interest of his country well, was a sincere friend to it, and honestly consulted what would make for its peace and prosperity, as far as came within the province assigned him in life. He was a great friend to liberty both sacred and civil, and generously espoused this noble cause on every suitable occasion. He stood very high in the esteem and affection of his brethren; and such as were young in the ministry, or preparing for the sacred work, found in him a real friend and father. Many also found in him a bountiful benefactor. He freely cast his bread upon the waters, refreshed the bowels of the poor, and caused the widow’s heart to sing for joy.

His acquaintance with mankind,—his easy and polite behaviour,—his affability and condescension,—his modesty and candour,—his engaging method of address, with his sprightly and entertaining conversation (all the genuine fruits of a benevolent heart), rendered him greatly beloved through the large circle of his acquaintance, and as greatly admired even by strangers, whose occasional excursions gave them only the opportunity of a transient interview.

His natural temper, amiable in itself, and sweetened with all the charms of Divine grace, rendered him peculiarly dear in all the relative characters of social life. To conclude all in a few words, he was an assemblage of those endowments which go to form the divine, the preacher, the tutor, the husband, the father, the master, the friend, the neighbour, and to crown all, the sincere Christian.

Thus he ended his valuable life in your and the Church’s service, teaching you the way to glory by doctrine, and leading you by his example. I may appeal to you all, that you have fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, and afflictions, and his care of the churches. He has been labouring among you with unexampled diligence and unwearied zeal above forty-two years, with increasing honour and success. He was an instrument in the hand of Jehovah of conferring upon some of you the greatest benefit a fallen creature can receive. You will be jewels in the crown of his rejoicing in the day of retribution. He is dismissed from doing you any more service in the Gospel. While you mourn the bereavement, adore the sovereign grace of Jesus for past favours. Be thankful that you enjoyed your minister so long a space. He might have been removed at an early period, and before you were brought to see your perishing need of a Saviour, or he had espoused you as a chaste virgin to Christ. May you learn to improve this last, together with his past labours, and, though dead, hear him speaking to and exhorting you, to be steadfast and immovable, always abounding in the work of the Lord.

But what shall I say to sinners? You have suffered one precious season to run to waste,—you have had the weighty talent of a faithful minister and servant of Christ to improve, but have neglected it, and he is now taken away from you; he will watch over and warn you no more; he will beseech and intreat you no more; he will reprove you no more; you will never hear his voice again; he will never pray nor strive for you any more at the throne of grace. His lips are sealed in silence, and mouth fast shut, and so will remain until the judgment day, when he will be a swift witness against you. And verily you will have no plea or apology to make, or excuse to plead. You cannot pretend that you were ignorant of your Lord's will, because that has been revealed with so much plainness, and zeal, and faithfulness to you; you have had line upon line, and precept upon precept; you have had a living example of piety set before you a long season, and you have been often reprov'd. If you will go on to harden your necks, you will be destroyed, and that without remedy. Hear your deceased pastor calling to you from his example and the sacred book of God, "Awake, thou that sleepest, and arise from the dead, that Christ may give thee life."

This wounding stroke of the hand of God falls heaviest on the bereaved family. Amid crowds of mourners, I see one whose unutterable grief declares her loss to be irreparable. It is the mournful relict of the deceased. She assumes the lamenting strain of Jeremiah, Lam. 1 : 16 : "For this I weep; mine eye, mine eye runneth down with water." As the tender sympathy of pitying friendship is the best balm humanity can administer for every woe, permit me, madam, to join the circle of your friends, and offer a few supporting considerations, which, upon reflection, may somewhat mitigate your grief, and revive your drooping spirits at this baleful catastrophe. Consider, for your support, that there is a great and glorious Comforter ever present with you. You have lost one of the best of earthly husbands; but these very words contain something supporting, for they say he was *only* an earthly husband whom you lost. Now this loss does not make void the strong consolation of this text, Isa. 54 : 5, "Thy Maker is thy husband." This God, this Saviour, your heavenly Husband ever lives, to whose grace and guardianship you may commit yourself, and your fatherless offspring. You have lost one who was eminently useful and respected, who lived beloved, and died lamented. Well, it is an honour to you, and should be a comfort, that you have been so nearly related to so worthy a person; therefore, in regard to this, be comforted with a view of that distinguishing crown of glory we have abundant reason to conclude he hath gone to receive, as a gracious reward for his having diligently improved the many talents with which his Lord had intrusted him. And may you follow the dear deceased as he followed Christ. May you hear him speaking to you in this bereaving Providence, to wait patiently on the Lord; and then, after a few rounds of yonder sun, you will join him and the General Assembly of the Church of the Firstborn, whose names are written in heaven, never more to suffer a separation.

The praises of this great and good man have been in all our churches, and it is to them an humbling stroke when such a conspicuous luminary is put out. May they hear and fear.

The ministry in general, and of this Presbytery in particular, who had so much opportunity to know his worth and share his usefulness, are

awfully rebuked by this removal. He was indeed our beloved brother in Christ, a faithful minister, and fellow-servant in the Lord, our fellow-worker unto the kingdom of God, which hath been a comforter unto us, and an helper of our joy. Col. 4 : 7, 11. We justly accounted him the beauty of this part of our Israel, our glory and strength, and may now adopt the language of the wailing prophet, Lam. 4 : 5, 13, 16, 17, and say, "How is our gold become dim? How is the fine gold changed? The joy of our heart is ceased; our dance is turned into mourning; the crown is fallen from our head: woe unto us that we have sinned; for this our heart is faint, and our eyes are dim." Activity in the service of his divine Lord, and in the way of doing good in the world, was eminently his character. As he excelled in gifts, and was richly adorned with the graces of Christianity, so he bare much trust to God, and distinguished himself in being profitable to men. His zealous labours have been gray hairs, and his usefulness more than length of days. Wherefore, as a period is now put to his services, and he has sunk beneath the dusky horizon of our dark world, but, we trust, he has arisen in unclouded skies, where he shines with increasing lustre, let us double our diligence in the work of God, following him even as he followed Christ; and while we inhabit this region of darkness, make our light so shine that when we come to make our habitation in the dust, like another Abel and the saints in glory, each of us may speak to a surviving world.

As to you, my brethren and young friends, who were more immediately under his eye and care, God has taken your master from your head. And you will naturally adopt the mournful words of Elisha, when he had lost his tutor Elijah, "My father, my father, the chariot of Israel and the horsemen thereof!" He was, indeed, a father to you, and I believe there are few of you who have had the advantage of being his pupils, have found more real affection and tenderness and a warmer concern for your welfare in your natural parents than you have found in him. You remember his quickness of apprehension, and remarkable felicity in the despatch of business, and yet his most exemplary improvement and redemption of time. You know how faithfully he devoted his time and abilities to your service,—how freely he communicated to you out of those large stores of knowledge with which God had furnished him,—how fairly and candidly he proposed arguments on every topic, and answered objections. What pains he took to make you eminent Christians, able ministers of the New Testament, and scribes well instructed unto the kingdom of heaven. You will, I am persuaded, join with me in acknowledging (to the praise of God) that your acquaintance with him and relation to him has been your honour and happiness. May you remember his paternal counsels, prayers, and examples, that (through a supply of the Spirit of Jesus) you may be fitted for eminent usefulness in the Church, and may do honour to his memory and instructions.

To conclude, let all present be exhorted to improve this heavy rebuke of divine Providence with the preceding subject, as an incitement to the exercise and practice of truth and patience, and a vigorous application to the concerns of God and religion. Now it is light, and you may work by faith, walk by faith, and in patience possess your souls; soon it will be dark, and you can do neither. Be persuaded, therefore, to hear Peter, Abel, and all the saints in glory, exhorting you to give "all diligence, to add to your faith, virtue; and to virtue, knowledge; and to knowledge,

his tools being carefully sent on before him. In a short time he is in business in the post of county surveyor for Litchfield County, being the most accomplished mathematician in that section of the State. Before he is twenty-five years of age, we find him supplying the astronomical matter of an almanac in New York. Next he is admitted to the bar, a self-fitted lawyer. Now he is found on the bench of the Supreme Court. Next he becomes a member of the Continental Congress. Then he is a member of the committee of six to frame the Declaration of Independence. He continued a member of Congress for nearly twenty years, and was acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with a perfect ability, and honoured in his sphere the name of a Christian, he died regretted and loved by State and nation. This man was Roger Sherman. We take particular satisfaction, now and then, in chronicling the career of these self-made men; and holding them up as bright examples for the youth of our time to follow. It is the best service a journalist can perform for the good of the rising generation.

THANKSGIVING SONNET.

BY I. L. GRAHAM, M.D.

REJOICE, O husbandmen! with thankful songs;
 Be glad for your full garners; for the Lord
 Piles up the year's rich bountiness on your board,—
 Exultant praise to His great name belongs!
 Each morning brings some bounteous blessing new,
 Which from the treasury of good He pours,—
 His power hath guarded all the Summer through,
 In every harvest-field, thy richest stores,—
 He gives thy flocks His care, and feeds thy kine,
 Supplies with nuts the squirrel wild and free;
 Gives life to beast, bird, insect,—and to thee
 A soul to praise Him for His gifts divine!
 Let earth through all her borders shout to Heaven,
 And loud hosannas be unto Jehovah given!

HUDSON, Nov. 1852.

IMAGERY OF SCRIPTURE.

How majestic is the imagery of Scripture, when it presents to us our Maker and God as feeding all the orders of his animate creation, and ministering continually what they as constantly need, for the sustentation of the life which He has bestowed upon them. "The eyes of all wait upon thee, and thou givest them their meat in due season: thou openest thine hand and satisfiest the desire of every living thing." "He giveth to the beast his food, and to the young ravens which cry." The sea-gull winnowing the salt and wintry air along our coast; the petrel twittering in the storm over the far blue waves of mid ocean; and all the tribes that cleave the air, or traverse the deep paths of the seas, or rove our earth, look up to His daily vigilance and bounty, under the pressure of their

daily necessities. To Him the roaring of the beast, and the chirping of the bird, and the buzzing of the insect, are but one vast symphony of supplication from the hosts which He feeds. To His capacious garner their successive generations have resorted, and yet those stores are not spent; neither has the Heavenly Provider failed in his resources, nor have the expectant pensioners been left to famish.—*Dr. Williams.*

THE SNOW-STORM.

BY EMERSON.

ANNOUNCED by all the trumpets of the sky,
 Arrives the snow, and, driving o'er the fields,
 Seems nowhere to alight! the whited air
 Hides hills and woods, the river, and the heaven,
 And veils the farm-house at the garden's end.
 The sled and traveller stopped, the courier's feet,
 Delayed, all friends shut out, the housemates sit
 Around the radiant fireplace, enclosed
 In a tumultuous privacy of storm.
 Come see the north wind's masonry,
 Out of an unseen quarry evermore
 Furnished with tile, the artificer
 Curves his white bastion with projected roof
 Round every windward stake, or tree, or door,
 Speeding, the myriad handed, his wild work
 So fanciful, so savage, nought cares he
 For number or proportion. Mockingly,
 On coop or kennel he hangs Parian wreaths!
 A swan-like form invests the hidden thorn;
 Fills up the farmer's lane from wall to wall,
 Maugre the farmer's sighs; and at the gate
 A tapering turret overtops the work.
 And when his hours are numbered, and the world
 Is all his own, retiring, as he were not,
 Leaves, when the sun appears, astonished Art,
 To mimic in slow structures, stone by stone,
 Built in an age, the mad wind's night-work,
 The frolic architecture of the storm.

PLEAS FOR ISRAEL.

There are two classes of pleas for the Jews, in which, it is presumed, all will agree.

I.—ON GENERAL GROUNDS.

1. They are included in the general commission—"Go into all the world," &c.

2. Were the Gentiles specially intended, the Jews, who are found where the herald comes, cannot be excepted; and they are found in all parts.

3. Where the Gospel has been preached to them, it has not failed, but has been attended by many instances of success.

4. Those, thus won to Christ, have largely approved themselves in character and agency.

II.—SPECIAL GROUNDS.

1. The Jews were specially favoured of God, and were so, not only because of his sovereign pleasure, but for reasons which cannot fail, *e. g.*, Abraham, Moses, David, and all the worthies of the Old Covenant, and the founders of the Christian Church under the New Covenant.

2. Special attention to them, in Old Testament times, was favoured by God, and the contrary rebuked; and exultation over their fall is rebuked in the New Testament.

3. Their long-continued chastisement, and revenge upon ourselves for having aggravated it.

4. Their moral appliances, and their integrity as in connection with the religion they profess.

5. Indignity that they should have been persecuted; and, as far as the persecution has been in the name of Christianity, that Christianity should have been falsified.

6. From nearness to us (the Good Samaritan), from union among themselves (family tenacity); from their extended chain of society or connection in every land.

7. From their literary and political standing and influence.

8. From their knowledge of Old Testament Scripture, and veneration for it.

9. From their present system being dishonouring to God and injurious to themselves.

10. From the fact of their being Jews, not superseding their need of Christianity; but Christianity being the perfection of their *Scriptural* dispensation.

11. Christianity, to them as well as others, the only means of lifting them up.

12. God always has a remnant according to the election of grace.

13. That remnant, a revealed earnest or pledge of the fulfilment, in some way, of promises to them as a people.

14. The fulness of the Gentiles an accompaniment to the reinstatement of Israel. No merited rejection in reserve for the Gentiles. That the Jews should have been averse to the introduction of the Gentiles not so great a wonder as that Gentiles should be indifferent to the reinstatement of the Jews.

15. Their preservation as a separate people an indication of something to come; although amalgamation for the present shows that it is secondary that they should subsist politically as a distinct people.

16. Prophecy portraying much that shall be done in them and by them.

17. They are included in general, and mentioned in special scriptural prayer.

18. There are movements in minds and hearts of Christians in reference to them.

19. There are a number of converts and Christian agents from among them.

20. No other means than the Gospel are indicated; that means has been and is hindered by want of love,—it is to be effectual through faith working by love.

21. The advantage to theology from the conversion of the Jews. Original text more investigated,—errors, resolvable into versions, corrected.
22. Their dependence on the discreet aid of the Church, an exercise and proof to Christian charity. Many converts sacrifice all that is temporal.
23. Their conversion frequently a marked exhibition of the power of truth and grace.
24. Their idiosyncrasy breaking down formalism and mere uniformity in religion.
25. Their exemplariness often reproving Gentile believers.
26. Their migratory habits diffusing Christianity, while they must act upon the offensive or defensive as Christian Jews.
27. The adaptation of Christianity to them specially, because of its Jewish character; this also indicative of its being ultimately for them.
28. The honour due to their heroes and statesmen, showing how religion can rule in secular life.
29. The honour due to their religious characters set off by the inferiority of their dispensation.
30. The relation of the Saviour's humanity to them.
31. Their failings, challenging the opposite from those who detect and reprove them.
32. Their zeal without knowledge, provoking to zeal with it, and re-proving the want of it.

THANKS AT THE TABLE.

I SHALL not discuss the question, whether, in this respect, "the former days were better than these." Forty years ago, it was almost the universal custom, I believe, in Christian families, to crave a blessing before meals, and to give thanks when they rose from the table. The custom almost as uniformly now is, to unite both in one service. As we find no positive direction in the Bible with regard to this matter, I suppose we may adhere to the old custom, or fall in with that which has for several years been fast taking its place, as may seem to us most convenient and proper. "Let every man be fully persuaded in his own mind."

But I have a word or two to say about the manner in which this table service was and is performed. Formerly, it was expanded by some into a regular prayer of two or three minutes. This was going into one extreme; but not so far as many now go into the other. I often hear the whole dispatched in a single sentence, and that a very short one. Half a dozen monosyllables are about all. I was going to say this sounds like mere form; but it is hardly that. It looks more like saying grace because you must, than a serious address to the "Giver of every good and perfect gift."

