

THE  
PRESBYTERIAN MAGAZINE.

EDITED BY

C. VAN RENSSELAER.

‘Stand ye in the ways, and see, and ask for the old paths, where is the good way,  
and walk therein, and ye shall find rest for your souls.’—JER. 6: 16.

VOLUME IX.—1859.

PHILADELPHIA:  
JOSEPH M. WILSON,  
111 SOUTH TENTH STREET, BELOW CHESTNUT STREET.  
1859.

## P R E F A C E.

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It is hard work to edit a Magazine, when editorship is mixed up with other work. This continues to be our personal complaint against ourselves, for the sake of our subscribers.

And yet to deny that we have much enjoyment in this, and in other work, or to say that we do not furnish a Dollar's worth of good matter to our subscribers during the year, would be (we think) untrue.

Providence presents an increased variety of subjects for discussion, and we shall endeavour to do our best to inculcate sound sentiments, and to promote the cause of religion by our labours.

C. V. R.

Nov. 30th, 1859.







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JANUARY, 1859.

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Miscellaneous Articles.

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INDIVIDUALITY IN THE CHURCH.

It was a custom of the Apostles to send their Christian salutations to individual believers in the churches to which their epistles were written, but in no other epistle is it done so largely as in that to the Church at Rome.

In the last chapter there are not fewer than twenty-eight persons mentioned by name, besides two families, the heads of which are named, and other little circles of friends, called "the Church that is in their house," or, "the brethren which are with them," or "all the saints which are with them." Of the number distinctly designated, seventeen or eighteen were men and ten were women.

The epithets, or descriptive expressions, applied to many of the individuals, are not without interest, as well as meaning. One is called "our sister, who is a servant of the Church . . . a succourer of many and of myself also." Others are named "my helpers in Christ Jesus," "my work-fellow," "well-beloved," "beloved in the Lord," "approved in Christ," "in Christ before me," "who bestowed much labour on us," "my fellow-prisoners," "who labour in the Lord," "salute Rufus, chosen in the Lord, and his mother and mine."

It is further to be noticed that other Christians joined the Apostle in these particular messages. Eight persons, including the amanuensis, are named as taking the opportunity of sending their Christian greeting; most probably from their residence in Corinth to their friends in Rome.

The object of these apostolic messages was principally that of friendly remembrance of Christians, whom Paul had found to be distinguished by their piety and zeal in the little Church at Rome, who had given him their assistance in promoting his Gospel errand,

or who were remembered from some other interesting association with his evangelical visits. Some of them had been ready to lay down their own necks to protect the Apostle from persecutors. Some were, in his mind, as "the first fruits of Achaia;" and one purpose was to commend to their attention a member of the Cenchrean Church, then about to go among them, probably the bearer of this introduction, on some concern of religious benevolence.

The chapter into which these paragraphs are thrown, furnishes traits of the early Church that may suggest some useful patterns for the imitation of our own day.

1. One of these traits is the *social fellowship of these primitive believers*. They were duly organized churches with their officers, ordinances, and discipline; they had ministers of Apostolic dignity to serve them, and to be over them in the Lord. But the community was more than that of a corporate body, or an ecclesiastical estate, or a hierarchy. The mode of address used by this Apostle is more like that of an absent member of a family writing home, than that of a dignitary issuing an authoritative document. Yet it was more than an ordinary domestic letter he had been dictating. It was as a postscript to one of the most important theological and church papers ever transmitted through the instrumentality of man, that these holy greetings were inserted. But when the doctrines had been fully recorded, when the messages of the Holy Ghost had been first reduced to manuscript, with what honest simplicity does the pen of the writer set forth, in the incidental forms of the last page of a letter, the brotherly intimacy and affection that subsisted between himself and his correspondents. He calls them by name. He knows their families. He does not forget what individual members of the Church had done, nor their several characteristics.

This very mention of names shows that these disciples were on terms of intimate fellowship among themselves; otherwise, they could not comply with the writer's request to communicate his messages one to another. And they were not only the twenty-eight individuals named that were thus known as one circle or class out of the whole Church; but such expressions are used as show the mutual acquaintance and fellowship to have been as wide as "all that be in Rome, beloved of God, called to be saints." Naming five persons, he adds, "and the brethren that are with them." Naming five others, he adds, "and all the saints who are with them." "Salute one another," he says again. Paul himself must have felt this interest in them individually, and when he says, "without ceasing I make mention of you always in my prayers" (Rom. i), it is most probable that he prayed not only distinctly for the Church at Rome, as he did also for that at Corinth, and that at Galatia (1 Cor. i, Gal. i), and for others (Eph. i, Phil. i, Col. i, 1 Thess. i, 2 Thess. i), but that he prayed for them by name as individuals. The frequent messages and references to particular persons indicate this specific knowledge and regard on the part of

the Apostle. He would not only say "greet them that love us in the faith," "grace be with you all," "salute every saint in Christ Jesus," but, as John did, "greet the friends by name." It is likely, therefore, that he prayed for them by name, and the more so, as he so often wrote "pray for me." He remembered that Marcus was sister's son to Barnabas; that Andronicus and Junias were converts before himself; that he had baptized Crispus and Gaius, and the household of Stephanas. In Rome, he remembered that Euodias and Syntyche, of Philippi, were not of the same mind in the Lord. He did not forget that Onesiphorus visited him in prison; he prescribed for the ailments of Timothy; he provided for the personal comforts of Zenas and Apollos on their journey; he exerted himself for the slave Onesimus. He knew that the churches felt an interest in him personally, and could refer to such as Tychicus "that ye may know my affairs and how I do." He thought that the Church of Philippi would be pleased to hear that Epaphroditus was recovering from illness, and he was glad at the arrival of Stephanas, and Fortunatus, and Achaicus. What fervent fellowship must have prevailed in the Church.

2. Another fact is evident from this chapter, and others like it; it was common to see *active co-operation in the whole body of believers.*

The language is such as could not have been proper if the minister were aloof from the people, or the people from one another. Every phrase indicates a common cause, and a common interest in it. It was an actual as well as formal union that held them. They were helpers, labourers together, fellow-workers. They "strove together," both in prayers and works. They were as a family whose progress and welfare are maintained by the activity of each one in his place. No one, not even an Apostle, assumed any such dignity as would separate him, either from the labours or the interests of the entire society. No one made an excuse, through false humility, for not doing what little he could. Paul laboured for them, they for him, and all in combination for the souls in Rome, and for the new kingdom everywhere. When, in his absence, he introduces by letter a Christian stranger, he does it with the confidence that such an one will be "received as becometh saints, and assisted in whatsoever business he hath need of you." As the Apostle noted down name after name of his late associates, they came to his mind in connection with many a service in which they had acted together for the common object of a Christian church.

The Church of those good times seems to have been more social, more co-operative than it has been of late ages. The Church with us is a more stately institution, more separate from ordinary life. The early adherents of Christianity felt their peculiar, distinct, character more deeply, because they were more actually separated from the world than the Church now is. All that was not the Church was heathen or Jewish. Now, all are Christians, though

all are not in the Church. In those times, they would not limit themselves to the Lord's day for their meetings of fellowship and communion; nor did a couple of hours in a day suffice them for the means of social worship and mutual edification. Their assemblies had so little of the formality to which we are accustomed, as if essential to devout reverence, that they seem to have often partaken of their meals together, in the very room where they worshipped. The private dwelling, more frequently than synagogues or other public edifices, was the home of the Church. It was in the houses of the people that our Lord often pronounced his discourses, as well as performed his miracles. It was in such a dwelling that the holy supper was instituted, and where the disciples were sitting when they were filled with the Holy Ghost. Daily "in every house," as well as "in the temple," the persecuted ministers ceased not to teach and preach. Paul testified, "I taught you publicly, and from house to house." The Apostles' doctrine and fellowship, the breaking of bread and prayer, were not considered a derogatory or degrading combination. Their trials, perils, novel position, even independently of their zeal, drew them together in informal and friendly, but deeply earnest and important intercourse. They had no imposing edifices. They met where they could find room. The plainness of the place, the humble condition of the larger portion of the disciples, the freshness and novelty, not to say rudeness, of their whole church circumstances, favoured intimacy, equality, unity, combination. The comparative fewness of their number, with a consciousness of the greatness of the work that devolved on them, gave them a sense of individual responsibility, which brought each one out of obscurity, and would not allow him to be idle or silent.

Are not these features of the Apostolic churches such as should characterize every church everywhere? Would these greetings and salutations, and matters of mere personal and domestic reference, have been so incorporated with the highest teachings of the New Testament, as to come down to us on the same pages, if they were not intended to make part of their example forever? This view of their intention is sustained by the spirit of the doctrines of the Christian Scriptures, as to the mutual duties of believers and the very constitution of particular churches. The members of the Church are enjoined to be kindly affectionate one to another with brotherly love; to care one for another; to pray for one another; to have a particular regard in their benevolence to such as are of the household of faith; to distribute to the necessities of the weak, and to persevere in the fellowship. The Christian community is to be united together in love, every one members one of another, and to be united together in one body, suffering or rejoicing together, and should have the same care one for another. The most usual designations of the Church are: "all ye are brethren."

ren." The Apostles loved to use it. "My beloved brethren," "I beseech you, brethren," "ye see your calling, brethren," are familiar forms in their writings. They pronounced it to be part of the evidence of obedience of the truth through the Spirit, that professors of the faith were disposed to love one another with a pure heart fervently. Such preceptive doctrines cannot be fulfilled by a loving in the mass, by a benevolence which makes no discrimination of persons as individuals. They were so understood at first. To strike out or modify this characteristic would be to touch one of the most distinctive marks of our religion. It is not a temporary and superserviceable, but a spiritual, unceasing institute of evangelical truth. It is not fulfilled by mere civility, but by loving as brethren, and having compassion one of another. The fellowship is such when together, that when separated there will be a remembrance and a greeting of the individuals. It will not only be the Church as a concrete body, but it will be as *Asyncritus*, *Phlegon*, *Hermas*, *Patrobas*, and so on, as the living persons rise separately to the mind of the affectionate Christian, and the catalogue lengthens at every fresh recollection until it has to be cut short with "all the saints;" "salute one another."

What interesting facts would probably be disclosed if we had the history of each of the individuals named in this and other pages of the Christian Testament! There are but one or two that are at all known, such as *Aquila* and *Priscilla*. Of the rest, we should be likely to find that many were, in worldly respects, among the humblest and obscurest men and women of the Church; persons whose help to the Apostle would go no further than hospitality or prayers, or the example of the simplicity of their faith, and the sincerity of their conformity to the Gospel. Such were "of note among the Apostles," more probably for their humility than for their social position. That "note" was no worldly badge with men who warred against the incongruity of holding the faith of the Lord Jesus Christ with respect to persons.

It is to the force of this unity and equality, this mutual regard, this consideration of individuals, this caring and praying for one another distinctly, this recognition of a Christian as such, above merely worldly and conventional restrictions, that the fervour and efficiency of the early Church must be greatly attributed. It was in such honourable contrast with the maxims of polite society and polite pride; it exhibited so clearly the strength and predominance of higher principles, than could be learned from human sources; it so exalted the love, benevolence, and spirituality, of Christ's religion; it so manifested, in practical working, the goodness which theories of merely intellectual devising had in vain attempted to evolve, that both the Divine origin of Christianity, and the Divine power that accompanied it, had to be acknowledged by observers. Although such men as *Peter* and *John* were regarded as "unlearned and ignorant," those who disparaged them for this reason were

made to marvel and take knowledge of them, that they had been with Jesus.

The numbers, and other circumstances incident to the changes of time and progress, may render generally impracticable the same amount and kind of fellowship now, as when all the brethren in a city could meet in one room in a private house; but we might greatly improve, both in the Church at large, and still more readily in particular churches, *by the imitation of the primitive spirit in many ways.*

1. For example: there is room for more individuality in the attention of ministers to their people, and to the masses that, outside of their installed charge, have an evangelical claim on their service. It is easier, and may appear more dignified, to deal with churchfuls at a time, to aim at the multitude; but however effective such a ministration may sometimes be, he who details his work most by families and by persons, will do the best. He thus gains both the head and heart, and wins by affection as well as instruction. He is more like the writer of these epistles, who "taught publicly," but also "from house to house;" who singled out his hearers for private edification, as well as preached to vast assemblies.

2. And so if our Christians would cultivate a sense of individual responsibility, if they would not leave so much to be done by the corporate Church, by the officers, by ministers, by societies, by the few who are always to be relied upon to bear burdens; what a vast improvement and extension would there be in every good work! How much faster would the temple rise! How much more fruitful would grow the vine! Then we should do good by system, and not by impulse. Each one would be doing his share of labour, according to his own ability. Each one would contribute, not his unsubstantial prayers, and psalms, and professions merely, but of his substance as he has been prospered of God, without waiting for assessment, or publicity, or combination, to make "this grace" a carnal, instead of a spiritual work.

3. This primitive example of individuality may be imitated by us in a greater cultivation of mutual acquaintance and co-operation among the members of the same church and congregation. Beyond the rules of etiquette, beyond the literal bounds of who is my *neighbour*? beyond all formalities and restrictions, stands the letter and the spirit of the law of unity, which makes all one in the Church as in Christ, by acting upon individuals. If abroad, Americans recognize their countrymen *as* Americans; if men of the same calling, hail one another on that ground; if patriots or partisans, if graduates of the same college, if scions of the same stock, know that it is that constitutes a distinct ground of personal acknowledgment with one another, then there is no mystery or novelty in the principle upon which it is expected that members of

the same religious body should know their Church, not only as a society or community, but as far as possible, individually, and with reference to what they may claim in their individual conditions, whether of bodily or spiritual regard.

4. If the principle that develops itself so humbly yet distinctly in this chapter prevailed among us, we should see it exercised, as with the good people of Rome, in the general observance of Christian assemblies and ordinances by individuals. So characteristic were these observances of the early Disciples, that Pliny described them in the sentence which some of us became familiar with, both in the dead and living language, as we used to see it on the title page of our good old hymn book, "Soliti essent (*i. e.* Christiani) convenire, carmenque Christo, quasi Deo, dicere." *Plinius in Epist.* "They were accustomed to meet together and sing hymns to Christ as to God." When a remissness began to be observed in this respect, the rebuke was ready, "not forsaking the assembling of yourselves together as the manner of some is." But as is the case with all other obligations, if Christians, as individuals, regard themselves absolved, because others keep up the assembly, they not only involve themselves as individuals in this reproach, but are doing all that example can do to pervert others.

5. Notice particularly the individuality of the prayers of the old churches. "I make mention of you always in my prayers," writes Paul to his Roman friends: "I beseech you, brethren, that ye strive together with me, in your prayers to God for *me*." When Peter was in prison, "prayer was made without ceasing of the Church unto God for *him*." Simon Magus must have known the Christian customs, when he said to the Apostles, "Pray ye to the Lord for *me*." The injunction to "pray one for another," seems to imply a distinctive remembrance of particular cases, just as Moses said, "I prayed for Aaron, also, the same time," and as Paul prayed for Publius in Melita, and as the blessed Lord himself crowned all examples, when he said to Peter, "I have prayed for *thee*." Like everything else that we do for our fellow creatures, prayer becomes more earnest and practical, the more you bring it to bear upon individual cases. You do well in contributing to a benevolent society; but you feel your heart more interested when you go in person to a suffering family, and administer relief with your own hand. You may pray for the spread of religion, but you feel more enlargement when you specify mankind by nations or classes, or have regard to the particular methods of accomplishing the work, as by missions, or the translation and diffusion of the Scriptures, or the education of preachers, or the care of the young. You may pray in general terms for your own Church, but if you had a list of its members, and should consider a certain number of them daily, bringing before your mind their respective circumstances, you would increase many fold your ideas of what the Church is, and what is to be done for it.

J. H.

## THE METHODIST EPISCOPAL CATECHISM.

SOME time ago, a singular work fell under the writer's notice, entitled, No. 1, of a Series of Catechisms, "compiled and published by order of the British Conference," and "revised and adapted to the use of families and schools, connected with the Methodist Episcopal Church, for children of seven years of age and upwards;" stereotyped, and bearing the imprint of the Methodist Book Concern, located in New York. It is worth while to examine it a little. It contains one hundred and fifty-two questions and answers, of which twenty-seven are identical with answers from the Westminster Shorter Catechism, in nearly every instance word for word, viz.: the 5th, 6th, 11th, 14th, 15th, 17th, 22d, 23d, 24th, 25th, 26th, 28th, 86th, 34th, 38th, 83d, 84th, 98th to the 107th, inclusive; and nine consist in part of answers taken from that old treasury of Bible truth, but mutilated and variously altered to adapt them to their new relations, viz.: the 13th, 18th, 19th, 21st, 27th, 87th, 33d, 36th, 37th. Let it be noted, the above ordinals indicate, not the order of the answers as they stand in the Methodist Catechism, for there they are not numbered at all, but as they stand in the Westminster Shorter Catechism.

In order to make good the very serious indictment preferred against the second series, the questions and answers, as they stand in the Westminster Catechism, and their "counterfeit presentment" in the Methodist Catechism, shall be set over against each other, in parallel columns, so that a fair opportunity may be given to all who please, to form a clear, candid, and intelligent judgment of the true merits of the case in hand.

### QUESTIONS AND ANSWERS FROM THE SHORTER CATECHISM.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate, whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God, are under his

### QUESTIONS AND ANSWERS FROM THE METHODIST CATECHISM.

Q. Did our first parents continue in state in which God created them?

A. They fell from that state by sinning against God.

Q. Wherein consists the sinfulness of that state into which man fell?

A. It consists in the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. In what consists the misery of that state into which man fell?

A. All mankind being born in sin, and following the devices and desires



wrath and curse, and so made liable to all the miseries of this life, to death itself, and the pains of hell forever.

Q. 21. Who is the Redeemer of God's elect ?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continued to be, God and man, in two distinct natures, and one person forever.

Q. 27. Wherein did Christ's humiliation consist ?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 87. What is repentance unto life ?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience.

Q. 33. What is justification ?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed unto us, and received by faith alone.

Q. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification ?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. What benefits do believers receive from Christ at their death ?

A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

of their own corrupt hearts, are under the wrath and curse of God, and so are made liable to the miseries of this life, to death itself, and to the pains of hell hereafter.

Q. Who is Jesus Christ ?

A. The Son of God, and the second Person in the glorious Trinity, who became man, and so was, and continues to be, God and man, in two distinct natures, and one person forever.

Q. Wherein did Christ's humiliation consist ?

A. Christ's humiliation consisted in his being born of a woman; in the meanness and poverty of his outward circumstances; in his being forty days tempted of the Devil; in his being despised and rejected of men; in his enduring the cursed death of the cross, and in his being buried and continuing under the power of death for a time.

Q. What is Repentance ?

A. A true repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of and endeavour after future obedience.

Q. What is justification ?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the sake of Christ.

Q. What blessings do, in this life, accompany our Justification and Adoption ?

A. A sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of the glory of God.

Q. What benefits do believers receive from Christ at death ?

A. The souls of believers at death do immediately pass into glory, while their bodies rest in their graves till the resurrection.

Any one who will be at the pains of comparing the above nine questions and answers in the two columns, will admit that the

charge of mutilation against the compilers of this Methodist Catechism has been fully proved.

Now, this whole matter involves a question of no small importance. It is this: may any man or any society lay hands on the literary property of another, and *transfer* part of it to his or their use, and that, too, without dropping one word by way of acknowledgment or apology? With regard to the nine questions and answers of the second class, more than this has been done: mutilation has been resorted to, in order to adjust them to a type of theology with which they have no affinity. To force them to speak the Arminian shibboleth, they had to be put upon the rack. That they might be of the precise dimensions that the exigencies of the case demanded, they had to be placed upon the Procrustean bed, and subjected to a very harsh process. This the friends of the old Catechism have a right to complain of.

Perhaps it will be said, by way of defence, that the Westminster Shorter Catechism belongs to no one in particular, but is a sort of common, free to pillage and spoil. Let us see. A glance at its history will help to a decision on these points. How did that work come into existence? That ever-memorable body, which began its sessions on the 11th of July (N. S.), 1643, in the Abbey Church of Westminster, of which the holy and heavenly Baxter speaks thus: "The Christian world, since the days of the Apostles, had never a synod of more excellent divines than this Synod and the Synod of Dort"—that body, of whom let it be further remarked, as it stamps all the products of their earnest labour with peculiar sacredness, a declaration or vow was required to be made by each member, lay and clerical, in the following words, viz.: "I, A. B., do seriously and solemnly protest, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will not maintain anything in matters of doctrine but what I think in my conscience to be truth; or, in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of his Church"—that venerable body produced as *one* of its ripe fruits, the Westminster Shorter Catechism. From that day to this it has been the prized inheritance of the English-speaking Calvinistic world, and the chosen symbol of their faith. In all their wanderings and wide dispersions in many lands, often driven out by persecution for their adherence to this very faith, they have taken this symbol along with them, and it has descended to the generations following. They have ever loved it, because its utterances are in no wise of a negative or vague character, but clear, well-defined, condensed Bible truth. It *belongs* to those who, *ex animo*, embrace its doctrines. And can they with any complacency see it cut up and mutilated, some of its most precious doctrines eliminated, and the parts thus treated forced into harmony with a system of theology, against which, just so far as it differed from

their own, the great and wise men who penned it earnestly protested?

Again, this dismemberment of the Shorter Catechism is wrong, viewed simply as a violation of that integrity to which every work is entitled. A poem, a history, a treatise carefully wrought and sent forth to entertain or instruct the world, is a sacred thing. No man may purloin from or mar it. The great public guard that kind of property with a keen and jealous eye, and it accords with the law of right that they should do so. This is a perfectly plain and admitted principle; and in the light of it we may see the true character of the acts under review.

It is a noteworthy fact, that the XXXIX Articles have suffered the same kind of treatment as has been dealt to the Shorter Catechism by the same hands and evidently for the same ends. Of the twenty-five "Articles of Religion" of the Methodist Episcopal Church, seventeen are transferred from the XXXIX, seven are *altered* ones from the same source, and just *one*, the 23d, is original. The XVIIth of the XXXIX, the one that treats of the Scriptural doctrines of "predestination and election," is never so much as touched; though the Xth, on "free will," with happy inconsistency is transferred entire; an article by the way which involves one of the most salient of the *Five Points*, and which will no more blend with the Arminian notion of ability, than oil and water will mix.

But enough has been said. Toward the denomination upon whose acts he has animadverted with frankness, but he trusts with fairness, the writer feels no enmity. He regards them as a part of the "sacramental host of God's elect." With all their imperfections, and we cannot deny they have their full share, he regards them as a division of the great army that is doing battle against the powers of darkness. May God bless them in all their lawful enterprises. The writer has done what in conscience he deems an act of simple justice, in exposing the wrongs done to the venerable Westminster Shorter Catechism.

M. N. L.

### THE OPENING OF CHINA.

No enlightened Christian can survey the world in its present condition, as to knowledge and religion, without receiving a solemn impression that the glorious era of the universal reign of Christ on earth, as foretold by inspired prophets, is approaching. It is true, indeed, that the treasures of knowledge are yet most unequally shared by the people, even of the most civilized lands; but the progress of knowledge was never before so great as now, its benefits were never before so widely spread among all classes, and never before were the ideas and expectations so clear and lively as now,

respecting the universal intelligence and culture of mankind in time to come. It is true, also, that a very large portion of the world is yet under the reign of spiritual darkness and idolatry; but how significant and decisive are the proofs that the darkness of the nations is soon to become light. The fig tree is putting forth its leaves, and we know that summer is near.

Our attention is recently arrested to some remarkable movements in favour of Christianity in the largest and the most populous empire of the world. Years ago, it was announced that the Empire of China was open throughout for the distribution of the Holy Scriptures, in city and country, but the missionary and the Bible distributor ran great risk in their work, and laboured under great disadvantages; but now the perils are in a great measure removed, and the teachers of the Christian religion are to have free opportunity, and the protection of the government in every part of the empire. This is arresting the attention and engaging the lively interest of the Christian world.

We do not certainly know that there is a single word in Holy Scripture referring specially to China. And this is remarkable, considering how ancient and vast the empire is. If there is one passage which refers even obscurely to that country, it may be the eighth verse of the forty-seventh chapter of Ezekiel, and the whole description, of which that verse is a part. "Then he said unto me, these waters issue out towards the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed." The prophet saw the waters issuing out of the gate of Jerusalem eastward, and widening and deepening in their current, so as to become, at only a short distance from the gate, a mighty and impassable river. Jerusalem is here an emblem of the heavenly city, the Church, whose glory was to fill the earth. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The waters are the river of life, the blessings of the Gospel, so often represented under the similitude of water and of a river. Ho! every one that thirsteth, come ye to the waters. Whosoever will, let him take of the water of life freely. He showed me a pure river of the water of life, clear as crystal. The flowing of the stream answers to the constant motion of the grace of God in the channels of our earthly life; and the waters becoming wider and deeper, may represent the ever-increasing fulness of power and grace in the course of redemption in the world. The eastward direction of the stream points towards the quarter of Asia occupied by "the Celestial Empire." The desert through which it would flow, the waste near the Dead Sea, may be a figure of the Mohammedan corruption and imposture, which seems destined to be left behind in the progress of the Gospel conquest towards the East, and to be among the last forms of wickedness to be destroyed. And the sea may be the almost boundless

extent of habitable country, and the almost countless population of that ancient and wonderful empire.

Whether the prophet's eye reached away to China or not, is quite uncertain. But it looked that way, and was far-seeing; and the similitude agrees with the position and character of that country, and with the quarters from which the stream of Gospel blessing is flowing; and especially, does the language suit the cheering prospect now opening for the Church, in behalf of that vast portion of the human race.

Appearances have been brightening in China for a long time, and there are many signs that that quarter of the world is yet to be the theatre of some astonishing displays of the grace of God. Within the memory of many of us, the empire was entirely shut against the Christian missionary, and particularly against the Protestant missionary, so that Gutzlaff was obliged to spend the greater part of his devoted life along the coast of the empire, where he could meet the people from the interior and give them books. Afterwards, the door was opened wider, and Protestant Christendom rejoiced at the opportunity of penetrating the country with the Gospel. But the liberty was very limited, and slight occasions were enough to interrupt the labours of Christians, and to prevent their success.

Now the Christian world is electrified by the tidings of a change, and joyful tidings they are. Four great powers of the world, England, France, Russia, and the United States, have combined to extort from the Government of China four several treaties, in which a full toleration is secured for the religious teachers of these several nations, and full freedom is pledged to Chinese subjects converted to Christianity, to enjoy and practise their religion without interference or molestation. The articles of the four treaties which grant this religious toleration are in these words:

1. *The Russian Treaty.*—The Chinese Government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire. The Chinese Government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allow them to pass everywhere in the country. A fixed number of missionaries, passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities.

2. *The French Treaty.*—The Christian religion having for its essential object to lead men to virtue, the members of all Christian communions shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire

protection shall be given to missionaries who peacefully enter the country, furnished with passports, such as are described in Art. viii. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of Government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire.

3. *The English Treaty.*—The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peacefully pursuing their calling, and not offending against the laws, be persecuted or interfered with.

4. *The American Treaty.*—The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines, shall not be harassed or persecuted on account of their faith. Any persons, whether citizens of the United States, or Chinese converts, who, according to these tenets, peacefully teach and practise the principles of Christianity, shall in no case be interfered with or molested.

In each of these articles, liberty is granted to teach Christianity in the empire, and the Chinese are declared free to embrace Christianity; and the teachers and professors of that religion are made secure of protection in their pursuits, their faith, and their worship. Christianity is distinctly recognized as a form of religion to be tolerated and protected in the empire; and its adherents are acknowledged as a religious sect, whose rights and privileges it is made the duty of the Government to guard. This is an invaluable benefit to the people of that land. And very soon the professors of the Christian religion who adorn their own doctrines, will be found amongst the most respected and influential people of that realm.

It is supposed by some that the last sentence of the article in the French treaty, binds the Chinese Government to restore all the property taken from the French Catholic Missions, when they were expelled from the empire, some one hundred and fifty years ago. The French Catholics established a mission in China at the beginning of the seventeenth century, and they acquired possession of lands in various parts of the empire; and when, about the beginning of the eighteenth century, the Catholics were sent out of the empire, these estates escheated. Much of this land has now become more valuable than it was when taken from them, having been improved by agriculture, and some of it now being occupied by flour-

ishing towns. The last sentence of the article in the French treaty is this, "Whatever has been heretofore written, proclaimed, or published in China, by order of the Government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire." Notwithstanding that that property has, some of it, been owned by natives for more than a century, and that the change of ownership will be attended with great difficulty, yet it is thought probable by some who understand the case, that the Catholics of France will press their claim to all this property, and under the treaty, will in the end, recover the whole. This will give the Catholics a strong hold at once in China, and confer great advantages upon them over the Protestant sects.

But the general character of these extracts from the treaties is most encouraging. So far as a covenant on paper, with such a Government as that of China, can go, it throws the door wide open for the entrance of Christian influence into the empire, and for its free circulation there. A great point is thus gained in words and in form. We cannot yet be sure that the advantage will at once appear so great in practice as it now appears in the terms of the treaty. The Chinese are a deceitful people, and the Government of China is the most difficult to treat with of all the governments in the world. The treaty has been extorted from that Government at the mouth of the cannon. The nation as a whole is certainly very far from being prepared to carry out such treaties, according to their true spirit and import. The people are ignorant, yet insufferably and ridiculously conceited and haughty; and the supreme power of the empire, if we may judge from all we know of the constitution and working of the Government, may be wholly unable to compel at once the observance of such treaties in the various provinces; the provincial governments are so nearly independent. There may yet be frequent and long conflicts before the careful and strict observance of these treaties will become the habit of the people.

Still the language of the treaties is direct and clear. The rights conceded are great and sacred, never to be yielded up again, or allowed to be called in question. The four nations, now constituting the four ruling powers of the world, are all combined to support the treaty entered into by each. Should China violate any one of the four, all the powers stand pledged to unite in demanding redress. Any one of the four nations could easily defend its rights in the case, without the rest. But while the sword of all the four is held over that feeble government, if she do not keep the treaty, it will be because she cannot.

This is one of the great events of the world. China, long shut up from the rest of mankind by her ignorant pride, now comes into the fellowship of nations. She will feel the change at once. When the seamen and merchants of these four great and enterprising nations begin to throng the six newly opened ports of the

empire ; when the Christian missionaries, and, perhaps, other Christian travellers become thickly scattered over her interior ; and especially when a free intercourse shall have been fairly established between that empire and this free and powerful country—the only one of all the four contracting powers which directly faces China across the ocean, and whose communication with her can be direct and frequent—she will feel the change. She will feel it when the citizens of the two great English-speaking nations shall begin to propagate their language in the ports of her commerce, in the circulation of her thoroughfares, in the instruction of her schools, and in the halls of her capital. The time cannot be distant when Chinese scholars and philosophers and Christians will seek acquaintance with the English tongue, that they may have access to its literary treasures, its science, and its vast stores of Christian knowledge ; for nowhere else in the languages of the world is there such an abundance of literary, and scientific, and religious wealth. China is soon to undergo a great change. Her very unfitness to enter at once into active and constant intercourse with the civilized nations of the world, will make the process, though difficult and painful for her, yet most interesting and sublime. That people now have their necks in a yoke of discipline. They have now to learn respect for the rights of other people on their ground ; and especially have they to learn respect for a religion of which they have now little knowledge and great contempt.

The missionaries now in China consider the prospects before them as brightening. “ It is by far the most interesting change,” writes Mr. Bridgman at Shanghai, “ that has been witnessed during all my residence in this country. . . . The last obstacle, preventing missionaries from going into every part of this empire to preach the Gospel, is being taken out of the way. A treaty stipulation provides that *Christian missionaries shall have full liberty to preach and propagate the religion of the Lord Jesus Christ, in all parts of the Chinese empire.*”

The census of the empire, taken in 1850, makes the population full four hundred millions. According to this it must be nearly or quite one-third the population of the whole globe. And as to character, they are by far the most interesting of all the heathen nations, though in some respects their condition is the most deplorable. Four hundred millions of our fellow-men, now offering to receive and protect as many Christian teachers as these Christian nations choose to send ! They are a wonderful people, marked by a peculiar civilization, and vastly superior to the indolent, brutalized masses of India, or any other heathen country we know. The family relation, the natural foundation of all true society among men, is there held more sacred than in any other nation of the world. Any unnatural feeling in a child towards the parent, and especially towards the aged parent, is regarded with the utmost horror. Some of the arts of living, particularly that of living with



respectability and comfort on small means, are carried beyond what other civilized people can conceive. The striking and extraordinary formation of human character there, will make the transition which the people are now to commence, from heathenism to Christianity, a worthy subject of intelligent study for ages to come. There will be marked formations of Christian character. There will be peculiar modifications of Christian society, particularly during their transition state, and until they take the settled progressive form of modern civilization. There are now some singular indications that the course of religious revolutions which are coming to Asiatic customs, manners, and habits, is to be led on by China; a people, who though ignorant, and filled with the lowest kind of national pride, are still ambitious of social and national eminence in the world, and possessed of some of those noble qualities, which have a strong and admirable affinity for Christianity. How glorious the prospect of seeing such a people preparing to come into the kingdom of Christ, of numbering those hundreds of millions of our fellow-men among the followers of Jesus, as helpers in the earthly progress of the human race, and heirs of the heavenly glory.

It is great encouragement to have so large and promising an addition to the vineyard of the Lord, where our contributions as supporters of Christian missions may go to increase and ripen the harvest of Christian life and joy on earth.

How sublime and inviting a field for young ministers of the Gospel and their helpers, whose hearts are praying, and whose hands are labouring, that the kingdom of Christ may come.

J. W. Y.

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## REVISION OF THE BOOK OF DISCIPLINE.

ALTERATIONS in the Constitution of the Church are seldom undertaken. *Doctrinal Articles*, framed in the wisdom of the Fathers, are invested with so much sanctity, that even errorists prefer the liberty of their own private interpretation to the odium involved in seeking fundamental changes. The *Form of Government* of a Church is more exposed to innovations. But even here, there must have been radical defects originally, in order to justify frequent changes in its principles, or modes of procedure. We have often been amazed at the frequency with which Episcopal Conventions frame new Canons to regulate their affairs. The minor peculiarities of their Form of Government being outside of the Prayer Book, the Bishops, Priests, and laity amend, change, and project Canons with a licentiousness of innovation that quite appals the steady sobriety of Presbyterianism. The Presbyterian Form of Church Government has undergone no material change in its provisions of principle or administration, since the meeting of the Westminster Assem-

bly. A few unimportant alterations, chiefly connected with our transatlantic position and our growth, are all that were attempted at the formation of our General Assembly, or at the revisions of 1805 and 1821. In the Assembly at Lexington, in 1857, when the venerable Dr. Hoge moved to refer the Form of Government, as well as the Book of Discipline, to a committee for revision, the motion was rejected almost unanimously, or at least, by a very great majority. Our people are averse to changes of this kind.

A mere *Book of Discipline*, from the nature of the case, is more liable to emendations than a Form of Church Government. The legal methods of accomplishing the purposes of discipline are fairly open to the corrections of experience. And it may be rationally expected that, in a course of years, various improvements may be inwrought into the framework of Judicial Forms and Processes.

We propose, in the present Article, to make some observations on our Forms of Discipline, introductory to an examination of the recent Revision.

I. THE OLD PRACTICE of the Presbyterian Church in the United States, as regards discipline, prior to the organization of the General Assembly, was in general conformity with the acts and decisions of the Church of Scotland. The Westminster standards do not contain any Book of Discipline. They comprise a Confession of Faith, a Form of Government, and a Directory of Worship. The general principles of judicial administration are, indeed, laid down in the Form of Government, but the particular modes of process were left to the wisdom of the Church Courts. The ancient legal provisions and practice of the Church of Scotland are contained in the Collections of Stewart of Pardovan; and the Church Courts of this country followed the Scotch practice, with some incidental variations, until our own Book of Discipline was formed. The old Synod, in a Letter to the Reformed Dutch Church, in 1786, communicates the following intelligence concerning their mode of proceedings: "The rules of our discipline and the forms of process in our Church Judicatories are contained in Pardovan's (alias Stewart's) Collections, in conjunction with the acts of our own Synod, the power of which, in matters purely ecclesiastical, we consider as equal to the power of any Synod or General Assembly in the world."\*

II. FORMATION OF THE AMERICAN BOOK OF DISCIPLINE.—The inconvenience of depending upon the laws and customs of the Presbyterian Church of Scotland, which were incorporated in a volume not generally accessible, led our Synod, in view of the approaching organization of the General Assembly, to prepare a Book of Discipline, in connection with a revision of all their standards, so

\* Records, p. 519.

that the whole should be adapted to the condition of things in our own country.

These proceedings were initiated in the year 1785.

“On motion, Ordered, That Dr. Witherspoon, Dr. Rodgers, Mr. Robert Smith, Dr. Alison, Dr. Smith, Messrs. Woodhull, Cooper, Latta, and Duffield, with the Moderator, Mr. Wilson, be a committee to take into consideration the constitution of the Church of Scotland, and other Protestant churches, and, agreeably to the general principles of Presbyterian government, compile a system of general rules for the government of the Synod, and the several Presbyteries under their inspection, and the people in their communion, and to make report of their proceedings herein at the next meeting of Synod.”\*

It will be noticed that this action included a revision of the Form of Government as well as the compilation of a Book of Discipline.

This Committee made a report to the Synod in 1786, when the following action was taken :

“On motion, Resolved, That the Book of Discipline and Government be recommended to a committee, to meet in the city of Philadelphia on the second Tuesday of September next, who shall have powers to digest such a system as they shall think to be accommodated to the state of the Presbyterian Church in America, that they shall procure three hundred copies to be printed and distributed to the several Presbyteries, in proportion to the number of their members under the engagement of this Synod, to have the expense of printing and distribution reimbursed to the committee at their next meeting ; and every Presbytery is hereby required to report in writing to the Synod, at their next meeting, their observations on the said Book of Government and Discipline.”

The committee appointed to attend to the above business were Drs. *Witherspoon*, *McWhorter*, *Rodgers*, *Sproat*, *Duffield*, *Alison*, and *Ewing* ; Mr. *Matthew Wilson*, and Dr. *Smith*, with *Isaac Snowden*, Esquire, Mr. *Robert Taggart*, and Mr. *John Pinkerton*, elders.

In 1787, “the Committee appointed to prepare a draught of a Plan of Government and Discipline, reported that they had, agreeably to order, prepared a draught, and distributed copies to the respective Presbyteries. Ordered, that the several Presbyteries bring in their observations on the said draught in the afternoon.”

After considering the proposed draught in detail, for *thirteen* different sessions, extending through *eight* days, the Synod came to the following vote :

“The Synod, having gone through the consideration of a draught of a Plan of Government and Discipline, Dr. Rodgers, Dr. McWhorter, Mr. Miller, and Mr. Wilson, Jr., were appointed a committee to have a thousand copies thereof printed, as now amended, and to distribute them among the Presbyteries for their consideration, and the consideration of the churches under their care.”†

In 1788, “the Synod proceeded to the consideration of a draught of the Form of Government and Discipline of the Presbyterian Church in the United States of America,” and after attending to the subject during six

\* Records, p. 512.

† The proceedings of the Synod in 1787, may be found (but not in detail) in the Records, pages 531, 3, 4, 5, 9, and 540 ; and in 1788, on pages 545, 6.

sessions, extending through four days, concluded their action by the following minute :

"The Synod having fully considered the draught of the Form of Government and Discipline, did, on a review of the whole, and hereby do ratify and adopt the same, as now altered and amended, as the Constitution of the Presbyterian Church in America, and order the same to be considered and strictly observed as the rule of their proceedings, by all the inferior judicatories belonging to the body. And they order that a correct copy be printed, and that the Westminster Confession of Faith, as now altered, be printed in full along with it, as making a part of the Constitution.

"Resolved, That the true intent and meaning of the above ratification by the Synod, is, that the Form of Government and Discipline, and the Confession of Faith, as now ratified, is to continue to be our constitution and the confession of our faith and practice unalterable, unless two-thirds of the Presbyteries under the care of the General Assembly shall propose alterations or amendments, and such alterations or amendments shall be agreed to and enacted by the General Assembly."

The *Form of Government* thus framed does not essentially vary from the old Westminster plan ; whilst the *Book of Discipline* is a new book, varying from the Scotch practice in forms rather than in principles. The only incidental allusion, that we can find in the minutes, in reference to the variations in our original Book of Discipline from the customs and decisions of the Scotch Church, is the following: "It was moved and carried that the form of process in Stewart of Pardovan's Collection be read and considered as a basis of deliberation *along with the draught.*" But on the following day, "the Synod reconsidered the vote of yesterday respecting Pardovan's Collection, when the *former vote* was agreed to." P. 535.

In order that our readers may have a full view of our old and original Book of Discipline, and as it is not very long, we have concluded to insert it entire in this connection. The two chapters bear the title of "Forms of Process in the Judicatories of this Church."

#### FORMS OF PROCESS IN THE JUDICATORIES OF THIS CHURCH.

With regard to SCANDALS or OFFENCES that may arise in our Churches, we agree to observe the following rules of proceeding :

1. Inasmuch as all baptized persons are members of the Church, they are under its care, and subject to its government and discipline ; and, when they have arrived at the years of discretion, they are bound to perform all the duties of church members.

2. No accusation shall be admitted, as the foundation of a process before an Ecclesiastical Judicatory, but where such offences are alleged, as appear, from the Word of God, to merit the public notice and censure of the Church. And in the accusation, the times, places, and circumstances, should be ascertained, if possible, that the accused may have an opportunity to prove an *alibi*, or to extenuate or alleviate his crime.

3. No complaint or information on the subject of personal and private injuries shall be admitted, unless those means of reconciliation and of privately reclaiming the offender have been used, which are required by Christ, Matt. 18 : 15, 16. And in all cases, the Ecclesiastical Judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences to the scandal of the Church ; because the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dis-

honours religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the Church, he shall be liable to censure as an uncandid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses to support it; and a citation of all concerned to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification to send some members to converse, in a private manner, with the accused person; and, if he confess guilt, to endeavour to bring him to repentance, than to proceed immediately to citation.

6. When an accused person or a witness refuses to obey the citation, he shall be cited a second and a third time, and if he still continues to refuse, he shall be excluded from the communion of the Church for his contumacy, until he repent.

7. No crime shall be considered as established by a single witness.

8. The oath or affirmation to be taken by a witness, shall be administered by the Moderator, and shall be in the following, or like terms: "I solemnly promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth, according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."

9. The trial shall be open, fair, and impartial. The witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend; and he shall be permitted to ask any questions tending to his own exculpation.

10. No witness afterwards to be examined shall be present during the examination of another witness on the same cause.

11. The testimony given by witnesses must be faithfully recorded, and read to them for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory, and the parties shall be allowed copies of the whole proceedings if they demand them. And, in case of references or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, or rebuked, or excluded from Church privileges, as the case shall appear to deserve; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published only in the church or the churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the judicatory.

15. Such gross offenders as will not be reclaimed by the private or public admonitions of the Church, are to be cut off from its communion, agreeably to our Lord's direction, Matt. 18 : 17, and the Apostolic injunction respecting the incestuous person, 1 Cor. 5 : 1-5. But as this is the highest censure of the Church, and of the most solemn nature, it is not to be inflicted without the advice and consent of, at least, the Presbytery under whose care the particular church is, to which the offender belongs, or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal, shall commence within the space of one year after the crime shall have been committed, unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church membership before he be admitted to church privileges, unless the church to which he removes has other satisfactory means of information.

## OF PROCESS AGAINST A BISHOP OR MINISTER.

As the success of the Gospel, in a great measure, depends upon the credit and good report of its ministers, each Presbytery ought, with the greatest attention, to watch over all their members, and to be careful to censure them, when necessary, with impartiality, either for personal crimes, which they may commit in common with other men, or those that are vocational, arising from the manner in which they may discharge their important office.

1. Process against a Gospel minister shall always be entered before the Presbytery of which he is a member. And in case it shall be found that the facts with which he shall be charged happened without the bounds of his own Presbytery, they shall send notice to the Presbytery within whose bounds they did happen, and desire that Presbytery either (if within convenient distance) to cite the witnesses to appear at the place where the trial began, or, if otherwise, to take the examination themselves, and transmit an authentic record of their testimony. Always giving due notice to the accused person of the time and place of such examination.

2. Nevertheless, in case of a minister being supposed to be guilty of any crime or crimes, at such a distance from his usual place of residence, as that the offence is not likely to become otherwise known to the Presbytery to which he belongs, it shall, in such case, be the duty of the Presbytery within whose bounds the facts shall have happened, after satisfying themselves that there is a probable ground of accusation, to send notice to the Presbytery of which he is a member, who are to proceed against him, and to take the proof by commission, as above directed.

3. Process against a Gospel minister shall not be entered upon, unless some person or persons undertake to make out the charge; or when common fame so loudly proclaims the scandal, that the Presbytery find it necessary to prosecute, and search into the matter for the honour of religion.

4. As the success of the Gospel greatly depends on the unblemished character of its ministers, their soundness in the faith, and holy and exemplary conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man, it is especially so of a minister of the Gospel. If, therefore, any man know a minister guilty of a private censurable fault, he should warn him in private. But if he persist in it, or it become public, he should apply to some other bishop of the Presbytery for his advice in the matter.

5. When complaint is laid before the Presbytery it must be reduced to writing; and nothing further is to be done at the first meeting, unless by consent of parties, than giving the minister a full copy of the charges, with the names of the witnesses annexed thereto, and citing all parties, and their witnesses to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

6. At the next meeting of the Presbytery, the charges must be read to him, and his answers heard. If it appear necessary to proceed farther, the Presbytery ought to labour to bring him to confession; and if he confess, and the matter be base and flagitious, such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the Presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry, and appoint him a due time to confess publicly before the congregation offended, and to profess his repentance.

7. The prosecutor shall be previously warned, that if he fail to prove the charges, he must himself be censured as a slanderer of the Gospel ministry, in proportion to the malignity or rashness that shall appear in the prosecution.

8. If a minister, accused of atrocious crimes, being three times duly cited, shall refuse to attend the Presbytery, he must be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious.

9. If the minister, when he appears, will not confess, but denies the facts alleged against him; if, on hearing the witnesses, the charges appear important

and well supported, the Presbytery must, nevertheless, censure him; and suspend or depose him, according to the nature of the offence.

10. Heresy and schism may be of such a nature as to infer deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much hurt.

11. A minister, under process for heresy or schism, should be treated with Christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered. Yet, for some more dangerous errors, suspension becomes necessary. But a Synod should be consulted in such cases.

12. If the Presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied, so as little or nothing remains to hinder his usefulness, they shall take all prudent measures to remove the offence.

13. A minister deposed for scandalous conduct may not be restored, even on his deepest sorrow for sin, without some time of eminent and exemplary, humble, and edifying conversation, to heal the wound made by his scandal.

14. As soon as a minister is deposed, his congregation shall be declared vacant.

The Book of Discipline adopted in 1788, is, for *substance*, the basis of our present Book, so far as the subjects are common to the two books. Our present Book of Discipline embraces a large number of new subjects, to which a reference will be made in the proper place.

#### REVISION OF 1803-1805.

The Book of Discipline of 1788 underwent no change until 1805, when two slight alterations were adopted, together with a few unimportant ones in the Form of Government. The Committee of Revision was appointed in 1803, under the following resolution:

Resolved, That the Rev. Drs. Blair, Tennent, and Green, the Rev. Messrs. Irwin, Milledoler, Potts, Linn, and Janeway, be a committee to take into consideration the expediency of publishing a new edition of the Confession of Faith, &c., of this Church; to consider whether any, and if any, what alterations ought to be made in the said Confession of Faith, &c., to make such preparatory arrangements on this subject as they shall judge proper, and to report to next Assembly.

This committee reported in 1804. Their observations on the general policy of making alterations in the Constitution of the Church, are worthy of perusal.\* The amendments made in the Book of Discipline at this time were only two, viz.:

Chap. I, Section 12. Strike out "and" in the last sentence, and add to the section, "and it shall be considered as regular for any member or members who may have dissented from the judgment of the inferior judicatories, to state and support their reasons on the appeal."

Chap. II, Section 8. Strike out "three times" and insert "twice."

These two provisions are found in our present Book of Discipline.

\* See "Minutes of the General Assembly from 1789 to 1820," pages 302, 3.

## REVISION OF 1816-1821.

Another revision of the Book of Discipline was projected in 1816, and completed in 1821, by the adoption of the new Book by the Presbyteries. As our Book of Discipline, in its present form, is a great enlargement of the old one, and is, in most respects, an improvement upon it, and as it is now to be made the subject of an important revision, a sketch of its history is here given.

In 1816, the Committee appointed to examine the minutes of the Synod of Geneva, concluded their report with the following statements and resolution. The resolution was adopted.

Your committee further report, that the Synod of Geneva request the Assembly to give them information as to the method to be pursued in carrying into effect a sentence of excommunication against a deposed minister.

Your committee have not been able to obtain any satisfactory information as to the most approved method of procedure in such cases, and they have not ventured to sketch hastily even the outlines of an answer to be given by this Assembly to the above request. They recommend, however, the following resolution :

Resolved, That Drs. Romeyn, Alexander, and Miller, be a committee to re-examine our forms of process, and to prepare and recommend such additions and explanations as may appear needful and expedient, and report the same to the next General Assembly.\*

In 1817, this committee reported that "they had made considerable progress in accomplishing the duty assigned them, but as they desire to render the work as perfect as practicable, they respectfully solicit additional time, and request that the Rev. *Eliphalet Nott*, D.D., be added to the committee."† Their requests were granted.

In 1818, the committee reported that "they had made some progress in the business."‡

In 1819, the committee reported their revision to the General Assembly, when the following action was taken on the report :

After a considerable discussion on the subject, it was

Resolved, That one thousand copies of the report, in its present state of progress, be printed, and that a number of copies be sent to the several Presbyteries, sufficient to furnish each member with a copy, with a view to obtain from Presbyteries and individuals, such suggestions and alterations as may appear to them expedient; that the same be transmitted, as soon as practicable, to the Rev. Dr. Miller, of Princeton, and that the committee, after availing themselves of the information thus obtained, review and amend their report, and submit the same complete to the next Assembly.

Doctors Green, Hill, and Janeway, were appointed a committee to prepare and report a minute to accompany the publication of the above report.

The committee appointed to prepare and report a minute to accompany the publication of the report of the Committee on the Form of Government and of Process, submitted the following, which was approved, viz. :

\* Minutes, p. 612.

† Do., p. 647.

‡ Do. p. 688.



“The General Assembly having heard and considered the report of the committee appointed to review the Form of Government and of Process, in the Constitution of this Church, and having resolved to print the same, think proper to accompany it with a few remarks, intended to prevent all misapprehension and mistake in regard to this publication. It is then to be distinctly understood, that no one alteration, addition, or suggestion in this report has as yet received the sanction of the Assembly; nor is the Assembly in any degree whatever pledged to support or approve any article or idea of this report. The committee themselves had explicitly stated that in regard to many of their suggestions, they are not yet prepared to give their own vote in favour of them. The whole is therefore published, simply and solely for consideration, and for the purpose of obtaining communications to aid the committee in perfecting the report for the consideration of the next General Assembly. If that body shall judge the way to be sufficiently prepared, they will submit to the Presbyteries distinct propositions for adoption or rejection, in regard to alterations and additions in the Form of Government and of Process in the Constitution of this Church. It will be noticed that communications intended for the committee ought to be made, in all cases, as speedily as possible; the more speedily the better. If not possessed by the committee by the first of April next, as the most remote period, they can be of little use, and perhaps can have no regard or influence in maturing the report of the committee.”

Resolved, That Dr. Miller be authorized, and he hereby is authorized, to engage a printer to print one thousand copies of the report of the committee appointed by a former Assembly, to review the Form of Government and of Process.\*

In 1820, the committee made their final report to the General Assembly, which was accepted, and is as follows :

That since the meeting of the last Assembly they have reviewed with care the printed overture sent down to the Presbyteries by that Assembly. In this review they have been aided by suggestions and proposed alterations from fourteen Presbyteries and twelve individuals. While, however, the committee, in various parts of their labour, have been in no small degree assisted by these communications, their duties have also been thereby rendered more perplexing and arduous.

In endeavouring to adjust points of great delicacy and importance in the government and discipline of the Church, they have often found it difficult to satisfy their own minds; but it has been in many cases far more difficult, not to say sometimes wholly impracticable, to combine the opposite views and to conciliate the diversified or contradictory wishes of Presbyteries and individuals.

In these circumstances, the committee have done the best in their power, and have made such modifications of their former report as are in their view best adapted to unite the opinions and promote the order and harmony of the whole Church. These modifications are now most respectfully submitted to this Assembly.†

The Assembly then proceeded to consider the alterations as revised and modified; and, after an attentive examination during six sessions, extending through four days, amended the report, and

\* Minutes, pp. 701, 2.

† Minutes, p. 734.

finally adopted it in its present form. It was ordered to be sent down to the Presbyteries in the following manner :

4. That the report of the committee that have revised the Forms of Government and of Process, which has been adopted by the Assembly, be sent to the Presbyteries, and be taken up by them as an overture from this Assembly, and that they be required to pass a vote on each chapter, section, and article, and adopt or reject the same.

5. That the Presbyteries be particularly requested to send up an exact copy of the result of their votes in this case to the next General Assembly.

6. That every chapter, section, or article, adopted by a majority of the Presbyteries, shall be considered as a constitutional article, ratified and binding on the whole Church.

7. That one thousand copies of the report of the Committee on the Forms of Government and of Process, and also of the proposed alterations in the Directory that had been adopted by the Assembly, be printed under the superintendence of the aforesaid committee, and that the distributing agent be ordered to send by mail, as far as practicable, to the several Presbyteries, one copy for each minister.

In 1821, the Presbyteries sent up their answers upon the alterations proposed to their consideration, when it appeared that they had all been adopted. The committee appointed to ascertain the result, reported,

“That there are connected with this Assembly sixty-two Presbyteries ; that, therefore, the affirmative vote of thirty-two Presbyteries is necessary to make any one article binding ; that forty-five Presbyteries have reported to the Assembly their decisions on each chapter, section, and article ; that from these reports it appears that most of the articles have been adopted unanimously, and that every chapter, section, and article has been adopted by a majority of the whole number of Presbyteries ; that the smallest number of votes given for any one article is thirty-seven ; that, therefore, *the whole of the proposed amendments* sent down by the last Assembly to the Presbyteries is ratified, and becomes a part of the Constitution.”\*

The reader will bear in mind that, at this time, alterations were also made in the *Form of Government*. At some future opportunity, we propose to examine the nature and extent of the alterations in this part of the Constitution of our Church. At present, we have purposely confined our remarks to the *Book of Discipline*. The revision of the Book of Discipline, thus completed in 1821, has been the rule of action to govern the Church down to the present time.

The extensive additions and improvements introduced into our Book at this revision, will be readily seen on comparing the two Books.

The whole of Chapter VIII. “Of the various ways in which a cause may be carried from a lower Judicatory to a higher,” relating to general Review and Control, References, Appeals and Complaints, and comprising no inconsiderable part of the Book, is new. So also are other chapters. The revision was thorough and able,

\* Minutes of 1821, p. 9.

as was to be expected from a Committee composed of Drs. Romeyn, Alexander, Miller, and Nott.

The practice in our Church Courts, thus systematized and arranged, does not differ essentially from that of the Presbyterian Churches of Scotland. Although our brethren of the old Kirk do not incorporate their Judicial Forms into the Constitution, they conform their practice to the acts and decisions of their General Assembly.\*

#### REVISION OF 1857-61 ?

A growing desire for some improvement in our judicial proceedings has manifested itself in our Church for some time past. The following overture, presented by Dr. Boardman to the Presbytery of Philadelphia, and sent by that body to the General Assembly, at length brought matters to a crisis.

"The Presbytery of Philadelphia respectfully represent to the General Assembly, that, in their judgment, there is imperative need of a revision of that part of the Constitution of our Church which relates to judicial proceedings. We will refer, simply by way of illustration, to the obscurity of the Book, in respect of the question (in cases of appeal), 'Who are the original parties?' to the length of time needlessly consumed in the *calling of the roll*,—to the unrestrained liberty of discussion allowed to the whole aggregate of members belonging to the 'lower judicatories,' and, generally, to the prolixity and tediousness which characterize the whole course of procedure in the higher courts of the Church. Owing to this cause, as the Presbytery believe, there is a constant disposition on the part of our judicatories, to *evade* the hearing of complaints and appeals; and mere technical objections, it is to be feared, are sometimes insisted upon, to a degree, which amounts practically to a denial of justice to the parties concerned.

"The forms now observed may have been quite suited to the Church when it consisted of only a score or two of Presbyteries, but they have, for many years past, been a vexation and an incumbrance.

"We pray, therefore, that your venerable body may take the requisite measures to secure an entire revision of that part of our Constitution herein referred to."

When the subject came before the General Assembly on the Report of the Committee on Bills and Overtures, Dr. R. J. BRECKINRIDGE, the Chairman, simply reported to the Assembly two overtures, one from the Presbytery of Philadelphia (as above), and the other from himself, proposing to change the Form of Government, so as to make the representation in the General Assembly by Synods instead of by Presbyteries, and to limit the whole number of delegates to fifty ministers and fifty ruling elders. Dr. Breckinridge opened the debate with explanatory statements. We present to our readers the whole debate, as we find it reported in "THE PRESBYTERIAN," of June 13th, 1857.

The Rev. Dr. Breckinridge said that every experienced minister and ruling elder must be aware that upon each of the subjects presented in these overtures, there were constantly increasing difficulties. As the Church increases, our business increases and our numbers grow larger. Before we undertake to apply any

\* The former Acts and Decisions of the General Assembly are contained, as has been stated, in the *Collections of Stewart of Pardovan*. This work was first published in 1708. About the time of the Disruption, a work on the same subject was published, entitled "Acts and Styles," or sometimes called the "*Book of Styles*;" and more recently Dr. Hill compiled a small work in 12mo, condensing the forms of process. These books are virtually a Directory, exhibiting the principles and guiding the practice in conducting cases in the Courts of the Presbyterian Churches in Scotland.

remedy, we should understand precisely what we are to do. We cannot invent new principles of government, more especially in regard to Presbyterian Church Government, since our fundamental principle is that the Church has no right to make new laws, but that our legislative authority is the Bible. We have, therefore, no legislative power. All that is left to us is to declare and execute the will of God as contained in his holy word. We are an expository power. It is a government by tribunals, not by individuals—executed by elders of two classes. Nine times out of ten, when you get an English or American lawyer into a church court, he is lost. The Scotch law is derived from the Roman law, with a Scotch stamp. Our discipline was made by Scotchmen, and mixes up their law ideas with their scriptural and Presbyterian tenets. Dr. Breckinridge then went into an explanation of the difference between our laws and the common law, and contended that in our church courts we cannot decide cases in the higher courts as to the law merely, without the facts. Decide upon that principle, and you will be settling questions of law which, as soon as they go down to be applied, will cause difficulty.

As to the other overture before us, the real difficulty is in the size of your body. You must reduce the representation and size of the Assembly; and you ought to have a commission. By adopting a ratio changing always as your numbers change, you keep down forever the size of the Assembly. Let every Synod, however small, have a representation, and let the others have a representation which shall always be proportioned to the fixed size of the Assembly, which he thought should never exceed one hundred members.

Objection is made to destroying Presbyterial representation, and transferring it to the Synods; but there are practical difficulties as to continuing the Presbyterial representation. You cannot enlarge the number of ministers in a Presbytery necessary for a representative, for obvious reasons. Unless you do something, you will, ere long, have a General Assembly of some five or six hundred members. As to the right to have a Synodical representation, he held that every church court is a Presbytery. All our courts are made up of Presbyteries. Your specific Presbytery differs from your Synod in no particular, except that one is larger than the other. And what is this General Assembly? It is the whole Church met here by its two classes of officers bearing rule. Historically, it is the same as dogmatically. Dr. Breckenridge then rapidly ran over the various steps from the advent of Makemie to the organization of the General Assembly.

As to the appointment of Commissions. A committee is a body appointed to examine and report, a Commission to examine and conclude. You already have Commissions—your Boards are all Commissions. Dr. Breckinridge was opposed, therefore, to undertaking any changes in our mode of judicial proceedings. We must go to the root of the evil, and reduce the Assembly to a proper size for a working body; and in order to do this, you must resort to a Synodical representation. As to present evils, they are undoubted. All who have been accustomed to sit in our Assembly must know that our present mode of conducting judicial cases—in scraps of time, scraps of testimony, and scraps of speeches, &c., whilst other things were in the meanwhile discussed, is a mere sham. He would rather come blindfolded into the house, and take the first ten members he happens to touch, to try a case, than take the whole three hundred of you as at present. (Laughter.) The evils are unendurable. As to what we can now do, you can, if you choose, appoint men in whom you have confidence to consider the matter, and report to a future Assembly.

The Rev. Dr. J. H. Jones, of Philadelphia, said he was from the Presbytery that sent up the overture as to judicial proceedings. The last gentleman has expounded the very difficulties they had felt with great force. He was pleased with the course indicated by Dr. Breckinridge. Select the proper Committee and intrust this matter to them, to examine and digest. He had felt these evils for a long time. He hoped that by this course, and by light from above, we should arrive at a happy deliverance.

The Assembly then adjourned till eight o'clock, P. M.

EVENING SESSION.—*Proposed Alterations of Government and Discipline.*

The unfinished business in regard to the change in judicial proceedings, &c., was taken up.

The Rev. Dr. *Wm. M. Scott*, of Cincinnati, said he desired the proposition before us to be so modified as to read that the Assembly appoint a Committee to examine and revise our Book of Discipline, and report on any modifications which may seem to be necessary. We need to facilitate our methods of proceeding. It will disembarass our system as now constituted, and we shall be able to go on for a series of years, even though our Church and this body should continue to grow. The constitution of the higher courts, the whole process of conducting judicial cases, and various matters, need to be re-examined and adjusted. Our discipline should be rendered harmonious with itself, and with the fundamental principles of the government as laid down in our Book. He moved, therefore, that a Committee be appointed to revise the Book of Discipline.

*Judge Wm. F. Allen*, of Oswego, N. Y., said he would prefer that the resolution should be that they inquire whether any or what changes are necessary, and report. His experience was unfavourable to changing codes. He would not like to commit this Assembly to a revision. It is sometimes better to bear the acknowledged evils of an old code than run the risk of greater ones, or at any rate, the inconvenience occasioned in forming what would be virtually a new one.

The Rev. Dr. *Hoge*, of Columbus, Ohio, said, it is now nearly forty years since any alteration of consequence has been made in our Book of Discipline, and but little if any has been made in our Form of Government. With the lapse of time changes take place, and whilst he would not advocate any change of principle, he thought it would be well to have both the Form of Government and Book of Discipline put into the hands of a suitable Committee to inquire and report necessary amendments. Such a Committee, he felt assured, would not propose any material alteration. And if we can secure any modifications which would facilitate justice and judgment, he thought we should be well repaid for the labour which might be required. Dr. Hoge moved to amend the resolution by inserting also the "Form of Government." The remarks this afternoon, he said, as to the Constitution of the General Assembly, all had reference to the Form of Government. The two last sections of the thirteenth chapter in regard to ruling elders had also occasioned much difficulty. Our newspapers have also not unfrequently suggested other amendments needed.

The Rev. Mr. *Love*, of Newcastle Presbytery, said the chapter in reference to the dissolution of pastoral relations needed attention. It has become a common practice to arrange these dissolutions without proceeding according to the steps proposed in the Book.

The Rev. Dr. *Swift*, of Alleghany, Pa., would not object wholly to this proposal, though he would have the terms of it such that it should embrace only minor matters. We ought not to attempt such changes as would materially alter our system.

The Rev. *J. Woodbridge*, of Kentucky, said we might learn some things from the children of this world. Their forms of criminal proceeding certainly seem to be far in advance of ours. He could not understand the argument of Dr. Breckinridge as intended to show that our system was not susceptible of such improvements as would give us the advantage of the processes in civil courts. The case before us this morning is an illustration of the defectiveness of our system. We could not tell whether that was a judicial case or not, nor what were the province and limitations of a committee of investigation. Mr. Woodbridge then suggested a system for carrying on judicial cases, which he thought would be an approximation to what we want.

The Rev. *W. B. McIlvaine*, of Pa., said he was opposed to this whole thing. He feared we were to be carried away by the spirit of change around us. Our Church has prospered under the present system; we get through our business, and are not unduly burdened. Let us go on as we have done. Let well enough alone. He thought we should find in the end that we had made a mistake.

The Rev. Dr. *Thornwell* was opposed to including the Form of Government in the revision. He did not think we were now prepared for that. The Book of Discipline has been discussed in the Church, and we may therefore undertake modifications in it. His own mind is clear that no revision will suffice which does not embrace the principle of Commissions. Yet he apprehended the Church

had not fully discussed that subject, and until it is fully examined, and the mind of the Church settled about it, he did not think we were prepared to attempt amendments. Let us begin with the Book of Discipline; and by the time we have finished that we shall be ready for going further. The doctrine "*festina lente*" is more applicable to Church than to State and common affairs. He thought Dr. Hoge's motion premature.

Dr. Hoge's amendment was put and lost by a large majority.

The question was then put on Dr. Scott's resolution, to appoint a committee to revise the Book of Discipline, and report whether any, and what changes are necessary; which was carried—108 in the affirmative, and 76 in the negative.

The resolution of Dr. Scott was passed in the following language: "Resolved, That this Assembly commit the Book of Discipline,—the second book of our Governmental Standards,—to a committee, for revision, to report if any changes are expedient, and if so, what, at the next, or some subsequent General Assembly."

The Assembly then ordered that "the Committee under this resolution consist of nine." The duty of appointing this Committee devolved upon the Moderator of the Assembly, who happened to be the Editor of this Magazine. The selection was important, and there was very little time to make it, as the evening was already well advanced, and the Assembly was about to adjourn *sine die*. The Moderator looked for Divine direction, as well as the circumstances permitted him, as presiding officer. He aimed at satisfying the whole Church; and he thought then, and still thinks, that a better Committee could scarcely have been chosen. The Committee consisted of the Rev. Drs. James H. Thornwell, R. J. Breckinridge, James Hoge, Charles Hodge, E. P. Swift, and A. T. McGill, *ministers*; and Judge George Sharswood, of Pa., Judge Wm. F. Allen, of N. Y., and Judge H. H. Leavitt, of Ohio, *ruling elders*.

On the announcement of this Committee by the Moderator, Dr. Breckinridge declined to serve, on the ground that a Committee, thus constituted, could never meet to accomplish the object. Dr. Thornwell declined to serve as Chairman; and proposed that Dr. Breckinridge be put in his place. The Assembly voted down both of these propositions almost unanimously.

In 1858, Dr. Hoge sent in his resignation, as a member of the Committee, because he had received no notice to attend any meetings. Dr. Breckinridge again expressed the opinion that no revision could be expected from a Committee constituted of members residing at such a distance from each other. It was even suggested that the Committee be discharged, and another appointed. The former Moderator, who had appointed the Committee, being present, then arose and said that the Committee were not *required* to report to the present General Assembly; that the Chairman, and doubtless other members of the Committee, had been examining the subject and maturing their opinions; that the Chairman had been providentially prevented from calling a meeting at the only season of the year when he could be absent from home, consistently with his duties as Theological Professor; and that a meeting of the Com-

mittee, to his own certain knowledge, was to be called shortly after the rising of the Assembly. This statement satisfied the Assembly; and the subject was then dropped.

The Committee on the Revision of the Book of Discipline met at the call of the Chairman, in the City of Philadelphia, on Thursday, August 5th, 1858. All the members were present, except Judge Leavitt, who was detained by professional business, and Judge Allen, who failed to receive notice of the meeting. The Committee continued their laborious sessions until Monday, August 9th, when they finally adjourned. The result of their labours was, shortly after, published; and the Book of Discipline, as amended, will be presented for the consideration of the next General Assembly.

We propose to make some observations upon several points in the revised Book; to note the differences between the old Book and the new one; and to republish in this Magazine the revised Book complete, so that our subscribers may have the whole subject before them.

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## Household Thoughts.

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### MOTHER'S ANCHOR, AND PILOT TOO.

A WRITER has well said, "A babe is a mother's anchor; she cannot go far from her moorings. And yet a true mother never lives so little in the present as when by the side of the cradle. Her thoughts follow the imaged future of her child. That babe is the boldest of pilots, and guides her fearless thoughts down through scenes of coming years."

The babe is an ANCHOR. The mother's affections are stronger than iron cable, to hold her steadfast to her moorings on the sea of maternal life. How she keeps with her child, by day and by night! Her thoughts, even when absent for a little time, are with the tenant of the cradle, and oftener than the periods of her own nourishment does she fendle to her life-giving breasts the darling nursling. In weariness and watchfulness, in care and sickness, in all the duties of her own life, is she occupied with the life and comfort of her dear babe. Hark, that feeble cry! She is off to the infant. She takes it in her winning arms, or rocks it upon her sleep-giving knee, or caresses it with eloquent lips, and the rising trouble is over! The approaching storm is hushed, and the anchor holds fast. The new and tender inmate of the house controls mother amidst all the ebbs and flows in the tide of daily concerns! Oh ye anchors, how ye keep the richly freighted vessels within your reach, and how firmly imbedded are ye far down beneath the currents and under-currents of the stream! Double-flaked with temporal and spiritual fastenings, ye bind human hopes to your dependence,

and call forth the love and joy of hearts that watch the tenacity of your hold!

Nor is there anything like a child-anchor that presses, with such tenure, upon a mother's religious sensibility and obligation. The offspring of her body awakens, by the ordinance of God, religious responsibilities that cause her to live nearer to the throne. Her thankful and dependent spirit is attracted upward for increase of grace. She yearns for the help that will enable her to live more for God, and to train up her child in His nurture and admonition. Bound to it by the law of life, she looks for the Holy Spirit to dwell with it in its infancy, to surround it with propitious power, and to prevent it from losing its hold on spiritual things, and from being dragged from the anchorage of Christian hope. No English word can produce the force of *στοργή*—the Greek word for natural affection,—spontaneous, instinctive, outgushing, parental love. This love of the mother is stronger than almost all other affections; it follows the child from birth to death, surviving many a storm and wreck; and even after death, the anchor reaches still the mother's heart, and retains its hold in unrelaxing and indissoluble bands of fondest memory. The child is an ANCHOR.

And a PILOT, too! *Mother's* pilot, with a hand upon the helm to guide her thoughts upon distant seas. "What manner of child shall this be?" is a question often asked by the Christian mother's anxiety. Dedicated to God in baptism, will he fulfil its solemn vows and grow up as "an olive plant around the table;" or, a daughter, will she be like a corner stone, "polished after the similitude of a palace?" Behold her surrendering all the future of her child to the grace and providence of God, trustfully abiding the unfolding of Divine plans, and instrumentally doing her best to secure eternal rewards. Whilst sewing with her needle by the cradle-side, she casts her eye upon the sleeping baby of her love, and is instantly piloted away into scenes beheld only by faith, and to shores where love alone prevails. Ofttimes, too, she stops in her soul-guided excursions at the anchorage of earthly exchanges and pursuits, or enters the legislative halls to behold her representative in the councils of the state, or sees him pleading the cause of human rights at the bar, or—better than all—hears him preaching the unsearchable riches of Christ in the sanctuary. The babe stirs in his cradle, and a change comes over the panorama of mother's imaginations. Where shall he go to school, or to college; or what farm shall he cultivate as his inheritance? Will God preserve his life and strength? Will hopes, fondly cherished, be realized, and the child grow up to serve his country and his God? Or, will the daughter expand into the lovely girl, and then be the Christian woman, to follow, like the Marys, her gracious Lord?

Who can follow the child's piloting of a mother? More skilful than Palinurus, he needs no stars brighter than the light of his eyes. No compass ever gave so grateful direction as the cynsure of his own baby life. He carries her that bore him through



scenes of witching infancy, of beauteous youth, of active manhood, and honoured age. Yea, and through time into the glories of harp and crown in eternity. Oh, ye pilots, with tiny fingers and cunning eyes, with what grace of genius ye guide mind and heart upon the rivers and through the oceans of existence!

Child, thou art mother's anchor, and her pilot, too! God grant thee to anchor mamma in calm security, and to pilot her away from wreck and ruin into the blissful haven of heaven!

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THE STORM.

BY ADELAIDE ANNE PROCTOR.

THE following beautiful lines by Miss Proctor awaken lively sensibility in an appreciating heart. The poetess has drawn a sketch from Nature and Providence; and Theology, in examining the pencillings, smiles its approbation upon the moral lessons.

THE STORM.

The tempest rages wild and high;  
The waves lift up their voice, and cry  
Fierce answers to the angry sky—  
*Miserere Domine.*

Through the black night and driving rain,  
A ship is struggling, all in vain,  
To live upon the stormy main:—  
*Miserere Domine.*

The thunders roar, the lightnings glare,  
Vain is it now to strive or dare;  
A cry goes up of great despair,—  
*Miserere Domine.*

The stormy voices of the main,  
The moaning wind, and pelting rain,  
Beat on the nursery window-pane:—  
*Miserere Domine.*

Warm curtained was the little bed,  
Soft pillowed was the little head;  
"The storm will wake the child," they said—  
*Miserere Domine.*

Cowering among his pillows white  
He prays, his blue eyes dim with fright,  
"Father, save those at sea to-night!"—  
*Miserere Domine.*

The morning shone all clear and gay,  
On a ship at anchor in the bay,  
And on a little child at play,—  
*Gloria tibi Domine!*

Why may not the child's prayer have been answered? Thinkest thou that God does not hear the prayers of little children?

## Historical and Biographical.

### A NEWLY DISCOVERED LETTER OF JOHN BRAINERD.

[Dr. Sprague, in his "ANNALS OF THE AMERICAN PULPIT," says that this letter "has never before been published, and doubtless contains the fullest, as well as most authentic, narrative of his self-denying labours, that is now extant." Vol. III, p. 159. *Ed.*]

BROTHERTON,\* in New Jersey, August 24, 1761.

Madam: According to my promise, I here send a particular account of the Indian mission in this Province, which, for some years, has been the object of my care. I shall take a brief view of it from its first rise and foundation.

In 1743, my brother and predecessor, Mr. David Brainerd, being employed by the Corresponding members of the Honourable Society in Scotland for Propagating Christian Knowledge, entered on the arduous business of Christianizing the Indians, and for that end, on the 1st of April, arrived at Kanaumeek, an Indian settlement about twenty miles from Stockbridge, Northwest. At this place he continued about the space of a year; and having so far gained upon these Indians as that he could persuade them to move to Stockbridge, and settle themselves under the ministry of the Rev. Mr. Sergeant, he, by the direction of the Correspondents, removed to the Forks of Delaware in Pennsylvania. Among these Indians, he spent a little more than a year; had some encouraging appearances, but no very great success. He then took a journey of about thirty miles to a settlement of Indians at Crosweeksung in this Province, where it pleased the Lord greatly to smile upon his endeavours, and in the most remarkable manner to open the eyes of the poor savages, and turn them from the power of Satan to God, as appears at large by his printed Journal:

Partly with those Indians, partly at the Forks of Delaware, and partly on the banks of Susquehanna (where he made no less than five journeys first and last), he spent near two years, till he was so far gone in a consumption as rendered him utterly unable to officiate any longer.

But by this time a number of the Indians had removed from these Northern parts; the Indians also at Crosweeksung had left that place, and settled themselves on a tract of land near *Cranberry*, far better for cultivation, and more commodious for such a number as were now collected into one body.

In this situation I found the Indians when I arrived among them, at their new settlement called *Bethel*, which was about the middle of April, 1747. And this summer I officiated for my brother, who took a journey to the Eastward, thinking that possibly it might be a means of recovering his health. But his distemper had taken such hold of his vitals, as not to be diverted or removed by medicine or means. He was, on his return

\* "Brotherton," now called "Shemung," is about twenty miles beyond Mt. Holly, and twelve this side of Batso, in Burlington County.

from Boston to New Jersey, detained at Northampton by the increase of his disorder, and there made his exit out of a world of sin and sorrow, and no doubt entered upon a glorious and blessed immortality, the October following.

The work of Divine grace still went on among the Indians, although those extraordinary influences that appeared for a time, had begun some months before to abate, and still seemed gradually going off, but the good effects of them were abiding in numbers of instances.

About this time, a mortal sickness prevailed among the Indians, and carried off a considerable number, and especially of those who had been religiously wrought upon, which made some infidels say, as in the days of Constantine, that it was because they had forsaken the old Indian ways and become Christians. This seemed to be a mysterious frown of Divine Providence.

Some time after my brother's decease, the Correspondents requested me to take the charge of the Indians, which I consented to; and in February, 1748, was ordained, and soon after had the Society's commission sent me from Scotland, and continued in their service for several years. And although we lost, at several times, by sickness, near or quite half that had been admitted to baptism when I came, yet, upon the whole, the church rather increased,—numbers being added from time to time. At one time we had between forty and fifty members in full communion.

We likewise had a large English school, which sometimes consisted of about fifty children, who learned to read, write, repeat Catechisms, &c.; and some that gave hopes of being savingly converted while they were very young, but did not live to give us the best evidence of such a work of Divine grace.

We had likewise begun a spinning school for the girls, and were about forming a plan to bring up the boys to business, and several were already out to learn trades, when the proprietors laid claim to the land, and sued the Indians for trespass, which put an end to our schemes, and threw all into confusion.

We then turned our thoughts towards Susquehanna, and were attempting to provide a settlement for the Indians there, when, hostilities breaking out on the frontiers, the most barbarous murders were committed, which entirely defeated our design, and put a final stop to all further attempts of that nature.

And now things being in such a situation, the Correspondents thought proper to dismiss me from the Society's service, which they did in May, 1755.

I was then in New England, and upon my return had an invitation to Newark, which, with the advice of the Presbytery, I accepted; moved with my family, and continued there till June, 1756, when the Correspondents, thinking they had a prospect of procuring this land on which the Indians are now settled, requested me to resume the mission, with which I complied; and giving up the call I had, to settle at Newark, moved with my family to Brunswick, being the best place I could now fix upon to accommodate the Indians in their present situation, till the land for their settlement could be procured. In this situation I continued till September, 1757, when the Correspondents being disappointed, and seeing no way to procure the land, dismissed me a second time; and the congregation at Newark, having continued all this time unsettled, renewed their

call to me the next week, which I soon after accepted, moved again with my family, and settled there. In this settled state I remained but a little while; for in March, 1759 (in consequence of a treaty with the Indians, and this land purchased and secured to them by the Government), I was requested by Mr. Bernard, the then Governor of this Province, and the Society's Correspondents, at a joint meeting at Perth Amboy, again to resume the mission. I took their proposals under consideration, and in the May following, laid the matter before the Synod at Philadelphia, and with the unanimous advice of that venerable body, gave up my charge at Newark, and embarked once more in the cause of the poor Indians.

About this time, I made the Indians a visit at their new settlement, and procured some supplies for them by order of Synod, during my absence in the army, and upon my return, the November following, fixed myself down among them, where I have steadily resided ever since.

I had repeated promises from Governor Bernard of a comfortable, decent house for the place of my residence, as also an house for the public worship of God. But promises were all I could ever get towards either; and when I came to think of moving here, was obliged to sell almost all my household furniture, because I had no place to put it in. And the loss I hereby sustained, together with the losses and expenses in my several removes, was about £150 damage to my estate, besides all the fatigue and trouble that attended the same.

And as this movable state of affairs has been greatly to my disadvantage, it certainly has been no less to the congregation. The Indians have every year, since the commencement of the war, enlisted into the king's service, far beyond the proportion, and generally more or less, every campaign, have died in the army.

In 1757, we lost near twenty, taken captive at Fort William Henry, and but three or four have ever returned to this day, so that our number is greatly reduced.

On this spot, which is a fine, large tract of land, and very commodiously situated for their settlement, there are something upward of an hundred, old and young.

About twelve miles distant,\* there is a small settlement of them, perhaps near forty. About seventeen miles farther,† there is a third, containing possibly near as many more. And there are some few scattering ones still about Crosweeksung. And if all were collected they might possibly make two hundred.

I spend something more than half my Sabbaths here at Brotherton: the rest are divided. At this place, I have but few white people. The reason is because this is near central between Delaware and the Sea, and the English settlements are chiefly on them. The other places are in the midst of the inhabitants, and whenever I preach there, I have a large number of white people, that meet to attend Divine service. But besides these, I have preached at eight different places on Lord's days, and near twenty on other days of the week, and never fail of a considerable congregation. So large and extensive is this vacancy.

Two large counties, and a considerable part of two more, almost wholly destitute of a preached Gospel (except what the Quakers do, in their way), and many of the people but one remove from a state of heathenism.

\* Near Vincentown.

† This locality is supposed to be not far from our church, in Plumstead.

As to the success that has attended my labours, I can say but little. It is a time wherein the influences of the Divine Spirit are mournfully withheld. I think, however, I have ground to hope that some good has been done among both Indians and white people; and the prospects of further usefulness are very considerable, if proper means could be used. But such is the state of this country—there is such a mixture of Quakers and several other denominations, and so many that have no concern about religion in any shape, that very little can at present be expected towards the support of the Gospel. For my own part, I never have thought proper to take one single farthing yet, in all my excursions, fearing that it might prejudice the minds of some, and so, in a measure, frustrate the design.