The other fault which I have noticed lately is, speaking so low as not to be heard across the table. I do not deny that it is a petition, "or giving of thanks," for undoubtedly a man may "pray in the spirit" when nobody hears him, but it cannot be to "edification," and the closet is the better place for such prayers. Surely those who keep up the form of asking a blessing and returning thanks at meals, ought to speak loud enough to allow all who wish for the privilege to join him.—*Dr. Humphrey.*

THE
PRESBYTERIAN MAGAZINE.

DECEMBER, 1856.

Miscellaneous Articles.

THE FIGHT, FAITH, AND CROWN.*

"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 7, 8.

A FIGHT, a Course, the Faith, a Crown, are great themes of life—greater in the prospect of death, and greatest in the visions of immortality.

The Fight, though an arduous one, is good and victorious.

To the toilsome Course there is a termination of rest.

The Faith, thanks be to God, may be kept, with its precious promises and doctrines of salvation.

A Crown of righteousness, the reward of conflict, toil, and service, is laid up by the righteous Judge for all them that love his appearing at the great day.

Before the crown must come the end of the course, and before the end the fight!

I. "I HAVE FOUGHT A GOOD FIGHT," exclaimed Paul, with the enthusiasm of grace. Every Apostle was a warrior; and every martyr, and every Christian, in every nation, and in every age. No plea for exemption from service can be offered or admitted in the spiritual struggle. All must share in the strife, and "take the whole armour of God, and they may be able to stand in the evil day, and, having done all, to stand." Eph. 6: 13.

* Extracts from a Sermon preached by the Editor on the occasion of the death of the celebrated Quaker minister, *Stephen Grellet*, Dec. 1855. The personal and biographical remarks, which constituted three-fourths of the Discourse, are here omitted.
ED.

I. Let us inquire what is implied in "fighting a good fight."

It means, in the first place, that the warfare is *in a good cause*. The cause of religion is the grandest, the holiest, the best, that can engage the thoughts, and heart, and strength of an immortal. Christ came to "seek and to save that which was lost." Prophecies foretold him, types prefigured him, history ushered his way, angels came down to witness him, stars shed their rays towards his manger, the opening heavens, and the voice of God and the alighting Spirit, all declared that Jesus is "the first born of every creature." The great purpose of his incarnation was to make a sacrifice for sin, and to "bring life and immortality to light." Every individual believer, in fighting against sin in his own heart, is engaged in the greatest undertaking that can enlist immortal energies. Bishop Hall piously exclaims: "O Saviour, there is peace which thou disclaimest, and there is a sword which thou challengest to bring. Peace with our corruptions is war against thee; and that war in our bosoms, wherein the Spirit fighteth against the flesh, is peace with thee. Oh, let thy good Spirit raise and foment this holy and intestine war more and more within me. And, as for my outward spiritual enemies, how can there be a victory without war? and how can I hope for a crown, without victory? Oh, do thou ever gird me with strength to the battle, enable me to resist unto blood, make me faithful to the death, that thou mayest give me the crown of life." The struggle for our own personal salvation, and for the conversion of others, causes the angels of heaven to come down and co-operate in the mighty work. "Are they not all ministering spirits, sent to minister for them who shall be heirs of salvation?" Heb. 1: 14. The enterprises of men, the battles of nations, the toil of this life are transitory and vain. But the cause of God, which is a conquest of sin, achieves a victory that brings with it everlasting joy and glory. To war for such a victory is to "fight a good fight."

The expression itself implies the existence of *great opposition*. Earthly temptations, in the form of honour, and power, and vanity, beset every one who aims at the rewards of a better life. The whole world is arrayed against the Christian, with all its schemes and pursuits. In his own heart, too, lurks the foe to grace. "The lusts of the flesh, and the lusts of the eye, and the pride of life," are three divisions of a battalion that has the power of "legion." Satan, also, confronts the believer with the malice and might of the "Prince of the air." We contend against "principalities and powers, and the rulers of the darkness of this world." Eph. 6: 12. It is a "good fight" to fight against the world, the flesh, and the devil—to war against enemies so formidable without and within.

To "fight a good fight" implies *holy ardour* in conducting the warfare. It requires entire consecration to the service, implicit obedience to the great Captain of salvation, hardy endurance, and

active exertion. An enterprise of so momentous interests cannot be carried on without a spirit of corresponding intensity. The soldier of the cross must renew the conflict every day. He must be always ready to do, or to suffer, all things in his Master's cause, and for His sake. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not live henceforth unto themselves, but unto him who died for them and rose again." 2 Cor. 5 : 14, 15. The work of personal holiness and consecration to God derives motives for its zealous prosecution from a Saviour's bleeding love. Lukewarmness in such a cause is indifference to its object. As the struggle is a great one, so zeal in advancing it must be great. "What carefulness should be wrought in us; yea, what clearing of ourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!" 2 Cor. 7 : 11. To fight a good fight is to be earnest in conducting it well; it is to have burning love and holy ardour.

The expression also implies *success in the contest*. "I have fought a good fight" is the language of exultation—of Christian exultation. The struggle has been a hard one, but with it is victory. Grace reigns triumphant. The character has been disciplined by trial. The affections have been purified. Self-denial has been wrought into the soul by the contact of temptation and care. The body has been kept under, and holiness prevails with the power of a new and progressive life. Feeling that he "can do all things, through Christ, which strengthened him," Phil. 4 : 13, the Christian warrior rejoices in the success which accompanies the arduous warfare. The work of the Spirit in his heart assures him that peace has been won in the Redeemer's name, and that "all things are his, and he is Christ's, and Christ is God's." 1 Cor. 3 : 23.

Oh, what a fight, what a "good fight," to contend for the cause of God, against the enemies of God, with an ardour inspired by the Spirit of God, and with a success made sure by the grace and providence of God!

II. "I HAVE FINISHED MY COURSE." The figure of a warfare is here dropped, and the Apostle Paul now likens himself to a victor in the Olympic games, who, having ended his race, stands breathless with victorious effort, awaiting his crown.

Human life is a course.

It is a course of *labour*. Hard work belongs to the Christian. Paul was not only a working man, but a hard-working man. "In labours more abundant," is his concise testimony. Who ever ran such a course of toil as the Apostle to the Gentiles? Whilst he was, in the wisdom of his utterance to the Pagans, the very Mercurius of their gods, Acts 14 : 12, no Hercules could do the work,

which, in the name of Christ, this cleanser of nations accomplished. Paul passed through the provinces and towns of Asia Minor, enduring labour of every kind for the spread of the Gospel. In answer to the cry for help, given to him at midnight by the beckoning Macedonian, he crossed over into Europe; and first preaching Christ in Philippi, he went from nation to nation under the pressure of cares and of work, which none but the elect of God can bear.

Every Christian has a course of labour. If not as severe as Paul's, like his it is a course to be run. He must work whilst the day lasts; knowing that "the night cometh, when no man can work." John 9 : 4.

Human life is a course of *suffering* as well as of labour. Christ was both a labourer and a sufferer; and it is sufficient for the servant that he be as his Master. Afflictions are the appointments of God's people. "That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto." 1 Thess. 3 : 3. Paul, "in all things approved himself as the minister of God, in much patience, in afflictions, in necessities, in distresses; in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings." 2 Cor. 6 : 4, 5. Nay, so numerous and severe were his trials, that he declared to the Colossians, "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the Church." Col. 1 : 24. Every Christian must expect trials, persecutions, sufferings, according to the measure of the dispensation of God. Faith will sustain him in all his trials.

"Nothing before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath."

God's special providence will watch over His servants, number every hair of their head, see and direct every step of their way, count every tear of their sorrows, and enable them to come victorious out of every affliction. "For we, that are in this tabernacle, do groan, being burdened." 2 Cor. 5 : 4. To be near the end of our course of sufferings, is a prospect of joy.

More desirable even than to end wearisome labours and sufferings, is to finish a course of *striving with sin*. It is sin that turns labour into trial, and that makes suffering its companion. In heaven there is much service, but no toil. Holiness is the great purpose of redemption: "According as he hath chosen us in Christ before the foundation of the world, that we should be holy, and without blame before Him in love." Eph. 1 : 4. The struggle with sin is the severest of all the temptations and difficulties in the Christian course. Our best services are imperfect. The purest offerings we can bring, are proved but dross by the scales of the

sanctuary. Paul did not consider himself perfect ; but forgetting what was behind, he "pressed toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3 : 13, 14. He exclaimed, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Rom. 7 : 24. How sin interferes with our labours, and thwarts the object of our sufferings! A desire to be delivered from its power is the earnest longing of the Christian's heart. The glory of God in the perfection of His poor, weak creature, is the aim of his anxious life. The disciple "cannot run so as to obtain," unless he outstrips Satan in the race. "Let us run with patience the race that is set before us." We "have not yet resisted unto blood, striving against sin." Heb. 12 : 2, 4.

Life's course of labour, of suffering, and of striving with sin, is such that in drawing near its close, the Christian may say, with joy and hope, "I have finished my course!"

III. "I HAVE KEPT THE FAITH." This is the utterance of an Apostle, who had cherished God's truth to the end of his fighting, and to the finishing of his race. Truth is to the warrior and the runner, like a girdle about his loins. Eph. 6 : 14.

The word "*faith*," means in this, as in other passages of Scripture, the system of doctrine revealed in the divine oracles. Paul had been brought up "a Hebrew of the Hebrews ; touching the righteousness of the law, a Pharisee ; concerning zeal, persecuting the Church." Phil. 3 : 5, 6. But when he became converted to the doctrine of Christ, he counted all his previous training, knowledge, and advantageous relations to Judaism, but "loss," for the excellency of the knowledge of Christ Jesus, his Lord. From the time when he was struck down to the earth by the light of his Master's appearing on the road to Damascus, to his dying hour in Rome, Paul preached "JESUS CHRIST, AND HIM CRUCIFIED." 1 Cor. 2 : 2. This is, indeed, the sum and substance of our faith. It includes the doctrine concerning the *person* of Christ and the doctrine concerning his *sufferings*. Jesus Christ, in his person, unites the human nature with the divine ; and Jesus Christ, in His life and crucifixion, offered an atonement for the washing away of the guilt of sin, and of its pollution. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6 : 11. "What think ye of Christ?" is the test of every religious system. Matt. 22 : 42. If either the divinity of Christ, or the expiatory nature of His sufferings, be denied, the religious creed is of man, and not of God.

Every church is troubled at times with false teachers. "Of yourselves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20 : 30. "For there must be also heresies among you, that they which are approved may be made

manifest among you." 1 Cor. 11 : 19. "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables;" that is, unto *fictions*. 2 Tim. 4 : 3, 4. How seductive is error; and downward are all its ways! It is a great thing to "keep the faith," to preserve it from the wiles of heresy, and to hold it forth to the world, whether men will hear, or whether they will forbear. Especially in times of emergency must the faithful hold fast to the "form of sound words." 2 Tim. 1 : 13. It is as much our duty to maintain the truth as to practise it. Martyrs have died for it; Paul in prison gloried that he had borne witness to it; and Christians in every age are exhorted to "contend earnestly for the faith once delivered to the saints." Jude, 3. The preservation of the truth in a world of ignorance and of darkness is, indeed, a privilege of triumphant joy.

The Christian is prompted to "keep the faith" by an enlightened conviction that the Gospel system is of *divine origin*. "All scripture is given by inspiration of God." 2 Tim. 3 : 16. Its true knowledge, or understanding, is also through the illumination of the Holy Spirit. When our Saviour said to Peter, "But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Matt. 16 : 16, 17. The conviction that the Gospel is of Divine origin makes its disciples bold in keeping the faith.

Furthermore, the *experience of the precious power of truth in the heart* impels to its defence. The practical reception of the Gospel is the attestation of its divinity. "Ye shall know the truth, and the truth shall make you free." John 8 : 32. "Seeing ye have purified your souls in obeying the truth through the Spirit." 1 Pet. 1 : 22. "Chosen to salvation through belief in the truth." 2 Thess. 2 : 13. "And for their sakes, I sanctify myself, that they also may be sanctified through the truth." John 18 : 17. "If any man do his will, he shall know of the doctrine, whether it be of God." John 7 : 17. The practical influence of the Gospel as the instrument in the conversion and sanctification of the soul, animates its believers in holding fast to it. Truth, hidden in the heart, becomes a mighty power for its own preservation. And none are more devoted in maintaining it, than those, who, ready to take their departure, have a foretaste of the excellence of things invisible, amidst the realities of the truth and grace of the eternal world.

The disciple, who has "fought a good fight" and "finished his course," can add, with a mental and heartfelt conviction of its truth, "I have kept the faith!"

IV. Thus encouraged by a retrospect of life and by the promises of God in reference to another world, the believer takes a joyful survey of the future state, and exclaims, "Henceforth, there is laid up for me A CROWN of RIGHTEOUSNESS, which the Lord, the righteous Judge, will give me in that day."

There is a *crown* for the believer in another world. His warfare being accomplished, and his race run, victory is celebrated with triumphal honours. The highest earthly distinction is commonly represented by a crown. Whether a monarch's, or the victorious conqueror's, or the successful racer's crown, the idea is victory; distinction, reward. So in heaven, the faithful Christian shall be honoured and rewarded for all his toils and sufferings. The brow, once clouded with care, shall bear a crown, the victor's crown, a crown of heavenly award.

But observe particularly, that it is a crown of *righteousness*; not of olive leaves, or of laurel, or a diadem of earthly jewels. It is a crown of righteousness. The saints, redeemed from all corruption of flesh and spirit, shall at last attain to full perfection in heavenly places. Adam had originally a crown of righteousness; being created in "righteousness and true holiness." But "the crown is fallen from our heads: woe unto us that we have sinned." Lam. 5 : 16. In heaven it will be regained. The sighs, and tears, and groanings, and contrition of the saints, shall cease in that world, where holiness reigns in every heart and shines on every head. Redemption is completed there. Clothed in "fine linen, which is the righteousness of the saints," Rev. 19 : 8, and with robes washed "white in the blood of the Lamb," Rev. 7 : 14, the redeemed shall enjoy to all eternity the perfect happiness of perfect holiness.

But the "crown of righteousness" has a higher meaning even than the honour which God bestows on holy men. It also means a crown *righteously due through the merits and righteousness of Jesus Christ*, and thus refers not merely to the inward condition, but to the *status*—the standing, or outward relations of the redeemed. In this sense, the righteousness of Christ is the peculiar brightness of every crown; Christ's sacrifice and obedience being the only warrant for the presence of any of Adam's race in heaven. It would be no heaven to the saints to possess anything with which Christ was not associated. Most of all, must their *crowns* have upon them the name of the Saviour, and be lighted up by the lustre of Redemption. The righteousness of the saints, derived from and dependent upon the righteousness of Christ, endures throughout eternity. This "crown of righteousness," which is theirs through grace, may be said figuratively to consist of two parts, yet one; the simple gold to bind on the brow, is the righteousness of the saints, whilst the gems and jewels, that distinguish it from every other crown, represent its gift through the righteousness of Christ. The band and the gems form the

crown of Redemption; but the gems are the peculiar glory of the crown.

The last clause of the text, like the first, is full of meaning; but its truths can be here only glanced at. "Henceforth—or, it remaineth that—there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

These words assure us that there is a *future state*. Beyond the valley of the shadow of death is the region of immortality.

The future state is one of *retribution*. Crowns are given to the righteous; but the sword of vengeance shall be arrayed against the wicked.