At this place, where most of the Indians are settled, we greatly want a school for the children. When I built the meeting-house last year, I provided some materials also for a school-house, and in the fall addressed the Legislature of this Province for some assistance, not only for the support of a school, but for the erecting of a small grist-mill, a blacksmith's shop, and a small trading store, to furnish the Indians with necessaries in exchange for their produce, and so prevent their running twelve or fifteen miles to the inhabitants for everything they want, whereby they not only consume much time, but often fall into the temptation of calling at dram-houses (too frequent in the country), where they intoxicate themselves with spirituous liquors, and, after some days, perhaps, instead of hours, return home wholly unfit for anything relating either to this or a future world.

The Governor, the Council, the Speaker of the House of Assembly, and several of the other members, thought well of the motion, and recommended it; but the Quakers, and others in that interest, made opposition; and being the greater part of the House, it finally went against us. If the same could be done some other way, it would be the best step towards the end proposed, and be the most likely to invite not only the Indians at these other small settlements above mentioned, but those also who live in more distant parts of the country.

Thus I have touched upon the most material things relative to this mission, and I fear, tired your patience with my long epistle. And now, that all needed provision may be made for the promotion and perfecting of this good work among the Indians, and you among others be made an happy instrument of the same; that many faithful labourers may be thrust forth, and all vacant parts of the harvest be supplied; that this wilderness in particular may be turned into a fruitful field, and even the whole earth be filled with the knowledge of the Lord, is the fervent prayer of,

Madam, your most obedient, humble servant,

JOHN BRAINEED.

P. S. Since my settlement here, I have been obliged to advance above £200 for the building of the meeting-house, for some necessary repairs of an old piece of an house that was on the spot, and for my support and other necessary expenses.

To Mrs. SMITH.

## Review and Criticism.

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**THE THEOLOGY OF CHRISTIAN EXPERIENCE.** Designed as an exhibition of the "Common Faith" of the Church of God. By **GEORGE D. ARMSTRONG, D.D.**, Pastor of the Presbyterian Church of Norfolk, Va. New York: Charles Scribner. 12mo. pp. 342. For sale by J. E. Tilton & Co. Price, \$1 00.

THE "Theology of Christian Experience" is a well-digested book of matured thoughts. Dr. Armstrong's object is to explain the "common faith" of the Church of God, and in a way that the experienced Christian, of whatever sect, will find no fault. This is a great undertaking, and is in conformity with the demands of the times. Dr. Armstrong hopes to accomplish three good ends by his book: first, to meet the cavils of infidels and Romanists, in regard to the multiplicity of Protestant sects; secondly, to show to thoughtful men of the world, and especially to inquirers, what experimental religion is; and thirdly, to guide young Christians into the knowledge of God's word. The book is divided into four parts. After a good introduction on Christian unity, Dr. Armstrong delineates, in Book I, Man's religious nature, the Faith of the men of the world, and the Christian's faith. In Book II, he discusses Sin—the ruin it has wrought, and the history of man's ruin. Book III is devoted to the consideration of Redemption, and treats of the Atonement and Regeneration. In Book IV, Dr. Armstrong discusses the subject of the New Creature, under the heads of Conversion and the Christian Life. This volume contains an intelligent view of the Christian faith, written in a calm, temperate, manly tone, and enforced by an appeal to universal experience. It is eminently worthy of a Christian Pastor.

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**THE HIGHER CHRISTIAN LIFE.** By the Rev. W. E. BOARDMAN. Boston, 1858: Henry Hoyt. 12mo. pp. 330. \$1 00.

THREE things about this book conciliate the mind and heart of the reader,—its aim, its spirit, and its ability. To do good is evidently the author's object; and the power of his reasoning is the more winning from the love which accompanies and moves it.

As to the theology of the book, we are constrained to say that we think it erroneous, and of course, injurious. The "higher Christian life," in the judgment of the author, is an attainment resulting from the work of God's Spirit in a kind of "*second conversion*." The standards of our Church, which follow the Scriptures, know no such theology as this. Sanctification accompanies justification, and is a progressive work, whereby the believer is changed into the Divine image, from glory to glory, even as by the Spirit of the Lord. Our standards point to, and urge, constant approximation to perfection. But they do not admit any place for a special work of the Spirit, like a "*second conversion*." This latter idea mistakes the nature of regeneration, and identifies it with a New England notion of conversion. Paul presses forth to that which is before, but gives no intimation of a *special act* of the Spirit, intermediate between

regeneration and glory. When the sinner receives Christ, he receives him for sanctification as well as justification. Mr. Boardman seems to think that the first act of faith is for justification, and that, although a certain degree of holiness accompanies it, yet the higher Christian life is only attainable by a new act of faith, whereby Christ is specially received for sanctification. If Mr. Boardman had pressed a higher Christian life on the commonly acknowledged obligation of a continual growth in grace, his book would have possessed a truer scriptural tone. In its present form, his doctrine is an attempt to construct Arminian perfectionism on a Calvinistic basis. With much plausibility of reasoning, the attempt is, of course, a failure. The experience of various saints, who have been enabled, by Divine grace, to date rapid advances in the Christian life from particular periods and from particular incidents, does not afford any pretext for Mr. Boardman's theory of second conversion.

Whatever doctrine is not found in Scripture is injurious in its practical influence. All truth is in order to godliness; so every human addition to the truth is an obstacle to godliness. Mr. Boardman writes with so much zeal and earnestness, that he irresistibly charms the reader; but the good impression he produces is owing to his exaltation of Christian holiness, as a virtue to be kept constantly in view, and not to the new theory which he propounds for its attainment. This new theory of "second conversion" mystifies religion, and "darkens counsel by words without knowledge." It tends, moreover, to fanaticism, Antinomianism, and spiritual pride; and, like all myths of human perfection, is injurious to practical piety. Mr. Boardman, of course, disowns all such results, his object being precisely the reverse. Human wisdom, however, in matters of religion, must necessarily degenerate into error, theoretical and practical. We, therefore, apprehend mischief from this and from every attempt to be "wise above that which is written." Whilst we are desirous of giving to Mr. Boardman the credit of writing an earnest and serious volume on the higher Christian life, from which the Christian may derive many valuable ideas, we repeat the conviction, that his theory is not to be found in the Bible, or in Presbyterian standards, and that its practical working cannot be otherwise than injurious.

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**AN ANALYSIS** of the First Part and Fifth Chapter of the Second Part of BUTLER'S ANALOGY, in the form of Questions and Answers.

THIS introduction to the study of Butler's great work was prepared for the especial use of the Senior Class of the Yorkville (South Carolina) Female College. As the work itself must ever be a standard work in theological literature, rising up in the majesty of a mountain peak, so every path that aims at leading strangers to the summit is worthy of a trial. When we had a class in Butler's Analogy, "long, long ago," we would have greatly prized such a help as this. We recommend teachers to test its value in their classes. We never came across but one teacher, who did not need the book itself in examining her class in Butler's Analogy. So high is our estimate of this great book, that no educated youth ought to be debarred the privilege and the benefit of its study.

**THE HOUSE OF GOD THE GATE OF HEAVEN**, and therefore dreadfully solemn. A Sermon preached at the Dedication of the Presbyterian Church in Bloomsbury, N. J. By D. X. JUNKIN, D.D., of Hollidaysburg. Philadelphia. Joseph M. Wilson. 1858.

THIS rich subject is admirably presented to the mind of the Christian hearer. I. *The house of God* is the place where God comes to his people in a special manner to bless them, whether the place be a rocky ridge, like Bethel, a sandy desert, a glen or cave, a bleak moorside, or an edifice like the one at Bloomsbury. II. The house of God is the *gate of heaven*, because, 1. The Church is the entrance into heaven. 2. At this gate is erected the ladder of ordinances, whose top reaches to heaven. 3. There the authority of God is exercised. 4: It is the place of intercourse and communion with Heaven's King. 5. It is the gate, from which the wicked are shut out of heaven. III. The house of God and gate of heaven is a *dreadful place*; for, 1. God is there. 2. Christ is there, with the ordinances of prayer, and praise, and sacraments. 3. The instructions of the house are awfully solemn. Yet, the place does not inspire the true believer with slavish awe; nor is the house to be shunned by the impenitent, for it is the safest place on earth.

We thank our old friend for this good discourse, and congratulate the people of Bloomsbury on having a house of worship erected at last in their thriving village.

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**THE EXTENT OF THE ATONEMENT**, in its Relations to God and the Universe. By the Rev. THOMAS W. JENKYN, D.D., late President of Coward College, London. Boston: Gould & Lincoln. New York: Sheldon, Blakeman & Co. 1859. 12mo. pp. 376. For sale by Smith & English, No. 40 North Sixth Street.

WE have read this volume with mingled emotions of pleasure and pain. The author writes with clearness and force, and to many of his thoughts we give our unqualified assent. If we could separate these thoughts from the main design of the book, and from the use which is attempted to be made of them as arguments for the unlimited extent of the atonement, we would cheerfully commend the work to our readers. But this cannot be easily done; and hence, we are obliged to say, that the volume as a whole is far from being satisfactory.

1. The author misrepresents the views of those who hold the doctrine of definite, or, as he calls it, limited atonement. A few ultra men entertain the commercial or *quid pro quo* doctrine; but this is not held by the great body of Calvinistic divines; and it is unfair to make the extreme views of a few the basis of an argument directed against a class of men who disclaim the sentiments which he imputes to them. He is also unfair in attaching to the word limited, a sense not intended by those whose theology leads them occasionally to employ this term to express their own views. They do not mean that the atonement is limited in its nature, but in its design; not limited so as to be an insufficient basis for the free and universal offer of the Gospel to all men, but in its saving application, and final results; that the purpose of God in giving his Son, and the purpose of the Son in giving himself, were definite, and that the end designed by them will be ultimately and fully accomplished, viz.: the salvation of those who will finally enter heaven.

2. The author confounds adaptation with design, making the two, if



not identical, yet to involve each other, and arguing that because the atonement is adapted to the condition of all, therefore it was designed to save all. The obvious inference from these premises would be that all will be saved; which, however, he does not hold; and he attempts to escape this conclusion by maintaining that the atonement was an experiment, which was liable to failure, and that it has failed, and is now failing in numerous instances. Yet, strange to say, he professes to be a Calvinist, and has a chapter to show the relation of the atonement to the purposes of God. Our readers need not be informed that his Calvinism is considerably diluted.

3. The author endeavours to explain the nature of the atonement by an appeal to reason and historical analogies, much more than to the Holy Scriptures. He quotes Scripture, indeed, but enters into no particular exegesis of its true and exact sense; and he devotes a small space only to the consideration of the Jewish sacrifices, the proper explanation of which is a key to unlock this great mystery of godliness, the atonement of Jesus Christ. In those sacrifices were included the ideas of substitution, imputation, vicarious oblation, and reconciliation; and these several elements are essential parts of a true and full view of the doctrine of atonement. If these particulars are understood and concurred in, all controversy concerning the extent of the atonement will terminate.

4. The author bases the necessity of the atonement on a partial and incomplete foundation. The governmental view, or as some have termed it, the display view, gives a part of the ground, but not the whole ground, why the atonement was necessary. Its necessity lay primarily in the Divine nature, which is essentially opposed to sin, and also to the sinner, until ransomed by atoning blood. Hence the atonement would have been necessary, in order to save sinners, though there had been no other created intelligences before whom to make this wonderful display of God's mercy. But according to our author's scheme, the atonement was necessary solely on the ground that the perfections, law, and government of God would be thereby honoured, vindicated, and displayed before the universe. It had respect therefore only to God and his law and government, and not to sinners personally, at all, except as a basis on which pardon could be safely offered to them, in view of its effect on other intelligent beings. It proved to them God's abhorrence of sin, and his determination to punish it, though he forgave the repenting and believing sinner, to which we give our assent, considered as a part of its design, but not as constituting its chief, much less its only ground of necessity. On this theory, for aught we can perceive, the atonement was as suitable a basis on which to offer pardon to fallen angels, as to fallen men. Or, supposing fallen angels to remain under the curse, as they actually do, then, according to this view of the atonement, we see not why their punishment, which is continually displayed to the universe, might not have answered the ends of public justice, and have been a sufficient ground for offering pardon to all other transgressors, without the sufferings of the Son of God.

Our author imagines that his theory concerning the extent of the atonement relieves theology of several difficulties which are involved in the doctrine of definite atonement. When we commenced the study of theology we thought so too; and we often discussed the subject with our fellow-students. But we soon found that we gained nothing, unless we

also abandoned the Calvinistic doctrine of Divine decrees; and as the latter could not be renounced except by perverting the plain teachings of God's word, we adopted the old Calvinistic view of definite atonement, to which we have adhered ever since. On this basis we now stand, and we find no difficulty in offering salvation to all men, as our Lord commanded, on the ground, we doubt not, of the infinite sufficiency of the Gospel provision.

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THE POWER OF PRAYER, as illustrated in the wonderful displays of Divine Grace in the Fulton Street and other Meetings in New York and elsewhere, in 1857 and 1858. By Rev. SAMUEL IRENEUS PRIME, D.D. Charles Scribner, New York.

STIRRING events produce stirring books. The characteristic of the present revival has been generally noted to be the extraordinary spirit of prayer and supplication. No previous revival, so far as our knowledge extends, could have ever produced a book like this of Dr. Prime. "What hath God wrought!" is the feeling of wonder and praise excited by the perusal of its incidents, whose richness and pathos move the very depths of the soul. As there is nothing in literature so interesting as the pages of inspiration, so there is nothing in Providence so wonderful as its works of grace.

The peculiar value of Dr. Prime's volume is, that, whilst it gives, with interesting details, the characteristics of the noon prayer-meeting, its statements, and incidents, and reasoning glow with the very spirit of the revival itself. Dr. Prime had access, also, to the private journal of Mr. Lamphier, who projected these meetings; and the records give to the reader an insight into the origin of the plan, and reveal the Christian zeal and enterprise necessary to its inception and execution. The power of prayer is illustrated, from beginning to end, in the most engaging and instructive form. The practical influence of the volume far transcends the passing interest of a single generation and the local blessings of a single city, and passes onward to other generations with fresh spiritual life. Dr. Prime has enriched his volume by two chapters, eminently characteristic of his two friends, Drs. Murray and Plumer, which are full of spiritual instruction.

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NOON PRAYER-MEETING; or, the Origin, Character, and Progress of the Daily Noon Prayer-meeting in the North Dutch Church in Fulton Street, New York. Prepared from authentic materials, by the Rev. TALBOT W. CHAMBERS, D.D., one of the Pastors of the Collegiate Reformed Dutch Church in the City of New York.

OUR Reformed Dutch brethren have immortalized, in this book, their providential connection with the meetings for prayer, which have gathered together so many of the children of God during the last year. It was due to history to preserve these precious memorials. Even the architecture of the old North Dutch Church and the Fulton Street Lecture-room is presented to the reader, together with an interesting ecclesiastical sketch of the spiritual building. Diagrams of the rules, &c., of the prayer-meeting bring the whole scene to view outwardly, whilst many interesting and delightful incidents of prayer, and praise, and exhortation,

throw a halo of glory around those buildings, which no painter's hand can delineate: In short, the Fulton Street prayer-meeting is here seen through a stereoscope in the bright light of historical truth. Dr. Chambers has done just the thing required by those who love the memory of the "Noon Prayer-meeting," and who desire to perpetuate its hallowed scenes to generations following. Long may this endeared sister church of the Reformation hold forth the word of truth and enjoy the grace of Christ. It is always with tender feelings that we allude to her prosperity.

"There, my best friends, my kindred dwell,  
There, God my Saviour reigns."

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**THE FOUR GOSPELS**, according to the Authorized Version, with Original and Selected Parallel References and Marginal Readings, and an Original and Copious Critical and Explanatory Commentary. By Rev. DAVID BROWN, D.D., Professor, Free Church College, Aberdeen. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut Street. 1859.

THIS edition of the Gospels is certainly one of the most remarkable issued. A small volume, of less than ninety pages, contains the four Gospels, with excellent Notes by Dr. Brown; and the price is only *fifty cents*. The volume is convenient for reference; and the Christian traveller now finds it an easy thing to carry a commentary of the four Gospels with him on his journey. The Notes are compiled by one of Scotia's honoured worthies, and generally run page for page with the text. The wisdom of the Professor was taxed to the utmost, in producing a commentary that in learning is up to the present standard of criticism, whilst in perspicuity it is adapted to the understanding of the masses. Dr. Brown frequently quotes from Stier, Alford, Olhausen, &c.; but the whole scope of his Notes is practical, with an evangelical spirit. The type is, of course, fine. This is in fact one of the excellencies of the volume; for one of its objects is to press as much as possible into the smallest space. We predict an extensive sale for this admirable work.

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**A MEMORIAL OF THE FUTTEGHUR MISSION AND HER MARTYRED MISSIONARIES.** With some Remarks on the Mutiny in India. By Rev. J. JOHNSTON WALSH, a surviving Member of the Mission. Philadelphia: Joseph M. Wilson. London. James Nisbet & Co. Crown octavo, 339 pp.

It was due to history and to Christian love to perpetuate the memory of our brethren and sisters in Christ, who fell martyrs in the missionary life. The event, so appalling to many, was to them the gain of glory. These memorials of their lives and death will be read by thousands with affectionate and lively interest, and the good to be done by such a volume may even transcend, by the providence of God, the good done by the living missionaries. Mr. Walsh has succeeded in gathering precious materials, and has wrought them up skilfully for the edification of the Church.

The part of Mr. Wilson, the publisher, is also performed in a way to meet public expectation. The volume is a truly handsome one, with elegantly engraved portraits and embellishments. It is a gift-book of permanent value. Its very title-page possesses a voiceless eloquence that finds its way to the inmost depths of the soul.

**PALESTINE, PAST AND PRESENT**, by Rev. HENRY S. OSBORN, A. M., Professor of Natural Science, Roanoke College, Va., Member of the American Scientific Association, and Honorary Member of the Malta (Mediterranean) Scientific Institute.

THIS work is the result of recent researches in Palestine and a portion of Syria. It embraces the natural, scientific, classical, and historical features of this, the most interesting of all lands, and identifies and illustrates many Scriptural passages hitherto unnoticed.

A new map of Palestine, by the author, from actual surveys, and differing essentially from any that has yet appeared, will accompany the work.

This work will be a valuable companion to "The City of the Great King," as the author devotes special attention to the *Land of Palestine*; referring the reader to Dr. Barclay's work for full information in reference to the *Holy City*.

[Various Notices are necessarily postponed until next month.]

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## The Religious World.

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### PRESBYTERIAN THEOLOGICAL SEMINARY OF THE NORTHWEST.

THE Board of Directors of this institution held a meeting in Indianapolis, on the 16th November, 1858. There were present Rev. S. T. Wilson, President, from the Synod of *Chicago*; Rev. Messrs. Spence, West, and Stanton, and Prof. Stoddard, from the Synod of *Cincinnati*; Rev. Messrs. Blythe and Cambern, from the Synod of *Indiana*; Rev. Messrs. Brown, Crowe, Wright, and Hon. J. L. Williams, and J. M. Ray, Esq., from the Synod of *Northern Indiana*; and Rev. John Ekin, from the Synod of *Iowa*.

Messrs. Blythe, Ekin, and Cambern, were appointed a Committee to inquire into and report the action of the several Synods, in reference to the proposed transfer of the Seminary to the General Assembly. Their report was adopted, and is as follows:

"The Committee appointed to consider the action of the Synods, in relation to a proposed change of the Constitution of the Seminary of the Northwest, so as to transfer its control from the eight Synods now exercising that control, to the General Assembly, would report,

"1st. That five Synods, viz.: *Cincinnati*, *Indiana*, *Northern Indiana*, *Chicago*, and *Illinois*, have adopted, with great unanimity, the following paper, namely:

[Published on p. 519 of our volume for 1858. The paper transfers the control of the Seminary to the General Assembly.]

"2d. That the Synod of *Wisconsin* reiterates their action of last year, in which they voted to place the Seminary under the control of the General Assembly, thus virtually adopting the above paper.

"3d. That the two remaining Synods, viz., *Iowa* and *Southern Iowa*, took no action in the matter.

“Your Committee, therefore, find that the constitutional majority of the Synods have concurred in the proposed change.”

Prof. *Stoddard* presented the following, which was adopted :

Whereas, a constitutional majority of the Synods having the present control of the Seminary of the Northwest, have adopted resolutions authorizing the transfer of the said Seminary to the General Assembly, therefore,

Resolved, That this Board, in accordance with the direction of a majority of the Synods, present the above overture and resolutions to the consideration of the General Assembly.

Dr. *Stanton* presented the following resolutions, which were adopted :

Resolved, In order to carry out the direction of the several Synods respecting proposals for a location for the Theological Seminary of the Northwest, that we hereby invite donations of land, and pledges of funds from any places or persons within the boundaries of any of the Synods concerned in the government of the Seminary, who may desire it located in their vicinity; and that all such proposals and pledges be made in writing, and addressed to Rev. S. T. Wilson, of Rook Island, Ill., the President, or to Hon. J. L. Williams, of Fort Wayne, Ind., Vice-President of the Board, at any time previous to the meeting of the General Assembly in May next; and that this resolution be published in such places as the gentlemen herein named may deem expedient.

Resolved, That the above-named gentlemen be, and they are hereby directed to confer with the donors of Hyde Park and other property offered in that vicinity, with reference to our surrender of the property to them, or to their making a new offer, under the contemplated transfer of the Seminary to the General Assembly; and in case the said donors desire a re-conveyance of the said property, the President report such desire to the Board at its next meeting, that their wishes may be complied with at as early a period as may be practicable.

After transacting other business, the Board adjourned to meet on the Tuesday immediately preceding the meeting of the General Assembly, in May next, at 7 o'clock, P. M., in the Third Presbyterian Church, Indianapolis.

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## THOUGHTS ON THE REVIVAL.

[The following admirable Thoughts are selected from an Article in the “*Edinburgh Witness*,” edited by PETER BAYNE.]

I. The effect aimed at in the revival movement is the best and highest of all. It addresses itself to the individual soul; it seeks the sources of life; it speaks the sacred and solemn word,—conversion. It contemplates, on the one hand, the Spirit of God, and, on the other, the individual soul; and, overlooking for the time all intermediate machinery, it strives to bring the two into vital and everlasting communion. It appeals direct to the Divine energy of Christian truth to change the heart and renovate the nature, and repeats the cry which fell upon the ears of the world eighteen centuries ago, but which eighteen centuries have not deprived of freshness and urgency,—Repent. Success here will be success indeed. “Individual conversions and general revivals may be said to be the two great miracles by which the divinity of the Christian religion is still attested.”

II. The history of the Christian Church embraces two great departments: the history of the unfolding and systematising of doctrinal truth, and the history of Christian life. What the early Christians wanted in system was compensated by the intensity of their Christian life,—by the white glow of the heaven-lit fire within them,—by the rich effusion of miraculous, converting grace. Men did not remark how well they argued, how accurately they distinguished, how broadly they systematized; but the world was amazed and abashed at the radiance of love to God and love to man in which they walked. The dogmatic work has in our time been almost finished. But the more do we require that the Christian life be stirring in heart and in home, that the power of the Divine Spirit be quickening us with the early zeal and love,—that beneath the dry light of system God be unto us as the dew.

III. Nothing that can be named is so deceptive as the sudden gush of feeling. It is possible that it may be in no true sense religious feeling; and it is possible that, though genuine, sincere, and intense, it may be fleeting. It may be some mere influence upon the sensibilities and sympathies, such as might be produced by tragic acting or solemn music; or it may be the mere temporary flooding of the torrent, which leaves only a broader channel to become again dry. It is a nice question how, humanly speaking, emotion may be called forth, at once vivid in its intensity and enduring in its effects. On the one hand, it is not by *demonstration* that feeling is awakened,—it is not logic that holds the key of the human heart. On the other hand, it is an absolute certainty that if, when reflection collects itself after the paroxysm of feeling, and the question is calmly asked of the heart whence its agitation has arisen, no basis of definite, enduring truth can be discerned on which it was supported, and by which it is justified, the excitement of the moment is succeeded by a scornful and indignant reaction. Coleridge says, with exquisite felicity, "It seems characteristic of true eloquence, to reason *in* metaphors; of declamation, to argue *by* metaphors." It is not the imaginative colouring, it is not the passionate warmth, that are to be suspected, distrusted, or feared: While men are men, these will continue the natural instruments of powerful impression by speech. But the argumentative basis, though perhaps escaping a first glance, must be there. The metaphor may wing the argument, but it can never be the argument.

IV. May we venture upon a hint or two as to how a substantial verity, biding the strict scrutiny of reason and coolness, may be made to underlie the efflorescence of imagination,—how the barbed steel that will pierce and hold may be joined with the plume that carries it home?

First of all, it will be well to remember that extravagance is perfectly distinct from imaginative power, and that any show of extravagance cannot but endanger the ultimate impression. The fellowship of common sense and natural feeling is safe.

We can think of no surer method for securing the durability of impression in preaching addressed primarily to the emotions, than by giving it an elevated ethical tone. If a person, returning from a revival sermon, finds that he has been merely nervously afraid, that he has merely shrunk as a hound from the dreaded lash, he will very probably despise both himself and the preacher. But if, when the momentary impression is over, he sees gleaming before his mind's eye a glory of holiness such as he had never conceived before,—a moral purity, which his inmost soul

tells him to be celestially and eternally lovely,—a Saviour who is the consummate and immaculate ideal of human perfection, and who stretches out to save him a hand clothed with the power of omnipotence,—then he will feel that the preacher spoke the unchangeable truth, and the Divine attraction of light and love will be more mighty in his soul than all the terrors of judgment. We are perfectly aware that preachers will find any effect of this kind a much more difficult thing than to move an audience by sensuous images of torment. Such effect, too, may not be externally so striking or apparent. But nothing short of this is Christian conversion; and if the revival is to be genuine, profound, and enduring, it must ever keep this in view. The whole character of the movement would be thus raised, intellectually as well as morally.

But we cannot conclude these observations without referring to a test which will not fail to be applied to this work of revival, and which may be applied on the highest authority. If the revival of religion brings with it reformation of manners, all men will acknowledge it. Let this be well kept in view, and the emotional effect of sermons will not be fleeting.

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**REPRESENTATION IN THE ASSEMBLY.**—A proposal is before the Presbyteries of the Free Church of Scotland to allow *one-third* of the members to be delegates to the General Assembly. Mr. McCaulay maintained that a third would give them the mind of the Church more fully. It might be cumbersome if all were to be speakers in the Assembly, but this would not be the case, because all were not Mercurys, and while the mercurial men would speak, the worth of the great body of members lay in deliberation. He wished to see a full representation of the Church, and plenty of those great silent men whose value was known when the determining of a question came to the vote: Paul was a speaker, but Barnabas was a silent man, and there must have been something magnificent in his silence, for he was mistaken for Jupiter. He thought it would be far better if they had more of these great silent deliberative men and fewer Mercurys. (Laughter.)

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**THE SCOTTISH EPISCOPATE.**—This Episcopate, which Bishop Doane calls "Scoto-Anglican," is derived from Rattray, Keith, and Dunbar. Rattray was deposed by the College of Bishops in consequence of the invalidity of his consecration, and Keith and Dunbar were consecrated by Gadderar, the *unconsecrated*, Millar the *suspended*, and Rattray, the *deposed*. An English metropolitan, now living, is reputed to have said of this curious Episcopate, "*I consider the succession of the Scottish bishops as of no more value than three ciphers.*"

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**EDUCATIONAL BEQUEST.**—Mr. Sharp, baker, Perth, left £15,000 for educational purposes in that city. The trustees have commenced to erect a large building in North Methven Street, to be called Sharp's Educational Establishment.

PRESBYTERIAN CHURCH IN ENGLAND.—This interesting religious body is somewhat agitated by questions concerning organs, liturgies, and posture in prayer. Of course, there are perverts to Episcopacy. A writer in the *Edinburgh Witness* says: "The truth is, Mr. Editor, there is a wave of ritualism passing over our little Church in England. The chasm that ought ever to exist between our simple Presbyterianism and a lordly Episcopacy is being rapidly bridged over in some quarters; and perhaps Mr. Stevenson knows of a young gentleman—but yesterday rather prominently connected with a Presbyterian church in his neighbourhood—who now may be found any Sunday in the year most zealously quoting the responses in the Tractarian chapel at Tynemouth."

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## The Opening Year.

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### "HOW OLD ART THOU?"

BY MRS. LYDIA H. SIGOURNEY.

"How old art thou?" Man measureth time  
 By things that fall away and die,  
 By sickled fields of autumn prime,  
 Summer's lost bloom or Winter's sky.

Age from his span its lustre takes,  
 The cheek resigns its roseate glow,  
 The form its grace, the hair its hue,  
 The brow its beauty;—*let them go!*

But the true heart can ne'er grow old,  
 Its eye is bright, tho' youth be fled,  
 Its ear is never dull to sound,  
 Its lip can speak when speech is dead.

By prayer, by alms, by written page,  
 By planted words of holy trust,  
 It quickeneth love from age to age,  
 It liveth when the form is dust.

So count thou not thine age by tears,  
 Or smiles of Fortune's fickle ray,  
 Nor say how old thou art in years,  
 Of waste and folly and decay.

But ever, with a steadfast eye,  
 On Him from whom thy life proceeds,  
 Notch thou its seasons on the soul,  
 And tell its calendar by deeds.



THE  
PRESBYTERIAN MAGAZINE.

FEBRUARY, 1859.

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Miscellaneous Articles.

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THE CASTAWAY PREACHER.\*

"Lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9 : 27.

THE most immediate, and to this audience, the most impressive suggestion conveyed in this half sentence is, that a preacher of the Divine Law and Christian Gospel may be a castaway.

Nay, when we remember who was the "I myself" that wrote these lines, we perceive that even an Apostle, an inspired preacher, was not, on that account, beyond the peril.

We have the still more positive confirmation of fact; for an older Apostle than Paul, one of the original twelve, called and endowed with power by Christ himself, fell by transgression from "this ministry and apostleship," perished by suicide in the field he had purchased with the reward of iniquity, and went from Aceldama to what was, in a more fearful sense, "his own place," a castaway.

Every chapter of church history, down to the records of our own Synods and Presbyteries, makes the admonitory revelation, that like the Wandering Jew of the old legend, the Iscariot has made his footprints in every place where the Church has stood. Preachers of the Gospel have become heretics, blasphemers, infidels; they have died on the gibbet, not as martyrs, but as felons; they have been visited with "scourgings, bonds, and imprisonment," not for their faith, but for their crimes.

Besides what comes to the light in these ways, we know that the Scriptures must be in the course of fulfilment, which declare that there

\* A Sermon, preached at the opening of the Synod of New Jersey, October, 1858, by the Rev. JOHN HALL, D.D., Moderator; and now first published, by request.—ED.  
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shall be false men in the ministry, speaking lies in their hypocrisy; many Antichrists, besides the emphatic Man of Sin; deceivers sitting in the temple of God; vessels in the great house to dishonour; men teaching for filthy lucre's sake, and for that price things which they ought not, going in the way of Cain, running greedily after the error of Balaam for reward, and perishing in the gainsaying of Korah; false apostles, deceitful workers, transforming themselves into the Apostles of Christ.

But ah! my brethren, why need I cite these painful predictions, and historical instances; why need I use the mysterious phrases of whose definite meaning the Church is uncertain, when we have our own consciousness to appeal to, our individual experience to testify within us? How easy it is for a preacher to become a cast-away! Let us not judge one another; but looking at our common nature, the unfinished work of the sanctifying Spirit, the abounding temptations, the peculiar self-delusions to which we are professionally subject, does it not often come into our minds that if we are not already reprobate, we could easily become such? that we deserve to be such? Has not our very preaching, the very act of preaching, sometimes suggested this? We may admit the allowances implied in the proverb, that no minister is as good as his sermons or his prayers; we may properly insist that imperfect men must not, through a consciousness of their own imperfection, in example and experience, hold back in their preaching the most complete representation of the Divine standard of Christian character; yet, while this is due to the third party with which we are connected, the very stress of the obligation we are under to present that fulness of our message, is adapted to bring it home to our souls with the irresistible logic of the epistle, "Behold, thou . . . makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law: thou, therefore, which teachest another, teachest thou not thyself?" Thou that sayest, out of the Scripture, that one should do and not do, that he should believe and reject, that he should feel and be; dost thou, O preacher! dishonour God and his word and thine own sermons, and thine own sacraments, by saying and doing not? Oh, that is a *preacher's* reprobation which is set forth in the language of the Lord and Master himself, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then I will profess unto them I never knew you; depart from me, ye that work iniquity." It is not "whosoever shall teach," but "whosoever shall do and teach," that shall be called great in the kingdom of heaven.

Indeed it is remarkable how jealously our Lord trained the twelve

for their ministry with a view to their peculiar spiritual perils. It looks as if his benevolent but faithful mind, whenever he turned towards these simple men, was affected by the secret perception of their weaknesses, their ignorance, their exposures, their coming trials, all so unsuspected by themselves, and to be learned mostly by surprising experience, and as if almost everything he said had at least a secondary aim at *their* special instruction and admonition. It is a great study of itself to follow the course of the Lord Jesus with this view. No system of pastoral theology taught in the schools can compare with the lessons of that daily walk of Christ with his "children." John 21 : 5.

What a superhuman insight did the Lord show in not allowing himself to be deceived by the present amiableness, the zeal, the docility, the solemn assurances and gratuitous vows of those men ! How often he took occasion to forewarn them of their unseen and unbelieved jeopardy ; sometimes permitting them to discover it for themselves by letting them go a while without his preventient and protecting grace ! He held before them, not merely the disrepute, the ungracefulness, or the ingratitude of apostolic inconsistency, but the danger of apostasy and reprobation. "Simon ! Simon ! Satan hath desired to sift thee as wheat." To that same Simon he said : "Get thee behind me, Satan !" and surely he was nearer being a castaway than we know of Paul's ever being, after their respective conversions, when he cursed and swore, and protested three times that he knew not the man who was standing before Caiaphas. It was directly to the twelve, when he detected their latent envy, their ambition, their secular views, or it was in their hearing, in his more general discourses, that he spoke the parables of unfaithful stewards, indolent servants, dishonest agents, rapacious husbandmen.

I need not presume here to expound the exact meaning of the castaway of our version. You will remember that the same word is only so translated in this place, and that in the seven other places of the New Testament, it is once rendered "rejected," and six times "reprobate."\*

The image is, therefore, the familiar one of that which is cast aside because it does not come up to the quality or service required in the test of it. As reprobate or castaway metal is that which, being tried by the proper tests, is found to be either altogether spurious, or below the proper standard required for use, as structures are tried, and abandoned, if they do not pass the appropriate test of their strength and capacity, so one is reprobate who, if tried by the evangelical standard, is rejected as deficient in the marks which designate the Christian. A castaway preacher, in like manner, is one who, if judged by the tests appropriate to his official, super-

\* The Wicliff and Geneva have it "reprovable" and "reproved;" the Vulgate and Rheimist "reprobus" and "reprobate;" the French *rejetté* (rejected), and the German *verworfen* (rejected).

added to his personal Christian character, should have to be stigmatized as not such a one as Christ acknowledges.

If we ask what are these peculiar tests, Church tradition will answer in one way; Scripture tradition will answer in another way. The one dwells most on imposition of hands, and of certain hands, the other on the spiritual character. The former is to be pursued in a series of voluminous controversies, the latter is not the subject of controversy at all, because the New Testament is at so little pains to treat of it as ecclesiologists would like to make it out. The New Testament shows the Divine Founder of Gospel institutions breaking up the old ideas of holy tribes and ecclesiastical genealogies, by taking for the first ministers of the Christian Church, no priest, no Levite, no official of the temple or synagogue, but men found in his common walks, then instructing them in doctrine, and especially disciplining their hearts, and laying so little stress on ceremonials, that he rather seemed to discountenance the whole idea when, in reference to a scruple of this very sort, suggested by the Apostles, he gave them the aphorism, "for he that is not against us is on our part." Oh, how the rebukes which our Lord gave so often to the Jewish Apostles, when they were reverting to the bondage of the old ceremonials, apply to us, in our more enlightened condition, when we turn day after day to the journals of his life, and find how little he said or did, or at least required to be put on the record, as to the points which disunite the Church, and feed the perpetual flame of sectarianism! Then the Acts and Epistles continue the Scripture tradition to the same effect. The tests of the ministry that stand out there in overshadowing prominence, are soundness of doctrine and purity of heart. So unsacramentarian is the chief of the Apostles, that he declares that Christ sent him not to baptize but to preach the Gospel; and so unassuming of prerogative or station, that he declares the highest honour of Christ's preachers is to be ministers' servants, by whom men believe. And so, when he writes still more immediately, and, as it were, officially, to ministers as such, the charge he commits to them, as involving the point of their standing or falling, is their holding faith and a good conscience; their being blameless, vigilant, sober, just, holy, temperate; not self-willed; of good behaviour; taking heed to themselves; reading and meditating for their profiting; giving themselves wholly to these things; not covetous, or entangling themselves with the affairs of this life, but fleeing the worldly pursuits which had already caused some to err from the faith; to follow after righteousness, godliness, faith, love, patience, meekness; to fight the good fight of faith; not striving about words to the subverting rather than the converting of their hearers; not entering on questions (theological though they be) that gender strifes more than they edify; not novices, lest they be proud; having a good report of the world as to their moral standing; examples of believers, patterns of good works. The Church quarrels

whether Timothy was bishop of Ephesus, or Titus of Crete, because Paul was more careful to let Timothy and Titus know how they ought to behave in the house of God, than to place beyond dispute how, and in what relations they were brought into the house. "If thou put the brethren in remembrance of these things"—things conscientious and spiritual—"thou shalt be a good minister of Jesus Christ," whether the hands of the Presbytery were of one or of many, whether the charge be a parish or a diocese.

Such is the test of the minister. The castaway is the minister, who does not abide the test; who is so far opposite to, and different from, the standard thus established—whose faith, spirit, life—whose personal religion and official fidelity, are so wanting in these characteristic traits of a good minister, that, in the eye of Christ, he cannot be identified by the description. I say the eye of Christ, for human trial, and ecclesiastical inspection fail here, as in every other experiment of trying the heart. The inferior qualifications may be determined by a prescribed criterion, but it is only the omniscient sight that reaches to the root and foundation. "The fining-pot is for silver, and the furnace for gold, but the Lord trieth the hearts." They are the eyes that are as a flame of fire, and the countenance that is as the sun shineth in his strength, that behold and penetrate, while the infallible voice declares to the angel of each church: "I know thy works; I know thy works." That is the purport of this inspection, that is the standard, is as plain as the ten commandments. If, therefore, like our predecessors in apostolic conference with their Master at the table, we are disposed to say, "Lord, is it I? is it I?" the test is easily applied. According to that example, it is best applied by a direct, individual appeal to the Chief Shepherd himself. By an humble, contrite, approach to his feet, in opportunities of utter separation from the misleading influences of one's public ministrations, can the minister best come to an impartial discovery of that point of points for his research,—his own actual standing in the sight of Christ.

The signs of a castaway preacher, so far as they are distinct from those of the trials of other Christians, will appear to be such as these: he has no cordial or practical belief in what his function compels him to preach; he feels an intellectual pride, and enjoys an ambitious gratification in preaching, but has no heart in it as the means of glorifying God and restoring man; with him the ministry is no more than a profession; preaching is his livelihood. If he labour for success, it is for the sake of maintaining his professional position; he is actuated, as men are in their secular vocations; he seeks for promotion; his choice of place and occupation, and his charges, are determined by the preponderance of personal advantages; he will not forego domestic comfort for the sake of ministering in obscurity to the least provided; he finds ready excuses for retiring from labour, or for indulging indolence; he counts his life too dear to run risks; he is always looking for material reward, even

for his prayers and consolations ; he resorts to tempting adventures, not merely from necessity, or while the necessity continues, but from the love of gain and the pleasure of accumulation ; he hoards penuriously while he preaches liberality ; he loves general literature more than theology, the society of the world more than the society of the Church ; he preaches and prays, visits and writes for fame and notoriety ; the pleasure and excitement of the act of preaching are the effect, not of zeal, but of self-complacency ; and the gratification or disappointment which he experiences, does not relate to the souls of the people, but to his own vanity ; he looks on his fellow-ministers as competitors and rivals ; he is envious and jealous ; mortified at being overlooked, and ever suspicious of slights.

But this is only a random sketch of particulars. Perhaps all may be comprehended in the phrase of the text by saying, that the character described is only a preacher *to others*. He may have the gifts of prophecy and knowledge, may speak in the tongue of angels, but he is not in himself such a preacher as Christ requires ; his unction is not from the Holy One, and so he is disowned, rejected, castaway.

Or the first part of the whole sentence may be taken as giving a comprehensive sign of the castaway preacher in the declaration which introduces the "*lest that by any means*" of the text. "I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." It is the predominance of the body, bodily consideration, the body as the symbol of whatever is secular, sensual, personal, selfish, the mortal in distinction from the spiritual,—it is this which, unsubdued, and not *kept* under subjection, makes men castaways, although they have preached to others, and perhaps saved others from the very abyss in which they themselves fall.

The perils of the ministry from this quarter are increased with the worldliness of the nominal church, or of church-supporters. The world gain much to their side by encouraging in preachers such views or habits as assimilate their teachers to themselves. In proportion as their flattery or liberality, their flexible principles and loose opinions make an impression on the yielding minister, their own course is more free, and the dangers of the pastor are multiplied. Their influences will appear in the most specious connections. Display, extravagance, luxury, pride are not confined to private habits ; the simplicity that is in Christ may be violated in the most evangelical guise. A Bible Society may build a palace ; a Sunday School Institution may be as financial as a bank ; an ecclesiastical Board may have as much policy as a cabinet ; a church may be as fashionable as a theatre. The preacher is in all these, and he must keep his body under, as to some of the subtlest insinuations of the social state which surrounds him, if he would not run uncertainly, or beat the air. Many a Demas has forsaken Paul, having loved this present world, and it is Paul who calls on

the Church to mark them and avoid them, whosoever they be, that serve not our Lord Jesus Christ, but their own carnality, even while by good words and fair speeches, it may be from pulpit, platform, or press, they deceive the hearts of the simple.

What are the consequences of the rejection so declared in the text?

That rejection may be considered either personally, as it relates to the man, or officially, as it relates to the preacher. The personal disowning would ensue upon his being found wanting when weighed in the balance which determines whether one is or is not a Christian. He cannot plead the laying on of hands, the sprinkling of baptism, the partaking of the Lord's table, the works of the pulpit, the study, the judicatory; he cannot plead his popularity, his titles, his success: he must, like the lowliest of his flock, be judged by the eternal test, which, as in every other case, will be applied both to heart and works. No minister will be castaway because he was less conspicuous, less celebrated, than others; but if such should by any means be the fate of any, after having preached to others, it will be because they were unconverted men; because they entered the ministry, not at the call of God, but under a professional attraction, or as a last resource, or under stress of persuasion, or offer of reward, or recent excitement, or transient enthusiasm; and, perhaps, more than all other causes, because when, after preaching to others, they found reason to conclude that they were themselves unbelievers, they did not then so take to heart their own preaching as to be converted and healed, but continued, through shame, or fear, or habit, or dread of temporal consequences, to act wilfully as false apostles, with the evidences of reprobation constantly before their eyes in their own manuscripts, uttered by their own arguments, testified to God and their consciences by their own prayers, witnessed against themselves every time they dipped their hand into the font, or broke the mystical bread.

If, again, the rejection be considered specifically as that of the *preacher*, it is the decision of the Divine Head that the individual is not a true representative of his kingdom—that he is not an accredited ambassador. Whatever he may have said or done in the name of Christ, the sentence which disowns him is its own justification, "I never knew you." His title, his licensure, his ordination, his instalment, have no more power to give him sanctity in the Divine view, than does the colour of his clothing. Are his ministerial acts valid? What is validity? No acts on the part of man, not even on the part of the Church, give of themselves either validity or invalidity before God, to what is said or done on earth. In human consideration, and as to their effect on the human mind, the official acts of a minister, standing fairly in the visible Church, though in the Divine judgment reprobate, may have all the effect of what is genuine. The children he baptizes are duly initiated; the com-

municants who, by their faith, receive the Lord's bread and wine, are blessed in their devotion; the words of Bible truth he preaches may instruct, awaken, convert, and edify; the men upon whom he places his ordaining hand are truly set apart to their sacred office. All this is provided for the orderly convenience and the comfort of the Christian society. But God acts independently of what is done or left undone by any of his ministers, the genuine or the spurious. None of their acts, and the acts of none, can be said to bind Him. No such unqualified claim as that can be pretended on the warrant of "whatsoever ye shall bind on earth, shall be bound in heaven." The best of ministers, by ignorance, by mistake, by indiscretion, do things and say things, even in the name of Christ, which pass as inoperative as their breath. A hypocrite may deceive the holiest session, and die in the confidence of the purest church, but the act of his admission to the Church, and his continued fellowship with true saints, had no "validity" in the Divine sanction, to seal his redemption. If this be the construction of validity, his baptisms and communions were not valid. They availed him nothing. They were wasted upon him. That which is highly esteemed among men for some fancied intrinsic virtue, may not be preserved by its religious name from becoming, in particular instances, abomination in the sight of God; and one of the saddest subjects we can contemplate is, how many sacred acts and formal observances must be always taking place in the Church, which, like the multitude of sacrifices, the Sabbaths, the calling of assemblies, the solemn meetings, the multiplication of prayers in the first chapter of Isaiah, are of no purpose to God, at best are vain oblations, and it may be, rise to the enormity of an abomination, a trouble, and a weariness to him! If the services of a false minister are followed by good effects, they are the result, not of the Divine sanction, either of the personal or official character of the preacher, but of the Divine sanction of the truth and of its symbols. The result gives no seal to his credentials. A Jew or infidel may print the New Testament for the profit of the publication, and such copies of the word may be as much blessed to the kingdom of heaven, as those issued by the Church itself. So the words, the arguments, the eloquence, the talents, of a preacher may be the means of benefit to souls, and a means of reputation to himself both living and dead, yet it may be, that as an official messenger he could never describe himself, with the writer to the Galatians, "an apostle, not of men, neither by man, but by Jesus Christ and God the Father."

If the nature and the causes of this sad condemnation have been fairly stated, it is unnecessary to look further for the remedy. The Apostle gives as well the direction as the warning, in his words: "I keep under my body, and bring it into subjection, lest . . . I myself should be a castaway." We have his own exposition of, and commentary on what is meant by the body and its subjection, when he says, "all things are lawful for me, but I will not be brought



under the power of any;" "let not sin reign in your mortal body, that ye should obey it in the lusts thereof, . . . but yield yourselves unto God, as those that are alive from the dead;" they that "are in Christ Jesus walk not after the flesh, but after the Spirit;" "they that are after the Spirit, mind the things of the Spirit;" "now if any man have not the Spirit of Christ, he is none of his." I need not prove to this assembly that the terms body and flesh comprise the lusts of the mind and of the heart, in all their vanities, self-conceits, ambitions, enmities, bigotries, uncharitableness, covetousness, as well as the more corporeal that tempt to ease, indolence, luxury, intemperance, or immoderation. The self-denial which one preaches, he should not only exemplify in his own private life, as visible to observers, but should practise upon his own soul in regard to his individual characteristics and circumstances. He must not spare his own eye, or foot, or right hand, when they tempt him to offend. If the preacher is in special peril of becoming a castaway, from neglecting to bring his body into subjection to his own doctrines, if, with all his knowledge, his theoretical soundness, his efficiency in serving others, his own soul is in jeopardy, then he is called to exercise a watchfulness and self-denial peculiar to himself, to his own position,—a branch of the common duty which it is the more incumbent on him to perform than to preach, inasmuch as he is the one to whom, in his distinctive character, the precepts are addressed. The presumptuous sins of a preacher must be the most aggravated of all that come under that inspired designation; and it must be the highest grade of presumption for an expounder and teacher of religion to trust either in his office or his theology, to shield him from the application of such a test as this. The creed will never exculpate, will never screen any transgressor. Election, predestination, perseverance, as mere doctrines, though held with Antinomian confidence, will not avert the reprobation of the preacher who, trusting in them, neglects to keep under his body and bring it into subjection. Subjection is the word; the same figure applied to the power of grace, as is applied to the power of sin. His servants ye are whom ye obey, whether of sin or of obedience. Sin reigns in the mortal body. Those who are made free from sin become the servants of righteousness. The bondage of Satan becomes the yoke of Christ. The preacher is not to bind burdens on others, which he discards from himself. No subjection of the flesh is to be his text; it is to be his practice. Alas! alas! how many that were thought, and thought themselves, to be standing, have fallen, just because they would not take heed to the reflex application of this principle! "Then spake Jesus to the multitude and to his disciples, saying, The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not."

There is, then, no preventive, no remedy, but the spiritual mind. The revival we need is the revival of the piety of ministers. And as the main cause of its depression is the superincumbency of the world and of the flesh, as the cares of other things entering in choke the word, even in the heart of the sower, so life must begin with the putting away of that which is smothering it. "Take away the dross from the silver, and there shall come forth a vessel for the refiner." If, through the charming of a serpent as subtle as the beguiler in Eden, our minds have been corrupted, in any form, to any extent, from the simplicity that is in Christ, there must be a conversion in that particular before we are strengthened. Is it not one of the great perils in which we stand this day, that the outward strength of our Church is becoming the arm of flesh, in which we misplace our confidence? May we not hear too much of names, money, schemes, policy? May we not speak too much of power, of numbers, of denominational triumphs, as though the dominion were ours, and we the masters, rather than the ministers? If personal considerations then fail to awaken us to the necessity of cultivating the spiritual mind, let us reflect that a *church* may be castaway, and recollect that history records that those were not vain alarms that have been sounded in times past, and are still echoed from the seven trumpets of the Apocalypse: "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. I will spew thee out of my mouth."

Spare thy people, O Lord, and give not thine heritage to reproach!

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### PRAYER AND OFFERINGS FOR EDUCATIONAL INSTITUTIONS.\*

THE Board of Education of the Presbyterian Church was organized, in 1819, for the purpose of aiding pious and indigent young men in preparing for the Gospel Ministry. In 1847 and 1848, the General Assembly added to the operations of the Board, the department of *Schools, Academies, and Colleges*, whose object is to assist institutions under the care of the Church, when they may require aid. These two departments of the Board of Education are so harmonious as to be properly committed to the same general supervision, and yet they are so distinct as to require separate

\* This Article is a Plea for a Collection, on the Annual Concert for Colleges, in behalf of the Institutions of the Presbyterian Church needing aid. The Annual Concert of Prayer occurs on *the last Thursday of February*, and its observance has been recommended by the General Assembly. The Article is a Circular Letter of the Board of Education of the Presbyterian Church to the Ministers, Elders, and communicants of our Churches, and to all friends of education.

funds for their administration. By a rule of the General Assembly, the funds collected for the education of candidates for the ministry are to be kept *entirely distinct from the other funds*; so that whatever money is spent in sustaining institutions of learning must be *specifically given for that purpose*.

In fidelity to the trust committed by the General Assembly to their care, the Board of Education are aiming to place this important department of the work of the Church upon a permanent and safe basis.

#### I. GREATNESS OF THE WORK.

We ask our brethren to refresh their minds with a brief glance at the importance and benefits of religious institutions in the training of youth.

1. The Presbyterian Church has made education a prominent aim, on the general principle, that it promotes man's chief end, which is to "glorify God and enjoy him forever." God himself possesses infinite knowledge, as well as infinite holiness; and conformity to his perfections encourages the highest cultivation of the intellect, in connection with the best training of religion.

2. Institutions of learning have been found, in the experience of the Church, to be efficient in imbuing the youthful mind with correct principles of religion, and in leading, by God's blessing, multitudes to the knowledge of Jesus Christ.

3. Our Institutions, especially our Colleges, furnish the supply of ministers to the Church.

	Total Graduates.	Total Ministers.
In Congregational Colleges, . . . .	17,368	4315
In Presbyterian Colleges, . . . .	14,217	3663

If one-fourth of all college graduates become ministers of the Gospel, the necessity and advantages of colleges must be apparent to all intelligent Christians.

4. Our educational institutions, and especially the higher class, provide learned men for all the professions and spheres of usefulness in public life. The great proportion of eminent statesmen, judges, lawyers, physicians, scientific men, &c., owe much to a thorough course of education, and they are chiefly graduates of colleges.

5. Education perpetuates its advantages with accumulating power, by raising up intelligent and well-qualified Teachers and Professors, for the Schools, Academies, Colleges, and Theological Seminaries of the country. The whole educational system is bound together by intimate ties of common relationship; each class of institutions mutually affecting one another, and the whole growing in prosperity in proportion to the effectual nurture of every part.

6. The cause of Christ, throughout the earth, is promoted by the

agencies of education, which elevate the social, political, and religious condition of communities and nations, and prepare the way for that "increase of knowledge," which is a characteristic of the Millennium.

In short, the educational institutions of the Church have ever constituted a part of her true glory and power, from primitive times, through the Reformation down to the present period.

## II. MOTIVES FOR PROSECUTING THE WHOLE WORK WITH ENERGY, AND FOR ESTABLISHING NEW INSTITUTIONS.

1. All the reasons that render educational institutions important anywhere, apply with at least equal force to new States and Territories. The cause of learning and the cause of religion depend upon religious institutions west of the Alleghany Mountains as much as at the East or the South, where they have been deemed necessary from the earliest period.

2. No country in the whole world is more important in its political, social, and religious relations, than the West and Southwest. No part of our territory is more rapidly increasing in population, possesses greater physical resources, is more certain of controlling our future history, and has greater prospects of influencing the destiny of the world.

3. Institutions of education perform an important office, nowhere more needed than in our new States and Territories, in training the mind and heart with sound learning and discipline, in repressing undue worldly excitement, in supplying high motives of action, and in opening the way for the advancement of the kingdom of our Lord Jesus Christ.

4. Students who desire collegiate education cannot come to the East in pursuit of it; nor is it desirable that they should. The youth of the country should be educated on their own soil. But comparatively few will be educated at all, unless institutions of learning are established at home for their benefit.

5. Self-protection from the wiles of Popery requires the establishment, in sufficient numbers, of educational institutions in the West. It is well known that particular efforts are made in that vast region, to secure a control in the training of the young. Presbyterians must not be backward in such a contest, at such a day, for such a crown of reward as the West holds out to Protestant education among its growing millions.

6. Our own Church requires colleges at the West. We are more backward in this department of evangelical resources than in any other. Sister churches, who have no claim to precedence, except in our own voluntary, but inexcusable, backwardness, have a larger number of institutions than we have. Our wants and our position, as a denomination of Christians, especially in reference to the in-

crease of our ministry, plead for immediate and thorough activity. We cannot do our duty to the Church or the State, to present or future generations, unless we apply our strength, without delay, to this great work.

### III. PROPOSED METHOD FOR AIDING COLLEGES AND OTHER INSTITUTIONS.

The Board of Education have been acting on a plan of assisting our new institutions, which, it is hoped, will meet the views of the intelligent business class of our church members, and of our Church in general.

It has been objected that the West is able to endow its own institutions. This is our own opinion. Give the West time, and it will provide a sufficient endowment, from its own resources, for all its institutions. The Board of Education, therefore, do not propose to make it a part of their system of aid, to collect any endowment funds. It is a fundamental principle of the Board (which, as a general thing, will be acquiesced in) to raise no permanent funds in the East for institutions at the West and Southwest. If any funds are given for permanent endowment, they must be the spontaneous gifts of individuals who prefer putting their donations in that form, and who have wealth enough for that purpose.

The plan of the Board of Education is to grant annually, for a limited period, such aid to the professors or teachers in these institutions as will, with other funds, supply their immediate wants, until the students become numerous enough to sustain the institutions by tuition fees, or until an endowment is obtained at the West itself.

This plan is wise, efficient, consistent, and safe.

It is wise, because it throws these institutions principally upon their own resources, stimulates them to immediate exertion, and gives them encouragement during the interval of an incomplete endowment. Moreover, if the new States are made to understand that they must endow their own institutions, there is a security against their too great multiplication.

The plan is efficient, because it answers all the demands of pressing and immediate wants, and makes a provision for the future, which dispenses with foreign aid. The great point is to help these institutions at the beginning, and to insist upon the putting forth of prompt efforts to place themselves upon an independent basis.

This plan is consistent with our other schemes. It presents, to those who are able, the opportunity to help those who are less able, and all to help one another. It also delivers particular sections of the Church from the incessant importunities of indiscriminate applications. The plan of the Board of Education is precisely analogous to that of the Church Extension Committee. A collection from our churches in behalf of colleges and academies, will enable the Church

to systematize this branch of benevolent action on the same principles which have given success in other departments.

This plan is a *safe* one. It guarantees that all the money collected shall go directly to supply the immediate wants of those engaged in instruction, when this work is performed; and no part of the funds is subject to the risk of investment.

Let it be borne in mind, that, in proportion as our country advances, and new Territories and States are added to the Confederacy, new institutions of learning are required. Texas, California, Oregon, Minnesota, Nebraska, and Kansas, are already organizing their institutions and churches. Schools, academies, and colleges, are necessary to prosperous political and social life, in new States as in old ones. This new department of the Board of Education is likely to be a permanent one.

#### IV. THE BEST WAY TO RAISE THE REQUIRED FUNDS.

Many difficulties have been encountered by the Board in obtaining funds, arising in part from the number of other objects of benevolence, in part from a want of thorough appreciation of the work, and in part from the apparently unreasonable claim of one Board for two collections from the churches. Other hindrances of various kinds have also existed. The Board have, for some years, struggled on as they were able, and have accomplished, with God's blessing, no inconsiderable good with the resources placed within their reach. The largest contributions to the income of this department have come from two of the Ruling Elders (now not acting) of the Presbyterian Church. It is obvious that some general plan, adapted to the co-operation of the whole Church, ought to be devised and carried into practice; otherwise all these weighty educational interests will be put in jeopardy in the course of time. After surveying the whole subject with great care, and, in view of the existing emergency in a number of our academies and colleges, the Board of Education, in consultation with friends in different sections of the Church, have unanimously come to the conclusion to ask a collection in aid of institutions of learning on the day recommended by the General Assembly for special prayer,—commonly called the "Annual Concert of Prayer for Colleges,"—on the last Thursday of February. The Board make this proposition to the churches without assuming any other authority than that of a respectful and fraternal suggestion, leaving it to the ministers and elders to take up a collection or not, as may seem best; and, if one is taken up, to direct to what institution it shall be appropriated. If no institution be designated, the Board will distribute the funds to the best advantage within their power. *The course proposed is the only one left to the Board in its present emergency;* and it is hoped that the General Assembly will approve of this plan as a permanent arrange-

ment, and hereafter recommend offerings as well as prayers on the recurrence of the Annual Concert.

We respectfully ask the attention of ministers, elders, and communicants, to the following reasons, in favour of *collections at the Annual Concert of Prayer*, as the best mode of obtaining the requisite support for the schools, academies, and colleges of the Presbyterian Church, that need temporary assistance.

1. The plan of uniting alms with prayer, has Scriptural authority. "Thus saith the Lord," is better than all the wisdom of men.

2. Our Church is already trained to make collections, with its prayers, at the Monthly Concert for foreign missions; and why not for *institutions at the Annual Concert for colleges?*

3. This plan is an economical one. It dispenses with all agencies, and is in exact accordance with the scheme of Systematic Benevolence, adopted by our Church.

4. This arrangement for a collection, on Thursday, will relieve a large number of brethren, who think that our institutions ought to receive aid from the churches, but who, nevertheless, do not feel warranted either in taking up a second Sabbath collection for the Board of Education, or in combining the two departments of its work in one presentation.

5. This plan brings the matter within the reach of all churches, which meet for prayer; and it can be the most readily adopted by the greatest number.

6. To ask the people to aid colleges and other institutions, in the act of praying for them, will more perfectly bind these institutions to the heart and piety of the Church.

7. This plan interferes with no other scheme or object of benevolence. The cause of colleges takes its natural place, on its natural day, and without hindrance to any other good work.

8. This plan has a capacity for enlargement, which gives it the prospect of yielding a sufficient income, ultimately, for all the purposes of the Board. It may be worked into more efficiency, like other benevolent plans, by imparting information to the churches, by an occasional sermon, or word of exhortation, from the pastor, or by conversation with individuals. In short, the Board are willing to take the responsibility of the efficiency of the plan, if the churches will adopt it. Small sums from many churches will make up, eventually, it is believed, a sufficiently large aggregate to enable the Church to sustain her institutions in their time of need.

In view of these various considerations, the Board submit to the ministers and elders of the churches the propriety of taking up collections, at the meetings for prayer, on the last Thursday of February. Brethren, we repeat it, that it is *our only hope* of doing the work intrusted to us by the Church, *so far as we have any light upon the subject*. In soliciting this collection, we ask our brethren to consider that we are not demanding aid to *promote an untried*

*experiment.* After being engaged in the work for ten years, the Board can testify that the aid rendered in this department has accomplished the most important and useful results to the cause of religious education, both directly and indirectly, in our own and in other churches; and it is their strong conviction that the efforts made in behalf of educational institutions, ought to be enlarged and perpetuated from generation to generation.

It is proper to add, that nothing can be further from the intention of the Board than to magnify the pecuniary aspect of the case, so as to interfere, in any manner, with the devotional exercises of the day of special prayer. On the contrary, the General Assembly has declared, that "GIVING is an *act of worship*," obligatory upon those who serve God in spirit and in truth; and this deliverance of the Assembly is in conformity with the declarations of the sacred Scriptures.

In the midst, therefore, of sincere and earnest prayer to the Lord of the harvest, for the outpouring of his Spirit upon the rising generation, especially upon the students in schools, academies, and colleges, let suitable gifts for the support of our educational institutions declare the gratitude of the Church for mercies past, and her sense of obligation to glorify God by all means in her power, spiritual and temporal.

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### ESTHER'S RESOLUTION.

"And so will I go in unto the king, which is not according to the law; and if I perish, I perish."—ESTHER 4 : 16.

THIS resolution of Esther should be taken by every sinner. As the circumstances of Esther rendered such a resolution necessary for the salvation of her and her people; so the condition and circumstances of the sinner render such a resolution necessary for his salvation.

1. The Jews were condemned; a decree had gone forth for their execution, and Esther, as one of them, was also condemned to death. This was her condition,—condemned. Just so it is with sinners. As transgressors of the law of God, they are condemned. They are under sentence of eternal death, as it is written, "the soul that sinneth, it shall die;" and "he, that believeth not, is condemned already." Now, as there are some of you, that believe not, this is your state,—condemned, under sentence of eternal death; exposed to the curse of God's broken law. Ez. 18 : 20; John 3 : 18; Gal. 3 : 10.

2. As in the case of Esther and the Jews, the time of execution was hastening, the day was set, and drawing near, just so it is with



sinner. Their judgment lingers not; their damnation slumbers not. As time flies, so wrath approaches. Hence, what is done, must be done quickly. Delay is dangerous; it may be fatal. 2 Pet. 2 : 3.

3. Esther's only hope was with the king. She could procure deliverance for herself, and her people, only by application to the king himself. No one else could afford her any relief; there was hope only by going in to the king, and making supplication to him. So the only hope of sinners is with the King and Head of the Church. There is but one name under heaven given among men, whereby we must be saved,—one way of access to God,—one way to pardon,—one way to life. Jesus Christ is the way; and to him the sinner must go, if he would be delivered from condemnation; to him he must go, if he would be saved from his sins, and escape eternal death. There is hope nowhere else. You must go to the King,—you must go to Jesus Christ, or suffer the penalty of the broken law, the wrath and curse of God forever. Acts 4 : 12; John 14 : 6.

4. Hence, in the case of Esther, there was just this alternative; she must form this resolution, and go in unto the king, or she must perish. She could but perish, if she went in; and if she did not go, she must certainly perish. The question was, go, or not go? There must be a decision; a resolution, one way or another, must be taken. She must form the resolution, or she would never go in. It is just so with sinners. The alternative is before them; the question is to be decided; they must make up their minds; they must decide; they must resolve, or they will never go to the King. They must resolve, or they can never go to the Saviour. We must determine to do a thing, before we do it; we must resolve to go to Christ, before we will or can go to him; and this is just what we should resolve to do now. And we must not only resolve, but act. Esther must not only resolve, but she must also go in to the king; and had she not done as she resolved, her resolution would not have saved her and her people from destruction. If she did not resolve, she would not go in; and if she went not in, she must perish. So with sinners. A resolution is not a new heart,—a change of purpose is not regeneration. They must resolve; but that is not all;—they must go to Christ, or they will perish in their sins. This is the alternative,—Christ and salvation; or, no Christ, and perdition; to Christ, and be saved; or, stay away, and be lost. This is the question; this is the point to be decided. Will you come to Christ? Will you go in to the King? You are exposed! You are in danger! You are condemned, and you should resolve, with Esther, "I will go in unto the King; and if I perish, I perish!"

AS TO ENCOURAGEMENTS and DISCOURAGEMENTS, there is a marked difference in the case of Esther and that of the sinner. Esther had

everything to discourage her ; sinners have everything to encourage them.

1. The whole court would be against Esther. All would fear the powerful and revengeful Haman ; there would be not one to take Esther's part, or to encourage her in her difficult and dangerous undertaking ; not one. She must stand alone ; she must resolve, and go alone. But, so to speak, the whole court is in the sinner's favour. The whole body of believers is on his side ; all are ready to encourage him ; all are ready to rejoice over him. There would be joy in the presence of the angels of God ; there would be great joy on earth, and great joy in heaven ! Not only the King of Zion, but all the redeemed on earth, and the whole court of heaven, would welcome his return to the Shepherd and Bishop of souls. Luke 15 : 10 ; Heb. 12 : 22-24.

2. The law was against Esther ; and it was the law of the Medes and Persians, which changes not. She resolved to do, not only what was without law, but what was against law ; and this is recognized in her resolution. "I will go in unto the king," which is not according to the law ; the law was against her ; the law, for this very act, condemned her to death. Not so with sinners ; the law is for them ; it is in their favour. True, the law condemns them ; it threatens them ; it pours out its anathemas against them : but this it does as a broken covenant of works, and it is only because they are seeking life by it. Its demands have been met by Jesus Christ. He has satisfied the law in both its commanding and its condemning power, having obeyed its precept and endured its penalty, and thus been made a curse for us, and he is the end of the law for righteousness to every one that believeth. Hence, the law is now our schoolmaster to lead us to Christ, that we may be justified by faith ; and so the law is in the sinner's favour. It shows him his need of Christ, and urges him to flee from the wrath to come to the cross of Christ. Thus the law and the Gospel harmonize. Yea, as the Gospel reveals the way of escape from the curse of the law and of adoption into God's family as his children, the Gospel itself is called the "law of liberty ;" and this law is altogether in the sinner's favour. It reveals Christ ; it offers Christ ; it invites to Christ ; it encourages sinners everywhere to come to Christ,—to "go in to the King." He delivers from the curse ; he saves from death. Gal. 3 : 13, 14, 24 ; Rom. 8 : 1-4 ; and 10 : 4.

3. The custom was against Esther ; and in those countries to this day, custom has the force of law. It was against the custom, as well as against the law, for one to go in to the king uncalled. So far as we know, no one had ever done so. At least, it was not a common thing ; it was contrary to custom ; the custom was against Esther. But it is in favour of sinners ; it is the custom for sinners to go in to the King, Jesus. It has been the custom ever since our first parents did it after their expulsion from Eden. It was the custom under the law of Moses, as all the sacrifices of the law testify. It was the custom in the Apostles' days, and has

been ever since, and is to this day. Multitudes are now daily going to him; it is the custom, the manner of the kingdom, and this is an encouragement.

4. Esther was not invited; sinners are. Esther must go uncalled; she must just take her life into her hand, and venture all,—and it was a fearful venture. It required nerve; it required the energy, which none but a true and heroic and God-fearing woman could command! Yet, she went uncalled, uninvited. But sinners are invited to come to Christ. How many, and how precious the invitations of mercy! The full and free offer of salvation is made to all who hear the Gospel. God makes a deed of gift, or granting of his Son to all men,—to mankind lost; and he says, even to the ends of the earth, “Look, and be saved!” The invitation is full and free and general; the offer is unlimited; and every one who hears, should appropriate to himself this offer. He should accept the invitation, and receive Jesus Christ as his Saviour, and believe that what he has done for sinners he has done for him. In other words, he should go in to the King; he is called and invited, as Esther was not. Isa. 45 : 22; and 55 : 1-4.

5. Esther has no promise; sinners have. The king had never promised to hold out the golden sceptre to any; he might do it, or he might not; he had made no promise about it. But the Gospel contains exceeding great and precious promises. Jesus Christ has promised to receive all who come to him; yea, he has said, he would cast out none who come, but receive them graciously, and love them freely. John 6 : 32.

6. The king might be offended with Esther for thus coming into his presence uncalled, contrary to both law and custom; but Jesus Christ will never be offended with those who come to him seeking the salvation of their souls. No, never! This was the very design for which he came into the world,—to seek and to save the lost. He stands, and knocks at the door of the sinner's heart; and he is never offended when the sinner opens to him;—never angry, when the sinner comes to him—never!

7. Esther might reasonably doubt whether the king would extend to her the golden sceptre; she had not been called for thirty days, and she might well fear the king's displeasure, and doubt whether he would hold out the sceptre and receive her; but sinners cannot doubt. He who has died for them, will not reject them when they come. He who has called them all their lives long, will not turn them off when they turn unto him; his ability and his willingness to save cannot be questioned—none can doubt his readiness to receive all who come.

8. Besides, the character of the King Ahasuerus, who had so unreasonably banished Vashti, notwithstanding her beauty, might well cause Esther to fear, especially in view of the thirty days during which she had not been called, the influences of Haman and the other princes, and the king's weakness and inconstancy. But everything in the character of Jesus Christ is encouraging to sin-

ners. In him is an infinite fulness; with him is boundless compassion; and he is the same yesterday, to-day, and forever. Let his gracious character encourage you to resolve with Esther, who had no such encouragement: I will go in unto the king; and if I perish, I perish.

But the resolution of Esther was not made without COUNTING THE COST. She knew the difficulties of her position; she knew her danger; she knew the law and the custom, the king and his princes; she acted not blindly and impulsively, but intelligently and considerately; and in view of all the dangers and difficulties, she resolved to go in whatever might be the consequences; I will go in; if I perish, I perish. Just so must sinners sit down and count the cost. The world must be renounced; sin must be forsaken; all forbidden pleasures and indulgences given up; a calm, considerate, and intelligent view must be taken of their condition as sinners, of their guilt and danger; of the claims of God; of the way of salvation by Jesus Christ, of the requirements of the Gospel; and in view of the whole case, this decision must be made, this resolution formed: I will give up my sins; I will cast away every other dependence; I will forsake every refuge; I will first go to Jesus Christ; I will cast myself on him; I will tell him my sins; I will confess myself undone; I will throw myself into his arms; and if I perish, I will perish there! Yes,

"I'll to the gracious King approach,  
Whose sceptre pardon gives:  
Perhaps he may command my touch,  
And then the suppliant lives.  
Perhaps he will admit my plea,  
Perhaps will hear my prayer;  
But if I perish, I will pray,  
And perish only there!"

But see Esther's SUCCESS. She went promptly and firmly, though with trembling, and stood in the inner court of the king's house. And when the king saw Esther, the queen, standing in the court, she obtained favour in his sight; and the king held out to Esther the golden sceptre; and Esther drew near and touched the top of the sceptre. Thus her point is gained, and she and her people are delivered. She obtains favour; she meets with success. Just so shall the sinner who comes to Christ. He may come trembling; but if he come trusting, he shall be accepted; he shall find favour; he shall be forgiven and saved. None ever perish at the cross of Christ, none ever shall. Multitudes have been saved there; multitudes more shall there find life. All who come shall be received. "Whosoever will, let him take the water of life freely." Rev. 22: 17.

Esther's resolution was noble, and it was NECESSARY. So every sinner must form this resolution or be lost! There is no escape from this alternative. He is in the way to death; and he must

turn or die! He is under sentence of condemnation, and he must go to Jesus Christ, or be forever condemned! But how can he turn; how go to Christ, till he decides to turn and to go? The decision must be made; the resolution must be formed, or there is no escape from eternal woe! Then let it be formed now without delay. Danger is near; it is drawing nearer. There is a way of escape; it is by going in to the king; by going to Jesus Christ. Why not say, I will arise and go? You are condemned; none but Christ can forgive; he invites you to come; he will free you from danger; he will save you from your sins. You have every inducement, every encouragement, motives abound, and there is no good reason for neglect; no reason for delay! O then, come, resolve:

"I'll go to Jesus, though my sin  
High as a mountain rose:  
I know his courts, I'll enter in,  
Whatever may oppose."

W. J. M.

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## A PERSONAL EXPERIENCE ON BAPTISM.

THE minds of many seem to be exercised at the present time on the subject of the relation which the children of believers bear to the Church. I rejoice at it. If there is any practical subject which needs investigation and elucidation, it is that of the privileges of the children of the covenant, and the duties which the Church owes to them. I write, not for the purpose of attempting to make clear a subject which some of the ablest writers have failed to explain to the satisfaction of all their readers, but to relate a little experience, which may, with the blessing of God, be helpful to some minds.

The writer of this was educated classically in New England, and theologically at Princeton. As usual, however, and as is inevitable, in such cases, he gathered in some theological and ecclesiastical tendencies along with the literary harvest of a college course. In afterwards pursuing my theological studies, one of the darkest and most inexplicable subjects which came up, was that relating to the offspring of believers, and the Constitution of the Church. For several years after entering the ministry, these perplexing questions came up in my mind continually, What is meant by the Church? who are members of the Church? and what does infant baptism amount to? It is not more than a year or two since a work on the DOCTRINE OF BAPTISMS gave me the first glimpse of the ancient and constant doctrines of the Church, and enabled me to perceive the harmony and unity of the Old and New Testaments; the unity and perpetuity of the Church of God, founded on the

Abrahamic covenant, and the interest of the offspring of believers in that covenant, and their consequent right of membership in the Church. I had doubtless met with the same views, and heard the same arguments very often before, but while reading Dr. ARMSTRONG'S book, it seemed to me that I had never met with, never dreamed of such truths in my life. It was all new, fresh, and delightful, relieving my mind at once of many vague and erroneous notions and many perplexing questions. Sir, I give thanks to God continually for this view of the ancient and correct doctrine of the Church, and for the help it has afforded me in solving many practical questions which had always been full of difficulty to my mind.

The practical consequences of getting an insight into the true doctrine of the Church of God are not few nor slight. Whereas, formerly, I sympathized, not fully of course, but somewhat, with the church views of our Baptist brethren, and with the "New England Theology," and found it impossible to comprehend, and very difficult to sympathize with the old standard writers of the Christian Church, I now repudiate the New England theology; I both dislike and fear the New England tendencies and imitations of our New School brethren, and I sympathize fully, freely, and delightfully with the old divines, and with the long line of practical religious writers who have cordially received, and made a practical use of, the fact that children of believers are children of the covenant, and, when baptized, members of the Church.

The silence of so large a part of the evangelical literature of our times in relation to this subject, owing to various influences, has contributed to bewilder, and to keep in ignorance of the truth on this point, many of our ministers and still more numbers of our people.

I tell you, sir, there has been a strong, a mighty current setting towards antipedobaptism in the Congregational and in some Presbyterian Churches. It is indeed time, high time for this subject to be discussed, and for such men as Drs. Hodge, and Atwater, and Armstrong, to set forth and explain the catholic doctrine, in order to call our perplexed and erring brethren back to Bible truth and to the Christian platform. The relief of mind I have experienced, since I obtained a view of the truth on this point, and the assistance this doctrine has afforded me in understanding the Scriptures, and in understanding the actual state of things in the Church, has been as life from the dead. And I pray God that "the many perplexed and inquiring minds," to whom reference was made in a recent number of one of our papers, may be relieved also; for I know, from happy experience, that it is a wonderful and a blessed relief. To find myself standing on the same ground with Paul and Augustine, with the Reformers and the Westminster Divines, and the fathers of the Presbyterian Church in this country, is a delightful thing, when compared with the satisfaction of differing from

them all, and of sympathizing with the fast young men of the Congregational societies in New England. To see and feel that the standards of our Church, which our venerated fathers loved and prized so much, which are so greatly abused by the smart reformers of the day, and which even we had for a time looked upon with suspicion, after all are right, are sound, and scriptural, and reasonable, in what they teach of the Church and its members, this is indeed delightful.

For one, I am done with New England inventions and improvements in theology and in the doctrine of the Church. I pity sincerely our Baptist brethren, who are suffering themselves to be led so far away from all Scriptural conceptions of the Church of God, by beginning with a false principle; and I am ready, for one, to unite with the fathers who still remain amongst us, in contending earnestly for the faith which was once delivered to the saints, for God's covenant with Abraham, as the basis of the Church of Christ, and for the rights and privileges which the baptized offspring of believers have in the Church.

An insight into the ancient and orthodox view of the Church, as consisting of professed Christians and their children, settled for me in a very short time a question which has been recently discussed, whether the word "congregation," in our standards, is synonymous with "church," or whether it denotes a mixed company of persons associated in the support of a minister. I have no doubt whatever that the words "church," "congregation," and "people," as used in our standards, are synonymous, denoting a number of baptized persons, old and young, "associated together for divine worship and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government." Our book does not recognize unbaptized persons as being members of, or having any privileges in a Christian congregation. And as to the question, who are members of a particular Church, we answer, not only are the communicants members, but the children of communicants are members, and they are entitled to all the privileges of the Church, *save one*, unless they have been suspended or excommunicated. And that *one* privilege, which I have excepted, they may enjoy just as soon as they have knowledge to discern the Lord's body, and faith to feed upon him. I cannot but believe that when our Church sessions become more consistent and faithful in instructing the children of the Church what their true position is, and what their privileges and advantages are over them that are without, in exercising discipline over all the members of the Church, and not the communicants only, in cutting off in a regular way, those members who become infidel, heretical, or immoral, and in excluding from all Church privileges those who have not been baptized, it will be attended with the blessing of God, and will be the dawn of a brighter era in the Church, which he has established on the earth.

S. Y. S.

## Household Thoughts.

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### DELAY IN DISCIPLINE AND INSTRUCTION.

REFERENCE is made to delay, not only as a possible, but as a common and serious hindrance to success, in the work of training children.

Most parents are prone to forget that their children are learners from their earliest infancy. Even while prattling babes, before the use of language is acquired, and while, in order to change from place to place, the arms of another are essential, how much of varied knowledge they continually are acquiring! How much, even while the parent is calmly planning as to the course to be pursued, and the time for commencing his future training! That infant gaze is not a vacant, unmeaning stare. Behold how early it has secured enough of physiognomy to distinguish between a friend and stranger, and by its smiles of joy or tears of grief to testify that friends and strangers differ, not only in appearance, but also in the interest and care which only friendship can impart.

Losing sight of this early capability of children, we delay too long our discipline. Carefully observe the infant. How soon it betrays a settled purpose to secure its object and defend itself. What self-will, what stout resistance, even in infant, cradle days; and uncorrected, growing stronger as those days and years increase. If not, how otherwise explain, that the denial by the parent is regularly followed up with the whining, coaxing, pouting, crying of the child, and, in very many cases, until the object just now refused had been obtained? Now, if a child, while very young, may acquire experience enough to make it hopeful in the use of such means for gaining its end, who can tell how early it may discover, that if means like these never secure the end, they are, therefore, not the means to be employed? That if a parent either by word or conduct, never follows his "No" by a contradictory "Yes," just on the principle of common sense, he might as well yield the point, and turn his attention to some other amusement or pursuit. *Thus to deal* with and teach a child, though not a frown or rod appear, *is discipline* practically begun.

To say that children, even very young, are never to be denied, is a theory which is not and cannot be actually carried out, by even the most indulgent. There are some objects so glaringly hurtful, and threatening with immediate danger, that even affection itself hastens to restrain from their use, and resolutely persists in withholding



them. Now if at any time another object should be denied, because of the injury it may inflict upon the *disposition* or *morals*, let not that denial be recanted by any persistency of the child, any sooner than if imminent peril to the body were threatened. Thus may he be trained to the practice of self-denial, on the principle, and with the clear understanding, that self-indulgence is not always expedient and best.

To begin this discipline, while yet an infant, or very young, may seem harsh and unfeeling. But let each for himself observe, whether a child is more frequently peevish and crying, that is regularly quieted and cheered by indulgence, according to his wish; or while sufficiently cared for, is yet trained to bring his desires within the limits of what is best and practicable. And yet, how many families are there in every community, where fretting and crying in order to gain some wished for end, are the order of the day among the children? If you inquire after the reason, the answer is plain. They are thus daily *encouraged* by those who have them in charge, under the mistaken idea that they are yet too young to be denied, that is, too young to be trained to curb their wants by the judgment of those whose office, by nature, it is to advise and control them. But the child that is not too young resolutely to seek, by passion and by crying, to gain his end, contrary to the known will of his parent, is not too young properly to be taught a different course. They who are most successful *begin* in the *nursery* thus to train the child.

But failure, or evils, from delay, appears not only in discipline. It is perceptible in *instruction* also. How very soon the process of acquiring knowledge commences! At what a very early age children discover their powers as linguists. What a range of terms, well understood, and most appropriately applied, in a very large proportion of cases, are at the command of a child only three, and even two, years old! During these first few years of life, a knowledge of language is gained more rapidly, perhaps, than at any future time; and not only of language, but of a great variety of persons and things, characters and relations, about which that language is daily employed. This knowledge is real, rapid, and certain, because they are constantly surrounded by the means and facilities for acquiring it. At every turn, and almost at every moment, some new lesson, or a repetition of the old, falls upon the ear or eye. But the fact, that these means prove so uniformly successful, shows that the capacity to receive instruction, exists even in the youngest child.