There is an *interval* between death and the judgment, waiting for the full consummations of retribution. The crown "is laid up," but not worn, till the last great day. "All those that love His appearing" shall, indeed, be with Christ at death; for "to be absent from the body is to be present with the Lord." 2 Cor. 5 : 8. But it is only at the resurrection, when they that are in the graves shall hear his voice, and shall come forth, John 5 : 28, that the final distributions shall be fully accomplished.

There is a *day of judgment*. In that day, the race of Adam shall be judged for all the deeds done in the body. Day of judgment! Day of wonders!

Christ is the Judge and the King. His wounded body shall be on the throne of His glory; and there shall He award immortal destiny, holding in his hand the sceptre of universal dominion.

The believer often casts a wishful eye to the great scenes beyond the Jordan. Having fought a good fight, and finished his course, and kept the faith, he waits in the patience of hope, until, after sleeping in Jesus, he shall awake with his crown.

C. V. R.

EBENEZER, OR THE STONE OF HELP.

THE early part of Samuel's life was a time of extreme degeneracy in Israel. It was his lot to see the ark of God carried into an enemy's country, Shiloh deprived of the public ministration of religion, and the people generally sunk in ignorance, given to idolatry and suffering, under the judgments of Heaven. In such a state of things, Samuel was not an idle spectator. He exhorted and prayed and laboured—nor were his labours in vain, in the Lord. Through his means, in a great measure, a revival of religion took place, which appears to have been extensive, and salutary in its effects on public manners. The first symptom of this reformation was repentance. We are told "that all the house of Israel lamented after the Lord." The Lord had forsaken them on account of their sins. But, as they had now become sensible of their sin, and earnestly wished the restoration of their privileges, Samuel knew that there was hope concerning them. He, there-

fore, spared no pains to render their impressions deep and lasting. The people were called together at Mizpeh, in order that they might enter into an express and public engagement, by sacrifice, fasting, and prayer, to serve the Lord; and while they were employed in these religious services, the Philistines came upon them and filled them with terror. The attack was sudden and furious; but Samuel's confidence in God remained unshaken, and while he interceded for the people with a burnt offering and fervent supplications, deliverance came; and it came in such a way as to prove that it came from the Lord. "The Lord thundered with a great thunder that day upon the Philistines, and discomfited them; and they were smitten before Israel."

It was on this occasion that, "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, that is, The Stone of Help, saying, hitherto hath the Lord helped us." His design was to perpetuate the remembrance of this remarkable interposition of Providence. The design was pious and laudable. Many instances are recorded in Scripture of monuments erected to commemorate important events, or signal deliverances, in times of danger. The custom has been adopted by all nations; and it may be complied with, in its spirit, if not in its form, by individuals. Indeed this is the most profitable way of setting up an Ebenezer. And it is in this point of view that the subject is commended to serious attention.

We have all abundant reason to say, with Samuel, "Hitherto hath the Lord helped us!" We should always endeavour to cherish a grateful sense of God's goodness to us; but there are some occasions on which it is peculiarly proper for us to call to remembrance his past favours, and render him special praise and thanksgiving. Such is the present occasion. We are just ending one of those periods by which our short continuance in this world is meted out. Here, then, as on an eminence, let us pause, and look back upon the dangers and hardships which we have passed safely, by the good Providence of our Heavenly Father. "Having obtained help of God, we continue till this day." The Lord has hitherto helped us in various respects.

I. In the first place, He has helped us, by *the common care and bounties of his Providence.*

We came into the world altogether helpless and dependent. He had, therefore, provided for us, without our asking, the affection of parents, or the kind attention of guardians and friends. But for this provision of our God, we had perished as soon as we were born. Through the period of childhood, we were fed and clothed and protected, amidst innumerable dangers which must have proved fatal to us, had we been left to ourselves. And as we grew up, we were made acquainted with useful arts, and admitted to the various enjoyments of civilized and social life. We have had a home —

we have lived in the midst of friends, who stood ready to minister to our comfort, by their acts of kindness, their sympathies, and counsels. All these advantages we owe to divine Providence. Parents, friends, and benefactors, are but instruments which our Heavenly Father employs to do us good. With the pious old Jacob, we should therefore acknowledge that "God hath fed us all our life long unto this day." "The earth is the Lord's, and the fulness thereof." "He openeth his hand, and filleth every living thing with plenteousness."

When we look back, as far as memory will carry us, what numbers do we recollect that have died, that have been in want, that have lost their property, their limbs, their health, or their reason. Some have fallen in the field of battle, at a distance from their kindred, and in an enemy's land. Some have died by famine; some swallowed up by earthquakes; some have perished in the flames, and others have been drowned; while thousands drag out a miserable life as convicts or maniacs, in imprisonment and chains!! If then, we find ourselves in comfortable circumstances, blessed with health, and reason, and encompassed with the conveniences of social life, at the end of another year, are we not under infinite obligations to Heaven's distinguished goodness? Shall we not raise our Ebenezer, and say, with devout and unfeigned thankfulness, "Hitherto hath the Lord helped us?"

II. The Lord hath *helped us in affliction.*

Of affliction we have probably all had less or more. We have all had enough to teach us that we live in a vale of tears — that everything in this world is unstable and unsatisfactory. If we have been at all attentive to the language of Providence, we have heard the sad speak often enough to teach us that "he aims too low, who aims at happiness beneath the skies." One has met with crushing disappointments in business; another has been sick, nigh unto death; a third has buried a near and dear relative; a fourth has been assailed by the tongue of slander. But whatever may have been our troubles, we have lived through them, because the Lord has sustained us. We have seen our gourds wither; our hopes blasted, and our friends die. We have wept, and mourned, and sympathized. We feel our losses. We perceive a void in our kindred circle, never to be filled. We have the wormwood and the gall still in remembrance. We have been humbled, disappointed, grieved, and cast down, but not forsaken. God, whose beneficent nature is the same yesterday, to-day, and forever, has been with us. To *Him*, through a gracious Mediator, we have been allowed to tell our sorrows; and He is a present help in time of need. He has been with us in our trials. He gave us strength from on high. He mingled in our cup of bitterness many pleasant ingredients. Cannot some of us say, with David, "It was good for me to be afflicted?" "I know, O Lord, that in faithfulness, thou hast

afflicted me?" Have we not found on reflection, that our afflictions came seasonably? We were becoming too worldly-minded; it was necessary, therefore, that we should be admonished not to trust in uncertain riches, but in the living God. We had permitted that beloved relative, whose loss we now bewail, to engross our heart, to the neglect of God and religion; it was needful, therefore, that the idol should be removed, that we might return, and say, "Now Lord, what wait I for? my hope is in thee!" We had begun to imagine that our constitution was proof against disease—our bones were full of marrow and the thoughts of death were put far from us. It was, in mercy, therefore, that God commissioned sickness to visit us, and put us in mind that we were born to die. But we were unprepared for the great change—we wished and prayed for a little more time and space for repentance; and we promised, if our request should be granted, to give diligence to secure an interest in the Saviour. Our request was granted. Are we fulfilling our promise? If not, let us neglect it no longer. It is recorded in heaven, and at the judgment day, when the books are opened, we shall see it; and this promise will be among the witnesses that will rise up against us and condemn us.

III. The Lord hath hitherto helped us, by *indulging us with the means of grace.*

He has placed us in the most favourable circumstances for securing the good part, for laying up treasure in heaven, for obtaining a good hope. And this is a kind of help, for which we can never sufficiently bless and magnify God's holy name. "The lines are fallen to us in pleasant places: we have a goodly heritage." We were born in a Christian land; where we have been taught, from our infancy, to worship the Lord, who made the heavens. From our youth up, we have had access to the Holy Scriptures, in our mother tongue,—those stores of divine truth which, through faith, are able to make us wise unto salvation. We have heard the Gospel preached, and seen its ordinances dispensed. We have had an opportunity of being consecrated to the Lord in baptism; and in the symbols of the Saviour's body and blood, we have been taught where to look for the pardon of our sins. The dayspring from on high has visited us; life and immortality are brought to light. With us, it is not a matter of doubtful disputation whether we shall live after death. When we part with our pious friends, at death, if we are Christians indeed, we know and are assured that we shall meet them again, in heaven. When impressed with a sense of sin, we know there is forgiveness with God; we are invited to the throne of grace; the blood of Christ cleanseth from all sin, and his righteousness is commensurate to all the demands of the law.

Christians have abundant reason to say, "Hitherto hath the Lord helped us." He laid help on one mighty to save. And, having provided a Saviour, He helped them to believe on Him; He

helps them to persevere; He helps them to deny themselves, to bear the cross, and strive against sin. He helps them to fight the good fight of faith. He furnishes them with sacred armour, and teaches how to use it. He has engaged, by covenant, never to withdraw his saving help from them; the word has gone out of his mouth: "I will never leave thee, nor forsake thee." Christians always need God's help. Without Him they can do nothing. Salvation is wholly of the Lord. The heart is deceitful above all things, and desperately wicked; who can know it? The world is full of snares, allurements, and temptations. The devil, our grand adversary, goeth about as a roaring lion, seeking whom he may devour. In such circumstances, our own strength is weakness. But with Christ formed in us, the hope of glory, we cannot fail of ultimate victory. Our prospects, may, at times, be gloomy. Weeping may continue for a night, but joy will come in the morning. He who has brought us out of the horrible pit, and the miry clay, who has set our feet upon a rock, and established our goings; He who has put a new song in our mouth, even praise to our God, will help us quite through the warfare, and put a crown on our heads, that fadeth not away. The redeemed of the Lord shall stand on Mount Zion, and exclaim in triumph, and with everlasting thankfulness, "Hitherto hath the Lord helped us."

A single remark will conclude our article. Let us all resolve to *trust the Lord for the remainder of life*. We know not what is before us. We cannot tell, nor need we be anxious to know, what events the new year will bring forth. But the Lord reigneth, and his kingdom ruleth over all. His providence touches us in every point. "In Him we live, and move, and have our being." Let us lay aside, therefore, all anxious thought for the morrow—and let us rejoice that our times, our changes, our comforts, our sorrows, our friends, and our lives are in God's hands, and completely at his disposal. Be it our great concern to despatch the daily and hourly duties of life, in the fear and love of God, casting our cares on Him who careth for us, and who, if our hearts are devoted to his service and glory, will never leave us, or withdraw from us his saving help. Let us regard the finger of Providence in every event that occurs, both small and great. This is one of the best means of cultivating communion with the Father of our spirits, and of securing, through our Lord Jesus Christ, that peace of God, which the mutability of this ever-changing world cannot disturb. And let me counsel you, brethren, as you would have God continue to you his saving help, all along life's toilsome journey, as you would enjoy his gracious presence in death, and his complacent smiles through eternity, make it your business, regard it as your privilege, to honour Him with your bodies and spirits, which are his. Worship Him daily in your closets, and in your families. He is ever mindful of you—let not his goodness pass without your stated acknowledgment by prayer and praise.

W. N.

THE LESSONS OF OLD AGE.

OLD age may teach us many useful lessons, of life, death, and eternity.

I. First, let us consider Old Age, as the EXTREME LIMIT OF NATURAL LIFE. Death is a fixed incident in our being. Immortal as we are, we must all lie down in the dust. The corruption of the body precedes its resurrection to an eternal state. Human life has indeed every variety of period for its termination; from the babe of a day, who enters life with a tear and dies in a smile, to him of hoary head, who has been an infant, a youth, and a man, and is now tottering on with his staff to the end of his mortality. But, however long man may live, he must at last die. The waves of his restless being dash against, but cannot remove, the landmarks of omnipotence. The extreme limits of our earthly existence, as described in the Bible and marked out by Providence, are threescore years and ten; the exceptions beyond being few and far between, like white-crested waves in the subsiding ocean.

If old age be the utmost boundary of life, how forcibly are we reminded by it of the *certainty* of death. Though we may attain to manhood without a perceptible diminution of strength, yet will gray hairs, feeble steps, and failing senses, be at last the monitors of our decay. From death old age brings no deliverance, but is on the contrary a delayed assurance of its final doom.

As the limit of life, old age likewise reminds us of the *sin*, which thus consigns the body to degradation. "Death by *sin*," is the explanation of all our miseries. Our return to dust is a sentence incurred by Adam's transgression. Every symptom of disease we feel, every pang we suffer, every infirmity we bear, is an expression of our depravity. In Paradise, infirmity was no element in our constitution. The decay of age, as of death, is the sinner's punishment.

Every old man, therefore, presents in his body the testimony of nature to SIN and DEATH. Two dread realities! sufficient to make the living learn wisdom. Oh, aged friends, and young! inheritors of guilt and dust! there is a way to live above the power of sin, and above the fear of death! Press ye forward in it! Life has the limit of old age; but eternity—illimitable thought—has no termination of Heaven and Hell.

II. OLD AGE IS A PERIOD OF CARE AND SORROW. "Man is born unto trouble as the sparks fly upward." Every season of life has its trials. Numerous as the passing clouds, are the shadows which fall across our path, lengthening as the sun goes down. In addition to the general disappointments and calamities of our pilgrimage, the *peculiar* sorrows of old age are the bereavements of friends, no longer to be replaced—the infirmities of the senses,

especially of sight and hearing—the failure of memory—a loss of interest in surrounding scenes—often an irritability of disposition—the decrepitude of years—together with all the premonitions of deferred death. So sad and burdensome is old age usually regarded, that our sympathies are not unfrequently excited towards those who are its subjects; and in seeing an old person in the streets, we pass by, and often look behind, with the inward exclamation, “Poor old man!” And when we are called to attend his funeral, everybody says, “It is well he has gone!”

The many burdens of advanced age should teach us to *take a sober view of life*. Does it all come to this? Devotees of pleasure, aspirants of fame, idolaters of wealth, look at that old man, feebly bending under the weight of years. If your wasted life is spared, you will soon be like him, trembling between two worlds. Oh! awake to a rational view of time, ere manhood shall be swallowed up in age, and life in the grave!

The increased burdens of old age should *reconcile us to the loss of friends in earlier life*. If they died in Jesus, to Him be the praise of their departure! Delivered from many trials, sufferings, and tears, their spirits glow with the glory of the redeemed. Parents! did your little one wither away, whilst the dew of the morning was yet upon it? God has taken it to Heaven, to show “how sweet a flower in Paradise may bloom!” Who would recall a departed friend from glory to lengthen out a weary life in the vale of tears, and die at last amidst the ruins of his frail humanity.

It becomes us, too, to *adore the wisdom of Providence*, which thus anticipates the infirmities of our nature, and reserves for comparatively few, the griefs of a long-protracted life.

III. Let us, in the next place, regard old age as AN ARGUMENT FOR ANOTHER STATE OF EXISTENCE. The argument is briefly this. There is an old man; he has lived to the extreme boundary of human life, and has never yet tasted of happiness. His desires are quenchless; his aspirings are to another world; and his hopes form the steps on which his weary feet already ascend for rest. Reason, natural impulses, and conscience all combine to give various intimations of immortality. Shall a being, thus constituted with the elements of incorruption, be extinguished in the dust of a decayed life? No? The last glance of dissolving nature is upward; and her last whisper gives the hope that the aspirations this side of the grave shall be fulfilled in another state beyond it. Life, like a vestibule seen in a dark twilight, is presumptive evidence of a glorious temple.

Nor can a future state be denied on the ground of the greatness of the change, which is implied in death. For what changes can be greater than those, which have taken place between birth and old age? What incredible mutations of being, of form, of character, of inward development and external circumstance, have occurred in that intense interval between life and death! The

changes in this present state have been already so great and numerous that we are prepared for any that may follow after it. The mere passing from life to death is itself as great a mystery as from death to life again.