Where, however, *morality* and *religion* are concerned, *the same advantages* for receiving knowledge *do not exist* to so great a degree or so constantly, as in matters of daily life. Consequently, here the liability of failure from delay is more imminent. Judging from their capacity in other matters, we manifestly cannot mark the age, when children are first able to comprehend the meaning

of Gospel truth; when they can begin to understand that there is a most important difference between persons, places, and things, when connected with the service of religion and that of common life. Some, like Jeremiah, and John the Baptist, have been sanctified from their birth. Jer. 1 : 5; Acts 1 : 15. Others, like Timothy, even from childhood, have known the teachings of the Bible, and become wise through its saving lessons. 2 Tim. 3 : 15. Others, like little Samuel, have practically learned the worth of prayer, and received answers from God. 1 Sam. 3 : 14. And others, like Josiah, in very tender years, have understood and yielded to the claim of God. 2 Chron. 34 : 3; Eccl. 12 : 1.

Now, this being true, how is it, that *mere youth* is so often, *practically*, if not in theory, pleaded as a reason for neglect, in these high and important matters? Why is it, that so many *act* as if the imparting of religious instruction to children, was what our Saviour forbid, when he spoke of "casting pearls before swine?"

To secure the end of salvation, God has appointed various means; and these means, if used *early*, have the promise of a divine blessing.

C.

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## Historical and Biographical.

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### REV. JOHN MURRAY, OF NEWBURYPORT.

HARTFORD, CONN., January 3d, 1859.

REV. DR. VAN RENSSELAER.

MY DEAR BROTHER,—Spending a few days not long since with the worthy pastor of our church in Windham, N. H., I saw lying upon his table a little manuscript volume which has interested me much. It consists chiefly of letters written by and to a former pastor of the church in Windham, the Rev. SIMON WILLIAMS. The letters are some sixteen in number, and date from September, 1788, to April, 1791. They refer principally to the case of the Rev. JOHN MURRAY,\* who, under censure of the Presbytery of Philadelphia, had come into New England and established a favourable reputation as an able and devotional minister.

Mr. Murray had been instrumental in forming the "Presbytery of

\* "The Presbytery of New York report, that they have received Mr. John Murray, a candidate from Ireland, under their care."—*Minutes of the Synod of New York and Philadelphia, May 17, 1764.*

"The First Presbytery of Philadelphia report, that they have ordained Mr. John Murray since our last Synod; but that some charges, since that, were laid in against him respecting his moral character, which are not yet decided by the Presbytery."—*Minutes, May 22, 1766.*

The charges referred to the signatures to his credentials.

the Eastward," and was then pastor of the church in Newburyport. There were at this time three Presbyteries in New England; and Mr. Williams's earnest desire was to have the censure removed from Mr. Murray, not only because he believed it should be in justice, but that the way might be opened for the union of the three Presbyteries in a Synod of New England. A Synod had been prematurely formed a few years before by the division of the Presbytery of Boston. It had a brief existence as a Synod, and soon collapsed into the Presbytery of Salem. I find, however, I am giving you a history instead of one of these old letters. To these I return, only adding that Presbyterianism has a history in New England yet to be published. It is to be hoped that the Presbytery of Londonderry will soon give us some documents which will add an entirely new chapter to our historic records.

The first and second of these letters were written by Dr. JOHN SMITH, who was at that time, I believe, Professor of Languages in Dartmouth College; the third is by the younger President WHEELLOCK (John), who succeeded his father (Eleazar) as head of the same college. Both these men were Presbyterians, members of the Grafton Presbytery, which had been recently formed, and whose centre seems to have been at Dartmouth College. My impression is, that President Wheelock was instrumental in its formation.

The fourth letter being of a more public character, and brief, I copy :

"The Associate Reformed Presbytery of New England to the Presbytery of Philadelphia, send greeting. Reverend, honoured, and beloved.

"The Presbyterian Church in New England has long been in a distracted and mutilated state; and the members of that body have it in contemplation to unite upon Christian and honourable principles; for this purpose they are disposed primarily to remove every bar out of the way. In the meantime, the Rev. Mr. John Murray is a principal member of one of these Presbyteries, and labours under some difficulties as to his good standing with your Presbytery. In deference to your Honourable Body, we beg leave to lay before you the following representation :

"Mr. Murray is now the pastor of a very large and respectable church in Newburyport; by his abilities, both natural and acquired, he is well qualified to promote the edification of the Church, whether from the pulpit or the press. And we have the best intelligence that, for many years since, he has sustained a fair moral character, and by his public performances has recommended himself to the approbation of the friends of Christ. Yet we are sensible that Mr. Murray's usefulness, however considerable, might become more universal were every difficulty from your quarter removed. We understand that the first Presbytery to the Eastward are about to present to you a memorial upon the same subject, and will also lay before you his acknowledgments; we, therefore, earnestly entreat you, if consistent with your dignity and the honour of Christ, to take off the censure inflicted by you. We flatter ourselves that his long good conduct, the prospect of his still more extensive usefulness in the Church, together with his humble confessions from time to time, will induce you to bury all former inadvertences and irregularities in perpetual oblivion. This would pave the way for a general union of the Presbyterian judicatures in this part of the world, and would yield the highest

joy to the sincere friends of religion, and among others to your affectionate brethren in Christ.

“Signed by order of Presbytery.

“DAVID ANNAN, MOD’R.,

“ANDREW OLIVER,

“P. S. P. T.

“Done in Presbytery, at Londonderry, in the State of New Hampshire, on the 27th of May, 1790. The Reverend Moderator and others, the Members of the Presbytery of Philadelphia.”

Of the remaining letters, two are to Dr. Robert Smith, of Pequea, one a reply from Dr. Smith; one to Dr. James Sproat; one to Dr. Robert Annan; and one to a “Mr. Tennent,” with whom Mr. Williams was a college classmate, and who must, therefore, have been the Rev. William M. Tennent, at one time pastor of a Congregational Church in Greenfield, Connecticut, and afterwards of the Presbyterian Church in Abington, Pa. (See Dr. Sprague’s Annals, vol. 3, p. 26.)

Several of the letters are from Williams to Murray; and in the close of one he thus pours out his heart: “Be assured (God is my witness), all animosities arising from former misses are over with me, and buried in the wonderful peace-speaking blood of the all-powerful Jesus of Nazareth, the eternal Son of the eternal Father, who for us men and our salvation, came down from heaven and assumed our nature. God bless you, my dear Murray, and give you the Divine light to answer this letter. God strengthen you, and give you his grace to confide in me as your genuine friend. I am truly so. God bless you with your wife and children, Amen. This from your poor Williams, Christ’s servant, &c.”

I will only suggest, in conclusion, that the MS. should be in the library of the Presbyterian Historical Society.

Truly yours,

T. S. CHILDS.

## Review and Criticism.

**SALVATION BY CHRIST.** Series of Discourses on some of the most important doctrines of the Gospel. By FRANCIS WAYLAND. Boston: Gould & Lincoln; and sold by W. S. & A. Martien, Philadelphia. pp. 386.

THIS volume contains twenty-five sermons. Twenty of them were delivered by Dr. Wayland to the students of Brown University, of which he was then the president, and were published, with two others now omitted, under the title of “University Sermons.” From the author’s reputation as a man of talents, we were prepared to expect able discourses; and in this particular we are not disappointed. He expresses himself with clearness, and on subjects not controverted among theologians, he reasons

logically, and with much force. Several of the sermons have struck us as being remarkably adapted to benefit the young men for whom they were originally prepared. The first two on Atheism, and the next three on the moral character of man, are specimens of powerful reasoning on those subjects.

We wish we could express as favourable an opinion concerning all his sermons. In his sermon entitled "The Fall of Man," Dr. Wayland maintains that our connection with Adam's first sin is simply this,—that such is the constitution under which we are born, that there is in us "a tendency to sin," but "that the moral character of each individual is subject to the power of his own free will." A sinful nature derived from the imputation of the guilt of Adam's first sin to his posterity, in whose behalf he acted as their covenant head, is not taught or recognized in this sermon, but is virtually denied.

On the work of the Messiah, Dr. Wayland has two sermons. With many Scriptural thoughts forcibly expressed, he holds erroneously, as we think, that our Lord was liable to sin. "Had he not been liable to sin, I do not see in what would have consisted his virtue, either in resisting temptation, or in triumphing over evil." Assuming his liability to sin, Dr. Wayland proceeds to notice what would have been the consequence to himself and to us, of his having violated God's law. He maintains, of course, that Christ did not sin, but his perfect obedience to the law, and his complete triumph over Satan during his life, are made so prominent as to overshadow his atoning sacrifice. By his obedience unto death, he seems to think is meant his persevering continuance in obedience till death, and in view of an ignominious and violent death as a consequence of his unwavering obedience. Concerning his death, he says, "It may be that in death he offered himself up as an expiatory sacrifice, ready and willing to bear all that the law of God might require as the price of our redemption." Mark: "it may be that in death he offered himself up," &c. We have looked in vain for any stronger expression concerning the necessity of Christ's atoning sacrifice than this, "it may be." And on this point, he follows our Lord into the invisible world, and gives it as a probable opinion that between his death and resurrection, as well as at death, he offered himself to God in hades. "This offering up of himself, however, may have belonged to the invisible world. Earth had no theatre on which such a scene could have been enacted." But he says, "with regard to his sufferings, both at and after death," if we understand him, "His obedience, however, had been so transcendent in virtue, he had so triumphantly vanquished all our spiritual enemies, and put to shame all the powers of darkness, that I know not whether anything more was demanded." His speculations about Christ offering up himself to God in hades, we regard as having no Scriptural foundation; and in relation to his doubtful manner of speaking concerning the necessity of Christ's expiatory sacrificial death, we respectfully ask the learned author whether it is not obviously at variance with the inspired declaration that "without shedding of blood is no remission."

In his sermon entitled "Justification by Faith," not a word is said about the imputation of Christ's righteousness; and instead of defining justifying faith as "the receiving and resting upon Christ alone for salvation," according to the standard of most, not to say all, evangelical churches, he so generalizes this grace, that Christ is not specifically the object of saving faith any more than many other revealed truths of God's

Word. "The faith of the Scriptures must then be some *temper of mind pervading all these acts.*" And this temper of mind, he thinks, is identical with filial love. "They may all (the moral affections before described) be appropriately comprehended under the simple temper of filial love; for of this affection, they are all the different manifestations. It is this affection, or temper of mind, which, I suppose, the Scriptures to designate under the term *faith.*" And is this what is meant by justifying or saving faith? True, faith is invariably accompanied by love; but the two are never confounded together in God's Word. Love is not spoken of in the Bible, as the instrument of our justification; but faith alone, as distinguished from every other Christian grace. Nor is faith itself saving, unless it rests specifically on Christ. Though a belief in all revealed truth, so far as known to us, is involved in evangelical faith, the essential thing is to believe on the Lord Jesus Christ, without which, a belief of all other truth will not save the soul, nor relieve the conscience of the anxious and inquiring sinner.

We designed to make a remark or two on another of Dr. Wayland's sermons, but our space forbids. Those views, to which we have taken exception, may be regarded by the author as philosophical, and he may, perhaps, consider philosophy a proper interpreter of Scripture. But it seems to us, that, if he had applied his clear and logical mind to the study of the Bible as a theologian, rather than as a philosopher, and had adopted those principles of Biblical exegesis, which the laws of sacred criticism demand, he would have arrived at different conclusions, and employed different language on these cardinal doctrines of Christianity.

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THE NEW ENGLAND THEOCRACY. A History of the Congregationalists in New England, to the Revival of 1740. By H. F. UHLEN. With a Preface by the late Dr. Neander. Translated from the second German edition by H. C. Conant, author of "The English Bible," &c. Boston: Gould & Lincoln. 12mo. pp. 303. Price, \$1.00.

WE object to any translator affixing a new title to another person's book. There is a moral impropriety, to say the least, in such a transaction, which cannot be materially mitigated by plausible apologies. The first clause in the above title belongs to "H. C. Conant," who has thus innocently *entitled* a stigma upon the New England churches, beyond the author's intentions. The "Theocracy," properly so called, came to an end in New England in 1664. The book is, as its author intended it to be, "A History of the Congregationalists in New England, to the Revival of 1740." The "Theocracy" lasted only thirty-four years, and this history advances eighty years beyond it. The new title is, therefore, an unfair one.

The humiliating facts, connected with the persecution of the Baptists and Quakers, are presented, we think, without a full view of the extenuating circumstances. These transactions, however, are beyond justification. The most interesting part of the volume, to us, is the historical vindication of the Pilgrims in their transactions with the Indians. The boast of our Baptist brethren that *they* first proclaimed liberty of conscience is unfounded, Roger Williams having remained a Congregationalist for three years after his emigration to Rhode Island. He was an eccentric man in his religious notions. He underwent immersion by a lay brother, but soon

after withdrew his connection from the new church, on account of scruples respecting the validity of his baptism, and he never afterwards entered into any church relation.

This volume is decidedly valuable to the general student. It goes over much of the ground occupied by Backus's History. It brings to light many things that are peculiar and curious, as well as edifying, in the old New England churches. Their decline, and prospective fall into Arianism, are well sketched. The volume is an important addition to American ecclesiastical history. The translator has performed well the work of transmuting high German into Anglo-Saxon. We regret that our space absolutely prohibits a more extended notice.

**THE EVENING OF LIFE;** or, Light and Comfort amidst the Shadows of Declining Years. By Rev. JEREMIAH CHAPLIN, D.D. Boston: Gould & Lincoln; and sold by Smith & English, Philadelphia. pp. 281.

THIS volume consists of prose and poetry, partly original and partly selected. The topics are numerous, and well chosen; all of them bearing on the general design of the book, as expressed in the title-page. While so many volumes are published for youth and children, and so many for persons in the meridian of life, we think it highly proper to have something adapted especially to the aged. Though the Bible should furnish their chief food to support and nourish their souls in their passage over Jordan, books like the present are valuable aids to pious reflection. Its perusal, we doubt not, will interest, edify, and comfort God's people in their declining years. And as old age steps on the heels of manhood, and manhood rapidly succeeds youth, persons of all ages in life will find it beneficial to read and ponder the articles contained in this volume.

**THE LAST DAYS OF JESUS,** or the Appearances of our Lord during the Forty Days between the Resurrection and Ascension. By T. V. MOORE, D.D. Richmond, Va. Presbyterian Board of Publication.

WE have read this work with peculiar satisfaction and real edification. Its subject is one of tender, thrilling interest. The last words of instruction from our Lord appeal to the heart with sweet unction and authority. Dr. Moore writes in evangelical sympathy with his theme. Perhaps no part of the Gospel narrative gives more scope for sound criticism, for sober suggestions of the imagination, and for the truly pathetic in the emotions, than that part included in this volume.

Dr. Moore stands in the front rank of our distinguished commentators, for learning, ingenuity, and fairness. He truly and boldly states the difficulties of his subject; and rarely fails to win his readers to his opinions. And if any one inclines at first to doubt the correctness of the interpretation, he will find it no easy matter to obtain a more satisfactory solution of the perplexing point. The narrative of the last forty days of our Saviour, contains a number of passages which have been variously interpreted, and which require no little skill on the part of the commentator, in order to exhibit a natural and satisfactory sense. We have admired

Dr. Moore's power of imagination in combination with a chastened common sense. Where fancy has a right to seek for the true solution, our author shows no ambitious and reckless passion for novelties; but settles upon an interpretation which accords with the analogy of faith. When the glorious themes of the sacred narrative stir up the fountains of the heart, no man writes with more tender sensibility, or more graceful eloquence, or more genial devotion, than the Richmond pastor. The work is also distinguished for what may be called its comprehensive condensation. A great variety of topics are discussed, and conclusively discussed, in a comparatively small compass. The most able part of this very able volume we consider to be the discussion in reference to our Saviour's last command. We earnestly commend the work to our readers, as precious, instructive, and attractive, beyond most of the evangelical literature of the day.

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A PLEA FOR THE HIGHER CULTURE OF WOMAN. An Address, delivered on Commencement Day of the Laurensville Female College, July, 1858. By Rev. THOMAS A. HOYT, of Abbeville, S. C.

OUR worthy brother has produced an admirable Address on Female Education, containing a thorough discussion of many interesting points, mingled with much information on the general subject. The three chief divisions of his address are, I. Shall woman be educated? II. What is an adequate education for woman? III. What course of studies will best educate woman? Mr. Hoyt has a high idea of woman, but not too high. He claims a liberal education as her rightful boon, and argues in favour of metaphysics and the ancient classics as a part of a true course of study for females. We fully agree with the able and eloquent expounder of educational truth, who sums up in the following words: "Now, for all these reasons,—because woman has been endowed with the capacity of being highly educated; because the time and the toil expended on the ornamental, would suffice for excellence in the solid branches of education, it being just as easy to be learned as it is to be charming; because the one is a temporary acquisition, the other an enduring possession; because the pleasures of society depend on the cultivation of its women; because the joys of domestic life are enhanced by the elevation of the wife; because the mind of the mother must mould the intellect of her sons; because her own happiness through life, and especially the honours of a green old age, are inseparable from a liberal education—do I plead before you this day that the education of females be made more full, more thorough, and more worthy of them and of us."

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THE MESSIAHSHIP OF CHRIST. A Discourse, delivered before the Presbytery of Western Texas, and repeated in Bexar County, October 16, 1858. By the Rev. R. F. BUNTING, of San Antonio, Texas. 1858.

THIS excellent Discourse presents the evidences of Christianity derived from the Prophecies concerning the Messiah, contained in the Old Testament Scriptures. The genealogy of Christ is examined in the light of the Prophecies, and also the time of his birth and the place of his birth. We



hail, with interest, productions like this, from our brethren, whether near by or afar off.

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THE LAND AND THE BOOK. By W. M. THOMPSON, D.D. Harper & Brothers, N. Y.

THIS is a grand and interesting book, throwing light on scores of passages of Scripture, and describing the scenes and places of the Holy Land with much power. Dr. Thomson has been a missionary in Palestine for twenty-five years, and is probably the best informed man living, on all matters relating to that most interesting land. On the mooted question of the site of Capernaum, Dr. Thomson differs decidedly from Dr. Robinson and Professor Osborn; and we think the arguments of Dr. Thomson are unanswerable. Dr. Thomson, with whom Dr. Coleman agrees, locates Capernaum farther to the north than Dr. Robinson does. Dr. Thomson also disagrees with Dr. Robinson about the location of Bethsaida, and, we think, with reason. This work is written in an easy, charming, colloquial style, and abounds with elegant illustrations of art.

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## The Religious World.

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### REVISED BOOK OF DISCIPLINE.

PREPARED BY THE COMMITTEE OF THE GENERAL ASSEMBLY,  
AUGUST, 1858.

#### CHAPTER I.

*Discipline, its Nature, Object, and the Persons subject to it.*

I. Discipline is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his Church. Its ends are the rebuke of offences, the removal of scandal, the vindication of the honour of Christ, the promotion of the purity and general edification of the Church, and the spiritual good of offenders themselves.

II. An offence, the proper object of discipline, is anything in the faith or practice of a *professed believer* which is contrary to the word of God; the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly, being accepted by the Presbyterian Church in the United States of America as standard expositions of the teachings of Scripture in relation both to faith and practice.

Nothing, therefore, ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to

be such from Scripture, or from the regulations and practice of the Church, founded on Scripture; and which does not involve those evils which discipline is intended to prevent.

III. All baptized persons, being members of the Church, are under its government and training, and when they have arrived at years of discretion, they are bound to perform all the duties of members. Only those, however, who have made a profession of faith in Christ are proper subjects of judicial prosecution.

#### CHAPTER II.

##### *Of Offences.*

I. Offences are either personal or general, private or public.

II. Personal offences are violations of the Divine law considered in the special relations of wrongs or injuries to particular individuals. General offences are heresies or immoralities, having no such relation, or considered apart from it. All personal offences are, therefore, general; but all general offences are not personal.

III. Private offences are those which are known only to one or a few persons. Public offences are those which are notorious.

#### CHAPTER III.

##### *Of the Parties in Cases of Process.*

I. In the case of personal offences the injured party can never be a prosecutor without having previously tried the means of reconciliation and of reclaiming the offender required by Christ. Matt. 23 : 15, 16. A church court, however, may judicially investigate them as general offences when the interests of religion seem to demand it. Neither in the case of private offences can those to whom they are known become accusers without having previously endeavoured to remove the scandal by private means.

II. General offences may be brought before a judicatory either by an individual or individuals, who appear as accusers, and undertake to substantiate the charge; or by common fame.

III. In cases of prosecution by common fame, the previous steps required by our Lord, in the case of personal offences, are not necessary. There are many cases, however, in which it will better promote the interests of religion to send a committee to converse in a private manner with the offender, and to endeavour to bring him to a sense of his guilt, than to institute actual process.

IV. In order to render an offence proper for the cognizance of a judicatory on the ground of common fame, it must first be determined that a common fame really exists; and no rumour is to be considered as such unless it specify some particular sin or sins, is widely spread, generally believed, and accompanied with strong presumption of truth.

V. It may happen, however, that in consequence of a report which does not fully amount to a general rumour as just described, a slandered individual may request a judicial investigation, which it may be the duty of the judicatory to institute.

VI. In all cases of prosecution on the ground of common fame, the judicatory may appoint one or more individuals, being communicating members of the Church, subject to the jurisdiction of the same court with the accused, to represent common fame.

VII. The original and only parties to a trial are the accuser and the accused; and in cases of prosecution by common fame, common fame, or the person representing it, is the accuser, and has, in all the courts, all the rights of an original party. These parties, in the appellate courts, are known as appellant and appellee.

VIII. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused, who is not of good character, who is himself under censure or process, who is deeply interested in any respect in the conviction of the accused, or who is known to be litigious, rash, or highly imprudent.

#### CHAPTER IV.

##### *Of Actual Process.*

I. When a process has been determined on, no more shall be done at the first meeting of the judicatory, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses then known to support it, and to cite all concerned to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties and the witnesses at least ten days previously to the meeting of the judicatory. At the second meeting of the judicatory, the accused shall plead in writing to the charges; and if he fail to do so, at the third meeting of the judicatory they shall be taken as confessed, provided he has been duly cited.

II. The citations shall be issued and signed by the Moderator or Clerk, by order and in the name of the judicatory. He shall also issue citations to such witnesses as the accused shall nominate, to appear on his behalf.

III. In exhibiting charges, the times, places, and circumstances should, if possible, be particularly stated, that the accused may have an opportunity to prove an *alibi*, or to extenuate or alleviate his offence.

IV. When an accused person refuses to obey the citation, he shall be cited a second time, and this second citation shall be accompanied with a notice that if he do not appear at the time appointed, he shall be excluded from the communion of the Church for his contumacy until he repent, and that the testimony will be taken and the case adjudicated as if he were present; and if he should not appear, the judicatory shall appoint some person to represent him, and proceed according to the notice. The person representing him, if a member of the court, shall not be allowed to sit in judgment on the case.

V. The time which must elapse between the first citation of an accused person and the meeting of the judicatory at which he is to appear, is at least ten days. But the time allotted for his appearance on the subsequent citation, is left to the discretion of the judicatory; provided always, however, that it be not less than is quite sufficient for a seasonable and convenient compliance with the citation.

VI. Judicatories, before proceeding to trial, ought to ascertain that

their citations have been duly served, and especially before they proceed to ultimate measures for contumacy.

VII. The trial shall be fair and impartial. The witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend; and he shall be permitted to cross-examine them, and to ask any questions tending to his own exculpation.

VIII. The accused, if found guilty, shall be admonished or rebuked, or excluded from church privileges, as the case shall appear to deserve, until he give satisfactory evidence of repentance.

IX. The judgment shall be regularly entered on the records of the judicatory, and the parties shall be allowed copies of the whole proceedings, at their own expense, if they demand them; and in case of the removal of the cause to a higher court, the lower judicatory shall send a complete authenticated copy of the whole record to the higher judicatory.

X. The sentence, if it is thought expedient to publish it, shall be published only in the church or churches which have been offended; otherwise, it shall pass only in the court.

XI. Such gross offenders as will not be reclaimed by the private or public admonitions of the Church, are to be cut off from its communion and treated as heathen men and publicans, agreeably to our Lord's direction. Matt. 18 : 17.

XII. As cases may arise in which many days, or even weeks, may intervene before it is practicable to commence process against an accused church member, the session may, in such cases, if they think the edification of the church requires it, prevent the accused from approaching the Lord's table, until the charges against him can be examined. In case a party accused shall absent or secrete himself, so that process cannot be served on him, the judicatory shall enter on its records that fact, together with the nature of the offences charged, and shall suspend the accused from all church privileges, until he shall appear before the court, and answer to the charges against him.

XIII. No professional counsel shall be permitted to appear and plead in cases of process in any of our ecclesiastical courts; but an accused person may, if he desires it, be represented by any communicating member of the Church, subject to the jurisdiction of the court before which he appears. The person so employed, if a member of court, shall not be allowed, after pleading the cause of the accused, to sit in judgment upon the case.

XIV. Questions of order, which arise in the course of process, shall be decided by the Moderator. If an appeal is made from the chair, the question on the appeal shall be taken without debate. Decisions on points of order shall always be recorded (if either party shall desire it).

XV. The records of the proceedings, in cases of judicial process, shall exhibit not only the charges, specifications, and sentence of the court, but all the testimony and all the circumstances which had an influence on its judgment; and nothing which is not contained in the record shall be taken into consideration in reviewing the proceedings in a higher court.

#### CHAPTER V.

##### *Of Process against a Bishop or Minister.*

I. As the honour and success of the Gospel depend, in a great mea-

sure, on the character of its ministers, each Presbytery ought, with the greatest care and impartiality, to watch over the personal and professional conduct of all its members. But as, on the one hand, no minister ought, on account of his office, to be screened from the hand of justice, nor his offences to be slightly censured; so neither ought scandalous charges to be received against him by any judicatory on slight grounds.

II. Process against a gospel minister shall always be entered before the Presbytery of which he is a member. And the same candour, caution, and general method, substituting only the Presbytery for the Session, are to be observed in investigating charges against him, as are prescribed in the case of private members.

III. If it be found that the facts with which a minister stands charged happened without the bounds of his own Presbytery, that Presbytery shall send notice to the Presbytery within whose bounds they did happen; and desire them either (if within convenient distance) to cite the witnesses to appear at the place of trial; or if the distance be so great as to render that inconvenient, to take the examination themselves, and transmit an authentic record of their testimony: always giving due notice to the accused person of the time and place of such examination.

IV. Nevertheless, in case of a minister being supposed to be guilty of a crime or crimes, at such a distance from his usual place of residence as that the offence is not likely to become otherwise known to the Presbytery to which he belongs, it shall, in such case, be the duty of the Presbytery within whose bounds the facts have happened, after satisfying themselves that there is probable grounds of accusation, to send notice to the Presbytery of which he is a member, who are to proceed against him, and either send and take the testimony by commissioners appointed by themselves, or request the other Presbytery to take it for them, and transmit the same, properly authenticated.

V. Process against a Gospel minister shall not be commenced unless some person or persons undertake to make out the charge; or unless common fame so loudly proclaims the scandal that the Presbytery find it necessary, for the honour of religion, to investigate the charge. Nevertheless each church court has the inherent power to demand and receive satisfactory explanations from any of its members concerning any matters of evil report.

VI. As the success of the Gospel greatly depends upon the exemplary character of its ministers, their soundness in the faith, and holy conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a minister of the Gospel; therefore, if any man knows a minister to be guilty of a private, censurable fault, he should warn him in private. But if the guilty person persist in his fault, or it become public, he who knows it should apply to some other bishop of the Presbytery for his advice in the case.

VII. The prosecutor of a minister should be previously warned that if he fail to show probable cause of the charges, he must himself be censured as a slanderer of the Gospel ministry, in proportion to the malignity or rashness that shall appear in the prosecution.

VIII. When complaint is laid before the Presbytery, it must be reduced to writing; and nothing further is to be done at the first meeting (unless by consent of parties), than giving the minister a full copy of the charges, with the names of the witnesses then known; and citing all

parties, and their witnesses, to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

IX. At the next meeting of the Presbytery the charges shall be read to him, and he shall be called upon to say whether he is guilty or not. If he confess, the Presbytery shall deal with him according to their discretion; if he plead and take issue, the trial shall proceed. If found guilty, he shall be admonished, rebuked, suspended from the ministry, deposed, with or without deprivation of church privileges, or excommunicated, as the Presbytery shall deem fit.

X. If a minister, accused of atrocious crimes, being twice duly cited, shall refuse to attend the Presbytery, he shall be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious, and suspended or excommunicated from the Church.

XI. Heresy and schism may be of such a nature as to infer deposition; but errors ought to be carefully considered; whether they strike at the vitals of religion, and are industriously spread; or, whether they arise from the weakness of the human understanding, and are not likely to do much injury.

XII. If the Presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended, and the people satisfied, so that little or nothing remains to hinder his usefulness, they shall take all prudent measures to remove the offence.

XIII. A minister deposed for scandalous conduct shall not be restored even on the deepest sorrow for his sin, until after some time of eminent and exemplary, humble and edifying conversation, to heal the wound made by his scandal. And he ought in no case to be restored, until it shall appear that the sentiments of the religious public are strongly in his favour, and demand his restoration.

XIV. As soon as a minister is deposed, his congregation shall be declared vacant; but when he is suspended it shall be left to the discretion of the Presbytery whether his congregation shall be declared vacant.

#### CHAPTER VI.

##### *Of Cases without Process.*

I. There may be cases in which the guilt of an individual is conspicuous or manifest, his offence having been committed in the presence of the court, or in which a trial is rendered unnecessary by the confession of the party; in such cases judgment may be rendered without process.

II. There being in these cases no accuser, should the sentence be appealed from, some communicating member of the Church, subject to the jurisdiction of the same court with the appellant, shall be appointed to defend the sentence, and shall be the appellee in the case.

III. In cases in which a communicating member of the Church shall state in open court that he is persuaded in conscience that he is not converted, and has no right to come to the Lord's table, and desires to withdraw from the communion of the Church; if he has committed no offence which requires process, his name shall be stricken from the roll of communicants, and the fact, if deemed expedient, published in the congregation of which he is a member.

## CHAPTER VII.

*Of Witnesses.*

I. Judicatories ought to be very careful and impartial in receiving testimony. All persons are not *competent* as witnesses, and all who are competent are not *credible*.

II. All persons, whether parties or otherwise, are *competent* witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments. Either party has a right to challenge a witness whom he believes to be incompetent, and the court shall examine and decide upon his competency.

III. The *credibility* of a witness, or the degree of credit due to his testimony, may be affected by relationship to any of the parties; by interest in the result of the trial; by want of proper age; by weakness of understanding; by infamy of character; by being under Church censure; by general rashness, indiscretion, or malignity of character; and by whatever circumstances appear to the judicatory to affect his veracity, his knowledge, or his interest, in the case on trial.

IV. A husband or wife shall not be compelled to bear testimony against each other in any judicatory.

V. The testimony of more than one witness is necessary in order to establish any charge; yet if several credible witnesses bear testimony to different similar acts, or to confirmatory circumstances, belonging to the same general charge, the crime shall be considered as proved.

VI. No witness, afterward to be examined, except a member of the judicatory, shall be present during the examination of another witness on the same case, unless by consent of parties.

VII. To prevent confusion, witnesses shall be examined first by the party introducing them; then cross-examined by the opposite party; after which any member of the judicatory, or either party, may put additional interrogatories. But no question shall be put or answered, except by permission of the Moderator; and the court shall not permit frivolous questions, or questions irrelevant to the charge at issue.

VIII. The oath or affirmation to a witness, shall be administered by the Moderator, in the following or like terms: "You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to witness, as you shall answer it to the great Judge of quick and dead." If, however, at any time a witness should present himself before a judicatory, who, for conscientious reasons, prefers to swear or affirm in any other manner, he shall be allowed to do so.

IX. Every question put to a witness shall, if required, be reduced to writing. When answered, it shall, together with the answer, be recorded, if deemed by either party of sufficient importance.

X. The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the Moderator and Clerk, or either of them, shall be deemed good and sufficient evidence in every other judicatory.

XI. In like manner, testimony taken by one judicatory, and regularly

certified, shall be received by every other judicatory, as no less valid than if it had been taken by themselves.

XII. Cases may arise in which it is not convenient for a judicatory to have the whole, or, perhaps, any part of the testimony in a particular cause, taken in their presence. In this case, commissioners shall be appointed to take the testimony in question, which shall be considered as if taken in the presence of the judicatory; of which commission, and of the time and place of their meeting, due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire on his part to take testimony at a distance, for his own exculpation, he shall give notice to the judicatory of the time and place when it is proposed to take it, that a commission, as in the former case, may be appointed for the purpose.

XIII. When the witnesses shall have been examined, the parties shall then be heard to any reasonable extent.

XIV. A member of the judicatory may be called upon to bear testimony in a case which comes before it. He shall be qualified as other witnesses are; and, after having given his testimony, he may immediately resume his seat as a member of the judicatory.

XV. A member of the church summoned as a witness, and refusing to appear, or, having appeared, refusing to give testimony, may be censured for contumacy, according to the circumstances of the case.

XVI. The testimony given by witnesses must be faithfully recorded and read to them, for their approbation or subscription.

XVII. If, in the prosecution of an appeal, new testimony is offered, which in the judgment of the appellate court, has an important bearing on the case, it shall be competent in the court to refer the cause to the inferior judicatory for a new trial; or, with the consent of parties, to take the testimony and issue the case.

#### CHAPTER VIII.

##### *Of the various ways in which a Case may be carried from a lower to a higher Judicatory.*

I. In all governments conducted by men, wrong may be done from ignorance, from prejudice, from malice, or from other causes. To prevent the continued existence of this wrong, is one great design of superior judicatories. And although there must be a last resort, beyond which there is no appeal, yet the security against permanent wrong will be as great as the nature of the case admits, when those who had no concern in the origin of the proceedings, are brought to review them, and to *annul* or *confirm* them, as they see cause; when a greater number of counsellors are made to sanction the judgments, or to correct the errors of a smaller; and, finally, when the whole Church is called to sit in judgment on the acts of a part.

II. Every kind of decision which is formed in any church judicatory, except the highest, is subject to the review of a superior judicatory, and may be carried before it in one or the other of the four following ways, to wit: general review and control, reference, appeals, or complaints.

III. When a matter is transferred in any of these ways from an inferior to a superior judicatory, the inferior judicatory shall, in no case, be



considered a party; nor shall its members lose their right to sit, deliberate, and vote in the higher courts.

#### SECTION I.

##### *General Review and Control.*

I. It is the duty of every judicatory above a church session, at least once a year, to review the records of the proceedings of the judicatory next below. And if any lower judicatory shall omit to send up its records for this purpose, the higher may issue an order to produce them, either immediately, or at a particular time, as circumstances may require.

II. In reviewing the records of an inferior judicatory, it is proper to examine, First, Whether the proceedings have been constitutional and regular: Secondly, Whether they have been wise, equitable, and for the edification of the Church: Thirdly, Whether they have been correctly recorded.

III. In most cases, the superior judicatory may be considered as fulfilling its duty, by simply recording, on its own minutes, the animadversion or censure which it may think proper to pass on records under review; and also by making an entry of the same in the book reviewed. But it may be that, in the course of review, cases of irregular proceedings may be found so disreputable and injurious as to demand the interference of the superior judicatory. In cases of this kind the inferior judicatory may be required to review and correct its proceedings.

IV. No judicial decision, however, of a judicatory shall be reversed, unless it be regularly brought up by appeal or complaint.

V. Judicatories may sometimes entirely neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground; or offenders of a very gross character may be suffered to escape; or some circumstances in their proceedings, of very great irregularity, may not be distinctly recorded by them. In any of which cases, their records will by no means exhibit to the superior judicatory a full view of their proceedings. If, therefore, the superior judicatory be well advised, by *common fame*, that such neglects or irregularities have occurred on the part of the inferior judicatory, it is incumbent on them to take cognizance of the same; and to examine, deliberate, and judge in the whole matter, as completely as if it had been recorded, and thus brought up by the review of the records.

VI. When any important delinquency, or grossly unconstitutional proceeding, appear in the records of any judicatory, or are charged against them by *common fame*, or by a memorial, with or without protest, the first step to be taken by the judicatory next above, if it is thought expedient to proceed at all, is to cite the judicatory alleged to have offended, to appear at a specified time and place, and to show what it has done, or failed to do in the case in question: after which the judicatory thus issuing the citation shall remit the whole matter to the delinquent judicatory, with a direction to take it up, and dispose of it in a constitutional manner, or stay all further proceeding in the case, as circumstances may require.

#### SECTION II.

##### *Of References.*

I. A reference is a judicial representation, made by an inferior judica-

tory to a superior, of a matter not yet decided ; which representation ought always to be in writing.

II. Cases which are new, important, difficult, of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the sentiments of the inferior judicatory are greatly divided, or on which, for any reason, it is highly desirable that a larger body should first decide, are proper subjects of reference.

III. References are either for mere advice, preparatory to a decision by the inferior judicatory ; or for ultimate trial and decision by the superior.

IV. In the former case, the reference only *suspends* the decision of the judicatory from which it comes ; in the latter case, it totally relinquishes the decision, and submits the whole cause to the final judgment of the superior judicatory.

V. Although references may in some cases, as before stated, be highly proper ; yet it is, generally speaking, more conducive to the public good, that each judicatory should fulfil its duty by exercising its judgment.

VI. Although a reference ought, generally, to procure advice from the superior judicatory ; yet that judicatory is not necessarily bound to give a final judgment in the case, even if requested to do so ; but may remit the whole cause, either with or without advice, back to the judicatory by which it was referred.

VII. References are generally to be carried to the judicatory immediately superior.

VIII. In cases of reference, the judicatory referring ought to have all the testimony, and other documents, duly prepared, produced, and in perfect readiness ; so that the superior judicatory may be able to consider and issue the case with as little difficulty or delay as possible.

### SECTION III.

#### *Of Appeals.*

I. An appeal is the removal of a case, already decided, from an inferior to a superior judicatory, the peculiar effect of which is to arrest all proceedings under the decision, until the matter is finally decided in the last court. It is allowable in two classes of cases : 1st. In all judicial cases, by the party to the cause against whom the decision is made. 2d. In all other cases, when the action or decision of the judicatory has inflicted an injury or wrong upon any party or persons, he or they may appeal ; and when said decision or action, though not inflicting any personal injury or wrong, may, nevertheless, inflict directly, or by its consequences, great general injury, any minority of the judicatory may appeal.

II. In cases of judicial process, those who have not submitted to a regular trial are not entitled to appeal.

III. Any irregularity in the proceedings of the inferior judicatory ; a refusal of reasonable indulgence to a party on trial ; declining to receive important testimony ; hurrying to a decision before the testimony is fully taken ; a manifestation of prejudice in the case ; and mistake or injustice in the decision,—are all proper grounds of appeal.

IV. Every appellant is bound to give notice of his intention to appeal, and also to lay the reasons thereof, in writing, before the judicatory ap-

pealed from, either before its rising, or within ten days thereafter. If this notice, or these reasons, be not given to the judicatory while in session, they shall be lodged with the Moderator or Stated Clerk.

V. Appeals are generally to be carried in regular gradation, from an inferior judicatory to the one immediately superior.

VI. The appellant shall lodge his appeal, and the reasons of it, with the clerk of the higher judicatory, before the close of the second day of their session; and the appearance of the appellant and appellee shall be either personally or in writing.

VII. In taking up an appeal in judicial cases, after ascertaining that the appellant, on his part, has conducted it regularly, the first step shall be to read all the records in the case from the beginning; the second, to hear the parties, first the appellant, then the appellee; thirdly, the roll shall be called, and the final vote taken. In all appeals in cases not judicial, the order of proceeding shall be the same as in cases of complaints, substituting appellant for complainant.

VIII. The parties denominated appellant and appellee are the accuser and accused who commence the process. The appellant, whether originally accuser or accused, is the party that makes the appeal; the appellee whether originally accuser or accused, is the party to whom the decision appealed from has been favourable.

IX. The decision may be either to confirm or reverse, in whole or in part, the decision of the inferior judicatory; or to remit the cause, for the purpose of amending the record, should it appear to be incorrect or defective; or for a new trial.

X. If an appellant, after entering his appeal to a superior judicatory, fail to prosecute it, it shall be considered as abandoned, and the sentence appealed from shall be final. And an appellant shall be considered as abandoning his appeal, if he do not appear before the judicatory appealed to, on the first or second day of its meeting, next ensuing the date of his notice of appeal; except in cases in which the appellant can make it appear that he was prevented from seasonably prosecuting his appeal by the providence of God.

XI. If an appellant is found to manifest a litigious or other unchristian spirit, in the prosecution of his appeal, he shall be censured according to the degree of his offence.