Old age furnishes an argument for a future state as well in the aspirations of its decrepitude, as in its ability, as the witness of mighty changes, to anticipate all objections. Human nature, in its last expiring form, thus bequeaths the plea for its own immortality. As the leafless tree is an argument for returning spring; as the frozen stream betokens a reviving sun; as gentle sleep breathes out the hope of awakened vigor; so does wintry, congealed, and weary age indicate a world of vernal bloom, of sun-like glory, and of undying strength.

IV. Old age is a period **USEFUL TO SOCIETY**. God apportions the different periods of human life, according to the best interests of the race He superintends. The young, the middle-aged, and the old are divided among the race, in such a manner, that the various generations harmonize into the wisest form of social organization. If a very large portion of mankind were old men and old women, society would suffer in many of its energies and capacities for improvement. And if the young were permitted to engross too large a share of social and public influences, there would be too many perverse Absaloms in families and wild Jehus upon thrones. Providence, which numbers the hairs of every head, has divinely ordained that every variety of age shall constitute a characteristic of human being.

What a great loss would society suffer in being deprived of those advanced in years! What a blessed influence the old exert in cherishing feelings of reverence, affection, and subordination in families; in warning the young against the temptations and allurements of the world; in detailing the results of experience; in exposing the fallacies of worldly maxims; in rebuking the recklessness of indiscretion and the experiments of enthusiasm; in imparting judicious counsel in church and state and private life;—in short, how much good of every kind is accomplished by the tranquillizing, wise, and conservative influences of age! Accordingly God has thrown around the old both the shield of his law and the homage of our nature. "Thou shalt rise up before the hoary head, and honour the face of the old man."

V. Old age, as **ILLUSTRATING RELIGION**, claims our attention. A Christian patriarch, living "unto God" in the quiet glory of his faith, presents an impressive spectacle to men; yea, angels hover around him with heavenly delight.

Religion, under such circumstances, yields proof "strong as holy writ" of the *efficacy of Divine grace*. The workings of a depraved nature have been renewed to the similitude of the divine! Year after year has witnessed progress in sanctification, notwithstanding the temptations of the world, the flesh, and the devil. The aged

disciple, mellowed by the discipline of long experience, is still found "growing in grace," and "from glory to glory." What a transformation from early life! What power of the Spirit has been put forth in the attainment of such a victory! Religion usually appears in its holiest, sublimest form, when thus ready to transfer its praises to the throne of God. It is true that the aged have some additional infirmities to combat; but they have lived to little purpose, if they have not acquired, through grace, the control of their passions. Their general characteristics as Christians, are meekness of spirit, delight in prayer and in the Bible, deadness to the world, a relish for the company of the pious, conversation on religious themes, and resignation to the will of God. They glorify their Father in Heaven by exhibiting the fruits of a religion, which can guard in youth, direct in manhood, and sustain in old age.

The religion of the aged commonly illustrates *the blessings of an early religious education*. "Train up a child in the way he should go, and when he is old he will not depart from it." Religion is often cradled in the nursery, amidst instructions which supply it in Heaven with its archangel strains. The peaceful life and triumphant death of an old man, beautifully attest the power of an early training. "Being dead, he yet speaketh" the praises of parental devotion, and the fidelity of God to His promises.

The religion of the aged indicates most emphatically *the blessedness of a state of preparation for Heaven*. Art thou ready for thy departure, aged saint? Thou art not far from thy reward! How wisely hast thou lived to have kept in view thy latter end! Whilst others have almost reached the boundary of life "without hope and without God," the old Christian has made his "calling and election sure." Instead of being overburdened with cares, as many of the aged are, on the anxious verge of eternity, he is in possession of a peace, which sweetly bears him onward to his final rest. Instead of being engrossed with past disappointments and present pains, or with apprehensions connected with retribution, he has made all his preparations according to the Gospel of Christ, and fears no evil in the dark valley, which leads to Heaven. He belongs to the pilgrim land, whose weary feet are almost at their journey's end. "Blessed are their eyes, for they see; and their ears, for they hear" the praises of the heavenly Jerusalem in their near approach to its everlasting gates. How such men, old in years and mature in grace, throw all around them the influences of a better world!

VI. Let us consider old age as AN EXHIBITION OF PROVIDENCE; that wonder-working power which sustains worlds and controls their destinies. Everything is subject to its law. The system of systems lives at its command.

Human life affords a most interesting theatre for the displays of Providence; especially as the ways of God on earth are modified by Redemption so graciously and gloriously. The longer human

life is lengthened out, of course the more will the workings of Providence be ordinarily displayed in our affairs. This is unquestionably one of the *eternal* advantages of old age. Whatever may be its griefs and sorrows, which are many, it has a joy (if not here, in heaven surely), a joy unspeakable in its providential meditations. If Jacob, for example, had died in early life, how many rich displays of God's goodness would have been lost to the patriarch and to the world! So numerous and wonderful were the divine providences towards him, that now, from the top of the ladder, he surveys with ever-swelling raptures and hallelujahs, the pillar of Bethel, the passing of the Midianites, the famine in the land of Canaan, his own pilgrimage into Egypt, and all the events of his protracted and divinely-planned life. Old age was to him a great blessing in thus unfolding the divine purposes for his adoring contemplation. Old persons generally are made partakers of similar benefits. They see in their own persons more of Providence than those who die in early years; and so have more for which to praise God in eternity. They love to begin their praises in the land of the living. Old men love to relate the adventures, deliverances, and history of the past. They love to "tell to the generation following" the prominent and marked incidents of a diversified life; and if pious, they derive most sweet enjoyment in recognizing the hand of God. They—more than any other class—"praise the Lord for His goodness, and for His wonderful works to the children of men." An aged disciple once said, "Inscribe over my grave, 'The Providence of God was his inheritance;'" an inscription which belongs indeed to all the pious, but the most precious views of whose reality and truth are the most fully discerned by the old.

VII. Let us consider old age, as TERMINATING PROBATION.

God shows his wisdom in not extending probation to a greater number of years. "Threescore years and ten" is not only a long period of forbearance on His part, but a longer period even than is necessary for the formation of character on ours. If a person resists the invitations of grace during the plastic years of youth, the transition state of manhood and the hardened form of age, of what use to extend a probation, which his own long experience teaches he will not improve? There is no more fearful proof of the power of habit than is supplied by old age. Year after year trains the character for good or for evil, until it at last acquires a fixedness of purpose, stronger than the bands of death. The lengthening out of our years beyond the present boundary would not, therefore, in the ordinary course of Providence, increase the prospects of salvation.

Much less can it be believed that a purgatory, beyond old age and this life, would contribute to make man better here or hereafter. This doctrine, founded on the traditions of this world, will,

it is feared, have traditions in eternity of a most awful character. Purgatory tends in this life to pacify the consciences of its believers in the commission of sin, and to make them feel satisfied with the present feeble operation of a very impracticable religion. "The Bible speaks plainly enough of *two* places beyond the grave, but not of *three*." Protestants cannot believe in salvation by "fire." Their only hope is salvation by Christ—a salvation which has TIME for its probation, and eternity for its IRREVERSIBLE issues!

If it be true, then, that old age is the extreme boundary of human probation, what ought to be the feelings of the old, who are unprepared to die! Beloved friend, venerable in age, would that the crown of righteousness were on your hoary head! There is indeed still hope; but hope "deferred" so long, that your heart, "sick" of this world, should turn this day for healing, to the "fountain opened for sin and for uncleanness." David described life truly, when he said "There is but a step between me and death." This has been illustrated by supposing our course to be along a narrow isthmus, when a step on either side would dash us to ruin. But you must remember that your long travelling has brought you near to the end of the isthmus; and as you cannot go backward, there is now but a step to death *before* you, as well as on either side. Aged friend! Stop! There is mercy in heaven! Relatives, friends, pray for him! The star of Bethlehem yet shines, though on the very edge of his horizon! The night is fast closing upon him! Pray! Pray that even in old age, his youth may be renewed by the strength of an immortal hope!

VIII. Finally, let us contemplate old age, as UNKNOWN IN ETERNITY. There is maturity in heaven, but no infirmity. The old man leaves his staff at the gate; and the transforming crown is put on as he enters in. The perfection of holiness, inalienable and progressive, is the endowment of human nature in the skies.

What joy fills the soul of the aged saint, as the glories of the eternal world burst upon him, amid the hallelujahs of angels! "Death came in by sin, and sin goeth out by death." Every imperfection has passed away, like shadows in the light of a zenith sun.

No want of interest in surrounding scenes will liken him again to old age. With ardour, mightier than of earthly youth, his soul is rapt in its new service, and glows with the intensity of immortal praise.

The loss of friends is well supplied in the "innumerable throng." The spirits of the just, who were united in the ties of friendship on earth, are "made perfect" in a fellowship that knows no fear of separation. And Jesus, who is Himself the Heaven of love, will sustain relations of tenderest, divinest friendship, eternal as His sceptre, to all the adoring host.

No failure of memory will ever again harass the spirit, which here below was subject to the pains and perplexities of forgetfulness. The quickened powers, like ethereal messengers, will recall the blessings of Providence and Redemption, in the light of new and wonderful disclosures of Divine wisdom and goodness.

The bodies of the saints in heaven will no more be wrinkled by age or care. The resurrection-body is of incorruption, of power. It is like that of Christ upon his throne. No decrepitude will mar the image of its transfiguration; nor will death or any of the ills of earth be known in the celestial habitations.

The redeemed will be the perfection of sense and spirit. They will shine with beams of resplendent and glorifying radiance; reflecting, but never losing, the light which makes their heaven immortal.

C. V. R.

SCRIPTURAL PRINCIPLES

APPLIED TO THE QUESTION OF ABSTINENCE FROM INTOXICATING LIQUORS.*

BEFORE an advocate for the suppression of intemperance can be successful in his mission, he would need to address his arguments, not only to those who acknowledge, but to those who do not acknowledge, the authority of Scripture. The vice prevails to the greatest extent among persons of the latter description, those who make no profession of religion, either because they have embraced some system of infidelity, or because their habitual stupefaction leaves them no lucid intervals, during which they might reflect on so solemn a subject. Few of them are likely to read this article, and it would be a waste of opportunity to adapt our pleadings to the circumstances of parties beyond our reach. Our readers consist of those who acknowledge the authority of Scripture, who are prepared to bow to its decisions as a supreme standard in all matters of duty, as well as in all matters of faith, and who, in various degrees of conscientiousness and consistency, are endeavouring to regulate their lives according to its precepts and prohibitions. Many of them practise what they call the moderate use of intoxicating liquors; but they do not deny that there is much drunkenness around them. They admit that it is not unknown within the precincts of the Christian church; they bewail it as a national evil, if not a national sin, and they are willing to do for its suppression whatever can be proved to be their duty. It is with the professors of Christianity we propose to hold a friendly debate, in which we shall endeavour to maintain the following thesis:—That in order to become personal or total abstainers, they need not adopt any new principles, but carry out to their legitimate consequences, principles which are confessedly taught in Scripture, which every

* From the "United Presbyterian Magazine," of Scotland.

consistent Christian acknowledges in his daily walk, and which he acknowledges more and more practically, just in proportion to his progress in vital Christianity.

I. The first principle is, that a Christian should not persevere in any course of action without a clear conviction that it is right.

Christian morality contemplates nothing less than the subjection of man's whole nature to the control of a sense of duty or a regard to the will of God. That spiritual change which alone constitutes us true Christians, imbues us with such a delight in the law of God, after the inward man, that the desire of universal holiness becomes a master-passion of our souls. The higher are our attainments in personal religion, there are fewer and fewer discrepancies between our character and the model we profess to follow, till some are so undeniably superior to the masses of their contemporaries, that, like Noah, they may be called perfect in their generation. We must have searched the Scriptures all our life to little purpose, if we are mistaken in this point, for we have as firm a persuasion as we can well have, of anything which is not self-evident, that no man is a Christian who does not take Christ's yoke on Him, and learn of Him, as well as glory in His cross. What a Christian clearly sees to be right, he is bound to do at all hazards; what he clearly sees to be wrong, he is bound to abstain from doing at whatever cost. But, even with the Bible in our hands, and with an honest desire to understand what the will of the Lord is, cases not unfrequently occur where it is difficult to ascertain what is right and what is wrong. There is no explicit deliverance in the statute book, and we are left to the guidance of general principles, which look, or seem to look, different ways; we cannot tell whether the oracle says, Yea, or whether it says, Nay. The greater part of men, we fear, extricate themselves from such a dilemma, by adopting the alternative which is most agreeable to their own humour, if they do not clearly see it to be wrong; the scriptural rule is, that we should refuse the alternative which, however pleasant or profitable, we do not clearly see to be right. We are bound to give religion and morality the advantage of all our scruples. "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." There are some of us who have a clear conviction that it is wrong to use intoxicating liquors, and we practise personal or total abstinence. There are some of us who have a clear conviction that it is right to use intoxicating liquors, and we practise moderation. It is our impression that a large proportion of Christian professors do not belong to either of these classes, but to a third class which is entirely distinct; they persevere in the use of intoxicating liquors without inquiring whether, in the sight of God, it is right or wrong. What has religion to do with drinking whiskey? is a question it may have happened to us all to hear, and it is not always asked ironically.

It might be sufficient to reply, If religion has nothing to do with drinking whiskey, the less a religious man has to do with it the better. But it is more congruous to our present line of argument to answer, that religion has to do with everything with which you have to do, to the extent, at least, that if you do it without a clear conviction that it is right, religion condemns it as a sin. Granting that the use of intoxicating liquors were entirely innocent or indifferent, granting that it were quite consistent with the letter and spirit of the Gospel, granting that it were numbered among the highest acts of piety (for we shall make an extravagant supposition, rather than leave any doubt about the exact bearing of the principle we are seeking to establish), granting all this, it is a sin to you, unless you clearly see, in consequence of an impartial and prayerful study of the Bible, that your present practice is right. You offend in one point, and you are guilty of all.

II. The second principle is, that a Christian should beware of going to the very verge of his liberty. Infidels are fond of representing Christianity as adverse to liberty, and its disciples as a race of abject slaves. They are utterly mistaken. There is not a freer system of religion on earth than Christianity, nor is there a more glorious liberty than that with which it enfranchises all its disciples. They are the Lord's freemen. Being reconciled to God by faith in the Redeemer, they serve Him without superstition and without servility, for they know that there is no restraint on their freedom except one, and that one is most beneficial,—that they dare not do what is sinful. Against all opponents whatever, without or within the pale of the Church, we are prepared to maintain that it is our prerogative, as Christians, to enjoy whatever other men enjoy, unless it be impressed with the brand of sinfulness: self-denial for self-denial's sake, and suffering for suffering's sake, belong to ascetism, not to religion; to Popery, not to Christianity. But, while we maintain this liberty, it is incumbent on us not to allow it to degenerate into licentiousness. "For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh." How many pleasures there are, for example, which are sinful only in excess,—which are quite lawful within a certain limit, and which become unlawful only when they are pushed beyond that limit. For our own part we are not disposed to blame a fellow-man, or a fellow-Christian, because he fixes the limits between the lawful and the unlawful, a considerable distance beyond the point where we would fix them ourselves; for we believe that moderation must be, from the nature of the thing, a variable quantity. You cannot lay down general rules concerning food, or sleep, or work, or study, and apply them to all cases alike; but must have regard to constitution, and habits, and circumstances. What we are disposed to blame is, that, after they have fixed in their own mind where these limits lie, many of them are so sedulously trying how near they can approach, without transgressing, the line. What

is the meaning of such passages as these: "Abstain from all appearance of evil;" "Let not your good be evil spoken of;" "All things are lawful for me, but all things are not expedient;" "See then, that ye walk circumspectly;" "Let your moderation be known unto all men;" "Be ye therefore sober and watch unto prayer?" What is their meaning, we say, if it be not this—that a Christian should beware of going to the very verge of his liberty? Yet is there not reason to fear, that there are many who are nightly striving to solve this problem, How much intoxicating liquor can I consume without being drunk? What a problem for a man who professes to be in Christ, and who intends, ere he retires to rest, to kneel at his bedside, and pray, "Lead us not into temptation, but deliver us from evil!" Remember the fate of the "Orion," and of many other ships, during recent years. The officers tried how near they could run the vessels to the shore, by deviating from the track, which the rules of navigation had prescribed, and it might not be easy to tell when their course ceased to be safe and began to be dangerous; but it is easy enough to tell how ruinous were the consequences. Take care that these nightly experiments, so irrational, and so unchristian, how much you can *stand*, do not issue in adding your name to the long list of adventurous mariners in the sea of life, who have foundered and gone down on the sunken rock of intemperance. "All things are lawful for me," but I will not be brought under the power of any.