XII. The necessary operation of an appeal is, to suspend all further proceedings on the ground of the sentence appealed from. But if a sentence of suspension or excommunication from church privileges, or of deposition from office be the sentence appealed from, it shall be considered as in force until the appeal shall be issued.

XIII. It shall always be deemed the duty of the judicatory whose judgment is appealed from, to send authentic copies of all their records, and of the whole testimony relating to the matter of appeal. And if any judicatory shall neglect its duty in this respect, especially if thereby an appellant, who has conducted with regularity on his part, is deprived of the privilege of having his appeal seasonably issued, such judicatory shall be censured according to the circumstances of the case; and the sentence appealed from shall be suspended until a record is produced upon which the issue can be fairly tried.

XIV. In judicial cases an appeal shall in no case be entered except by one of the original parties.

## SECTION IV.

*Of Complaints.*

I. Another method by which a cause which has been decided by an inferior judicatory may be carried before a superior, is by complaint.

II. A complaint is a representation made to a superior, by any member or members of a minority of an inferior judicatory, or by any other person or persons, respecting a decision by an inferior judicatory, which, in the opinion of the complainants, has been irregularly or unjustly made.

III. The cases in which complaints are proper and advisable, are all those cases of grievance, whether judicial or not, in which the party aggrieved has declined to appeal; and all other cases in which the party complaining is persuaded that the purity of the Church, or the interests of truth and righteousness, are injuriously affected by the decision complained of.

IV. Notice of a complaint shall always be given before the rising of the judicatory, or within ten days thereafter, as in case of appeal.

V. In taking up a complaint, after ascertaining that the complainant has conducted it regularly, the first step shall be to read all the records in the case; the second to hear the complainant; and then the court shall proceed to consider and decide the case.

VI. The effect of a complaint, if sustained, may be to reverse the decision complained of in whole or in part, and to place matters in the same situation in which they were before the decision was made.

VII. In judicial cases a complaint shall be admitted only where an aggrieved party has declined to appeal, and in such cases an aggrieved party shall not be allowed to complain.

## CHAPTER IX.

*Of Dissents and Protests.*

I. A dissent is a declaration on the part of one or more members of a minority, in a judicatory, expressing a different opinion from that of a minority in a particular case. A dissent, unaccompanied with reasons, is always entered on the records of the judicatory.

II. A protest is a more solemn and formal declaration, made by members of a minority as before mentioned, bearing their testimony against what they deem a mischievous or erroneous judgment; and is generally accompanied with a detail of the reasons on which it is founded.

III. If a protest or dissent be couched in decent and respectful language, and contains no offensive reflections or insinuations against the majority of the judicatory, those who offer it have a right to have it recorded on the minutes.

IV. A dissent or protest may be accompanied with a complaint to a superior judicatory, or not, at the pleasure of those who offer it. If not thus accompanied, it is simply left to speak for itself, when the records containing it come to be reviewed by the superior judicatory.

V. It may sometimes happen that a protest, though not infringing the

rules of decorum, either in its language or matter, may impute to the judicatory, whose judgment it opposes, some principles or reasonings which it never adopted. In this case the majority of the judicatory may with propriety appoint a committee to draw up an answer to the protest, which, after being adopted as the act of the judicatory, ought to be inserted on the records.

VI. When, in such a case, the answer of the majority is brought in, those who entered their protest may be of opinion that fidelity to their cause calls upon them to make a reply to the answer. This, however, ought by no means to be admitted; as the majority might, of course, re-join, and litigation might be perpetuated, to the great inconvenience and disgrace of the judicatory.

VII. When, however, those who have protested, consider the answer of the majority as imputing to them opinions or conduct which they disavow, the proper course is, to ask leave to take back their protest, and modify it in such a manner as to render it more agreeable to their views. This alteration may lead to a corresponding alteration in the answer of the majority; with which the whole affair ought to terminate.

VIII. None can join in a protest against a decision of any judicatory, except those who had a right to vote in said decision.

#### CHAPTER X.

##### *Jurisdiction.*

I. When a member shall be dismissed from one church, with a view to his joining another, if he commit an offence previous to his joining the latter, he shall be considered as under the jurisdiction of the church which dismissed him, and amenable to it, up to the time when he actually becomes connected with that to which he was dismissed and recommended.

II. The same principle applies to a minister, who is always to be considered as remaining under the jurisdiction of the Presbytery which dismissed him, until he actually becomes a member of another.

III. If, however, either a minister or a private member shall be charged with a crime which appears to have been committed during the interval between the date of his admission and his actually joining the new body, but which did not come to light until after he had joined the new body, that body shall be empowered and bound to conduct the process against him.

IV. No Presbytery shall dismiss a minister, or licentiate, or candidate for licensure, without specifying the particular Presbytery or other ecclesiastical body with which he is to be connected.

#### CHAPTER XI.

##### *Limitation of Time.*

I. When any member shall remove from one congregation to another, he shall produce satisfactory testimonials of his church membership and dismission, before he be admitted as a regular member of that church;

unless the church to which he removes has other satisfactory means of information.

II. No certificate of church membership shall be considered as valid testimony of the good standing of the bearer, if it be more than one year old, except where there has been no opportunity of presenting it to a church.

III. When persons remove to a distance, and neglect, for a considerable time, to apply for testimonials of dismissal, and good standing, the testimonials given them shall testify to their character only up to the time of their removal, unless the judicatory have good information of a more recent date.

IV. If a church member has been more than two years absent from the place of his ordinary residence and ecclesiastical connections, if he apply for a certificate of membership, his absence, and the ignorance of the church respecting his demeanour for that time, shall be distinctly stated in the certificate.

V. Process, in case of scandal, shall commence within the space of one year after the crime shall have been committed; unless it shall have recently become flagrant. It may happen, however, that a church member, after removing to a place far distant from his former residence, and where his connection with the church is unknown, may commit a crime, on account of which process cannot be instituted within the time above specified. In all such cases, the recent discovery of the church membership of the individual, shall be considered as equivalent to the crime itself having recently become flagrant. The same principle also applies to ministers, if similar circumstances should occur.

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## Poetry.

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### THE NEW YEAR'S CLOCK.

'Tis midnight;—and the Old Year past is flown;  
 Time's new-born king advances to the throne.  
 Hark to the sounds as from yon tower they roll!  
 What lessons bring they to the listening soul?

The bell strikes *one!* *One* God enthroned on high,  
 Turns on thy soul the lightning of his eye.  
 What sees He there?—Does that Omniscient ray  
 Disclose thy blindness, or illumine thy way?

The bell strikes *two!*—*Two* worlds await the dead;  
 A heaven of love, a gulf of woe and dread.  
 Friend! if thy soul to its own place should go,  
 Say, would it soar to heaven, or sink to woe?

*Three* sounds the bell!—And well the strokes agree  
With God triune, the One Almighty Three.  
Is He thy Father? Is the Son thy friend?  
The Heavenly Dove—does He on thee descend?

*Four* strokes are pealing from the tongue of time!  
Four ancient empires darkened earth with crime.  
Christ's kingdom rose and bade the shades depart;  
Say, hath this kingdom dawned within thy heart?

*Five* strokes are on the bell!—*Five* senses bind  
The outward world to the indwelling mind.  
O, when these senses fail, this body dies,  
Hast thou a mansion built in yonder skies?

*Six! Six!* the watchman sounds!—These heavens were spread,  
These seas, these mountains in *six* days were made.  
When rocks shall melt, and seas no more shall be,  
Hast thou secured a Friend to plead for thee?

*Seven* strikes the clock!—the holy number *seven!*  
A *seven-fold* glory fills the courts of heaven,—  
O may a *seven-fold* grace on thee bestowed,  
Admit thy soul into that blest abode!

*Eight* hours are struck—*Eight* men, from Jesse sprung,  
Stood up before the Seer—he moved along,  
And o'er the *least* poured forth the sacred dew—  
If thou art lowly, God will seal thee too.

*Nine* strokes resound!—*Nine hundred* years and more,  
The world's first fathers trod life's circle o'er.  
O when thy life's brief period shall decline,  
May Christ exalt thee to the life divine!

*Ten* from the belfry sounds!—*Ten* great commands  
Came down from heaven, graven by Jehovah's hands.  
*Death* if thou break'st but *one*; thou hast broke *all!*  
Take hold of Christ, or thou to woe must fall!

*Eleven* the bell now peals!—*Eleven* the band  
That heard the ascending Saviour's last command;  
Quick to obey, they spread the Gospel round—  
Dost thou do all thou canst to swell the sound?

*Twelve* strokes resound!—*Twelve* months complete the year;  
They pass like dreams; the eternal day draws near.  
The *Young Year* is before you, fresh and new—  
What on God's tablet shall it write for you?

Frances M. Caulkins.

## NIGHT.

GENTLY, O Night! as falling snow  
 O'er closing flowers, and waters flow,  
     Thy wing is cast;  
 And calm and deep thy shadows lie,  
 As early thoughts that cannot die,  
     Within the Past.

And now, in yon blue vault on high,  
 The countless priesthood of the sky,  
     Serene and still,  
 With holy incense, pure and free,  
 Reflected from Eternity,  
     Their censers fill.

Whence comest thou, O solemn Night!  
 With speaking winds, and worlds of light,  
     A wondrous band?  
 Thy presence wins, as sunbeams dew,  
 My soul's deep aspirations to  
     The Spirit Land.

Dim with the hues of earthly birth,  
 And heavy with the dust of earth,  
     The weight of Life;  
 My struggling spirit draws from thee  
 Power to contend with destiny—  
     Strength for the strife.

Thy shadows o'er my burning brain,  
 Fall as the drops of cooling rain  
     On the parched dust;  
 And gratefully I kneel to pray  
 For a brave heart to tread Life's way—  
     For changeless trust.

*Philadelphia "Press."*



THE  
PRESBYTERIAN MAGAZINE.

MARCH, 1859.

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Miscellaneous Articles.

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THE DIGNITY AND IMPORTANCE OF THE  
CHRISTIAN MINISTRY,

AND THE DISLOYALTY OF THE CHURCHES IN OUR LARGE CITIES,  
IN WITHHOLDING THEIR SONS FROM THE WORK.\*

EVERY reader of the Scriptures has admired the exquisite picture, the approach of heralds upon the distant mountains, charged with joyful tidings. With a primary reference to the Messiah, as the great messenger of God to men, we have the authority of the Apostle for asserting, that it was also designed as a general description of the ministry of reconciliation; for it is so quoted and applied in the tenth chapter of Romans.

It is not my purpose to go into a minute exposition of the terms used by the prophet, but to make the passage the foundation of some remarks upon the dignity and importance of the Christian ministry. I am impelled to this by a special consideration, which candour requires me to state.

Those who are interested in the training of candidates for the sacred office, have had their attention called to a fact of peculiar and painful significance, to wit: the small number of young men in our larger towns and cities, such especially, as stand in no need of pecuniary assistance from the Church, who have of late years devoted themselves to this work. Considering the numbers, the

\* A sermon, preached in the Tenth Presbyterian Church, Philadelphia, January, 16th, 1859. By HENRY A. B. BOARDMAN, D.D., from Isaiah, 52 : 7,—“ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ‘Thy God reigneth!’ ”

intelligence, and the affluence, comprised in our Churches, in any of the principal cities, together with the general ability and efficiency of their pastors, it would be reasonable to expect a large and constant accession to the ranks of the ministry from this source. But the case is otherwise. These flourishing Churches contribute but a comparatively small number of their sons to this service, particularly if the statement be confined to the class just now specified. It is not, that fewer young men are converted in these congregations than in the rural districts. But they seek other occupations. The preaching of the Gospel has no attractions for them. They prefer a secular to a spiritual calling—the world to the Church.

Every one must feel that there is a fault somewhere. Is it with our children? Is it with our mode of training them? Is it with the prevailing systems of education? These questions are but too pertinent. Different parties might answer them differently. But there is one thing apparent, the sacred office is not held in proper estimation. There is an obvious necessity for inviting both parents and their children to consider this. It may assist them in adjusting their plans of life by a more scriptural standard. It may save them some unavailing regrets.

The general proposition to be laid down, on this subject, is, that **GOD HAS PUT SIGNAL HONOUR UPON THE CHRISTIAN MINISTRY, BY CLOTHING IT WITH A DIGNITY, AN IMPORTANCE, AND A USEFULNESS, WHICH CAN BE CLAIMED FOR NO OTHER OFFICE.**

The terms employed here may possibly bring before the mind the Levitical priesthood, which was directly instituted by the Deity, to stand between himself and the people, to offer sacrifices on their behalf, and to be the only medium by which they could approach him in their formal worship.

It is easy to see, that an order of men clothed with these exalted functions, might justly challenge a pre-eminence in dignity and rank above the rest of the race. But we arrogate no such position for the Christian ministry. The ministers of the Gospel are not *priests*. The New Testament knows no official priesthood but that of our Lord Jesus Christ; himself both Priest and sacrifice, sole Priest and sole sacrifice of the new dispensation. The moment we pass from the Old Testament to the New, the sacerdotal element vanishes. There is no temple, no altar, no incense, no robed and mitred mediators between God and man. The whole gorgeous paraphernalia of the Aaronic ritual has disappeared, and in place of it, we behold a church severely simple in its worship and sacraments, and a ministry commissioned, not to offer sacrifices, but to *preach* Jesus Christ and Him crucified.

But in denying the sacerdotal character of this office, we derogate nothing from its proper dignity and value. The outward pomp of the Hebrew ceremonial may impress the senses; but we may argue with the Apostle, "if that which is done away was glorious, much more that which remaineth is glorious." That whole dispen-

sation was in order to this one. The Levitical priesthood and the temple were merely to usher in the Christian minister and the sanctuary. With the great sacrifice promised and prefigured from the time of the Apostacy, there was given to the world the final and complete revelation of the Divine will; the Church was remoulded into its last and permanent form (for this world); and the ministry was instituted to carry forward the great design of its organization.

There is, then, no secular office or rank which may claim *so august an origin*. In all the arrangements of human affairs, we devoutly acknowledge a superintending Providence. He is the source of political authority and civil government. "The powers that be are ordained of God." His agency has been exerted in framing the various types of Christian civilization, and establishing the professions and occupations which find place in the social structure. But for none of these was the way specifically prepared by a preliminary dispensation extending through many centuries. None of them is shadowed forth in those holy oracles which embody all that the Deity saw fit to communicate to man, during a period of four thousand years, for his perpetual guidance. This honour belongs to the sacred ministry alone. And we claim for it herein a superiority to any and all the distinctions, organic or subordinate, which pertain to human society.

This estimate of the office will be confirmed, by adverting to *the circumstances attending its institution*.

In the 68th Psalm there is an eloquent passage descriptive of the Saviour's ascension, surrounded by shining ranks of angels. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, *thou hast received gifts from men*; yea, for the rebellious also, that the Lord God might dwell among them." The Apostle, in writing to the Ephesians, cites this passage and applies it to Christ. And he then refers to the ministry of reconciliation by way of exemplifying these *ascension gifts* received by the Saviour from the Father, and by him bestowed upon the world. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The very minuteness of this enumeration, comprehending as it does, both the extraordinary and the ordinary, the temporary and the permanent officers of the Church, shows the importance to be attached to the transaction. No sooner has the Redeemer returned a conqueror to his throne, and entered upon his glorious reward, than he establishes the *ministry* on a perpetual foundation, as one of the first and greatest blessings with

which he can endow the world. Had it been some political or scientific dignity which he created with this solemnity, it is impossible not to believe that it would have commanded the reverence and stimulated the aspirations of mankind in all ages, as the noblest of all distinctions. Is it less august or less worthy of homage, because it is a spiritual, not a secular office?

So far from it, we derive from this circumstance another argument to illustrate its pre-eminent worth and importance: it is *spiritual in its aims and objects.*

It is the common characteristic of the pursuits which are habitually, though not always avowedly compared with it, that they begin and end with this world. Commendable they may be, useful, essential to the very existence of society, and implicated with our dearest earthly relations and rights; but they belong exclusively to the life that now is. Let us glance at the two professions which attract to themselves so large a portion of the educated talent of every Christian country. No one would permit himself to disparage these professions. No State can rise to a high pitch of civilization, without a learned and able judiciary, and a skilful medical faculty. The annals of the bar and of medicine present an array of distinguished names, which reflect honour upon the human race. And yet it will not be claimed for them, that the objects they contemplate are the most important which can engage the human mind. One of them has to do with questions of property and personal liberty, and with the administration of government. The other is concerned about health and life. Restricting the view to the present world, there are no subjects better deserving our profound study, or more suitable to exercise our best powers, than these. But they are shut in by the narrow horizon of the orb we dwell upon. Not one of them pierces that fragile curtain, which divides the seen from the unseen, the transient from the eternal.

Nor is this the whole truth. The too common effect of them, with ardent minds, is, to blind them to all which lies beyond their field of view. There are honourable exceptions, but eminent lawyers and physicians are not apt to be active Christians. Their pursuits are too engrossing and too distracting, to encourage any special attention to the study of the Scriptures. It must even be charged, that, as actually prosecuted, they often foster prejudices which are unfriendly to the personal reception of the Gospel. It is somewhat unusual for men deeply enlisted in these professions, to become Christians. It is well if those who are Christians, do not allow their piety to deteriorate under the influence of their absorbing avocations. This is, by no means, a uniform result, but numerous examples mark the point as one of danger.

When we turn from these two professions to the third, which, like them, is distinguished by the epithet, "liberal," a widely different scene opens to the view. The ministry, it is true, is not severed from the present world. The themes with which it is con-

versant, are interlaced with all our affairs, with our duties and our pleasures, our temptations and our trials, our successes and our reverses, with all our business, all our plans, all our desires, and all our motives. Its jurisdiction comprises whatever life comprises, whether it be life in the senate or in a cell, life on a throne or in a hovel. But this is not its whole field. The broad realm with which the Christian ministry has to do, is eternity. It addresses itself to man's immortal nature. Without overlooking his terrestrial relations, its primary concern is with his relations God-ward. It seeks to reclaim him from his apostacy, to renew the concord between himself and his Maker, to assist and guide him in the duties of this life, and prepare him for the life to come.

In accordance with this general design, the subjects with which it is occupied, and which it is commissioned to press upon the attention of the world, are the most momentous ever presented to the human mind. Regarded simply as an exercise for the intellectual powers, the examination of such themes as the nature and attributes of the Deity, the primitive condition and the fall of man, redemption, the incarnation and death of Christ, the new birth, the ground of pardon, death and its consequences, and the future states of the righteous and the wicked, are deserving of the earnest study of the most gifted of our race. The proper tendency of such investigations is to strengthen the mind and improve the heart. And whatever advantages of this sort they may involve, must accrue to those who are brought into daily and familiar contact with them. But it is not for themselves they are dealing with these subjects. It is for the well-being of their race. It is to stay the curse in its devastating career; to bring back this revolted world to its allegiance, and to prepare myriads of lost sinners for the felicity of heaven. If you speak of jurisprudence, what are human laws and human tribunals, when compared with that Divine jurisprudence which aims at adjusting the high relations between God and man, and employs the ministry in working out its sublime results? If you speak of the healing art, what is medical skill with its rarest and best achievements, when compared with the 'Balm in Gilead, and the physician there?' If you speak of the benefits conferred by these professions upon society, who shall name them as in rivalry with that philanthropy which snatches men from an eternal hell, and raises them to the purity, and more than the happiness of angels?

Let the appeal be made to facts. Sum up the *results* of a life honourably devoted to one of these secular professions, and weigh against them the *results* of a life faithfully dedicated to the Christian ministry. Let the two examples be chosen with fairness from the same grade as to learning and ability. It will not be denied, that the career of your profound jurist or your able and sagacious physician, may present a spectacle honourable to humanity and refreshing to every cultivated mind. But place alongside of it the

life and labours of one who has brought the same measure of talent and corresponding acquisitions into the work of the ministry. And then, lifting the curtain so that the aggregate results of these two lives may be seen as in the light of eternity, decide which has been spent to the best purpose; which has yielded the most fruit; which has accomplished the most for the true ends of our being.

It is too apt to be forgotten, that while other professions supply numerous incidental methods of doing good, and while they can sometimes reach objects in this way, which are beyond the sphere of the ministry, yet with this latter calling, doing good is not an incident, but the very design of its institution. It is the occupation of a minister to do good; that for which he is made a minister and to which, in so far as he is imbued with the spirit of his Master, he devotes his powers. It is doing good, too, in the highest form and the most effective way. While the whole influence of his labours goes to fit men for the duties of the present scene, and cheer them under its trials, it tells directly upon their eternal well-being. It purifies and elevates their moral nature. It harmonizes their jarring passions. It nourishes every right sentiment and affection. It brings them into sympathy with whatever is pure and lovely and of good report. It helps to train them for a glorious immortality.

Is there any other profession of which this can be said? Challenge whatever merit you may, for those who have served their country well in the senate or in the field, in the walks of business or in the walks of science; can it be denied, that their achievements lack in a great measure those qualities which stamp the fruits of a faithful ministry with grandeur and stability? Do they partake of the indestructibility of the soul? Will they last while the soul lasts? Will they elude the final conflagration, and reappear amidst the glories of that realm where not only the ransomed bow before Immanuel, but

"Archangels sound his lofty praise,  
Through every heavenly street,  
And lay their highest honours down  
Submissive at his feet?"

Questions like these require no answer. The end and aim of these pursuits is earthly and temporal; it is only the spiritual which is imperishable.

Nor let it be supposed that this is a mere human estimate of the sacred office. In the passage already quoted from Ephesians, it is set forth as the grand function of the ministry, to perfect the saints, and edify the body of Christ, until the whole Church shall be redeemed and sanctified and made ready for her Lord; even as another Apostle has it, as a bride is adorned for her husband. Of all the institutions in our world, that which is of chief account in God's esteem, is the Church. It was for the sake of the Church

he created the world ; for its sake he preserves the world ; and when his purposes concerning the Church are accomplished, he will destroy the world. There is even ground to believe that he has put greater honour upon the Church than upon any other work of his hands throughout the universe, and that he will derive from it a greater revenue of glory. For the strong presumption is that no other sphere has been honoured with such a display of his perfections as that presented in the plan of redemption ; and we are assured that it is the theme of adoring study to the principalities and powers in heavenly places.

It can be no trivial privilege then to have a place in the Church, even the very humblest place. It were better to be a door-keeper in that house of God, than to dwell in the proudest of earth's palaces. But the ministry are exalted beyond this. It is their august and benevolent mission, although poor earthen vessels, without merit or efficiency of their own, to carry forward, as humble instruments in God's hand, the enlargement and the victories of the Church. He has sent them forth as his heralds and ambassadors, to publish the salvation, and to say unto Zion, "Thy God reigneth!" He employs their agency in bringing sinners to repentance, and gathering them into his fold. A large proportion of those who are saved, are converted through their labours. It is by his own blessing upon their fidelity and zeal, that the Saviour is to see of the travail of his soul ; and that the last and richest of his "many crowns," is to be jewelled for the great coronation-day.

Quietly, it may be, they pursue their work ; here, among the outcasts of a large city ; there, among the reckless seamen on the strand ; here, among the jungles of Hindostan ; there, among the clay villages of Africa. The world takes small note of their toils. It is taken up with the doings of camps and cabinets, with literature and science, with trade and industry. But to His eye who sees all things, and gauges all by an unerring standard, theirs is the *great* interest of earth. In comparison with the work those unobtrusive, uncared-for men are doing, the deliberations of senates and the flotillas with which commerce decorates the ocean, are of trifling moment. These are the agents and symbols of earthly kingdoms ; those are humble architects, indeed, but not one blow they strike, nor one prayer they breathe, is lost ; for they are carrying forward a kingdom which is to last forever.

Nor need it much concern them, that they lack human sympathy. They are more than compensated by the sympathy their work awakens in a better sphere. Earth slumbered when its Saviour was born ; but Heaven filled the midnight air with hallelujahs. So earth heeds not the labours of that Saviour's servants ; but heaven looks on with eager gaze ; and for every soul that is won from sin and Satan, a fresh tide of joy is poured through all their glittering ranks ; for there is joy among the angels of God over one sinner that repenteth. This conflict with the powers of

darkness, is theirs no less than ours. Other wars waged in our world may or may not interest them. But to everything pertaining to this war, they are keenly alive. And since the ministers of religion are appointed to be the standard-bearers in this contest, it may be presumed that these bright spirits feel some peculiar sympathy in their toils and trials. That cannot be an insignificant work, which thus concentrates upon itself the regards of the heavenly hosts. Nor is that an office to be contemned even by the loftiest of earth's potentates, around which cherubim and seraphim love to hold their encampment.

Other views of the ministry will suggest themselves to any person disposed to pursue the subject. Let this very partial and cursory survey of it suffice to justify the sentiments which have been expressed, respecting the low estimate of it entertained in our churches. Unless we have altogether mistaken the teachings of the Bible, there is no other office among men which God has clothed with such honour, none which he has made so indispensable to the progress of our race in virtue and holiness, and to their everlasting well-being. How surprising and how mournful it is, that a profession which he had graced with all this dignity and worth, should come to be disparaged, even by those who owe to it, under God, their own deliverance from the curse and all their hopes for eternity! What a miserable return is this to make to him who bestowed this office upon the world, as one of the very first and greatest of his ascension-gifts, and who has linked with it the happiness of the race in all coming generations!

In using this language, I do not forget that it is a Divine prerogative to call men to the ministry. "No man taketh this honour to himself, but he that is called of God." Nor has the Church ever suffered so much from any one cause, as from mere man-made ministers. But it is one thing to defend the prerogative of God; quite another to weave a disguise for our own worldliness. The sacred office constitutes no exception to the general law of Providence, that men must be *trained* for the particular sphere they are to occupy. God does not now summon men, one from his plough, another from his fishing-net, a third from the receipt of custom, and endow them by a celestial afflatus with the gifts of prophecy and miracles. Claiming the same right in the offspring of his people as in themselves, and comprehending them alike in his covenant of grace, he leaves it to Christian parents to educate their children for him; and he will then, in due time, show them in what vocation they may best serve him. It is not our duty; it is not our right to say, "This child *shall be* a minister of the Gospel." It is our privilege, and it may be our duty, to say, "If the Lord will, I desire that this child may be a minister; and I will endeavour so to educate him as believing that he may, peradventure, be called to this work."

Just here is where sin lies at the door of the Church. So en-



tangled with the world is the Christianity of our great cities, that, as a general thing, Christian parents do not admit the *claims* of the ministry upon their sons, nor put forth any suitable exertions to train them for it. The tone of society is intensely secular. The incidental education our children receive, so much more potent for good or ill than their formal studies, is but slightly leavened with true godliness. The impressions made upon their minds by current events, are away from real religion, not towards it. As they traverse the jocund path of youth, numerous objects appeal to their natural sensibilities and vagrant passions. They are smitten with ambition. They feel the stirrings of avarice. They sigh for adventure. Religious services lose their zest. And when a profession is to be chosen, they have neither heart nor fitness for the ministry of reconciliation. Not unfrequently the prime consideration which turns them aside from it, is the sordid one of a support or a fortune. Many a young man of promising ability and exemplary character, has spent his days in amassing money, who, humanly speaking, might have been a burning and shining light in the ministry. It was his misfortune to lack wise and faithful counsel. And in place of the glorious fruits of an earnest ministry, all he has had in the end, to show for life, has been a heap of golden ore; or, possibly, a sorrowful record of fortunes made and lost, winding up with an impoverished manhood and a damaged reputation.

Will it be controverted, that there is an evil here which demands the calm and serious attention of the Church? It is one of the beneficent fruits of the present auspicious revival with which our country is visited, that it has greatly augmented the number of candidates for the ministry. But the whole bearing of the argument with which we have been occupied, is upon the disloyalty of our *metropolitan* Christianity in withholding the children of the covenant from the service of the sanctuary. It need not be disguised, that the ministry *requires* to be recruited from the ranks of those who enjoy the social advantages common to the youth in these cities. And there is no household amongst us, which might not regard it as a signal distinction, to have one of its sons called of God to this high office.

I will not dwell upon the crowded state of the other professions. Every one knows that they are filled to repletion. The ministry alone needs to be largely reinforced. From hundreds of millions of our race, the cry is wafted to our ears, "Come over and help us." There is no hope for these millions except in the Gospel of Christ. For "how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" As it is written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

Is there any nobler, loftier, better service to which a child can be dedicated, than this? Will the parents here take their children and lay them a living sacrifice upon the altar, and say, each for himself, "Here, Lord, I give to thee my best earthly offering. Accept this beloved child as thine. Renew his heart. Enrich him with thy grace. Help me to train him up for thee. Baptize him with thy Spirit. And show him in thine own time and way, how he may best serve and glorify thee in the Church." Can it be doubted, that if this were the prevailing temper among Christian parents, God would bless and honour the Church by calling many more of its sons into the ministry?

Nor is it parents only who are concerned in this matter. A discreet and faithful teacher may do much, to direct the minds of pious youth to this important subject, and to guide them to the threshold of the sacred office. What a blessing to be instrumental in introducing even a single youth of genuine Christian character and proper intellectual qualifications, into the ministry.

But this subject, above all, makes its appeal to *young men* who have given themselves to the Saviour, and have hope of eternal life through his blood. I may not affirm that it is your duty, any of you, to enter the ministry. Better to cut off a right hand or to pluck out a right eye, than to do this unless you are called of God. But I may and must say to you, that but for a low standard of piety in the churches, this subject would lie before your minds in a different light from that in which young men are apt to contemplate it. I say, a low standard of piety. There is a vast amount of Christian activity in the land, and there are, by God's blessing, numerous conversions, but all this may consort with an inadequate standard of religion. If this were elevated to the scriptural point, it would be a matter of deep anxiety and of importunate prayer with Christian parents, that it might please God to bless them and their households, by bringing at least one of their sons into the ministry. In this way, you would be trained to reflect more upon the subject of personal religion. And, once brought into the Church, you would weigh with greater seriousness the question, whether you were or were not, called to preach the Gospel.

This may still be the duty of some among you, who have already *embarked in other pursuits*. It has repeatedly happened within these walls, that young men have exchanged other professions, with bright prospects of success and honour opening upon them, to devote themselves to the nobler service of the sanctuary. And in every one of these instances, God has crowned them and their ministry with a rich blessing. May he so order events, that what has been, may be again and again in this place.

All I can do, is to commend this question to your serious and prayerful consideration. And as one of the helps to the due estimate of it, and to your own growth in grace, let me counsel you to read, that is, to have in hand habitually, the reading of such works

as the lives of Henry Martyr, Legh Richmond, McCheyne, and others of kindred character. Peradventure, the Providence and Spirit of God may yet show you, that you have something higher and better to live for than the accumulation of property, or the fading laurels of some secular profession.

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### CHRIST AT THE SEA OF GALILEE.

(From the Edinburgh Witness.)

In the lone desert, by the silent sea,  
 The multitudes were gathered. From afar,  
 In trooping myriads and in many garbs,  
 To seek the star-told King and Seer they came.  
 The swarthy Idumean, brightly robed,  
 Had caught the wondrous news from rumour's wing,  
 And left his dwelling in the chiselled rock.  
 The ranger of the desert wild and bare,  
 The wiry Arab, mingled in the throng.  
 There stood the Roman soldier, proudly stern,  
 As one whose right hand held the sceptre-sword,  
 Beneath which cowered the world. Here crouched and leered  
 The hated publican. There stood erect,  
 As one who eyed the recreant crowd beneath  
 From some proud crag of Sinai, critic-priest,  
 The scowling Pharisee. Fain would he speak,  
 And quell this Prophet with the ancient law ;  
 But wonder held him mute and strange surmise ;  
 Seemed that the law itself was in his ears ;  
 Seemed that the voice which spake on Sinai once  
 Spake now, though not in thunder. Silence deep  
 Wrapt all that crowd, while from truth's primal fount  
 Truth's words flowed forth, and from the fount of power  
 The words of might creative. Through the throng  
 The slow procession brought the pallid corse  
 To where He stood. He spake. The spark of life,  
 Kindling with sudden gleam, lit up again  
 Those glazed and sunken eyes ; life's bounding stream  
 Swept through those withered limbs. Anon there came  
 Those who, with violence and utmost strength,  
 Forced on a maniac tenanted by fiends.  
 Wildly he shrieked ; and glared upon the throng  
 With madness-blasted brow, until he came  
 Beneath that eye where love eternal beamed,  
 Leagued with all-potent power. Then dropped his arms ;  
 Then all the tortured sinews of his face  
 Relaxed into a mildly radiant smile ;  
 And the wild-flickering madness in his eye  
 Grew still and steadfast in one fixed gaze  
 On Him whose word had saved ; then melted down  
 Into the first soft tear of Christian love.

Now, on the western hill, with viewless step,  
 The slowly-pacing eve had bid farewell

To day's departing monarch. Long and dark  
 Lay the deep shadows of the twilight hills  
 On the lulled wave of purple Galilee.  
 But far on the horizon, where the sun  
 Had laid his burning brow, a massy ridge  
 Of pillared clouds, with splintered peaks of gold,  
 Stood black and bodeful, while, at intervals,  
 The distant thunder groaned among the hills.  
 Then to their divers homes the parting crowd  
 Struck o'er the mountains through the thickening gloom.  
 Not much they talked, but mused on ancient days  
 And ancient prophet-words, and pondered deep  
 If Israel's promised Prince were come at last.

But see, the hovering clouds, in legions black,  
 Spread o'er the sky; forth rush the whirlwinds loud,  
 Rending the sultry air. The darkened hills  
 Shiver beneath the blast; the slumbering sea  
 Wakes at the call, and knits its brows in rage.  
 Lo! in the furrows of the foaming deep  
 A fragile bark is labouring. Round their prey  
 The surges rave like midnight wolves, and show  
 Their white teeth glimmering through the murky night.  
 Within that bark is fear, and wild dismay,  
 And shuddering terror, settling to despair,  
 In every breast save one. A single form  
 Lies slumbering. On the close-pressed eyelids rests  
 The placid sleep of wearied infancy.  
 But on the brow there hangs a mystic weight,  
 Of wisdom shadowed o'er by speechless woe;  
 Yet love that will not change smiles through the whole.  
 They feared to wake Him; but the fear of death  
 Pricked keen within them. Then they knelt, and said,  
 "Lord, save us, or we perish." He arose;  
 And looked abroad upon the working storm.  
 The wild winds knew Him, and the crested waves:  
 And the loud blast sunk to a muttered growl,  
 As waiting for his words. He raised his voice;  
 And, while a radiance shone around his brow,  
 And God-light beamed forth from his eye serene,  
 Said, Peace, be still! The thunder overhead  
 That instant ceased, as if it held its breath.  
 The battling tempest lowered its standard proud,  
 And died upon the deep without a moan.  
 The awe-struck surges cowered with drooping heads;  
 And as He closed his lips, the sea was still.

Behold! along the calmly-slumbering deep,  
 The guardian mountains, faintly, fairly wreathed  
 In slow-receding vapour, while upsprings,  
 O'er the blue glimmering hills of Galilee,  
 Walking in brightness through her purple paths,  
 The maiden of the night, the silver Moon,  
 And the soft brilliants of the Southern Cross  
 Fall on the lustrous mirror of the sea.

Z. E. D.

## REVISION OF THE BOOK OF DISCIPLINE.

WE published, last month, a Report of the Committee on the *Revision of the Book of Discipline*. We now propose to make some remarks upon the subject, prefacing them with a few collateral suggestions.

In our judgment, it is a matter of some regret that the revision of the FORM OF GOVERNMENT was not committed to the same Committee. Although opposed to such a measure at the time it was before the Assembly, we now believe it would have been wise to have adopted it, for the following reasons :

1. Various parts of the Form of Government are fairly open to judicious emendation ; such, for example, as the more clear definition of the words, " church," " congregation," and " people ;" who shall vote for pastors and ruling elders ; how ministers shall be dismissed from their charges ; and various matters, which have always been the subject of more or less discussion.

2. In former revisions of the Standards of the Church, the Form of Government has always been included with the Book of Discipline. The experience of the Church naturally discovers, from time to time, improvements in the outer framework of its ecclesiastical system. Our fathers, with all their attachment to the governmental standards, subjected both parts of the Book, namely, government and discipline, to two revisions within the space of thirty years ; and it is now about thirty years since the revision of either has been undertaken. The two parts naturally go together.

3. Our people are averse to *frequent* changes in our Book, as well as to material ones. Whilst the Church was engaged in the work of emendation, there was, therefore, a better prospect of accomplishing judicious improvements in both of these departments, than to take them up separately.

The motion of the eminently "judicious" Dr. Hoge, to include the Form of Government in the revision, was lost, chiefly for three reasons. In the first place, the defects of the Book of Discipline caused much the greatest inconvenience to the Church, and attained a prominence beyond those of the Form of Government. In the second place, the revision of the Form of Government was not brought before the Assembly by overture from any ecclesiastical body. And, in the third place, the discussion, so far as it related to Government, turned on the most radical and impracticable points that could have been suggested,—the change of representation in the Assembly from Presbyteries to Synods, and the appointment of commissions. Perhaps both of these propositions will be ultimately adopted ; the first, at least, is a matter of growing necessity. We only affirm that the Assembly preferred to leave

the Form of Government untouched, rather than to agitate at present changes of such relative and real magnitude.

It is worth considering, whether it is too late, even now, to refer to the same, or to another committee, the revision of the Form of Government, *together with the amended Report of the Book of Discipline.*

If it be considered inexpedient to make any movement, at the present time, towards revising the Form of Government—and on this point we have no great zeal—we are decidedly in favour of *re-committing the Report* of the Committee on the Book of Discipline either to the same Committee, with or without additions, or to another Committee; and for the following reasons.

1. Great caution and delay have always been practised in previous revisions of our standards. At the formation of the Book of Discipline in 1788, and at the important revision of 1821, the Reports, after being submitted to the Assembly, were recommitted for further improvement and consideration.\* The history is given in the January number of this Magazine.

2. Our Church has paid comparatively little attention, as yet, to the Report of the Committee. The Report has, indeed, been published in our newspapers and magazines, but it is a very long document, and *the proposed changes were not specified* in the Report. There is reason to apprehend that very few, even of our ministers, have fully examined the matter. A discussion in the Assembly will, of course, throw light upon the points in dispute; but in the midst of all the other business, is it at all probable that the Assembly will be able to mature its views so as to send the alterations in the wisest form to the Presbyteries? We fear not. In the midst of the numerous discussions of the next Assembly, not more than two or three days will probably be devoted to this subject; and is it well to dispose so hastily of fundamental principles and regulations that are to bind the Church for years to come?

3. The Report, although a very able one, does not, in every particular, meet public expectation. We are not aware that we ever felt disposed to pay more deference to the judgment of men than of the brethren who compose this Committee. And yet no individual, however inferior in intellect, is bound to yield his opinions to those who seem to be even pillars in the Church. The wisest men cannot be expected to digest perfectly a code of discipline, in all its parts, at a meeting of four or five days. Whilst we repeat the conviction that an abler committee could not be found in the Church, it by no means follows that their Report is a perfect one, or that its decisions are to be received with implicit faith. We neither depreciate the acknowledged ability of these respected and beloved brethren, nor arrogate to ourselves an unbecoming and un-

\* At the revision of 1805, only two alterations were made in the Book of Discipline; and these were clearly desirable, and admitted of no debate. See p. 23.

lawful office, when we venture to affirm that their Report contains some things that ought not to be adopted, and omits others that ought to be incorporated into it. Assuming that important modifications and improvements may be submitted, and even adopted by the Assembly, in reference to the Book of Discipline, we yet maintain that the wiser course is not to press a decision upon the Presbyteries until after the careful scrutiny of another General Assembly.

4. An additional reason in favour of this course is, that nothing can be lost by the delay, whilst very much may be gained by a more careful consideration of the whole matter.

Instead of recommitting the Report, the same object would be answered by referring it, after a full discussion on each of its propositions, to another Assembly; but the first suggestion strikes us as the wisest, if either be adopted; because a Committee could review the Report with care during the interval, and could best arrange the exact language of the alterations it might be deemed expedient to submit finally to the Presbyteries.

With these preliminary observations, which, it is hoped, will be received in the conciliatory and unprejudiced spirit which dictates them, we proceed with some remarks upon the Revised Book of Discipline. Our present remarks will be confined to the *first* chapter, in which the same subjects are treated of, in the old and the new Book.

#### I. THE NATURE OF AN "OFFENCE."

The first material alteration, proposed by the Committee, is in the definition of an "offence." It will be seen that the Revised Book makes the only rule of faith and practice to be the Scriptures, and the Scriptures as expounded in the standards of the Presbyterian Church.

##### PRESENT BOOK.

An offence is anything in the principles or practice of a church member, which is contrary to the word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification. 1, 3.

##### REVISED BOOK.

An offence, the proper object of discipline, is anything in the faith or practice of a professed believer which is contrary to the Word of God, the Confession of Faith, and the Larger and Shorter Catechisms of the Westminster Assembly, being accepted by the Presbyterian Church in the United States of America as standard expositions of the teachings of Scripture in relation both to faith and practice. 1, 2.