III. The third principle is, that a Christian should be on his guard against prevailing sins. While we should guard against all sins, at all times, and in all circumstances, we ought to take most effectual precautions against the sins into which, because they are common in our own age and country, we are more liable to be seduced. "Let us lay aside every weight, and the sin that doth so easily beset us." "Have no fellowship with the unfruitful works of darkness; but rather reprove them." "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you." Drunkenness may well be called in Scotland, at least, a national sin, for by means of drinking usages, temptations to it are so studiously multiplied throughout the whole framework of society, that it requires considerable care, and firmness, and resolution, on the part of most of us, not to become drunkards. Is the infant admitted by baptism within the pale of the Church? There must be drink. Are parties united by the interesting bands of matrimony? There must be drink. Does man go to his long home? There must be drink. Are there meetings for friendship, for pleasure, for business, for ecclesiastical, and even for religious engagements? There must be drink. In seasons of prosperity, there must be drink to promote the flow of joy; in seasons of ad-

versity, there must be drink to drown the load of sorrow. When the work is spoken of, there must be drink; when it is begun, there must be drink; when it is carried on, there must be drink; when it is finished, there must be drink. Drink kindles the flames of love, and drink extinguishes the fires of passion. The heat of summer is too hot, till it be refrigerated by drink; the cold of winter is too cold, till it be thawed by drink. Had there been a deliberate intention to perpetuate the succession of drunkards, it would not have been easy to invent a system better adapted to such a purpose. Which of us is entitled to dismiss all fears for our personal safety? Which of us is entitled to say that he may dispense with all precautions against a vice into which there is so widely ramified a conspiracy to entrap him? Have we not all read or heard of many, who were far superior to ourselves in constitutional energy of character, in native vigour of talent, in learning, in religious knowledge, and, as far as that could be judged by appearances, in religious attainments, who have become the victims of intemperance? Have we not known many, of whose Christian sincerity we had less doubt than of our own, who have long been sleeping in a drunkard's grave? Have we none dear to us, as our own souls, who have fallen beneath the attacks of this monster vice—a parent, shall we say, or a partner, or a brother, or a cousin, or an acquaintance? Let each of us realize it to himself, as a thing not impossible, that he may die a drunkard. That thought yields a powerful argument for earnest self-examination, for habitual watchfulness, and for importunate prayer. Does it not also furnish a powerful argument for abstinence? Since it is beyond all contradiction, that, as long as we abstain from the use of intoxicating liquors, we are secure against the inroads of this crying sin.

IV. The fourth principle is, that a Christian is bound to forego even lawful indulgences for the good of others. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." This principle is the palladium of the cause of Abstinence, and the friends of the movement may defy all the world to impugn it with success. It may need explanation, however, as it is sometimes grossly misinterpreted by the less enlightened advocates of temperance. We have ourselves heard it propounded in the following form—Because intoxicating liquors are abused, therefore a Christian is bound to abstain from their use. How could any man, who is capable of drawing an inference, be expected to acquiesce in such a conclusion? Must we not eat because there are gluttons? Must we not write because there are forgers? Must we not acquire the art of reading, because many read infidel and immoral publications? No, that is not the principle which is laid down in these oft-quoted texts of the apostle; the principle is, that since our use of intoxi-

cating liquors, however lawful, leads by the force of example to abuse on the part of others, we are bound to abstain. That is the principle on which we take our stand, and we would earnestly exhort our Christian brethren to consider, whether it is possible for them to evade its force. The utmost you can plead is, that the Bible allows you to use intoxicating liquors; you cannot pretend that it commands you to use them; you cannot pretend even that it forbids you to abstain from their use. We are ready to admit that you are among the strong brethren, strong in intelligence, in faith, in principle, in devotion. We have no suspicion that you are at this moment addicted or inclined to intemperance. We must be greatly deceived in our opinion of your character, if it be not highly improbable that you ever will become drunkards. But you know how many drunkards there are around you, and you believe that no drunkard shall inherit the kingdom of heaven. Your example helps to increase their number, and (although you may not have considered this) your example is all the more disastrous, the higher is the opinion of your Christian character. There are some Christians so inconsistent, that their example, in this respect, does little additional harm; drunkards in their song, add it almost without a name to the bundle of their inconsistencies. But, when Christians, who are known and acknowledged to be consistent and conscientious in their general deportment, continue to take the glass, it tends powerfully, we believe, to lessen the horror with which the vice of drunkenness would otherwise be contemplated in society. Father takes it, says the child, and why may not we? The teacher takes it, says the Sabbath scholar, and why may not we? The master takes it, says the workman, and why may not we? The ministers and elders take it, say the members of the church, and why may not we? These good men take it, say all, and why may not we? Thus, all the weight of your character goes to uphold the cause and to swell the ranks of intemperance. Ye men of intelligence! ye men of principle! ye men of zeal! ye men of prayer! ye are the real strength of any party and of any cause. Your names are a tower of strength. We despair of accomplishing the total and universal suppression of intemperance without your aid. We dread you now as our most formidable adversaries; we will hail you on your accession, as our most potent auxiliaries.

V. The fifth principle is, that a Christian should wage a war of extermination against all the forms of evil.

The object that is contemplated in the organization of the Church is, the conversion of the whole world to Christ, and the universal triumph of the Gospel. But the field is pre-occupied with a forest of errors and evils, which must be overthrown before this end can be realized. False systems of religion and philosophy, civil and spiritual despotism, the spirit of military conquest and of military glory, domestic slavery, social usages and amusements of a demo-

ralizing tendency, are all adverse to the progress of Christianity, and must all be crushed beneath the advancing wheels of its chariot. It might be difficult to specify the precise place that should be assigned to intemperance in this list of colossal evils, but we are sure that no Christian will deny that it is an evil of the very first magnitude. Do we speak of the individual who becomes its slave? It undermines his constitution, it impairs the force and elasticity of his intellect, it destroys his peace of mind, it squanders his money, it ruins his business, it blasts his reputation, it eats out the core of his religion. Do we speak of the family which it infests? The home is squalid and ruinous in its appearance, the wife is downcast and broken-hearted, the children are ill-fed, ill-clad, ill-taught and ill-disciplined; harmony gives place to uproar, and the voice of psalms to the voice of riot. Do we speak of the town or country in which it prevails? There is an increase of criminals, there is an increase of paupers, there is an increase of beggars, there is an increase of malcontents, there is a rapid accumulation of all the filth and rubbish, which show to the practised eye, that the foundations are out of course. Do we speak of the congregation which it is permitted to invade with impunity? Vital godliness languishes in all its interests, and the things that remain are ready to die. What a waste of the precious fruits of the earth! what an extravagant expenditure of money! what a destruction of human health and of human life! what a wreck of genius and talent! what a withering of young and strong affection! what a blighting of domestic happiness! what a multiplication of social miseries and disorders! what an encouragement to infidelity! what an impediment to secret prayer, to family worship, and to attendance on public ordinances! what a loss of immortal souls does this one vice occasion! Are not all Christians bound to combine against it as a common foe, the foe of their religion, of their species, of their Redeemer! There may be, there is, room for honest difference of opinion about what should be done; we cannot allow that there is room for honest difference of opinion about the necessity of doing something. Several schemes for the suppression of intemperance are already before the world. Temperance, Abstinence, and the adoption of practical measures without the use of a pledge, have all been recommended. For our own part, we are convinced that personal abstinence is indispensable to the success of any scheme, and we are showing the honesty of our conviction by acting on it. But we are by no means disposed to brand any one either as a drunkard, or as a friend of drunkenness, merely because he does not follow the same course. What we say is, you are all bound to do something. Do it in your own way, but do something. If you have a better plan than ours, publish it and we will join you; if you have not, you should come and join us. Either religion must crush intemperance, or intemperance will cripple religion.

These are some of the scriptural principles which in our opinion,

should be applied to the suppression of intemperance. Let us express our hope that you will candidly examine, whether they are scriptural, and whether they render it imperative on you to take immediate action with regard to this vice. Consider whether they do not show it to be your duty to abstain from the use of intoxicating liquors, and whether you join any particular society or not, to assist them who, by example and by effort, are attempting to stem the torrent of intemperance which is rushing across our beloved land. We have no hope whatever that the temperance movement shall succeed otherwise than by the application of scriptural principles. There may be abstainers who insinuate that the Gospel has failed to put down intemperance, and that Total Abstinence Societies are a new organization, which shall achieve the feat it has left undone. We disclaim all sympathy with such, for we believe that the Gospel is the power of God unto salvation. Let a man be brought to the personal reception in faith of the Lord Jesus Christ, and he will not only receive pardon of all his sins, but grace to go and sin no more. Bring the most abandoned drunkard to the Saviour, and he will cease to be a drunkard, for "the dear hour which brings him to His foot, will cut up all his errors by the root." Our prospects of the amelioration of society would be faint indeed if we could think that it was necessary to organize an additional institution for every additional sin we sought to overthrow. If we may judge from the slow rate at which the temperance movement has advanced, it will require a large part of a century to banish this one form of evil from the world; and since there are so many others on the roll, we are afraid that the distance which still separates us from the millennium, must be as long as any of the periods by which geologists delight to reckon. There is a more excellent way. By coming to the Saviour the sinner is transformed into a saint, and his heart being changed, there ensues a change of all his habits. Even Total Abstinence, when separated from evangelical faith and repentance, is not an evidence of salvation. The only abstainers in whose stability we have confidence, are those who, being reconciled and regenerated men, consider abstinence accordant with scriptural principles. We have no confidence in abstainers, who are abstainers only because they have subscribed a pledge. An unbelieving abstainer is not less really a child of hell than an unbelieving drunkard. All the difference is, that as it was said of Cæsar that he came sober to the ruin of his country, so it may be said of them, that they came sober to the ruin of their souls.

Household Thoughts.

SCULPTORS OF LIFE.

CHISEL in hand stood a sculptor boy,
 With his marble block before him,
 And his face lit up with a smile of joy,
 As an angel-dream passed o'er him ;
 He carved the dream on that shapeless stone,
 With many a sharp incision ;
 With heaven's own light the sculptor shone—
 He had caught that angel-vision.

Sculptors of life are we, as we stand
 With our souls uncarved before us ;
 Waiting the hour, when at God's command,
 Our life-dream passes o'er us.
 If we carve it then, on the yielding stone,
 With many a sharp incision,
 Its heavenly beauty shall be our own,
 Our lives that angel-vision.

GOVERNMENT OF CHILDREN.

No. VIII.

It is incident to our living in this world, that we be under law and under rulers. So essential is this, that the most ignorant and savage are uniformly found with some form of understood and acknowledged government. It is also readily granted, that both in feeling and in practice, on the part of subjects, respect is due both to the laws, and to those who, for the time being, are called to enact and execute them. At least, this is the plain Bible teaching on the subject, especially by the Apostle, when he says, "Let every soul be subject to the higher powers" (Rom. 13 : 1). "Let every soul,"—and therefore each, with no exception. "Be *subject*,"—hence, not at liberty to resist authority, and trample upon law. "To the *higher powers*,"—those who constitute the law-making and law-executing powers, *i. e.*, our rulers.

But, while this is the admitted theory, it is very clearly and painfully true, that the universal practice is not in full harmony with the sentiment, but that, so far as laws, civil and municipal, are concerned, community is divided into two great classes,—good citizens, and the bad. Indeed, so familiar is our acquaintance with these distinguishing appellations, that it scarcely needs a pause, in order to define them. For the present, it is quite sufficient to say,

that none does or ought to pass for a good citizen, who does not yield a uniform and prompt obedience to existing laws, and who does not show a respectful regard for each and all who constitute the "higher powers," as well those who *execute*, as those who *make* the laws. All this seems fairly implied in the universal subjection which the Bible demands. Consequently, there is no hazard in declaring him a bad citizen who is wanting in these respects. But, however diversified the courses which these two classes pursue, and notwithstanding in all parts of every land they both exist, there can be no question as to which is preferable, the order, obedience, respect, of the one class, or the disorder, trampling upon law, and contemptuous and violent resistance to official rank, of the other class. The testimony of our own experience and of history is unanimous, that the one class is a blessing, the other a curse, wherever their example is seen and their influence felt. So that we have not only Bible teaching, but the tacit, if not open, acknowledgment of men, that, by character and conduct, to *deserve* the distinguishing title of good citizen, is both a duty of universal obligation, and a most unspeakable advantage.

But here the question arises, especially in view of experience, How is this most desirable result to be secured? Shall we increase the police of the town, city, or the state, and strengthen the force of civil power, so that, by mere brute compulsion, the lawless may be conquered, and made to wear the semblance of orderly men? No doubt, this power ought to be increased, until it shall be equal to the demand,—a power which, so long as necessity may require, shall be able to guard the peaceful and unoffending from undeserved and injurious assaults. Desperate men, and lovers of evil, are kept in outward subjection only as they discover bold and competent officers guarding the interests of community; only as they feel that, whether by day or by night their offence be committed, there are human eyes to detect, and a human power to arrest and punish them. Civil magistrates must remember that the Bible and the well-being of society alike demand of them, not to bear the sword,—the power and authority of office,—in vain. But if they act as if asleep, or pass indifferently by scenes of disorder and wrong, their hold of the sword will be in vain. This, therefore, is freely admitted, that an efficient power in government is one, and a needful way, of bringing into subjection every soul. It is far better so than not at all. For it is vastly better that a community be freed from riot, robbery, murder, and the like, than wantonly to endure all these, though the agency to effect its freedom from them be the chains and cells of the prison, or the death-pangs of the gallows.

Still this is not, and cannot be, the subjection which answers to the demands of the Bible. The call is for a submission and obedience, on the part of each, *willingly* rendered. What additional is required that will give us a realization of our hopes? Shall it be going forth and preaching the Word to all this class, earnestly

urging upon them the duties of good citizenship and the claims of the Bible? Alas! how seldom can such be reached by proclamations like these! Those in the greatest and most pressing need in this respect, for the most part are least accessible by the means of grace and calls of Bible truth. So that with all our desires and efforts of this kind, how much still, of necessity, must remain undone? How many are there unreached and unprofited, and, therefore, how many lawless still? And yet, by some means, this work must be accomplished; for the Bible commands it, and society needs it.

Still farther, therefore, must we look for the method by which this desirable end,—willing subordination to the powers that be,—can be attained. And, in this search, whither can we so hopefully turn as to that class having charge of children and youth, who, being still in the morning of life, cannot be regarded as among the hopelessly lawless?

Parents, guardians, and teachers, have a very special interest in this call, and the duty which it presents. Why? Because, as previously considered, if we would desire to see children, when of riper years, walk in a way that is right, we must carefully train them up in it. But, as we have seen, true and willing subjection to government is characteristic of the way in which *every person* should be found. Hence, the thought of their future relation to civil government should clearly and constantly be borne in mind by all who have children or youth committed to their care. In other words, those principles are to be instilled, and that practice secured in early life, which will secure both the name and character of a good citizen. This name and character can only be applied to those who are cheerfully subject to the higher powers.