We presume that the alteration of the Revised Book will be universally acquiesced in as right, and therefore wise. It is surprising that the definition of the present Book was ever adopted, especially as it varied from the language of the original Book. The original Book and the revised Book agree in defining nothing as an offence which cannot be made to appear such, from the Word of God.

## II. ARE BAPTIZED CHILDREN SUBJECT TO DISCIPLINE ?

The reader will observe the difference between the two Books.

### PRESENT BOOK.

All baptized persons are members of the Church, are under its care, and subject to its government and *discipline*; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members. 1, 6.

### REVISED BOOK.

All baptized persons, being members of the Church, are under its government and *training*, and when they have arrived at years of discretion, they are bound to perform all the duties of members. *Only those, however, who have made a profession of faith in Christ are proper subjects of judicial prosecution.* 1, 3.

We have several objections to the change proposed by the Committee.

1. "Let well enough alone," is a good principle in Church or State. The relation of baptized children to the Church is one of the most difficult questions, in some of its aspects, within the range of ecclesiastical adjudication. Why, then, should the case be authoritatively prejudged so far as to deny discipline to any of those who are called "members of the Church?" Is it not far better to leave the Book as it is, and to allow the Church time and opportunity to work out a more consistent position on this interesting and important subject?

2. The alteration, even if in the right direction, is not absolutely necessary. It need not be incorporated into the Book; because the General Assembly might give under its own authority, the requisite definition and explanations respecting discipline, without a constitutional provision. The present Book permits discussion, and the subject has been several times before the Assembly; but the Revised Book summarily removes baptized members from beyond the reach of judicial discipline of any kind.

3. The proposed change obscures the whole subject more than ever. The baptized children are still regarded as "members of the Church," and under its "government and training," but they are excluded from its "discipline"—the word "training" being substituted for "discipline." Is it not difficult to conceive how a person can be a member of the visible Church, and yet not be subject to its discipline? Does or does not the idea of "government," which the Committee retain, include that of discipline, and thus create confusion; and would, or would not, the Committee allow to the Session the right of *admonition*? But admonition is of the nature of discipline. And supposing that the person offending refused to obey a notice of the Session to appear before them, on the ground that it was the first step of a "judicial prosecution," what answer could be given according to the Revised Book?\*

\* *Admonition* is a *judicial sentence*, according to the Revised Book of Discipline. See ch. iv, sect. 8: "The accused, if found guilty, shall be *admonished*, or rebuked, or excluded from Church privileges," &c. See also ch. v, sect. 9.



The Revised Book clearly maintains that the Session have *no judicial authority whatever* over the baptized, non-professing, members. These members may blaspheme, commit adultery, and scandalize the name of Christ with impunity, so far as Church discipline is concerned. Will this doctrine be tolerated? We trust not. The power of restraint and of separation from the Church belongs to its just authority. Those who come in by covenant and baptism, ought to be compelled to go out in some mode, if they dishonour the principles of the covenant. But, if they may be separated in any way from the Church, they ought to have a trial, provided one be demanded. The Revised Book, however, expressly forbids the judicial prosecution of these baptized offenders. It admits them into the Church; but when there, allows them the liberty of denying the Lord that bought them, without being guilty of an "offence." They are under "government and training," but not under "discipline!" Now we venture to ask whether any Presbyterian would consider "government" of any avail in his household, which disowned discipline; and what kind of domestic training would that be, which allows offences to go unpunished? Is the training of the Church so different in its nature as to dispense with discipline?

If it be said that professed believers stand in a different relation to the Church than baptized persons, and that they ought to be under a different code of discipline, we may admit it; but we demand in reply *some code* of discipline, whatever it be. The Revised Book provides none. It complicates the whole question; and leaves it in far greater obscurity than the old Book.

4. The clause, as it stands in the old Book, has been there for *seventy years*, ever since the organization of the General Assembly in 1788. To alter it, after so long a sanction, would be seized upon at once by the opposers of infant baptism, and by others, as an "evident token of perdition" to our doctrine of infant church-membership. There would be not only to them the appearance of abandoning our principles, but to many among our own body, the conviction of its reality.

5. This leads us to remark that the change, if made, would offend the consciences of many brethren. There is scarcely a subject on which the public sentiment of our denomination is more sensitive than on that of the relation of the children of believing parents to the Church. The cutting of the Gordian knot by this sword of revision, will be the beginning of a painful and unprovoked controversy.

6. The change, proposed by the Committee, takes the lowest possible view of the relation of baptized children to the Church, consistently with the idea that they are members in any sense at all.

Two theories appear to be entertained in our Church, respecting the discipline of baptized children. The *first* is that of our present

Book, which regards and treats as members of the Church, and subject to its discipline, all baptized persons, as well as those who make a profession of religion. The *second* theory considers baptized persons to be in the relation of minors, who, unless they profess faith in Christ when they come to years of discretion, forfeit their Church standing, without any action on the part of the Church.\* The proposal of the Committee entirely excludes discipline. It maintains that baptized non-professing members are never subject to the discipline at any time or in any sense; and thus absolutely changes the principle of our Book, and does not even tolerate the old theory in the Church. It is the lowest and most derogatory view of church membership that can be entertained, without renouncing the very idea. Are we willing to alter the Book, at a time when more consistent and rigid views of the duty of the Church to her baptized children are beginning to prevail? Will our General Assembly and our Presbyteries sanction an alteration, whose tendency is to impair the growing obligations of judicatories and private members, and to relax the doctrine and practice of our Church, to a greater extent than ever before?

Dr. Hodge, who was a member of the Committee, gives the following explanation of the proposed change: "This section bears on its face evidence of being a compromise, and, as is apt to be the case with compromises, *it does not hang well together*. We voted for it, however, and share the responsibility of recommending its adoption, *although we prefer the old form*. The fact that we never knew of any baptized person, not a communicant, being made the subject of judicial process, reconciled us to the adoption of the rule, as reported. So long as it is admitted that all baptized persons are under the government of the Church, the principle involved in the case is saved." Rep. 1858, p. 698.

It appears, then, that this change in the time-honoured views of the Presbyterian Church was the result of "compromise." Dr. Hodge might have said not only, "as is apt to be with compromises, it does not *hang well together*," but, as is usual in such cases, principle is sacrificed, and the stricter view gets the worst of it. A great and fundamental principle of Presbyterianism is undoubtedly undermined in this change. The brethren in the Committee represented two parties in the Church. Dr. Hodge remarks, at the beginning of his article, that "fundamental principles, underlying these questions of detail, were constantly brought into view, and it was in reference to *those principles* that the greatest diversity of opinion and difficulty of adjustment were experienced." The point

\* The advocates of the first theory often use the illustration of *minors* to set forth the distinction between the baptized and the professing Church members; but according to their views, the baptized members continue to be minors until they make a profession of religion. The advocates of the second theory differ as to the time when minority ceases; some maintaining that the age of twenty-one is a proper time, and others that the "years of discretion" commence before that period.

in question was the one that involved more true Presbyterian doctrine than any other in the whole Book of Discipline.

Dr. Hodge, although he preferred the old form, declares that he was reconciled to the adoption of the rule, as it is reported, by the fact that "he never knew of any baptized person, not a communicant, who was made the subject of judicial process." Three facts deserve to be weighed in the opposite scale. 1. If the principle of disciplining baptized persons be a true one, as hitherto maintained in the standards of our Church, it ought not to be given up on account of laxity of practice, but our practice ought to be made to conform to our views of truth. 2. A considerable advance has been made in the last few years towards the practical recognition of the doctrine of infant church-membership. The laxer sentiments on this subject, which prevailed just before the division of the Church, have been gradually made to yield to the only consistent view of infant church-membership which can be sustained. 3. Cases of discipline among delinquent church members of this character, have actually occurred, and have been followed by the most beneficial results. And there is every reason to believe that the administration of discipline would be more frequent and greatly blessed, if our standards, instead of being changed so as to disown discipline, had more specifically defined its principles and forms.

Previous looseness of practice ought not discourage the Church from persevering attempts at reformation. In former days, lax views of *baptism* prevailed quite extensively, and in some sections of the Church almost universally. So, also, persons were formerly admitted to the communion of the Church with comparatively little examination. To this day, many congregations ignore the office of *deacon*. The "*Plan of Union*," too, was once universally acquiesced in, throughout the length and breadth of our borders. But shall a temporary departure from Presbyterian principles be received as a sufficient plea for their perpetual reconciliation? If a failure to act up to our principles be a sufficient ground to relax them, we may be called upon to abandon the idea that baptized children are even under the "government" of the Church; for comparatively few ministers and sessions treat the baptized children differently from any other children.

It is difficult to understand how the principle of infant church-membership is "saved" by the simple admission that baptized children are "under the government" of the Church. Government being made to exclude discipline, according to the views of the Committee, the principle is saved only on paper, whilst it is lost in practice. How would the church-membership of *professing Christians* appear, even on paper, if it was admitted that they were "under the government" of the Church, but not subject to its discipline? How much salvation of principle would be included in

\* "Never admit that the good that is desirable is not attainable."

an anomalous relationship of this sort, endangering the honour of the Church and the glory of its King? From the nature of the case, government without discipline is mere instruction or advice. Eli taught his children, but he "restrained them not." He said, "Why do ye such things?" neglecting to add discipline to his exhortations. In like manner, Independency gives it counsel or advice, and it lays down principles and conclusions in cases affecting ministers and churches; but being shorn of the right of discipline, its decisions possess no binding force. The principle saved! Yes, saved like the wheels of a wagon, welded fast to solid rock; saved from effectual working.

We trust that the General Assembly, and the Presbyteries, will never sanction a change that thus disparages and obscures the church-membership of the children of the covenant. Rather let our practice ascend to the dignity and elevation of the truth of our present standards, than our principles descend to the level of the new revision. The change is uncalled for; it is radical; it is contrary to our old principles; it is offensive; it is unnecessary; it is exposing us to the taunts of adversaries. If the practice of the Church has seemed to tolerate, by implication, the proposed innovation, let it be remembered that acquiescence in a particular policy through supineness or inadvertence, is very different from a constitutional injunction to persevere in it.

If it be said that baptized children stand in a different relation to the Church than professing Christians, the fact may be admitted without sanctioning the radical change propounded. Without demanding that the discipline of the Church shall be administered in precisely the same form as in the case of communicants, we insist that the baptized members shall not be cut off altogether from its privileges. Either let a *new section, or chapter, be added to the Book* on the subject of baptized children, or *let the Book remain as it is*. It will be an evil day to the Presbyterian Church, when she revises her standards in such a way as that they "do not well hang together." If our practice does not accord with our principles, at least let our principles be consistent with each other.

The original Book of 1788 states the proposition in a truly logical form: "*Inasmuch as all baptized persons are members of the Church, they are under its care, and subject to its government and discipline.*" That statement "hangs well together." Our present Book has precisely the same words, simply omitting "inasmuch as." The language of the Revised Book is illogical and inconsistent, and "does not hang well together."

## NATURAL AND REVEALED SCIENCE;

### THE IMPORTANCE, AND BEST METHOD, OF ITS INSTRUCTION.

ALL intelligent observers are agreed that there is something peculiar in the existing relations of science and revelation. The time was when theology could be called mistress of the sciences, and infidelity was simply metaphysical rather than scientific; but since the Reformation one after another they have been breaking away from their ancient pupilage, and running into seclusion, indifference, and antagonism.

The material sciences are in more or less serious collision with received interpretations of Scripture; the mental and moral sciences already invite new interpretations; and even those sciences which have compelled a modification of old interpretations are still without that logical connection with revealed truth of which they may be presumed to be susceptible.

Thus that body of human knowledge, commonly regarded as most exact and certain, is fast detaching itself, in jarring fragments, from that body of divine knowledge, commonly regarded as most sacred and beneficent; and the sisterhood of the sciences, having parted hands at the very shrine where they were nurtured, are wandering estranged and disbanded.

The feeling of this rupture pervades the whole community of scholars, ranging between the extremes of confident scepticism on the one side, and vague misgiving on the other, with an unsatisfactory suspension of judgment among conservatives.

And its traces have become conspicuous in actual controversies now pending at almost every point of contact along the entire range of secular and sacred learning. In cosmogony, both celestial and terrestrial, we have the uniformitarians against the catastrophists; in ethnology, the polygenists against the monogenists; in archæology, the naturalists against the supernaturalists; in psychology, the materialists against the spiritualists; in ontology, the pantheists against the monotheists; and in social science, the socialists against the millenarians; while in the summary department of metaphysics or philosophy, we have the two opposing lines marshalled, as if for a last decisive encounter by a system\* which arrays the embodied results of human research against divine revelation on the avowed principle that science, by the very law of its growth, can only subsist upon the extinction of theology, and is destined at once to destroy and supersede it.

Nor is this schism confined to the learned, but, like every great intellectual movement, already extends to the masses, among whom

\* Comte's Positive Philosophy of the Sciences.

it may survive long after it shall have received sentence at the tribunal of philosophy.

It would be needless to bring proof of a state of opinion and parties so obvious and familiar. All that is here attempted is, in view of admitted facts, to present the three following points :

I. The logical reconciliation or affiliation of the natural and revealed sciences, of human and divine knowledge, is an increasing want of our time.

II. This want is best supplied by means of professorships, occupying the ground common to both.

III. Such professorships are most efficient and useful when established in secular institutions, and addressed to candidates for the learned professions.

In regard to the first point, the general importance and timeliness of the subject, there can be no question among those who have at heart either interest. We need only mention two or three existing evils, in the remedy of which both parties are equally concerned.

1. The present anarchy of the sciences, consequent upon the schism among them, is itself an evil, to which only the charlatans of the one party, and the bigots of the other, could be blind. The genuine lover of truth for its own sake, on whichever side he may be ranged, instinctively recoils from this widening breach between our knowledge of the works and of the word of God, and craves all possible reconciliation, if only as an intellectual necessity and a rational ideal. That human science must yet reflect divine omniscience, or that divine revelation must yet be supported by a human demonstration, is at once a yearning and a presentment of the philosophic mind.

The unity of knowledge is as axiomatic as the unity of truth.

2. Accompanying the former evil, is the secularization of learning and the sectarianism of the professions. The mere pedants of either calling, the divines and savans, sundered by professional antipathies that render them almost incapable of appreciating each other's peculiar enthusiasm, instinctively seclude themselves in routine labours and special researches ; and seek no intellectual commerce beyond them ; but original investigators and actual contributors to the world's stock of knowledge, in all the walks of learning, soon find themselves meeting together on the high ground of first principles, and in proportion as they there realize a community of opinions and aims will they avoid hurtful collision, and further each his own beneficent mission.

In seeking to establish the catholicity of learning upon the unity of science, philosophy puts on the garb of philanthropy, and the lover of truth becomes also the lover of his kind.

3. Among more practical and obvious evils, are the scepticism in religion, radicalism in politics, and sensualism in art (both industrial and æsthetic), which infest our whole modern civilization.

A few extremists may affect to regard this sore conflict between reason and authority, order and progress, material and spiritual culture, as normal, necessary, or remediless; but there are this hour in all lands, and sects, and parties, and classes, enthusiastic believers in social regeneration, as at once within the vision of prophecy and the scope of history.

The ideas of philosophers become the opinions of the people, and a logical compact of truth and knowledge, among thinkers and scholars must, sooner or later, be followed by a practical compact of institutions and interests among the masses.

That each of these evils has its incidental and compensating good, need not be questioned. Artificial divisions of science are as convenient as they are unavoidable; professional zeal promotes research and erudition; and even social agitations only relieve truth and virtue against error and vice. But when we have duly acknowledged these mercies of our transitional state, there still remains the duty and the testimony of further progress and higher improvement.

Nor could there be conceived a problem more sublime and momentous, than that which is thus thrown upon our age for solution. To ascertain the respective spheres, prerogatives, and methods of human science, and divine revelation; to adjust their reciprocal relations on principles, binding upon the adherents of both; to apply such principles throughout the sciences, as far as intersected by revelation, to all pending controversies, with the view of effecting every practicable adjustment; to gather by this means evidence of a growing harmony between the two great bodies of truth, as they accumulate and advance, supporting, interpenetrating, and illustrating each other, and at length grasp that law of their historic development, by means of which, we may account for their present disseverance, and anticipate their ultimate coincidence; in a word, to render science more and more theological, and theology more and more scientific; and thus gradually heal the immense schism, which for centuries has been stealthily invading the most cherished opinions, institutions, and interests of mankind: these are objects which have only to be stated in order to be felt in all their moral value and grandeur. They are not the transient concerns of any calling, sect, or party, but the lasting and catholic interests of humanity. And though no single mind or generation may accomplish them, yet the bare conception and attempt would themselves be their own sufficient reward.

Already a host of labourers have been silently, though without concert, working at this grand problem, and the past yields up a cheering precedent of success in the future. The actual history of the sciences shows that the law of their procession is a gradual return into that theology out of which they have been departing, and that in proportion as they become complete, they, by their own discoveries, do but authenticate the facts and demonstrate the

truths of revelation. Astronomy has already emerged from the mists of infidel criticism with an overwhelming exhibition of the God of Scripture, as also the God of Nature; and the reasonable presumption is, that the whole train of the sciences in their logical order, will follow, until the entire Deity as revealed shall be also demonstrated; that illustration of his natural attributes afforded by physics, at length finding its crown and complement in a still more glorious illustration of his moral attributes at the hands of ethics. Even geology may yet elucidate Genesis, and sociology forecast the Apocalypse, the one by a scientific revision of the course of nature, and the other by a scientific prevision of the course of humanity. There can be no lasting breach between science and omniscience.

As yet, we are, indeed, but in the thick of this conflict. Fiercer collisions, no doubt, await us from the more undeveloped sciences, than any we have survived. If astronomy could excite such warfare at the mere outposts of revelation, when it dwarfed the earth into an atom in the immensity; if geology, at the walls of the fortress, strikes such a panic, now that it threatens to reduce man to an ephemeron in the planetary history; and if ethnology is actually jarring the foundations with its effort to degrade him into an autochthon, in the scale of being: what may we expect when at length the citadel is assailed by those sciences which, like biology, ethnology, and sociology, having human nature for their subject, and involving all the great questions of human duty and destiny, shall impinge upon the most peculiar and exclusive topics of inspiration, upon the actual contents as well as credentials of the heavenly message? He would be blind, indeed, to all the lessons of history, who dreams that science has yet reached the limit, either of its contribution or of its opposition to revelation; and, if we may be cheered by past victories, not less should we be warned to prepare for coming conflicts.

In regard to the second point premised,—the call for **ACADEMIC TRAINING** in these border fields of natural and revealed science,—may first be urged the *obvious unfitness of other agencies.*

Neither the press nor the pulpit, of themselves, are found adequate to the emergency. Both are too low down in the scale of social influences, to reach the source of existing evils, being of necessity distributors, rather than contributors of ideas; reflectors rather than manufacturers of opinion, and liable to be swayed by disturbing interests and passions. The movement must originate beyond the sphere of popular prejudice, in that quiet circle of thinkers and scholars where Truth is prized for her own sake, and sought with the zeal of the votary. The tactics and the drill of this warfare are not to be learned amid the smoke of battle, by the mere tyros and bigots who are in such haste to practise them,



but must be brought thither by those who have been schooled into scientific tastes and habits.

This, at least, it may be safely affirmed, is the judgment of intelligent conservatives, who are actually in the field, and acquainted with its wants. There is a growing feeling throughout both the professions and the laity, that the subject has become too grave to be continued as a mere topic of periodical review, or a theme of pulpit declamation. What pastor, lawyer, or physician, if he has the time or taste, feels competent to grapple with the great question, in any of its branches? He encounters at once the suspicion of having got beyond his province, and is sure of the contempt of one or both parties, if only because of his obvious unfitness, or supposed professional bias. The work has evidently reached the importance of a special work, demanding special qualifications, and the addition of some new appliance, of a more permanent and organic nature than any now in use.

And, as an expression of this tendency, we have, besides an extensive literature of the subject, which has been long accumulating, and already includes many learned treatises, either in the interest of science or of religion, numerous attempts at its fixed organization as an institution, in the form of prize essays, lectureships, and professorships, variously entitled, "Evidences of Christianity," "Natural and Revealed Religion, or Theology," "Revealed Religion in its connections with Natural Science," "The Bible in its relations to Science," &c.; a movement, too, confined not to scattered individuals, but beginning also to show itself in the action of ecclesiastical bodies.

Moreover, while experience is thus showing the unfitness of other agencies, it is also bringing us into a position to estimate *the fitness of that suggested*. The existing evils already named can only be met educationally by means of a special course of study and instruction at the seats of culture, where they stealthily and undesignedly originate, and are unconsciously harboured.

1. A professorship of natural and revealed science would promote the unity of knowledge. So long as the two are rigidly separated and secluded before the mind of a student forming intellectual habits, they must appear antagonistic, and respectively diverge toward scepticism and bigotry; but in proportion as they are viewed in their connections and brought into some logical relationship; in proportion as natural science, in both its departments of physics and ethics, is made to illustrate the character, policy, and purposes of the God of revelation and revealed science, from theology to eschatology, is brought into harmony with the laws of nature, will they be found to be but branches from one root of knowledge, living and growing in the truth.

2. Such a professorship would promote the catholicity of learning. As a means of expanding the youthful mind, ere it has been narrowed by professional prejudice, and as a fixed, aggregating

centre of those border topics, by which the professions are accidentally at least, if not logically, connected together, it would foster the commerce of ideas and feelings among them, without, at the same time, interfering with that division and distribution of labour in which alone they can thrive.

3. Its final influence upon all the great social interests, of religion, politics, and art, would be salutary. As salt cast into the fountain, it would tend to heal the stream of intellectual and moral corruption, by correcting that sceptical bias with which the educated mind is going forth from our seats of learning, and in its bearing upon all contemporary movements in science or philosophy remain as a watch-tower and bulwark of truth on the field of error.

It may be objected that a topic so wide and rich, would demand an amount of research and erudition in the teacher, and a degree of maturity and scholarship in the pupil, that are quite impracticable.

To the former part of the objection it is enough to reply: 1st. That the object would not be to traverse the two great divisions of knowledge throughout their entire extent, but merely that intersected portion of them where they are involved in a kind of border warfare. 2d. That into this common ground, it would be necessary to bring only a *resumé* of established truths and principles, rather than special researches and acquisitions. 3d. That to master the abstract part of any of the sciences, what may be termed their philosophy, or logic, or general principles, does not require learning so much as thought and study. 4th. That those very faculties of abstraction, generalization, and comparison, which would qualify for such a work, would disqualify for almost any other, and be encumbered, rather than stimulated by minute investigations.

To the second part of the objection, it may be replied: 1st. That it enters into the scope of any professorship to serve as a contributor, as well as a distributor to the existing stock of knowledge. 2d. That in the fulfilment of this latter design, there is always a vast amount of instruction which is simply stored, rather than digested, in the mind of a student; and 3d. That the practical efficiency of such teaching would, after all, depend upon the stage in the curriculum at which it should be introduced, and the personal enthusiasm with which it was conducted: both matters of detail rather than of principle, and belonging to our concluding topic.

The third point to be considered, is the best method of incorporating such a professorship in our existing systems of education.

In regard to this, the general principle is obvious that the whole topic belongs to the more advanced stages of pupilage, and should accompany or follow special training in the two departments it aims to unite. It must be, properly speaking, a supplement or a complement to the sub-graduate course, and would defeat its own aim if addressed to immature and unfurnished minds.

But the practical question which has arisen in view of the existing separation between sacred and secular institutions of learning, is as to which of these two positions or parties the subject should be assigned; whether it should be approached from the theological or from the scientific side, in the interest of religion or of philosophy, as an ecclesiastical or as a catholic movement. The whole design and effect of such a professorship would obviously be modified according as one or the other of these points of departure is taken.

In a Presbyterian theological seminary, for example, it would naturally take its place as a branch of apologetics or polemics, and the aim would be to maintain the Calvinistic theology, anthropology, soteriology, ecclesiology, in consistency with the various human sciences that impinge upon them; in other words, not merely to uphold the authority of Scripture in general, but also of that particular interpretation of Scripture embodied in the Confession of Faith; and the effect of such studies would of course be a professional training of the clergy for the conflict with infidelity and heresy.

In a secular college or university, however, it would more naturally appear as a branch of logic or philosophy, treating of the sciences in their normal relations, and the object would be, ignoring all creeds and sects, and placing the revealed on a footing with the natural sciences, to define and defend the prerogative of revelation in its own domain, on purely rational grounds, and to exhibit its material in a scientific rather than a practical aspect, and in its due place and connections with all merely human learning.

In favour of the latter, as compared with the former, may be urged one or two considerations.

1. It is the more philosophical or reasonable method of the two. A work of mediation and reconciliation involves mutual concession, and if this great movement is initiated at either extreme, it has a clear right to come from the scientific side, where it originated, and must be met and welcomed. It is in fact a concession which we can not only afford to make, but must make, that revealed truths are as susceptible as natural truths of rational support and confirmation, and may also be safely taught without regard to any of their practical applications, or to the transcendent interests they involve, and in entire freedom from all prejudice, as pure matters of abstract rather than of applied science.

If the great fundamental doctrine of inspiration cannot base itself in scientific discovery, but is doomed to be steadily undermined, then the whole superstructure of the revealed sciences must crumble with it into ruins, as mere superstition and bigotry; and while we are unwilling that savans should force their theories upon us as creeds, until found consistent with revelation, we must permit them to treat our creeds as theories, until found consistent with science. We need not fear that, practically and personally,

the one party will be any the less moral, religious, and orthodox, or the other party any the less learned, humane, and philosophical, in consequence of such a problematical posture of their relations.

So long, therefore, as theology, in a course of education, is obtruded in any warlike attitude, offensive or defensive, polemic or apologetic, even her own interests may be damaged; but when she is allowed her due place among the sciences, as alike entering with them into the training of an accomplished scholar, and it is made the recognized vocation of both teacher and pupil to address themselves to her lessons with philosophic candour and conscientious enthusiasm, truth will at least be in the way of gaining the homage of reason, and have, from the first, the vantage over error.

2. In a secular institution, such a professorship would reach a larger and more varied mass of the forming mind of society. Instead of being confined to the ministerial calling, it would include candidates for all the three professions, who, considered respectively as votaries of material, moral, and natural science, are the real parties interested, and by their presence together in the same audience, might yield a wholesome stimulus and check upon both professor and student.

3. It would be remedial rather than simply preventative of existing social perils. However desirable it is to equip the Church with new apologetic appliances in view of modern scientific scepticism, yet these after all would not reach the evil at its hidden springs. It has its origin in the very methods, habits, and acquirements of science, and by means of them alone can be mastered and corrected.

Whether it is as yet wise or practicable to attempt such an educational reform, is a question that may be debated; but the theory of the professorship, as here projected, would plainly require that it should be established in a university, as a complement to the faculties of law, medicine, and theology, and be addressed to graduates, while in training for the three corresponding professions; though its usefulness would undoubtedly be greatly extended, should it be in the midst of a community where it could also be addressed to those already in the professions, or to the educated classes, in the form of a popular lectureship. It would thus serve the double purpose of a balance-wheel in the educational system, and a means of its continued progress and efficiency.

S.

## Household Thoughts.

### A TOUCHING INCIDENT.

SOME gentlemen passing through the beautiful village of Renton in the vale of Leven, Dumbartonshire, about 9 o'clock at night, had their attention directed to a dark object in the churchyard. On going in to ascertain what it was, they found a boy of tender years lying on his face, and apparently sound asleep, over a recently made grave. Thinking that this was not a very safe bed for him, they shook him up, and asked him how he came to be there. He said he was afraid to go home, as his sister, with whom he resided, had threatened to beat him. "And where does your sister live?" asked one of the party. "In Dumbarton," was the answer. "In Dumbarton—nearly four miles off!—and how came you to wander so far away from home?" "I just cam," sobbed the poor little fellow, "*because my mither's grave was here.*"

1. The child's mother had been buried a short time before, and his seeking a refuge at her grave in his sorrow was a beautiful touch of nature in a child, who could scarcely have yet learned to realize the true character of that separation which knows of no reunion on earth. Thither had he instinctively wandered to sob out his sorrows, and to moisten with tears the grave of one who had hitherto been his natural protector.

2. The dear child had evidently cried himself asleep; but his tears could not cry his mother awake. No more, the arms that had clasped him in infancy and the lips that had hushed him in childish trouble, could perform offices of love and life. There, within a few feet of her boy, lay his motionless mother, unconscious of the sad scene at her grave. Her eye moves not, nor her heart beats with maternal advocacy over the wrongs of her offspring. Thy work, mother, has ended! Thy dear boy, bereft of thy tender guardianship, is committed to the cold charities of the world. Thou canst do nothing more for him here.

3. Sister in Dumbarton, brother-beater, forbear! His moans and his tears come up before God, against thee, in judgment. Children of the same mother, born in the old homestead, learners together of the Bible and Catechism, and bound by the most endearing ties of relationship, should hatred arise in your hearts? Shall sister rise against brother, and brother against sister? Shall a mother's newly made grave be no memorial of kindness among the children she has left behind? Alas! There is no form of oppression like that in a hard-hearted household. The beating of brothers

by sisters has no parallel in the atrocity of monarchs. The tyranny of domestic life pierceth the soul; kingly oppression does its worst on the body. Poor child, under the tyranny of a sister, and afraid to go home, lest her wrath burst upon thee! Oh, sisters and brothers, why will ye ever be angry one with another, and do violence to yourselves, with the likeness of the same parents on your faces, and with the training of soul and body at the same hearthstone? Oh, sister at Dumbarton, go forth to your mother's grave, and break your hard heart by your brother's side, asleep on the cold turf!

4. Was this mother a faithful one? Had she done her best, whilst living, to bring up her children in the ways of piety and truth? None may know here. The record seems against her. Her children quarrel when she is taken away from them. Perhaps a godless husband had thwarted her plans of instruction, and by his example perverted the life of the household. Perhaps she herself had lived "without hope and without God in the world;" had never put her trust in a loving Saviour, or embraced covenant promises to the good of her soul and the souls of her children. Perhaps, with the over-tender indulgence of an unwise mother, she had neglected the proper use of discipline and restraint. We know not. None can tell. But, there, at her fresh grave, an inheritance of grief already burdens the young boy, once under her care, and a daughter's threats profane the memory of the buried parent. Oh, mothers, yours is work that no one else can do; and if left by you undone, 'tis undone forever. Be wise in training your little ones. Religion's wisdom, for your work above all others, is the best. Sit at the feet of Jesus, if you would bring your children there. Lay out your strength in their behalf, while you may, and be ready to die in peace. When you are buried in the grave, who shall exercise over them motherly care?

5. Heaven is the blessed home of the saints. Many precious mothers shall arise in the glory of the resurrection, with their sons and their daughters, to be forever with the Lord. After many griefs and tears, they shall be perfected in joy and holiness, in singing the new song, and doing the new work of the skies. No more training of children for you, mothers, there! Divine promises have been fulfilled in their new birth and heaven birth, and the long age of eternity awaits your praise! Other mothers will miss some of their loved ones! Other mothers will be themselves cast out into outer darkness! Not so, let us hope, with the mother, whose body rests near Dumbarton until the resurrection, or with her sorrowing boy, or her brother-hating daughter! With God dwell the awards of the final day; and grace meanwhile wins among the living its triumphs. Mayst thou, sobbing bairn, meet thy mother in the heavens; and no more moaning among graves and darkness, rejoice forever before the Lord, with songs of Hallelujah!

## Historical and Biographical.

### DRS. RICHARDS AND McDOWELL, HALF A CENTURY AGO.

#### A REMINISCENCE OF LYME, CONNECTICUT.

IN the month of June, 1810, very early on a Sabbath morning, two strangers, on horseback (unable to reach there the night before), rode into old Lyme Street, and calling at the house of the pastor, introduced themselves as ministers of the Gospel, on their return from the General Association of Massachusetts, to which they had been delegates from the Presbyterian Church, by appointment of General Assembly. These ministers, then in their youth, were the late Rev. Dr. James Richards, then of Newark, N. J., and the still surviving Dr. John McDowell, of Elizabethtown, N. J., now of Philadelphia. They were invited to preach, and did so, Mr. Richards officiating in the morning, and Mr. McDowell in the afternoon. It was at the "old meeting-house on the hill," where the Rev. Mr. Parsons, afterwards of Newburyport, preached many years, in Whitefield's time, and where the power and glory of God were so greatly manifested in the Great Awakening of 1740-42, as published by an eminent friend of the great preacher. Whitefield himself is said to have preached at Lyme, and the old people say that he spake from a rock, now called "Whitefield's Rock."

The preaching of the young strangers, on the occasion referred to, was very fervent and powerful, as if under the influence of the same Holy Spirit who descended upon that "Hill of Zion," and in that ancient house of worship, some seventy years before, to which allusion has been made. There was a large congregation, and the people were both delighted and affected, and the happiest effects, to outward appearance, attended the preaching of the Word. The good minister of the place, Rev. Mr. Richards, had long laboured there, but with little fruit, and was in a measure discouraged. All had become dull and inactive, with no additions to the Church.

At the close of the second service, the writer of this hastened out of the house, in order to meet with the pastor, and suggest a 5 o'clock meeting. This proposition was readily assented to, after consultation with the two preachers of the day. "But where shall it be? and how shall we notify the people?" There was no school-house in the village sufficiently large, and the congregation were scattering away to their respective homes. It was agreed to hold the meeting in a large cabinet shop, near the pastor's house, and the narrator was to give notice immediately, by riding on the different roads, to overtake some, and send word to others. In this way general information was given, and at the appointed time the people assembled, and filled the place to overflowing, many standing without. Rev. Mr. Richards commenced the exercises, making most forcible and touching remarks, in the course of which he observed: "I had occasion

to ask your pastor how many members there were in his church? and on his replying, but about sixty, and the most of these old people, I was affected at the thought that in this large community, there are only about sixty persons, apparently, going to heaven. It is sorrowful! it is alarming!" &c. These remarks were followed up by the more youthful-looking McDowell, in a tender and most moving manner. The pastor wept, and nearly all were in tears. "The grace of tears," to use an expression of my own former venerated and excellent pastor, Rev. Dr. Miller, was vouchsafed to those present. O, it was a *Bochim*, a time long to be remembered!

Long after, I heard many of the people of that familiar town, and especially the pious and aged women, speak with grateful interest of the preaching of the two strangers. And now, some forty-eight years since, what a change is presented in that scene, and what a change has passed over its actors! In 1815, the old meeting-house was consumed by a lightning-stroke, and a new one built in the town street, half a mile from the consecrated hill. That village pastor, with almost all his flock, has joined the great congregation of the dead. But here and there one of all that can recollect that interesting occasion could be found by the writer, when "among his own people," on a visit last summer. But how delightful the consideration, that while men and their works pass away, "the Word of the Lord endureth forever." And it is my happy privilege to be permitted to add, that in the great revival of 1857-'58, my native town and its ancient church have been visited by the renewing presence of the King of Zion, and that many, both young and old, and some children and children's children of those who went up to pray on that temple-crowned hill of yore, have been added to its sons and daughters, and have given themselves away in an everlasting covenant to the unchanging God of their fathers.

W. H.

[*N. Y. Observer.*]

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### A RELIC OF OLD TIMES.

A CORRESPONDENT of the *Presbyterian* relates that Neville B. Craig, Esq., of Pittsburg, Pa., has "a pocket Bible, which his gallant father, Major Isaac Craig, carried with him through all the campaigns and trials of the American Revolution. As appears by a note on one of the fly-leaves, he bought the Bible in Philadelphia, in 1769; and it was his *vade mecum* through his subsequent life. It is water-stained, and the binding, having been loosened by the bath in the Millstone River, appears to have been stitched on again, perhaps by the unskilled hand that knew so much better how to wield the sword than the needle. On the morning of the battle of Princeton, in which the Major, then a Captain, bore a gallant part, the baggage-wagon in which was his trunk containing his clothes, papers, and this Bible, was thrown into the Millstone, by the breaking down of a bridge, and the book was injured by the immersion. I could not but think," continued the writer, "as I gazed upon its water-stained, yet well-worn pages, that it told one secret of the success of our glorious cause. The army whose Commander-in-chief often knelt in secret prayer, and so many of whose officers carried their Bibles with



them on the tented field, might be defeated, but not ultimately overcome. A Bible-reading soldiery must be earnest, and honest, and brave men. Mr. Craig, the present possessor of the volume, is, I believe, the first born citizen of Pittsburg that now survives—the oldest native; and in a green old age, is a fine specimen of the men of the ‘olden time.’”

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## Review and Criticism.

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TRAVELS AND DISCOVERIES IN NORTH AND CENTRAL AFRICA, being the Journal of an Expedition in the years 1849–1855. By HENRY BARTH, Ph. D., D. C. L., &c., in three volumes. Vol. III. New York. Harper & Brothers, Publishers, 1859.

ALL intelligence of Africa we receive with profound reverence and awe. We have a thorough persuasion that Providence is directing active measures for her regeneration. It is like standing in a graveyard, with an unwavering hope in the resurrection of those who sleep beneath the soil. Africa's new life may not come in a day or in a generation. But it is coming just as surely as that there is a God in the heavens, and that he has a kingdom upon the earth.

Dr. Barth's volumes owe their charm to this strangely interesting land, and to the novelty of the scenes brought to view. Our distinguished traveller visited people, and towns, and rivers, and plains, hitherto almost entirely unknown. In this third volume, he describes his journey from the kingdom of Bornu to Timbuctu. A brief notice of some of the chief objects of interest can only be here given. 1. The *Niger* was seen in several hundred miles of its course; but Dr. Barth did not navigate the river, except to cross it in ferry-boats. His first sight of it was at *Say*, latitude 12° north, longitude 2° east, at about one-third of its distance from Timbuctu to its mouth. At this point, which was the nearest to its mouth that the Doctor saw it, the *Niger* was “a noble, unbroken stream, though here, where it has become contracted, only about seven hundred yards broad, hemmed in on this side by a rocky bank of from twenty to thirty feet in elevation.” The current was about three miles an hour. There were three ferry-boats, “of good size, about forty feet in length, and from forty to five feet wide in the middle, consisting of two trunks of trees hollowed out, and sewn together in the centre. The largest of them was able to carry three of my camels.” Dr. Barth, after leaving Timbuctu, followed the general course of the *Niger* back to *Say*, and gives various accounts of the river, the most interesting of which is the narrow passage at *Tosaye*, where “it is compressed between steep banks to a breadth perhaps of not more than one hundred and fifty yards, but of such a depth as that the bottom has not been found by the natives.” It is unfortunate that the Doctor was compelled to return to Tripoli, instead of exploring the *Niger* to its mouth, which he was anxious to do. The part explored, however, was precisely that, which, through the untimely fate of Mungo Park, had remained unknown to the scientific world.

2. The city of Timbuctu, in latitude 17 north and longitude 3 west, was the residence of Dr. Barth for several months. It is a city of no great size, and at present without walls. Its shape is triangular; the streets are not paved; the houses insignificant. It has a good market; and the principal public buildings are three large mosques. The whole number of inhabitants is from 15,000 to 20,000. It is not a manufacturing town, at present, but derives its prosperity from traffic and inland commerce. Its chief traffic is in gold, salt, nuts, rice, &c. Caravans from Morocco supply it with European manufactures. Manchester calico and Birmingham cutlery were seen there by the traveller. It is the seat of Mohammedan learning, and the ruling religious influence is Mohammedan.

3. The general aspect of the country is favourably described. The rivers, lakes, plains, mountains, show that the interior of Africa is no mean land.

4. The inhabitants appear to be of higher character than those who dwell on the sea-coast. Mohammedanism has done little more than Paganism, however, to elevate them. There is a considerable mixture of races in Northern and Central Africa, and all shades of colour and physical organization. A large number till the soil and engage in petty manufacturing. Rice, the sugar cane, cotton, indigo, and corn, are the chief productions.

5. The most celebrated political capital of the region of Western Central Africa, was formerly, not Timbuctu, but Gogo, three degrees farther east on the Niger, where the course of the river changes more to the south. Gogo was, in past years, the centre of great political movements, from which powerful and successful princes spread their conquests far and wide. Armies of 100,000 and of 150,000 men have been raised for the field, among these barbarian tribes. Gogo has now relapsed into comparative insignificance.

6. The civilization of Central Africa has been influenced chiefly by intercourse with Mohammedans. On the north, Tripoli and Morocco, and on the west, Egypt, have sent their customs and traits into the interior, chiefly by conquest of arms and by traffic. Mohammedanism and Paganism are still in conflict, and far from forming a peaceable union. Soon will Christian civilization come in from the west. The great movements of African Colonization must introduce new elements of advancement along the Niger, reaching to Timbuctu and the inviting regions of Central Africa.