But the present aim is, not to enforce the theoretical knowledge of Civil Polity as a science, or as taught in the schools, but to secure the *practical*, which must commence with the nursery, and continue through all the period of minority. The theoretical may be of great advantage; the *practical, will be indispensable.*

Does any inquire, how this can be secured? In answer, let this be the rule. Whatever is believed to be truly characteristic of a good subject, in reference to civil law and government, it should be the constant desire and effort to make characteristic of the child, as related to parental, guardian, or teacher's authority.

To govern well, without doubt, is to be regarded as the very foundation of all childhood training, and all future excellence. Radically to fail in governing the child, is to open the way to disappointment, touching all our other hopes and plans concerning him. An insubordinate child is apt to hear little, and to care for and remember less, of what we say, even on religious themes. The mother of those Wesleys, who became so distinguished as ministers in the Church of Christ, understood this matter. As the result of her knowledge and experience here, she announces as the very

first principle of education, "*Conquer their wills.*" By this is meant, that the will of the child must be taught to yield to the will of the parent, as far and as often as the latter is made known. The most unskilful can easily perceive the bearing of such a course upon the *manhood* of that child, in regard to any other authority under which he may then be placed.

Bible examples, too, are full of counsel and warning here. Take the case of Eli, a priest of Jehovah. We are assured that his sons were sons of Belial, and that they made themselves vile in lewdness, at the very door of the tabernacle. They greedily and covetously abused and perverted the sacrifices of the people, until the offerings of the Lord became abhorred of men. And all this resulted in bringing upon them, and all the house of their father, the ruin which God had threatened. But why this continued practice of riper years, and this consequent judgment at the hand of God? The Divine answer to this inquiry, assigning a reason for the overthrow, is, that though Eli knew of their practices, and sometimes even spoke to them, yet he did not *restrain* them. He did not so train and punish them as to turn them from the ways of impiety into those of purity and peace. In other words, *he did not govern them*. And, as the result simply of this failure, the whole household must be destroyed,—the sons, for their wickedness, the father, for his neglect. (See 1 Sam. 2 : 12–17, 22–25 ; 3 : 11–14 ; 4 : 10–22.) Alas! is not this the prominent failing of many ministers of the altar now, and of many church members who are worshipping there, as well as of others? And may we not see in this, the secret of so many youths, brought up in professedly religious households, running astray into those practices which ruin themselves, and bring their parents to shame?

Look at another instance. It is the case of Adonijah, striving to gain possession of the throne of David his father. 1 Kings 1 : 5. His royal father, though old, was still alive. The purpose of God, and the wish of his father in accordance with that purpose, in selecting Solomon as his successor on his throne, had been publicly proclaimed, and made known to Israel and the house of David. 1 Chron. 28 : 1–5. Besides, Adonijah, being the fourth son, had not the plausible pretext of primogeniture, to urge as giving him a claim. 2 Sam. 3 : 4. Every view that can be taken, as well as the nature and tone of the history itself, strengthens the conviction, that it was designed as a *conspiracy* and *rebellion*. How can we account for a course so bold and wicked, by a son of him, who was a man after God's own heart? One inspired sentence in the course of the narrative reveals the secret of the whole. "His father had not displeased him at any time in saying, Why hast thou done so?" 1 Kings 1 : 6. By this brief statement Adonijah is placed before us as a self-willed, unrestrained, ungoverned youth. More true indeed is this of him, than of the sons of Eli: for their father did assure them, that it was no good report that he heard, and did in-

quire, "Why do ye such things?" But the father of Adonijah had never ruffled his feelings by the rebuking inquiry, "Why hast thou done so?" The practical lesson is, that a youth thus left to himself, is ready in riper years to dishonor his parent, and to resist the known authority of the land.

Who can tell, how many have ended life in prison, or on the gallows, simply because, concerning their deeds of wrong in early youth, their parents were unwilling to displease them by inquiring, in the tone of rebuke, and with a view to needful restraint, "Why have ye done so?" How many children thus unrebuked are now on the highway to such an end? Of these, how many are the children even of the *pious*? How many of *officers*, having and *using authority* in the Church of God? How many, that have sense and force enough to marshal a battlefield, or rule the state, yet utterly fail when called upon to marshal and rule at home? They do not rule well their own house, nor have their children in subjection with all gravity. 1 Tim. 3 : 4.

On the other hand, and in striking contrast with the two cases just mentioned, let us briefly examine a third case. Any one, who will carefully read the promises made to Abraham, both in reference to himself and his posterity, will feel persuaded that they were great and precious. For instance, He was to become a great and mighty nation, and all the nations of the earth should be blessed in him. Gen. 18 : 18. So if we look at Isaac his son, we see that, while all the other children received gifts, and were sent away, he was permitted till the death of his father to remain under the paternal roof, where he continually derived lessons and principles from his father's teachings, example, and influence. With what result? Why Isaac, as truly as Abraham, was throughout a long life distinguished for his influence and his piety. But how was it that the descent of Divine blessings upon Abraham's posterity, was more certain than upon that of Eli, or that Isaac differed from Adonijah? The language of God concerning the patriarch, in explanation of the cause of the difference, is remarkable: "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, *that the Lord may bring upon Abraham* that which He hath spoken of him," to do justice and judgment. Gen. 18 : 19.

With these cases, so much in harmony with all Bible teaching on the subject, fully before the mind, who can doubt that *family government* is a most desirable and *essential means* ordained of God, in order to the end which every thoughtful parent longs for on behalf of his children. Because, if we command them into a just and upright practice, and into the way of the Lord, the son of Abraham encourages us. If we leave them unchided, unrestrained, the sons of Eli, and the son of David, warn us. L. H. C.

Biographical and Historical.

JOHN BRAINERD.

[Extracted from Mr. Webster's History, now in press.]

JOHN BRAINERD was a native of East Haddam, Connecticut, and was the brother of David Brainerd. While a student at college, his brother pressed on him in letters the great matter of religion, fearing that he had not a proper sense of the ruinous consequences of the false religion that had marred the blessed Revival.* He graduated at Yale, in 1746; and, his brother's health failing, the Correspondents sent for him to take his place. He came to Elizabethtown, April 10, 1747; and, having been examined by New York Presbytery on the 13th, he went the next day to the Indians at Cranberry. He came to Northampton, in September, to see his dying brother; and, being peculiarly dear to him, he refreshed him much by his unexpected visit, and by comfortable tidings of the state of his flock. Called to New Jersey on important business, he hasted back, and was witness of his brother's peaceful end.

The Scottish Society sustained him. He was ordained, by New York Presbytery, early in 1748. In the outset he was cheered by the access of Indians from distant parts, by the awakening of the unconverted, hopeful additions to his church, and the Christian behaviour of those converted under his brother's labours. Elihu Spencer and Job Strong, having been selected by the Society in Boston as missionaries to the Six Nations, spent the winter with him to prepare for their work. Strong wrote to his parents, at Northampton, January 14, 1748, "Though my expectations were much raised by the journals of David Brainerd, and by particular information from him, they are not equal to what now appears to be true concerning the glorious work of grace. There was devout attendance and surprising solemnity in public worship: in the catechetical lectures, their answers exceeded my expectations very much."

Governor Belcher bade him be sure of him as a father and a friend to the missionaries this way, "and of all my might and encouragement in spreading the Gospel of our God and Saviour wherever God shall honour me with any power or influence."

Most of those converted under the influence of his brother adorned their profession. He travelled to the Forks of the Delaware and to Wyoming several times, to induce the Indians to leave their unsettled life and dwell near him. Numbers came, from time to time; but he succeeded in doing little more than civilizing them. There was something of a work of awakening all along carried on among his flock; some of the new-comers were awakened and hopefully converted, and, in general, the behaviour of

* "Nor how much of it there was in the world." Many serious Christians and valuable ministers are too easily imposed upon by this false blaze. Let me tell you, it is the devil himself transformed into an angel of light. It always springs up with every revival of religion, and stabs and murders the cause of God, while it passes current with well-meaning multitudes for the height of religion.

the praying Indians was good and pious. Early in 1751, he had, through mercy, some special success: nine or ten appeared to be under convictions, and about twelve of the whites near them that used to be stupid as the heathen. Many others were thoughtful and serious. Two years of great mortality reduced their numbers; but in October, 1752,* he had forty families near him, and thirty-seven communicants. There were fifty children in the school. "We have a very considerable number of serious, regular Christians, who are an ornament to religion; but some have back-slidden. In seven years at least forty have been savingly converted here, where there are not two hundred souls, old and young." In 1753, he baptized one adult, a hopeful convert, but lost, by quick consumption, a young Indian, who had been a member of the College of New Jersey for nearly two years, preparing for the ministry.

As early as 1748 or '49, some gentlemen, particularly Robert Hunter Morris, Chief Justice of New Jersey, a professed deist, sued them for their lands at Cranberry, under pretext of a will from the Indian king, which was undoubtedly forged; but "he is a man of such craft and influence, that it is not known how it will issue." Brainerd sought to engage them in husbandry and in mechanic trades: to this they were adverse. Insolence and drunkenness were their almost universal propensity,—Buell said, "their constitutional sin."

In 1752, Brainerd, with only one attendant, spent a fortnight on the Susquehanna: their horses were stolen, the guide was too lame to go on foot, and they remained three days where there was no house. Having no means but a salary of fifty pounds, he could not take with him a number of disciples, who, by discourse and example, might aid his endeavours among the savages.

In 1752, the General Court of Connecticut, on the petition of the Correspondents, granted a brief for a general collection to aid him in his school. Davies lodged with Brainerd, October 1, 1753, and was pleased with his accounts of religion among them. The next day he took a view of the Indian town, and was pleased at the affection of the poor savages for their minister and his condescension to them.

Early in 1753, he met with much trouble from the enemies of religion, and his people were much distressed in relation to their lands. The Correspondents proposed that he should remove with them somewhere in the country of the Six Nations. The place proposed was Onoquaga, near the head of the Susquehanna, where Spencer had formerly laboured. Edwards thought the Oneidas, who resided there, were the best-disposed of all the tribes, and would do the utmost to encourage missionaries among them.

Brainerd wrote to the Rev. Gideon Hawley, who was ordained a missionary in 1754, dated

"BETHEL, April 19, 1753.

"Yours of the 2d instant I received last evening, which, with some other letters from London and other parts of England that came to hand at the same time, was very refreshing and comfortable. Nothing in all the world ever cheers my spirits like the observation or news of something that gives a prospect of spreading the Gospel among the poor Indians. This, in the main, my heart has been on for many years; and

* Genuine letter to a friend in England, giving an account of his mission, by Rev. John Brainerd: 8vo. Lond. 1753.—New York Historical Society's Library.

when I have been engaged in this desirable business or anything I could think had a tendency to promote it, then only did I breathe my own proper air and enjoy myself. But, alas, I have been miserably fettered and pinioned since I have been employed in this excellent undertaking; the situation of the Indians I have had the peculiar charge of, being at least one hundred and fifty miles from any considerable number of Indians elsewhere, and my annual income far short of what was necessary to carry on such a design.

"I have never been satisfied with this place from my first engaging in the business, and have been, from time to time, engaged in endeavours to procure one better suited to the important design of spreading the Gospel among the Indians; but, as yet, Providence has not opened a door for our remove. Of late, however, there seems to be a great prospect of it. Some of our principal Indians have lately disposed of a great part of their land, on which they live, notwithstanding all we could do to the contrary, and it is finally gone from them; so that now they have not enough to subsist upon long.

"Just at this juncture there came a messenger from the Six Nations, and two or three nations more, with wampum, &c., inviting our Indians to go and live on Whawomung, on Susquehanna, a place I have visited several times. The Six Nations offer to give lands to them and their children forever, and that they shall be abridged of none of their privileges. Our Indians, after two days' consideration, thought best to accept the offer their *uncle* was pleased to make, and concluded to remove there about this time twelvemonth. I was present at their consultations on this head, and laid everything before them in the best manner I could, and then left them to determine for themselves. But, notwithstanding all this, I don't see why the scheme of going to Onoquaga might not be prosecuted; for if all things suit there, I am inclined to think our Indians would be as well pleased to move to that place as Whawomung, if they had the same invitation to the former as the latter. And, though they should be actually removed as above, yet if we could be admitted to live among the Onoidas, the report of our being there would soon cause them to supplicate their *uncle* for liberty to come there too.

"For my part, I am heartily willing to make trial, and earnestly desirous, if the Lord in his providence should open a door, to spend my life in this service. But my taking a journey with you this ensuing summer must depend very much on the determination of the Correspondents. As things appear to me at present, I am inclined to think we had better defer the journey till next spring; but time and consultation on that head may better discover what is duty in that regard. Let us, in the mean time, be waiting upon God, and have our eyes to him who only can make our endeavours effectual. I was never more desirous of prosecuting the Indian affairs than now; and though many things look discouraging, yet I cannot but hope that God will yet do glorious things among the poor Indians. Let us be instant in prayer to God for so great a blessing. . . ."

The Correspondents wavered between Wyoming and Onoquaga: the prospect of a troublesome war made a mission in those distant regions disagreeable and dangerous; and, in the fall of 1755, the Correspondents wholly dismissed him from the mission, that he might preach as a probationer for settlement at Newark.

The Indians at Cranberry were kindly cared for by Tennent, of Freehold, who often visited them, and gave the Synod, in 1775, an agreeable account of their being in better circumstances than ever about their lands, and in a religious point of view. Whitefield preached to them, through an interpreter, and was charmed with Tennent's assiduity for them.

Edwards was not satisfied with the action of the Correspondents in releasing him from his post, but found it impracticable, by reason of Mrs. Brainerd's feeble health, to reinstate him or send him to a new mission.

He settled comfortably in the work of the ministry at Newark, and, in June, 1757, was favoured with something of encouragement.

In 1763, they aided in building a school-house, and allowed the teacher thirty pounds; and a yearly collection was ordered to maintain the school. It was reported to be in successful operation in 1772, and he continued his supervision of it through his life.

His home was at Mount Holly. He had a meeting-house there, which was burned by the British in the Revolutionary War. Seven other places were regularly and frequently visited by him. The synod, in 1767, granted him twenty pounds, besides his salary, for "his extraordinary services in forming societies, and labouring among the white people, in that large and uncultivated country." The grant was renewed the next year for his extensive services and labour in those uncultivated parts. From 1760 to 1770 he received from the congregations between Egg Harbour and Manahawken fifty-nine pounds nineteen shillings, though he had preached to them five hundred times. He continued to supply these numerous vacancies, and the annual allowance of twenty pounds was promised by the synod for that service. In 1773, it was increased to twenty-five pounds. The next year he gave an account of his labours and prospects of success, and the interest of the Indian Fund was reserved for him.

In 1777, he removed to Deerfield, and preached there till his death, March 21, 1781.

The places where Brainerd bestowed his labours on the coast have long been abandoned: some of them have been searched out, and once more favoured with Presbyterian administrations. In 1767, there was a new Presbyterian meeting-house at Barnegat, and probably as early there was one at Manahawken. At the Forks of Little Egg Harbour, or Mulliea River, was Clark's meeting-house, of cedar logs, and lined throughout with cedar. Elijah Clark, a man of fortune and piety, was a ruling elder. The land at Cedar Bridge, on which Blackman's meeting-house stood, was conveyed by Andrew Blackman to the Presbyterians in 1774. The place of worship at Great Egg Harbour, or Champion's, was probably near Tuckahoe. Brainerd preached near Bridgeport, or Wading River, under a spreading oak, which still casts its shade, on land bequeathed by John Leak for the use of the Presbyterians. The burial-ground is there, but the church has passed away. Steelman's was a mile north of Absecom; and Clark's Mill Meeting-house, where was a regularly-constituted congregation, was in the northeastern part of Atlantic County, nearly one mile from Unionville.

As the agent of New Jersey College, he went, in January, 1758, with Caleb Smith, to solicit the concurrence of the Council, convened at Stockbridge, in the removal of Edwards to the presidency of that institution. The Council, at the request of the English and Indian congregations at

Stockbridge, wrote to the commissioners at Boston to appoint Brainerd to succeed Edwards: they also wrote to the trustees of the college to use their influence for this purpose. The Housatonnae tribe offered a part of their lands to the Indians at Cranberry, to induce them to remove to Stockbridge.

About this time the province of New Jersey purchased all the Indian titles in their limits, and then bought for the Indians a tract of four thousand acres at Edge Pillock, in Evesham township, Burlington county. The governor requested Brainerd to resume his mission. He was present at synod in May, 1759, with his elder, Joseph Lyon, and applied for advice whether it was his duty to comply with the proposal. Arguments on both sides were fully heard; and, though tenderly affected with the case of Newark congregation, yet, in consideration of the great importance of the Indian mission, they unanimously advised him to resume it. With this advice he readily and generously complied, giving up a very comfortable settlement for hardships and an uncertain and scanty support. The annuity from Scotland was not renewed. The synod gave him the interest of the Indian Fund, and, in 1761, allowed him one hundred and fifty pounds out of the general collection: "It is agreed that, to the utmost of our power, we will support Mr. Brainerd." He had under his care two Indian congregations, embracing one hundred and twenty families.

Review and Criticism.

ARCTIC EXPLORATIONS: The Second Grinnell Expedition in Search of Sir John Franklin, 1853, '54, '55. By ELISHA KENT KANE, M.D., U.S.N. Illustrated by upwards of three hundred engravings. From sketches by the Author. The steel plates executed under the superintendence of J. M. Butler. The wood engravings by Van Ingen & Snyder. Vol. 2. Philadelphia: CHILDS & PETERSON, 124 Arch Street. 1856.

Dr. Kane is a prince among Arctic explorers. Brought up amidst the endearments of refined life, and of a fragile physical frame, he had the enterprise to project, and the hardihood to endure, one of the most celebrated and hazardous explorations on record.

The party left New York in the "Advance," on the 30th of May, 1853. The rules of the ship were made for the occasion; they were few and simple, and were adhered to through all the vicissitudes of the expedition. They included, "First, absolute subordination to the officer in command, or his delegate; second, abstinence from all intoxicating liquors, except when dispensed by special order; third, the habitual disuse of profane language. We had no other laws." These few rules were efficient promoters of discipline, health, and good morals. Dr. Kane was once a Sabbath-school scholar, and afterwards a teacher in the Sabbath-school of the 2d Presbyterian Church, Philadelphia. Do we not here catch a glimpse of his own early discipline and sound principles?

The expedition reached Greenland on the 1st of July, Melville Bay about the end of the month, and on the 7th of August, Littleton Island. Here a cairn was left, and also a boat with a supply of stores, in case it

was necessary to retreat. On August 9th, the Advance was at Refuge Harbour, in latitude $78^{\circ} 30'$, which was almost the extreme degree of north latitude attained by the vessel; the longitude was 74° . At this point, the coast of Greenland begins to run eastwardly; and the remainder of the month was employed in working the vessel along through the ice, as far as longitude 71° , and latitude $78^{\circ} 40'$. Here the brig was laid up for winter quarters in a haven, called "*Rensselaer Haven*," after one of Dr. Kane's maternal ancestors. Providence so ordered it that the vessel never went farther. The ice never relaxed its Arctic grasp; and the Advance was ultimately abandoned to her fate. In all probability, "the same ice is around her still." Dr. Kane was remarkably fortunate in getting so far north; a higher latitude, indeed, than was reached by any of his predecessors, except Parry on his Spitzbergen foot-tramp.

The party passed two winters in the brig, in the vain hope of being able to proceed with it, at some future time, on their explorations. The average temperature of the Arctic winter, was about 50 degrees below zero; and one hundred and forty days were *sunless* as night. This *dark cold* was terrific. It is impossible, in a brief review like this, to give even an outline of the employments, scenes, enterprises, &c., that engaged the explorers. Suffice to say that they were not idle men. Dr. Kane was ever on the alert. Various exploring tours were made from the head quarters of the Advance; and much valuable information was obtained. The two great objects of natural curiosity that surpassed all others in interest, were the *great Glacier of Humboldt*, so named in honour of the distinguished philosopher, and the *open Polar Sea*. The following is the account of the great Glacier:

"I will not attempt florid description. Men only rhapsodize about Niagara and the ocean. My notes speak simply of the 'long ever-shining line of cliff diminished to a well-pointed wedge in the perspective;' and again, of 'the face of glistening ice, sweeping in a long curve from the low interior, the facets in front intensely illuminated by the sun.' But this line of cliff rose in solid glassy wall three hundred feet above the water-level, with an unknown, unfathomable depth below it; and its curved face, sixty miles in length from Cape Agassiz to Cape Forbes, vanished into unknown space at not more than a single day's railroad travel from the Pole. The interior with which it communicated, and from which it issued, was an unsurveyed *mer de glace*, an ice-ocean, to the eye of boundless dimensions.

"It was in full sight—the mighty crystal bridge which connects the two continents of America and Greenland. I say continents; for Greenland, however insulated it may ultimately prove to be, is in mass strictly continental. Its least possible axis, measured from Cape Farewell to the line of this glacier, in the neighborhood of the 80th parallel, gives a length of more than twelve hundred miles, not materially less than that of Australia from its northern to its southern cape.

"Imagine, now, the centre of such a continent, occupied through nearly its whole extent by a deep unbroken sea of ice, that gathers perennial increase from the water-shed of vast snow-covered mountains, and all the precipitations of the atmosphere upon its own surface. Imagine this, moving onward like a great glacial river, seeking outlet at every fiord and valley, rolling icy cataracts into the Atlantic and Greenland seas; and, having at last reached the northern limit of the land that has borne it up, pouring out a mighty frozen torrent into unknown Arctic space."

This extract affords a good specimen of Dr. Kane's literary and descriptive powers, which are of a high grade.

The *open Polar Sea* was not seen by Dr. Kane himself, owing to the state of his health, which prevented him from visiting it. William Morton and Hans were spectators of the Polar Sea. Dr. Kane has some shrewd observations on this discovery, to which we refer the reader. Dr. Kane further remarks :

"It must have been an imposing sight, as he [Morton] stood at this termination of his journey, looking out upon the great waste of waters before him. Not a speck of ice, to use his own words, could be seen. There, from a height of four hundred and eighty feet, which commanded an horizon of almost forty miles, his ears were gladdened with the novel music of dashing waves; and a surf, breaking in upon the rocks at his feet, stayed his farther progress."

The volumes abound in numerous lively incidents and descriptions of Arctic life. No romance is more interesting. After many trials and dangers, the expedition reached the south of Greenland, on the 20th of May, 1855, and the United States on the 14th of August.

Dr. Kane has added to his fame, as explorer, that of a fine writer. His book is written in an interesting style, free, animated, and terse. During all his absence, Dr. Kane held daily prayers among his companions, honoured the Sabbath, and kept his records in a serious spirit. We wish we could pursue our remarks further; but want of space must be our apology. Dr. Kane sums up the results of his expedition :

"A summary of the operations of the expedition will comprehend :

"1. The survey and delineation of the north coast of Greenland to its termination by a great glacier.

"2. The survey of this glacial mass and its extension northward into the new land named Washington.

"3. The discovery of a large channel to the northwest, free from ice, and leading into an open and expanding area, equally free. The whole embraces an iceless area of four thousand two hundred miles.

"4. The discovery and delineation of a large tract of land, forming the extension northward of the American continent.

"5. The completed survey of the American coast to the south and west as far as Cape Sabine, thus connecting our survey with the last-determined position of Captain Inglefield, and completing the circuit of the straits and bay, heretofore known at their southernmost opening as Smith's Sound."

In execution, the work is unsurpassed by American publications. The steel plates, under the superintendence of J. M. BUTLER, and the wood-engravings, executed by VAN INGEN & SNYDER, are superior specimens of art. The stereotyping by L. JOHNSON & Co., and the printing by COLLINS, are in the best style. Mr. G. W. CHILDS, the acting manager of the firm, has gained great reputation by the enterprise, perseverance, tact, and admirable management displayed in getting up and in circulating the work. He is a young gentleman worthy of all the praise he has received. He is an intimate friend of Dr. Kane, and a member of the same congregation.

THE UNITED STATES GRINNELL EXPEDITION in Search of Sir John Franklin. A Personal Narrative. By ELISHA KENT KANE, M.D., U.S.N. New Edition. Philadelphia: Childs & Peterson, 124 Arch Street. 1856.

This work contains an account of Dr. Kane's first expedition. Some consider it even more interesting than the second expedition. It is a book that will, no doubt, be in greater demand than ever. Those who own the

Arctic Explorations ought to be in possession of this volume also. The two works illustrate the same interesting topics, and form together a complete view of two of the remarkable enterprises of modern times. This new edition of Messrs. Childs and Peterson contains some additional engravings.

ANNALS OF THE AMERICAN PULPIT: embracing the Trinitarian Congregationalists. By WM. B. SPRAGUE, D.D. New York. R. Carter & Brothers, 1856.

Dr. Sprague, of Albany, has completed the first series of his "Annals of the American Pulpit," in two volumes. The remaining five volumes will follow in order; the *next* two volumes, embracing ministers of the Presbyterian Church. We congratulate the distinguished author on the remarkable favour with which these volumes have been received. The public expectation has been fully met; indeed, we may say, that high as was this expectation, it has been more than met. The general belief is, that no other living man could have accomplished what Dr. Sprague has done, much less could have accomplished it as well. The Annals required a peculiar combination of traits and circumstances in their preparation.

In the first place, a *generous catholic spirit* was necessary. Sectarian purposes would have been out of place in biographical annals. Dr. Sprague had no denominational ends to gratify. He rightly conceived, and has perseveringly pursued the plan of rendering impartial justice to every division of the Christian Church. No minister has probably ever enjoyed so extensive an intercourse with all denominations. In early life a Unitarian, at the commencement of his ministry a Congregationalist, and for the last quarter of a century a Presbyterian, Dr. Sprague has been providentially educated to the practice of a charity that "thinketh no evil," and that "endureth all things." His own orthodoxy, intelligent and uncompromising, guards the ANNALS from that spurious charity which sometimes unwittingly, and at other times with evil intent, indulges in forms of expression that virtually inculcate error. Dr. Sprague's is the catholicity of a champion of the truth; it is a trait in his character that, like the polish and ornament of ancient armour, mingles admiration with awe, and glistens to the eye of the spectator, whilst it calls forth the sympathy of his heart.

The *law of kindness* rules in these volumes. Not only is sectarianism silent, but there is no room for opprobrious tattle, or for the perpetuation of malevolent, traditionary anecdote. There is historical candour, but it is to the exclusion of gossiping evil. We do not mean to say that Dr. Sprague has withheld anything that fairly develops the character of his subjects. Far from it. His book abounds in anecdotes and personal illustrations, many of them humorous, and others full of flashes of suggestion which mean more than meets the eye; yet everything is so considerably told, so genially put together, so fairly inwrought with truth, that the great purposes of the Annals are fully set forth without any disparagement to biographical accuracy. Cases of backsliding, or defection from doctrine, are stated impartially; or where surviving relatives have felt unwilling that such statements should be made, the biography is omitted altogether. A harsh writer might easily have done evil to the memory of good men by unfair, unnecessary, or exaggerated incidents. Dr. Sprague's amiability and principle have set him above this disreputable infirmity,

Great research was required in the preparation of so vast a work. Dr. Sprague shows the fruits of it in the two volumes before us. In fact, all New England history and biography has been ransacked to obtain biographical incidents and historical dates. Much learned and skilful research has been put into requisition to secure the rich materials of these volumes.

Patience of labour is discernible in this work. The manual part of the writing is the least item of all the toil. Who can ever know the number of libraries examined, the multitude of persons conversed with, the number of miles travelled, the hours taken from the demands of a laborious profession, the quantity of letters written? As a single specimen, we may state that the postage on letters has amounted to more than *one thousand dollars*, notwithstanding some peculiar facilities of the writer for conducting a considerable part of his correspondence free of charge.

The *plan of the work* is unique and excellent. Dr. Sprague first gives the results of his own researches in regard to the life and character of the persons in the Annals. These sketches, which differ in length according to their importance and the materials accessible, are luminous and well drawn. But in addition to these, Dr. Sprague has secured a large number of letters from persons who were acquainted with the individuals whose characters are drawn. These letters form a very valuable part of the volume. They are a rich repository of personal reminiscences, the like of which is nowhere to be found.

In short, the ANNALS OF THE AMERICAN PULPIT, of which these two volumes are a part, will constitute a standard work of American literature and biography. In a cursory perusal we perceive nothing to find fault with. The work has been done thoroughly and once for all. No one can tread, or need tread, over the same ground. We shall look with interest to the appearance of the remaining volumes, especially to those relating to Presbyterians. May the health and strength of the writer be made equal to the labour yet required in completing the undertaking!

The Messrs. Carter have brought out the work in excellent style, and have added another treasure to their catalogue of Christian riches.

JESUS UPON EARTH; or, The Story of His Birth, Life, Death, and Resurrection. Designed for children. New York. C. Scribner, 377 and 379 Broadway.

The children must be well taken care of "about these days." They are expecting presents. They need good books. A book, in the hands of a child, may determine its destiny. Give the children, therefore, books that are of use. Here is a good one. It is on the greatest themes of knowledge and revelation. This little work is well done, and handsomely printed. We wish our friend, Mr. Scribner, a "happy New Year."

THE CHRISTIAN'S GIFT. Edited by Rev. RUFUS W. CLARK. Boston: Published by John P. Jewett & Company. 1857.

"The Christian's Gift" is among the handsome books of the season. These memorials, passing from friend to friend, contribute much to cherish pleasant feelings among households. Messrs. Jewett & Company have sent forth an elegant volume.

FAMILIAR ASTRONOMY; or, An Introduction to the Study of the Heavens. Illustrated by Celestial Maps, and upwards of 200 finely-executed engravings. To which is added a Treatise on the Globe, and a Comprehensive Astronomical Dictionary. For the use of schools, families, and private students. By HANNAH M. BOUVIER. Philadelphia: Childs and Peterson, 124 Arch St. 1857.

A very remarkable work, by a talented and modest Christian lady. It is divided into six parts: 1. Physical Astronomy. 2. Descriptive Astronomy. 3. Sidereal Astronomy. 4. Practical Astronomy. 5. Treatise on the Globes. 6. History of Astronomy. Very acute and interesting notes accompany the work, and an invaluable Astronomical Dictionary is appended to the whole. This work is regarded by many as the very best treatise on astronomy extant. For its purposes, we do not know its equal. It contains the results of profound knowledge, written down with great accuracy, and made clear to inquiring minds. As a text-book for institutions of learning, it must take high rank. The illustrations and engravings are numerous and elegant. The work is in one volume, octavo, 500 pages, printed on fine white paper, and well bound. Price \$2, and sent free of postage to any part of the Union. Address Messrs. Childs & Peterson, Publishers, 124 Arch Street, Philadelphia.

A BOOK OF PUBLIC PRAYER: Compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the Reformers Calvin, Knox, Bucer, and others. With Supplementary Forms. New York: Published by Charles Scribner, 377 & 379 Broadway. 1857.

We are opposed to stated Liturgies, but we like this book for study and reference. Too little attention is paid to public prayer by our ministers. We have heard ministers conduct public worship in a very random, unedifying, objectionable manner. It will do anybody good to examine the formularies prepared by the Reformers; not only in reference to public prayer, but the administration of the sacraments and burial of the dead.

THE LAST OF THE PATRIARCHS: or Lessons Chiefly from the Life of Joseph, by the Rev. JOHN CUMMING, D.D. Philadelphia: Lindsay & Blakiston. 1856.

Like all of Dr. Cumming's works, this one contains much excellent and instructive matter. Dr. Cumming is one of the few voluminous writers, who seem to retain popularity.

"THE DOCTRINE OF BAPTISMS. Scriptural Examination of the questions respecting I. The Translations of *Baptizo*. II. The Mode of Baptism. III. The Subjects of Baptism. By GEO. D. ARMSTRONG, D.D., Pastor of the Presbyterian Church in Norfolk, Virginia." Published by Charles Scribner, New York, pp. 322.

This volume does credit to both the author and publisher. The language is perspicuous, the argument lucidly stated, and the typography agreeable to the eye. The book is, throughout, a candid and impartial statement of the main points in controversy between us and our Baptist brethren, and a satisfactory vindication of Pede-Baptist principles and practice. The chief difference between this treatise and other works on the same subject, relates to the translation question, discussed in Part I, which has assumed, of late, unusual importance, from the formation of the Baptist

“Bible Union.” Dr. Armstrong shows conclusively, that the principle on which the meaning of the word Baptizo is to be ascertained, as it occurs in the New Testament, is not so much by a resort to classic Greek, as to the Greek version of the Old Testament, called the Septuagint. He shows further, that the word, when employed to designate a religious ordinance, corresponds to the term *purify*, which so often occurs in the Jewish ritual; and hence, that Baptist translators pervert its meaning by rendering it immerse. We do not expect the advocates of the new version movement to be convinced by his reasoning. It is exceedingly difficult to persuade men to change their views, when they are strongly and zealously committed. But we think the arguments will be regarded as deciding the question against the “Bible Union,” by those readers who shall peruse the book with as much candour and impartiality, as appear to be possessed by the author. We commend it to their attention.

The Religious World.

SEMINARY OF THE NORTHWEST.

THE Directors, appointed by the different Synods of the Northwest, met in Convention at Chicago, on Nov. 7th.

The Seminary is to be sustained and controlled by the Synods of Cincinnati, Indiana, Northern Indiana, Illinois, Iowa, Wisconsin, and Chicago. Each Synod appoints as many Directors as it has Presbyteries.

A vote of preference for Chicago, other things being equal, was passed by a large majority; the site to be yet definitely determined, much in accordance with contributions which may be tendered toward buildings and endowment.

The Seminary to be continued at New Albany till next spring.

The Professors elect are: *Theology*, Rev. E. D. MacMaster, D.D.; *Bibliology*, Rev. Thomas E. Thomas, D.D.; *Ecclesiology*, Rev. A. B. Brown, D.D.

The real estate and funds of New Albany are estimated at \$58,902 72. A portion of this is conditioned on the continuance of the Seminary where it now is; but consent may possibly be obtained, from some of the donors, for its removal.

The territory embraced by the Synods is very extensive, very productive, well adapted to commerce, and has a large and enterprising population, which is rapidly multiplying. The need of the Institution is hence very great, and its prospects of a vigorous life and extensive usefulness are brilliant. A portion, if not all, of those interested in the Seminary are in favour of its being, in some way, connected with the General Assembly; and an arrangement is likely to be proposed next May.

We wish the enterprise the highest degree of prosperity, in all the good things which the Lord bestows upon his most approved and favoured servants.—*Banner and Advocate.*

PRESBYTERIAN (N.S.) THEOLOGICAL SEMINARY AT CHICAGO.

SEVERAL of our cotemporaries, writes our Chicago correspondent, have fallen into a mistake about the magnificent gift of Sylvester Lind, Esq., of Chicago, to the Lake Forest Association. They report that \$60,000 were given for the aid of young men studying for the ministry, and \$40,000 to endow professorships. It is right the other way, \$60,000 to found three Professorships in the Theological Department of the contemplated University, and \$40,000 as a permanent fund, to be devoted to the aid of young men in preparing for the ministry.

It will thus be seen that the Theological department of the contemplated University is provided for by this one donation, and the existence of a Presbyterian Theological Seminary at, or near Chicago, becomes a settled question. It may also be seen, that the princely fund designed to aid those who need aid in studying for the ministry, is so large that twenty or thirty persons may be carried along by it every year; and the Institution will never have to turn any needy applicant away for the want of funds, to aid such as are worthy.—*Evangelist*.

PROTESTANTISM IN FRANCE.

A FRENCH correspondent of the *Christian Advocate* estimates, that the Protestants in France are only about 2,000,000, or one-eighteenth of the population. The official census makes the Protestants only about 780,000, to 86,000,000 Catholics, and 74,000 Israelites.

A SINGULAR FACT.

MACAULAY, in his History of England, states the significant fact that no large society, of which the language is not Teutonic (Gothic), has ever turned Protestant; and that, wherever a language derived from ancient Rome is spoken, the religion of modern Rome to this day prevails.

Statistics.

PRESIDENTS.

THE following is a list of the Presidents of the United States, from the formation of the Confederacy, with the dates of their terms of office :

		Term Began.	Term Ended.
George Washington,	Virginia,	April 30, 1789,	March 3, 1797
John Adams,	Massachusetts,	March 4, 1797,	March 3, 1801
Thomas Jefferson,	Virginia,	March 4, 1801,	March 3, 1809
James Madison,	Virginia,	March 4, 1809,	March 3, 1817
James Monroe,	Virginia,	March 4, 1817,	March 3, 1825
John Q. Adams,	Massachusetts,	March 4, 1825,	March 3, 1829
Andrew Jackson,	Tennessee,	March 4, 1829,	March 3, 1837
Martin Van Buren,	New York,	March 4, 1837,	March 3, 1841
Wm. H. Harrison,	Ohio,	March 4, 1841,	April 4, 1841
John Tyler,	Virginia,	April 4, 1841,	March 3, 1845
James K. Polk,	Tennessee,	March 4, 1845,	March 3, 1849
Zachary Taylor,	Louisiana,	March 4, 1849,	July 9, 1850
Millard Fillmore,	New York,	July 9, 1850,	March 3, 1853
Franklin Pierce,	New Hampshire,	March 4, 1853.	March 3, 1857
James Buchanan,	Pennsylvania,	March 4, 1857.	

AREA OF THE UNITED STATES.

SINCE the peace of 1783 our Territorial expansion has been uninterruptedly progressing. We give a tabular statement, showing the date and amount of each addition :

	Square Miles.
1783 Area of the Union at the Peace,	820,680
1803 Purchase of Louisiana,	899,579
1819 Acquisition of Florida,	66,950
1845 Admission of Texas,	318,000
1846 Oregon Treaty,	303,052
1848 Treaty of Guadalupe Hidalgo,	550,455
1855 With Mesilla Valley,	
1855 Whole Area of the United States,	2,967,765
1855 Area of the Slave States,	857,508
“ “ “ Free States,	612,596
Total Area of the States,	1,470,204
Total Area of the Territories,	1,497,561

The Territories exceed the States in extent by 33,456 square miles.

THE COST OF A POLITICAL CONTEST.

Few people ever think of the expense in cash of a Presidential contest. Yet it is really something enormous. The vast machinery necessary to carry on such a canvass—the number of organizations which it requires—the amount of printing, of writing, of postage, and of labour of every kind which is brought into service, is far beyond any estimate usually formed. Let us state a few facts which may aid in forming an opinion.

There are about 800 counties, and not far from 9900 towns, in the thirty-one States composing the Union. Every town has one political club of each party, and many towns have many more. There were, undoubtedly, during the last canvass over 15,000 organized clubs, belonging to each of the political parties within the United States; the number of

Fremont clubs may have been 5000 less, since the Republican organization did not extend into the Slave States. Each of these clubs was in active operation for at least three months. Each of them required rooms, printing, postage, more or less travelling, of their officers and committees, and these, with other incidental expenses, could not have amounted, on the average, to less than a \$100 a month, or \$300 for the canvass. The labours performed by their secretaries, presidents, and committees, would certainly amount to the steady services of at least three men each, worth not less than a sum of \$100 each for the three months. Not less than 1000 persons have been actively engaged, for nearly the whole of the canvass, in making speeches and public addresses, travelling from place to place, and always at an expense which must be met by somebody,—and entitled, of course, to have their own services estimated at a fair price; probably \$500 each, including their expenses, would not be a low estimate.

Then, on election day, there are opened in the United States not less than 50,000 polls—at which each party stations not less than five men, besides the inspectors, policemen, and other legal officers, who average, perhaps, five more, making ten in all; whose services are worth at least two dollars each.

Let us sum up the aggregate of all those items:

Incidental expenses of 40,000 clubs, at \$300 each, . . .	\$12,000,000
Services of three men, each, for three months, at \$100, . . .	12,000,000
One thousand speakers, three months, at \$500, . . .	500,000
Officers, challengers, &c., at the polls,	1,000,000
	\$25,500,000
Total,	\$25,500,000

Here is a total of more than twenty-five millions of dollars expended in the canvass—all of it the voluntary offering of the people, to secure the choice of such a president as they desire to see elected. The aggregate is much more likely to exceed this estimate than to fall below it—as it does not include the money raised by exactions upon office-holders, or contributed in large sums by candidates, to be used for purposes less legitimate, but more costly than those we have enumerated. Much of it goes into the hands of working men—printers, labourers, and others, who fairly earn it. But immense amounts go to fill the pockets of political gamblers and swindlers, who look upon a Presidential election as the harvest of their profession.—*N. Y. Times.*

Thoughts on the Closing Year.

REFLECTIONS UPON 1856.

1. **WHAT** a mercy that I have been spared through it. So may every reader exclaim! We have been in the midst of danger by night and by day, and no claim whatever have we had to the protection

of Divine Providence. We have been continued in being (perhaps contrary to our fears or our expectations) while many, many others have been called into eternity. O, what a debt of obligation we are under to the goodness of the Lord!

2. 1856 is replete with the evidence of a superintending Providence.

The sun has completed its annual circuit, with the regular alternation of day and night, and the established succession of seed-time and harvest, and summer and winter, through another whole year. Nature, with her complicated machinery, has been in steady operation. Why should it have been so, but that the arm of Omnipotence is unceasingly active to control what it has created. Can it be a mere matter of chance that the order of the material universe should be so fixed and constant? Would these orbs wheel their course through space with so much exactness, if a Divine hand did not direct them?

3. 1856 is another year irrecoverably gone!

We can, sometimes, get back property that has left our hands, and regain knowledge which has vanished from the mind. But time we cannot recall. Once departed, it is forever fled. And twelve months, subtracted from man's brief probation, makes quite a reduction of his days upon earth. Having run through another whole year, we must be very much nearer the end of our course.

4. 1856 is a record of much misspent time.

It has included 365 days, and 52 Sabbaths out of these. What might not have been accomplished, had so many precious hours been earnestly devoted to the acquisition of knowledge, to the growth of piety, to the relief of distress, and to the reformation of vice! But alas! they have been, with too many, squandered in sleep, in idleness, in vain conversation, in novel-reading, in fleshly indulgence, and in giddy merriment. There is not one among us who can review, with entire satisfaction, the employment of our moments through the past year. Brought to the balance, we should be found wanting as to the right appropriation of all this time.

5. 1856 has considerably swelled the fund of materials for the Judgment Day.

This is the day for which all others were made. Man is an accountable being. His conduct shall be minutely reviewed in the final reckoning. Every individual must there appear, and every secret thing be divulged.

"And God requireth that which is past." Time fled is, then, only so much transferred to the book of account. Each day, hour, minute, enjoyed, is put upon registry there. And what an accession has that awful catalogue received from the considerable period of time now under review? There will be a great deal to answer for in connection with these twelve months gone.

6. 1856 has been a year of commotion and of calamity.

What contests have raged and troubles transpired among the nations abroad! In our own land, drought, and storm, and pestilence have committed fearful ravages. A heavy commercial pressure has come down upon us during the year. And at sea, as well as upon land, there have been experienced the most dreadful disasters. Verily, the judgments of God are abroad on the earth, and the people should learn righteousness.

7. 1856, like many of its predecessors in the annals of time, has been marked by the slow progress of the Church.

True, there have been large accessions to Zion's ranks, in some places—the result of the outpouring of the Holy Spirit. And we would not even seem to forget this token of our Heavenly Father's goodness.

But, these specially watered spots out of view, the Church, generally, has presented the uninviting aspect of an arid waste.—What lukewarmness and apathy everywhere prevail! How little of self-denial is practised, how little of faith exercised, how little of labor performed! Who goes, as a herald of the Cross, into our own frontier settlements? Who, soldier-like, attacks in person the empire of Paganism, to plant there the standard of our glorious Leader? At the present rate of advancement in the work, when will the conversion of the world be effected?

8. 1856 leaves none as it found them.

The change, in some particulars, has been that occasioned by birth; in others, it has been that which death causes. If, in the one case, a void has been supplied, in the other a mournful chasm has been produced.

But it is also true in a religious sense, that we are in a different position, at the close, from what we were at the commencement of the year. If we have not grown better, we have become worse. W.

SOUTHERN PRESBYTERIAN.

TIME.

TIME is flying, flying, flying,
 Oh how swiftly by!
 Like a waterfall that rushing,
 Or a fountain ever gushing,—
 Hourly, daily, weekly, yearly,
 Rapid as the lightning, nearly,
 Do the moments fly.

Catch the *seconds* as they're passing,
 Wait not for the *hours*;
 Prize them as a golden treasure—
 Use them not in trifling pleasure—
 Seconds, minutes—prizing, holding
 As you would those buds unfolding
 Into choicest flowers.

Act for some important purpose,
 Not with selfish zeal;
 See—humanity is bleeding,
 Aid, thy fellow-man is needing,
 Hundreds, thousands, millions hear them
 Breathing out their woes—go near them,
 Seek their wounds to heal.

Soon another year all freighted
 With the deeds of man,
 Will be borne to God the Giver,
 And recalled by mortal never!

Oh, be wakeful, watchful, ready,
Heart and hand to bless the needy;
Thus fill out thy span.

WHAT IS OUR LIFE?

WE sat upon a tomb, and asked, What is life? The Bible answered by emblems from the most transitory things. It is a vapour, a cloud, a shadow that declineth. We are like grass which grows up in the morning, and is cut down in the evening. We spend our years as a tale that is told. We all do fade as a leaf.

Once indeed life was long. In the early ages of the world, a man might live many hundred years. But gradually the period has dwindled to a span. Now the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away!

Few, indeed, attain so great an age as seventy years, and we have no right to expect it. But were we sure of reaching that bound, we must still deduct twenty, thirty, or forty years, as already past—so that we have a much shorter time to exist on earth.

But perfect truth cuts off still more. For it is not over half our time that we can be said truly to live. Sleep is a temporary death which takes at once a third of existence—more than twenty years out of seventy! Then how many hours are spent in refreshing body and mind, merely preparing to act. Such are necessary limitations of human life.

Add to these times of sickness, of languor, and weariness, which take a thousand portions from the abridged period of activity, besides long seasons of adversity and depression, when we have no heart to labour. Take all these away, and the remainder is—life. “Lord, make me to know mine end; the measure of my days, what it is, that I may know how frail I am.”