7. Dr. Barth's last volume has a number of allusions to Mungo Park, the intrepid and athletic Scotchman, who perished on the Niger, half a century ago. Coming down the river in a large boat, with a white tent, his mysterious expedition created great excitement "all along shore." The natives attacked him in several places in their canoes, and made a vigorous effort against him at the narrow passage of Tosaye, and again some distance below, where his boat grounded. His starting-point on the river was Sansandi, eighteen days' journey by land, higher up the river than Timbuctu, whence he embarked, in November, 1805. He was killed in the spring of 1806, near Boussa, a few hundred miles only from the mouth of the Niger. After escaping many dangers, he perished at last near the long-sought goal. British exploration has ascended a little higher than Boussa.

8. The volume contains, in the appendix, a large mass of information

about African languages, chronology and history, routes, climate, &c. We observe that the thermometer was frequently above 100°, and that during two months it ranged at 2 P.M. from 100° to 112°.

These three massive volumes of Dr. Barth are a noble monument of scientific research, adventurous enterprise, and hardy physical endurance. Their publication by the Messrs. Harper deserves the thorough appreciation of an intelligent community. The expense incurred must have been very great. Beautiful illustrations abound, there being in the last volume no less than 78 wood-cuts, executed in elegant style, and among them several picturesque views of the Niger.

These volumes are another testimony to the world's awakening interest in Africa. A contest is at hand, in which God will prevail. The continent and her children are to be rescued from degradation. Their destiny, like the course of the Niger, will soon be developed in the progress of religion and civilization; and Ethiopia shall stretch forth her hands unto God.

**A QUARTER CENTURY SERMON.** Delivered in the Tenth Church of Philadelphia, on the occasion of a Pastorate of twenty-five years. By the Rev. HENRY A. BOARDMAN, D.D. Parry & McMillan, Phila. 1858.

DR. BOARDMAN'S Quarter-century shows the man and his work. The faithful Christian minister is unconsciously, but necessarily, brought to view in his own narrative of Gospel labours extending through twenty-five years. The young pastor, called while in the seminary to one of the most important churches in the land, commenced his labours with trials, not the least of which was a trouble in the throat, afflicting him more or less ever since. His labours have been abundant and various, and blessed of God. Two colonies have gone forth from his church, leaving the old building more full than before. In times of controversy, Dr. Boardman has been a defender of the Faith; and during his whole pastoral life, he has constantly and zealously aided by his personal services the Board of Missions, Education, and Publication. This discourse possesses much historical interest; and its tribute to Presbyterianism is an honest and noble utterance, worthy of the minister and the occasion.

**THE CHURCH IN THE SCRIPTURES.** A Discourse, delivered in the Bridge Street Presbyterian Church, Georgetown, D. C., at the Ordination of Deacons, October 30th, 1858, by the Rev. JOHN H. BOCOCK, Pastor. Philadelphia: Joseph M. Wilson. 1859.

THIS is an able vindication of the principles of Presbyterian Church Order and Government. Dr. Boccock's line of argument is the following: I. The Scriptures are the law-book, not only of preaching, of worship, and of sacraments, but of Church Government. II. What Church officers the Scriptures set up and appoint. III. The real and permanent office of the Gospel ministry, as instituted in the Scriptures, is that of Pastor and Teacher. IV. The order of Presbyters is distinguished in the Scriptures into two classes, of Teaching and Ruling Elder. V. The office of Deacon is also laid down in the Scriptures, and its duties are described as incon-

sistent with preaching. Dr. Bocoock concludes his luminous disquisition with excellent inferences and practical reflections.

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**HIGH CHURCHISM, IN ITS DOCTRINE AND SPIRIT, IS ESSENTIALLY ANTI-CHRISTIAN.**  
A Review of the Rev. Otis Hackett's Pamphlet. By the Rev. THOMAS R. WELCH,  
A.M., Minister of the Presbyterian Church, Helena, Arkansas.

WE have had some knowledge of the Puseyite controversy, and of the extraordinarily silly pretensions of the deluded followers of the Oxfordite. The ecclesiastical successor of Pusey, in Arkansas, has cause to regret the agitation of this controversy with our Brother Welch, one of the true successors of the Apostles. A more thorough exposure of Roman error and exposition of Christian truth have not been given since Dr. Boardman took up the gauntlet against the hierarchical challenger over the Delaware. The best way of treating a crowing rooster, who struts into other people's gardens, is to pluck some feathers out of his wings and tail, and let him go. Dr. Boardman and Brother Welch, although averse to controversy, know how to defend the truth against bishops, priests, and deacons. The pamphlet before us is smart and tart; but whilst it avoids unnecessary personalities, it plainly teaches the Rev. Otis Hackett the danger and folly of intruding into the dioceses of ministers who know how to interpret Scripture.

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**CHRISTIAN ACTIVITY :** A sermon, preached in the First Reformed Presbyterian Church, Philadelphia, on Sabbath morning, January 2, 1859. By the Rev. JOHN LEYBURN, D.D. Philadelphia. Wm. S. & A. Martien, 606 Chestnut Street. 1859.

THIS excellent sermon lacks in its perusal the eloquent utterance with which it was delivered. There is a difference between the arrow at rest and the arrow in motion. But the arrow of truth is here, and it is but a specimen of a full quiver.

The Church needs the activity here recommended. With a glorious orthodox creed, a numerous ministry and body of communicants, and a thorough organization of evangelistic means, our great want is more zeal and activity, more prayer and liberality, more compassion for souls and self-denying labour in preaching the Gospel to every creature. This sermon was rightly appreciated by our Christian brethren of the Reformed Presbyterian Church, by whom it was requested for publication. It lacks, as we have stated, in reading it, the silver tones of the Virginia orator, when it was delivered; but its true power consists in the great principles propounded, and in their evangelical and earnest application to the conscience. An analysis of the discourse is the best mode of exhibiting its contents to the reader. Dr. Leyburn urges Christian activity on the following grounds. 1. Activity is a law of God's universal empire. 2. It is a specific law of Christ's kingdom. 3. It is of the very essence of true piety. 4. It is inculcated by the example of our Lord and of his faithful followers. 5. The present condition of the world imperatively calls for Christian activity. 6. The zeal and labour, expended on inferior interests, should excite us to Christian activity. 7. The shortness of the

period allotted to labour, admonishes us to be zealous in the service of Christ. These points are all ably developed. The pamphlet is published with more than usual elegance.

“Again, we mention as an incentive to Christian activity, the example of our Lord and of his faithful followers.

“Our blessed Lord became not only our atoning sacrifice, but our example as well. He has left, in his own holy and beneficent life, the pattern for our imitation. ‘Let this mind be in you which was also in Christ Jesus,’ is the Divine command to every disciple. And, ‘If any man have not the spirit of Christ, he is none of his.’ What the mind, the spirit, the life of Christ were, my brethren, you understand full well. I need not rehearse to you the marvellous details of his untiring service. You know how everywhere, and at all times, he was about his Father’s business; how his lips were eloquent with heavenly truth, and his hands outstretched with tenderness and compassion in the temple, in the synagogue, in the abodes of publicans and pharisees, by the wayside and by the seaside; how,

‘Cold mountains and the midnight air  
Witnessed the fervour of his prayer.’

Though often heartsick, weary, and footsore, he rested not from his labours until, with his expiring breath, he was able to say, ‘It is finished.’ ‘I have accomplished the work thou didst give me to do.’ And this soul-energizing spirit of our Lord lived again in his Apostles and early disciples. Many of these literally left all to follow him. What was their gain, they counted loss for Christ. They sold their earthly goods, and poured the proceeds into the common treasury. They prayed, they wept, they toiled, they died for Jesus. They counted it all honour when permitted to suffer for his name. With deep and undying love and devotedness they were wont to exclaim, ‘God forbid that we should glory, save in the cross of Christ our Lord.’

“Take, as an illustration of faithful discipleship, the example of the great Apostle of the Gentiles. How eminently characteristic those words of his, ‘This one thing I do.’ From the infancy to the end of his spiritual life, he had but one aim and purpose. For this he laid down his all,—time, talents, reputation, comforts, possessions, and finally life itself. Over the whole world he sped his way, disheartened by no difficulty, deterred by no opposition, encountering cheerfully every species of privation, peril, and suffering; his resolution never wavering, his feet never halting, his voice never wearying in preaching Jesus to dying men. When others might have prescribed some limit to the sphere of his toils, he manfully confessed himself bound to the uttermost of his capacity, to Jew and Gentile, barbarian and Scythian, bond and free. He told the story of the Cross in all lands, and to men of all conditions: to the proud philosophers of the Areopagus, and to the trembling jailor at Philippi; to Felix on his throne, and to the barbarous people at Melita; to the infidel Sadducee, the self-righteous and scornful Pharisee, and the deluded Pagan idolater; to those of Cæsar’s household, and to the humble slave Onesimus. Listen to the compendium of these toils and sufferings, drawn up by his own hand: ‘Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods; once was I stoned; thrice I suf-

fered shipwreck; a night and a day I have been in the deep. In journeyings often; in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without, that which cometh daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?"

"My brethren, the religion which you and I profess is the same which Paul professed. Behold that picture of his daily, life-long immolation on the altar of Christ, and then let us look at ourselves, ostensibly enlisted in the same service, and bound by the same obligations. How great, how sad the contrast!"

"But even in our own day, there are and have been those whose example might well stimulate us to greater activity in our Master's work. I have lately been reading the memoirs of that remarkable and devoted man of God, and most successful evangelist, the late Rev. Daniel Baker, of Texas; and I have been at a loss which most to admire,—his happy, heavenly spirit, or his almost superhuman labours. For weeks at a time, seven hours in the day, would he preach, exhort, pray, and counsel inquiring souls. No sooner had he closed such labours at one point, than he was on the wing to begin them at another. When, after his long, exhausting, and often perilous tours, he returned once more to the quiet of his happy family, it was only for a short season. He soon tore himself away from the loved and the loving, to lift up his voice again to waiting thousands. In churches of every name, in school-houses, court-houses, private residences, wherever he could gather even a little band together, he preached to them that Jesus whom he adored. Even after a long day's journey on horseback, through the wilderness and over the prairies, he would allow himself no respite; but on arriving at evening at his night's resting-place, he would send out a notice, or carry it himself, if no one else could be found to do it, and gather in the destitute, to tell them the story of the Cross. No wonder that, as the fruits of such a life, it can be stated that he was probably the instrument of the conversion of some twenty thousand souls."—*Sermon*, p. 14.

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THE PRESBYTERIAN HISTORICAL ALMANAC, AND ANNUAL REMEMBRANCE OF THE CHURCH, FOR 1858-1859. By JOSEPH M. WILSON. Philadelphia. Joseph M. Wilson. No. 111 South Tenth Street, below Chestnut Street.

THE Presbyterian Historical Almanac contains 318 pages, and makes a beautiful octavo volume. A vast amount of information is to be found in it. The Acts and Proceedings of General Assemblies and Synods, the opening sermons of moderators, the history of particular churches, the alphabetical list of ministers, the statistics of communicants and of benevolent operations, and various miscellaneous items, are brought down to a convenient size, and with remarkable accuracy. The portraits of fourteen moderators, and engravings of twelve of the churches where the meetings were held, add to the interest of the almanac.

We feel bound to say that Mr. Wilson has done his work in a style, creditable alike to his talents and perseverance. The conception of the

volume is substantially his own ; and his own mind, zeal, and energy, have devised and executed the entire plan. The statistics are arranged with particular tact and fulness, and are presented so as to strike the eye readily, and to impart the greatest amount of information in the least time. The Presbyterian Historical Almanac has already become an institution in the universal Presbyterian Church. The success of the first volume insures its succession from year to year. Mr. Wilson intends to incorporate all the improvements which his experience and observation may suggest ; and the public may expect an annual almanac of Church history and statistics, as surely as the Assemblies and Synods meet for the transaction of their important business.

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**BAIRD'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. Presbyterian Board of Publication.

A NEW edition of this great work being called for, the Editor, the Rev. SAMUEL J. BAIRD, has carefully revised it, and added the acts and proceedings of the General Assembly down to the present time. We have before expressed the opinion that this elaborate volume bears the unmistakable evidence of learning, logic, and perseverance, and that it is a complete success in its department of ecclesiastical literature. We do not see how any minister, or church session, can get along without this standard volume of reference. Many of our prominent members, also, will find here, within a small compass, much that is attractive and instructive in the history of the past, hitherto unknown to them. The volume gives all the acts of the Supreme Judicatory of our Church, from its earliest organization in the United States. As well may a lawyer or a physician be without his books of professional reference, as for a Presbyterian minister or elder to be without BAIRD'S COLLECTION.

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**THE STATE OF THE IMPENITENT DEAD.** By ALVAH HOVEY, D.D., Professor of Christian Theology in the Newton Theological Institution. Boston : Gould & Lincoln, 1859.

DR. HOVEY has produced the right sort of a book on an important subject, at the right time. Popular errors abound on universal salvation, and the future restoration and annihilation of the wicked. The object of Dr. Hovey is to refute these errors in a thorough and popular manner, and he has brought much learning and critical ability to the task. The book contains much matter within a small compass. Like the blacksmith who asks but little space to wield his ponderous hammer upon the anvil, Dr. Hovey does up his work with solid blows, ranging directly upon the heated iron. The spirit of the volume is as kind and conciliating as its principles are uncompromising. The following is the table of contents.

Sec. I. Body and Soul : the former made corruptible, the latter incorruptible.

Sec. II. Death and Life : the Nature of Death as the Penalty of Sin.

Sec. III. The Intermediate State one of Consciousness.

Sec. IV. The Final State Unchangeable.

Sec. V. Biblical Objections Considered. "Death" or "Destruction" not an extinction of conscious being.

Sec. VI. Farther Biblical Objections considered.

Sec. VII. Rational Objections. (1.) From Omnipotence of God. (2.) From Righteousness of God. (3.) From Benevolence of God.

## The Religious World.

### THE NORTHWESTERN SEMINARY.

THE following communication was lately sent by some of the students in Princeton Theological Seminary to "*The Presbyterian*." We transfer it to our pages, with a view of giving the impressions of some of our youthful fellow-labourers on this interesting subject. These students say, in a private note to Dr. Montfort, "We feel *deeply* concerned in the matter. A voice from so many in one institution may have some weight. No doubt there are many others in our other Seminaries that would join us in this plea, if they had the opportunity. It is our best judgment that the Northwestern Seminary would open with at least *fifty* students next fall, if it should go into operation."

#### OPINION OF PRINCETON STUDENTS.

MESSENGERS. EDITORS: We have observed the course of the Northwestern Theological Seminary with much interest, from its very inception up to the present time. Without reverting to its past history, let us look at the question as it now stands.

The next General Assembly, at Indianapolis, will be called upon to take the Seminary under its control. We regret very much to see it urged from some quarters, that the time for a Seminary in the Northwest has not yet come. Now, permit us to adduce a few reasons why we think the time has *fully* come.

1. Look at the vast extent of the Northwest, with her *five hundred thousand square miles*, leaving out of the question California, and all our great Territories, rapidly filling up. There are Princeton, Alleghany, and Union, all three situated within an area of *less than three hundred thousand square miles*, including *all* New England. There are Danville and Columbia amply sufficient for the remainder of the South and Southwest. Now here is this large and populous section of the Union, with an area of *five hundred thousand square miles*, and a population of *nearly six millions*, with its proportional share of Presbyterians, and yet without a seminary for training her ministers!



2. The *great increase* of candidates for the ministry demands it. "The increase of new candidates," says the Secretary of the Board of Education, "is greater than at any time since the division of the Presbyterian Church."

3. Our present seminaries are pretty well filled up. Princeton and Alleghany are *crowded*. The editor of the Presbyterian Banner and Advocate very truly says: "There are now at Princeton one hundred and eighty-one students. This sum is quite too large to enjoy the proper personal attention from the professors. At Alleghany there are one hundred and nineteen. This number is quite large enough—it is something larger than we desire to see congregated in one place. And these are the only institutions, at present, to which Northwestern students are likely to resort." This is very true. There are certainly too many at Princeton. The Junior Class, numbering eighty-one, cannot be accommodated any longer in the regular recitation rooms, but is driven to the oratory.

4. The influence of the present revival is only beginning to be felt in our seminaries. Scores who have recently been brought into the Church, are now pursuing their college studies, with the ministry in view, but have not yet reached the seminary. The main bulk of the harvest is yet to be gathered in.

5. Every section of the Church should give her sons an opportunity to prepare at *home* for the Gospel ministry. Every plant flourishes best in its own native soil.

6. The inconvenience and great expense to Northwestern students going so far from home, *loudly* calls for a seminary in their midst. The great majority of theological students are compelled to labour during the vacations for the means of support. The sections of country in which our seminaries are located usually furnish students enough to supply the demands of that section. They being at home have every advantage of securing employment, while the Western student must go west to get employment. His expenses to and from his field of labour generally consume about half his wages, and sometimes he cannot do more than clear expenses.

7. There is one seminary *less* now than there was six years ago. Since that time, students for the ministry have almost *doubled* their number. Surely, if there was need of this Seminary at that time, then located at New Albany, how much more is it now needed!

8. It would afford a wide, useful, and interesting field for students to labour in during their theological course. As it now is, a very large number cannot even get a little class in a Sabbath-school.

9. The Presbyterian Church, out of the abundance of her wealth, is *fully* able to build it. Let the Assembly locate it, and place one or two good men at its head, then it will go up. *It will go up*. There is no danger. It would stimulate many a liberal son and daughter to bestow their means for its support, who will not give a cent till they see it moving.

10. The best interests of the whole Church demand it. The West is fast rising in importance, and with it, various forms of error. It behooves the Church, therefore, to plant a fountain in its midst, that shall send forth health-giving streams in every direction to purify the land.

*Such* are the few of the many reasons why the Northwestern Seminary should go into operation next fall. The Church should not wait for a

complete endowment, a full corps of professors, and fine buildings. Look at Princeton. She began with one man, without endowment or buildings. Alleghany with only one man. Now look at these pillars of the Church. Cannot the Northwest do as well? May the great Head of the Church smile upon every honest effort to promote the best interests of this School of the Prophets!

## SEVENTEEN THEOLOGUES.

## DR. STAUNTON'S PLAN.

DR. STAUNTON, of Chillicothe, has recently come out in a long letter about the Seminary of the Northwest. The controversial part we cannot transfer to our columns; but we give place to his plan of obtaining an expression of opinion from the Presbyteries of the Northwest, which strikes us as fair and wise. By all means, let the brethren agree, if possible, upon what is best to be done, so that their harmony in the Assembly will not be disturbed.

The following is from Dr. Staunton's Letter.

"What can be done to secure harmony of view and action upon this important matter among the friends of the enterprise in the Northwest, in anticipation of the meeting of the Assembly?"

"It is quite clear, from any indications to the contrary which have come to my knowledge, that the great body of the Northwestern churches are favourable to proceeding at once to put a Seminary in operation. As to locality, men for professors, and other matters of detail, there may be, as there always will be, some difference of opinion; but upon *having a Seminary*, they are, I verily believe, substantially agreed.

"I have a proposition to submit to all whom it may concern, and it may pass for what it is worth. In the resolutions of transfer adopted by the several Synods, it was ordered that their action be 'communicated to the several Presbyteries, in order that they may have the subject before them at their spring meetings, and be prepared to send Commissioners to the General Assembly ready to express their wishes before that body in the whole matter.'

"By 'the several Presbyteries' is meant those embraced within the eight Synods now having control of the Seminary. They will undoubtedly canvass 'the whole matter' at their 'spring meetings,' now soon to occur. My proposition is this,—that the Commissioners to the Assembly from the Presbyteries of the said eight Synods, together with the Commissioners from the Presbyteries of the Synods of Missouri, Upper Missouri, and any other in the Northwest who may desire to join with them, assemble in Indianapolis as early as Tuesday evening, if possible, immediately preceding the third Thursday in May (the day for the meeting of the Assembly), in Convention, for the purpose of fully and freely canvassing the subject of establishing a Seminary for the Northwest, and all needful matters connected therewith, that they may exhibit to the General Assembly the full, and if possible, united sentiment of the Northwest upon 'the whole matter.'

"My reasons for this are: 1. It may save much precious time in the Assembly. 2. It is due both to the Assembly and to ourselves to present to that body, if possible, unity of sentiment, or as near an approximation

to it as may be, either for or against the enterprise, and all the important matters involved in it. 3. It is to be presumed, if anything like unity or general harmony of views shall be exhibited, the Assembly will grant just what the Northwest desire as to locality, directors, professors, time of opening, &c. &c. All this they grant to the other Seminaries under their control. But, to obtain this, there must be harmony; to attain harmony there must be opportunity for full and free consultation, such as cannot be had in the Assembly: for this I know of nothing better than a Convention. 4. We have precedents for such a Convention. To name no other, at the Assembly which established Danville Seminary, a Convention was held, composed of the Commissioners within some ten or more Synods, for a similar purpose to that now contemplated. That was held during the progress of the Assembly; this is proposed a little before the meeting.

“All that would be necessary to authorize such a Convention, would be the action of the Presbyteries, advising or instructing their Commissioners to attend it; and all the Commissioners from the Northwest, so delegated, should be admitted on an equal footing. The matters to be canvassed might be suggested by the Presbyteries, or, as far as possible, be acted upon by them, or be left entirely to the Convention; and might embrace, 1. Locality; 2. Time of opening; 3. The number of professors, with the designation of the men if any Presbytery or the Convention should choose; 4. And any and all other matters of detail.

“While, of course, nothing done by the Presbyteries or by the Convention, would have any binding authority on the Assembly, I have no doubt the Assembly at large would feel very much obliged to the Northwest, if the brethren of this region would, in a friendly manner, compare views and settle their differences before the Assembly meets, and then go up unitedly and tell the Assembly just what they want; and in that case they would get what they ask for.

“I have thrown out these suggestions from the interest I feel in the enterprise; but have no zeal for what I have proposed, if anything better can be suggested.”

The following article, taken from *The Presbyterian*, argues the matter on the same side of the question with Dr. Staunton, under the title “*Shall the next Assembly organize it?*”

#### VIEWS OF A DIRECTOR.

That the time has fully come for establishing a Seminary in the Northwest, as has been done in every other grand division of the Church, seems most manifest from many considerations, amongst which are the following:

There are here ten Synods not embraced in the field of any other Seminary, covering the territory of six and one-half States of vigorous growth, and extending from the Sciota River to the Missouri, and from Evansville to St. Paul. These Synods contain 44 Presbyteries, 815 churches, 541 ministers, 46,000 communicants, and 94 candidates for the ministry. The relative strength of the several seminary fields, as the boundaries of each have been settled by Synodical action or common consent, is shown

by the annexed tabular statement from minutes of Assembly, for 1858.

*Comparative view of Seminary fields.*

	Synods.	Presby- teries.	Ministers.	Churches.	Communi- cants.	Candi- dates.
Princeton,	6	28	793	751	87,929	169
Alleghany,	4	20	333	541	49,943	80
Danville,	6	30	303	515	26,391	61
Columbia,	3	12	231	363	21,317	29
Union,	2	8	197	310	24,847	32
Northwestern,	10	44	541	815	45,969	94

This statement shows :

First. That no seminary field equals the Northwest in number of candidates except Princeton; that the Northwest has fifty-four per cent. more candidates than are on the field of Danville, and fifty-four per cent. more than Columbia and Union combined.

Second. That in communicants, the Northwestern field is not materially surpassed, except by Princeton, while it has nearly twice as many as either Danville, Columbia, or Union; including in these their coloured members.

Third. That we have about nine per cent. more churches than any other seminary field, fifty per cent. more than either Alleghany or Danville, and twenty per cent. more than both Columbia and Union. Of course, the Northwestern churches have far less wealth, though generally giving more promise of growth than in the other districts.

Fourth. That as to ministers, this field is only exceeded by Princeton, while we have sixty-two per cent. more than the field of either Alleghany or Danville, and twenty-five per cent. more than Union and Columbia combined. This comparative view demonstrates that the Northwest is lagging far behind other sections in the duty of educating a ministry for the Church.

That the time for efficient and united effort has come, is shown also by the fact that other seminaries are full. No one could desire more students in one school than are at Princeton (181), and before our seminary can be fairly under way, Alleghany, having now 125, will be sufficiently crowded. Dr. Archibald Alexander thought 100 students enough for one seminary. Dr. R. J. Breckinridge has maintained that no more than 60 should be collected at one institution.

The revival blessing of 1858 also calls the Church, with adoring gratitude and self-sacrificing zeal, to enter upon this work. Think for a moment of her sons that have been gathered into the fold, and how many of them may set their face toward the ministry, and it may be, are even now waiting to enter this seminary. Our Board of Education report an increase of fifty per cent. over last year, in the number of candidates under their care. Shall the Northwestern church longer remain inactive, responding not to these distinct calls upon her in this behalf? Shall her own young men, thus made willing to devote their lives to the ministry, if the Church will afford facilities for their education, find no place of instruction within reasonable distance of home and friends? If there was room at Princeton and Alleghany, the distance from Illinois or Indiana is a hinderance. Business men may speak lightly of a trip to the east. But to students of little means, and perhaps with aged parents, or

it may be, a widowed mother to care for, the journey, and eight months' absence each year at that distance, is a great discouragement. The influence of this seminary in our midst would be good also as an incentive, directing the minds of young men to this object. Many pulpits in the west are now filled by those whose first thought of the ministry may have been suggested by proximity to, or contact in some sort with, Hanover, New Albany, or Alleghany.

A thoughtful observer of the signs of the times will not fail to discover an urgent providential call to this work in the growing demand for ministers at home and abroad. Nearly corresponding in time with this revival and the great increase of candidates, wide openings for missionary labour have been secured in almost every heathen country—in China and Japan by favourable treaties with leading Protestant nations—in India, by the re-establishment of British rule, with valuable, though dearly bought experience, prompting to a firmer support of Christianity—and in Africa, by the hopeful discoveries of Livingstone—and on our own continent, much as we may regret and discourage the spirit of unlawful conquest, the American people, with their higher civilization, are spreading and will spread over new regions of vast extent, and the Gospel should follow them. Then, if we search for destitutions nearer home, we shall find 250 vacant churches of our own within the bounds of these ten Synods. Towards supplying this demand, shall the Presbyterian Church of the Northwest contribute nothing?

On this wide field there can be no want of means, even in these times, to establish the institution with endowment sufficient for useful service, to be increased as its growth may require. Leaving out of view the smaller churches, even to the extent of half or two-thirds of the eight hundred within these Synods, the needful contribution divided amongst the remainder would burthen them lightly.

A DIRECTOR.

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## Varieties.

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### CHRISTIAN LIFE.

AN active Christian life is a part of the Divine scheme for overthrowing the dominion of Satan.

How wonderful is even the simplest act that is distinctively Christian! It is an act born in the depths of redeeming love, and looking forward to its triumph. Such an act could never have existed, if man had been left where Satan placed him; it is a trophy of Divine success in the contest with moral evil, and God is glorified by it. If his outward works can speak his praise in the display they make of his wisdom and power, much more is he honoured in the holy life of a being morally fallen, but snatched from the influence of the agent of his ruin, and raised to newness of life. If the outer world, in all its scenes of beauty and of grandeur, praises not itself, but God, its great Creator; if day unto day uttereth speech, and night unto night showeth knowledge, the heavens declaring the glory of God, and the firmament showing his handiwork—in a far higher sense

do the works of Christians praise him, and show forth his glory. They are the results and evidences of that stupendous influence by which devils are dethroned, and souls, once in bondage to them, emancipated, transformed, and saved.

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### A BELLE REDUCED TO SPECIE VALUE.

“AROUND her snowy brow were set two thousand dollars; such would have been the answer of any jeweller to the question, ‘What are those diamonds?’ With the gentle undulation of her bosom there rose and fell exactly one hundred and fifty dollars. The sum bore the guise of a brooch of gold and enamel. Her fairy form was invested in ten half-eagles, represented by a slip of lilac satin, and this was overlaid by three hundred dollars more in two skirts of white lace. Tastefully down each side of the latter, were five dollars, which so many bows of purple ribbon had come to. The lower margin of the three hundred dollar skirts were edged with eleven additional half-eagles—the value of some eight yards of silver fringe, a quarter of a yard in depth. Her taper waist, taking zone and clasp together, is calculated to be confined by at least one hundred and fifty dollars. Her delicately moulded arms, the glove of spotless kid being added to the gold bracelet which encircles the little wrist, may be said to have been adorned with one hundred and ten dollars and seventy-five cents; and putting the silk and satin at the lowest figures, I should say she wore three dollars and fifty cents on her feet. Thus, altogether, was this thing of light, this creature of loveliness, arrayed from top to toe, exclusive of little sundries, in two thousand eight hundred and twenty-five dollars and twenty-five cents.”

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### CHRONOLOGY OF SUNDAYS.

By substituting a certain real period, a perfect solar cycle, in place of the imaginary Julian period, as the basis of chronological calculation, and by assuming the latest computed value of the solar and lunar years to be correct; that is, the solar year to consist of 365 days, 5 hours, 48 minutes, and 48 seconds, and the lunar year to consist of 354 days, 8 hours 48 minutes, and 3 seconds; assuming also that the first day of the first year of time, was the first day of the first moon after the autumnal equinox; that Christ was born either on the 23d of October, or the 25th day of December, in either B.C. 1, or B.C. 7, common era; that the Patriarchal year commenced with the first day of the first moon after the autumnal equinox, and that the first day of the first Mosaic year, was the first day of the first moon after the vernal equinox in B.C. 1491, common era: upon all these assumptions, which are supported by history and by Scripture, it is found, by careful mathematical calculations, with the aid of the Dominical letters, that the first day of time, or the Adamic world, was *Sunday*, the 23d day of October. Noah entered the ark on Sunday.

The ark rested on the mountains of Ararat on Sunday. Noah removed the covering of the ark on Sunday, and Noah, with his family, left the ark on Sunday. The first day of the Mosaic year was Sunday. The Lord delivered the children of Israel from Egyptian bondage on Sunday. The Julian era, on which is based our present Christian calendar, commenced on Sunday. Our Lord Jesus Christ was born on Sunday, circumcised on Sunday, and arose from the grave on Sunday. And the day of Pentecost was on Sunday.

If God so honoured the first day of the week as to cause the most important and wonderful events that ever transpired in the world to take place in it, it seems not unreasonable to suppose that he intended from the beginning, that when the fulness of time should come, the first day of the week should supersede the seventh as peculiarly the Lord's day, to be observed by all his people. The Lord does nothing by accident, nor are any of his doings without design; neither is it probable that the inspired historian would, without design, have been so careful to note the day of the month in which the most important event connected with the flood transpired.

SOLAR TIME.

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### SINS ARE LINKED TOGETHER.

ONE sin draws after itself many more.

Joseph's brethren envied him: that was a great sin; then they stripped him of his beautiful coat, and cast him into a pit: another sin; then they sold him to the Israelites: still another; then, to hide these sins, they must add an act of falsehood and cruel deception: they dipped Joseph's coat in the blood of a kid, and carried it to their father, pretending that they had found it in the field. At the sight of it Jacob's heart died within him. "An evil beast," said he, "hath devoured him: Joseph is, without doubt, rent in pieces." Now they must try to comfort him, and in so doing, they were obliged to play the hypocrite. Then they must persist in their falsehood and deception during all the long years—at least twenty-two—that passed until Joseph made himself known to them in Egypt. What a chain of dreadful sins! Yes, what a *chain*; for all these wicked deeds are linked together. The first drew after it all the rest.

So, Herod first did an unlawful deed in marrying Herodias, his brother-Philip's wife; then, when John reproved him for this sin, he "added yet this above all, that he shut up John in prison." The first sin led to the second. But that was not the end. This same Herodias, whom he had unlawfully married, what did she do? When her daughter Salome danced before Herod and his lords, he was greatly delighted, and promised, with an oath, to give her whatsoever she should ask. This was both foolish and wicked. And now, you see how these two sins, that of marrying Herodias, and that of making this oath to Salome, her daughter, united in producing another dreadful deed. At the mother's suggestion, who hated John for his faithfulness in reproving Herod, the daughter asked for the head of John the Baptist, and, for "the oath's sake," Herod sent and beheaded John in prison.

Take a case from modern history. General Arnold first indulged in an expensive and showy style of living, by which means he ran himself into debt. Then, to free himself from this, he practised extortion, and embezzled the public funds. For this, Washington reproved him; then he attempted to sell his country to the British; when this scheme failed, he must join their side, and fought against his own country.

Thus it has ever been, and thus it will always be. One sin leads to another, and that to another still, and so on without end. He who cheats is driven into lying; and he who tells one lie, must tell another to hide the first. Sabbath-breaking, disobedience to parents, and keeping company with the wicked, are all sins. You are never safe except when you keep *all* God's commands. When you take one wrong step, you know not whither it will carry you.—*American Messenger*.

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### THE PIOUS CRACKER-BAKER.

HE had but a small business, and made frequent tours into the country to sell the products of his labour. He was thus led to stop at a public house, where he was waited on at the table by a young girl. When opportunity offered, he asked the girl if she loved the Saviour. She answered that she did not. He then in earnestness and simplicity unfolded to her the way of salvation, and urged her to accept Christ as her Saviour. The words were but few, and he returned home. Some time afterwards he found himself again at the same public house, but now an old woman served the table. She recognized him, and asked him if he remembered the former visit. He did.

“Do you remember the girl that served you?”

“I do.”

“She was my daughter, and oh, how can I thank you for the few words you said to her on the subject of religion. They were the means of her conversion; and oh, dear sir,” bursting into tears, “they prepared her for a sick and dying bed, to which she was suddenly brought. She often referred to the interview, and she passed away in triumph. I cannot doubt she is with that Saviour you made known to her.” Thus, concluded the speaker, all have something to do, and all can do something for Christ.—*N. Y. Evangelist*.

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### BE FIRM.

THE wind and waves may beat against a rock standing in a troubled sea, but it remains unmoved. Vice may entice, and the song and the cup may invite. Beware: stand firmly at your post. Let your principles stand forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example will be to the world what the lighthouse is to the mariner upon a sea-shore: it will guide others to the port of virtue and safety.



THE  
PRESBYTERIAN MAGAZINE.

APRIL, 1859.

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Miscellaneous Articles.

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PRAYER FOR COLLEGES.\*

THE long and prosperous reign of David approaches its close. Forty years he has worn a crown. He is just passing his sceptre to another. He leaves the position of honour, with all its responsibilities and cares, and the completion of great plans, himself has inaugurated, to his successor. But Solomon is inexperienced,—"young and tender," says his royal father, bespeaking for him the support and co-operation and sympathy of the people. Besides, the responsibilities, to which he is falling heir, are very great. What, then, should such an one as this retiring sovereign do, but implore the King of kings? What, while commending to the people his successor and son,—what, but appeal to God, to qualify him for his place, and assist him in the discharge of pressing and heavy obligations,—what more natural than this! And this he does. He prays for the people; and, in a way so profoundly humble, uttering ascriptions of so wonderful beauty, and supplications of so earnest entreaty, as to make his prayer one of the most remarkable on record. Last of all,—as in the passage before us,—he prays for Solomon! And his prayer goes up, oh! how strongly and fervently! What gushings forth of paternal anxiety and love in that petition! What solicitude for the divine honour! What sympathy for this youth, untried, inexperienced,

\* A Sermon, preached by the Rev. HENRY STEELE CLARK, D.D., in the Central Presbyterian Church, Philadelphia, on the Sabbath preceding the last Thursday of February last, in the ordinary course of his ministrations. It is now published by request. The text was from 1 Chron. 29 : 19 : "And give unto Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."

yet entering upon an immense estate of responsibility and care ! What will be the issue of all ! That his reign will be magnificent, above any that have preceded it ; that, in the words of the inspired chronicler, there will be "bestowed on him such royal majesty, as had not been on any king before him in Israel," David does not foresee, for he is among the kings, and not among the prophets. But of *this* he is assured, that his God's is the greatness and the power, and the glory, and the victory, and the majesty ; and that he can bestow them on men. He is assured of this, that both riches and honour come of him ; that in his hand is power and might ; that it is his to make great, and to give strength unto all. He knows that the Lord can keep the heart of Solomon, and direct his steps, and crown his endeavours ; so, that his reign shall redound to the glory of the Most High. Therefore he prays, and in this manner.

Now, the point to which we direct your special attention here, is this. We have, in the scene before us, an instance of prayer offered,—by an individual indeed, but in the presence of a vast and sympathizing congregation,—for a young man, just entering a most responsible station, that he may be sensible of his responsibilities and qualified for them ; that he may be piously inclined, and not only favourably disposed toward, but equal unto his high duties and obligations ; that he may be of service to his generation, and his public career such as God will approve. This is the special point. *From* this—the great gulfs of *time* roll between—the transition is easy to thoughts of other youths just entering life, if not to fill a throne, to exert an influence above the majority of their fellows, to hold stations of importance to which only a minority attain ; to leave the impress and token of their presence upon the plastic and passing age. Easy is it to perceive also, that, than they, none are more properly regarded as subjects of special, public, united, earnest prayer. They have a claim, by virtue of their position, to be remembered by the Church, when she bends in devotion and prayer before the throne of the Invisible. Right is it, also, that such claim be pressed upon the consideration of all Christian men.

The reference just made is, as you surmise, to young men, passing the various stages of systematic education, particularly to the young men in our schools of science, in our universities and colleges, which offer the largest advantages for intellectual development and expansion, and fit men for spheres in life somewhat diverse from, and in some respects higher than the ordinary. And the *claim* of these, to which allusion has just been made, we come to advocate this morning. We appear before you to bespeak your prayers on their behalf. We undertake to show you the importance of prayer for them, by reminding you what will be true of them in a little while, and how essential that their influence be such as true piety exerts. We would secure, if possible, that our *own* prayers be multiplied and more fervent. On their behalf we *do* this, more-

over as anticipating the day recommended by the supreme judicatory of the Church, to "be observed as a day of prayer for the children and youth, especially those collected in academies, colleges, and seminaries;"—a recommendation, shadowing forth and expressing, from year to year, the Church's solicitude, for not her own children only, but, without discrimination, for all.

We have a suspicion, however, that not a few present will imagine that the subject announced does not immediately concern them; that the day appointed need not be observed by them. The subject commends itself to those whose brothers or sons are in course of liberal education. It is suitable, that *they* join in the coming great concert of prayer. For the rest, they will be content to listen, and wait till another occasion for that which has more direct relation to them. But to judge thus, is to misjudge. That such thought is but a vagrant fancy, we will make clear. Not *one* of us, but has some interest in this class; not one of us, but should watch their course with interest, amounting to solicitude; not one, but should hail every omen of good to them, as in a manner a benefaction to himself. Whoever waits for the reformation of social evils, and the general improvement of the social state, whoever claims to be a patriot, whoever claims to be a Christian, should, as we shall see, *welcome* the day on which uncounted prayers will be breathed out for all these youth, made to Him who bears the golden censor, and who offers "the prayers of all saints upon the golden altar which is before the throne."

But wherefore? The ground or reason of this concern, what is it? How is it evident, that all should regard the class of which we speak, with a thoughtfulness approaching solicitude? Why regard them thus, more than others? Why pray specially for them? These inquiries are fair; moreover, they bring us face to face with our subject. The answer to them will afford sufficient scope for all we can offer in a single discourse. And here, entering our subject, and as clearing the way for further specifications, we remind you, in general terms, of

THE INFLUENCE THIS CLASS WILL EXERT IN AFTER LIFE.—That it will be vast and powerful, none, who appreciate their number and advantages, will question. To *this* you will *certainly* assent, that no hundred other men,—we speak of hundreds, where there are, in fact, thousands,—will ever have the same ability to influence the world, that any hundred of these will have. It does not need, in order to the validity of our statement, that all enter the learned professions, though their doing so will, in a majority of cases, enhance their influence. But this, not all will do. Nor need they, for the end now under consideration. Though they should *not*, their influence will be felt above that of many their superiors in native intellectual force, but who have not gone through the same process of development in education, whether members of a profes-

sion or not. Any hundred of these, other things being equal, will be able to effect more than any other hundred. We speak of them as a class; exceptions there will be of course. There are some who will cruelly disappoint the expectations of parents, and falsify the promise even of their own youth; prodigal of that which is more precious than gold; losing grand opportunities; unqualified, through negligence, for that to which education is the stepstone; disqualified, by long seclusion from the world, and unfamiliarity with men, and pre-occupation of mind, for entering upon the stern pursuits of business or the severe toil of the artisan,—they will be only drones in the great hive of human society; and the more noticeable, because of the hopes that now centre in them, and the prospect now before them. But these, we insist, are exceptional cases. Not thus will it be with them, as a community. The dictum, so often referred to the great Lord Bacon, “Knowledge is power,” though his, only as certain passages of his discourse of “Advancement of Learning” favour such assertion, is true, nevertheless. Nor do we wonder in the least, that that noble author should formally propose to “consider whether, in right reason, there be any *comparable* with that wherewith knowledge investeth and crowneth man’s nature.” Knowledge is power. Again, education, which is the developing, as well as furnishing the intellect, is power, with skill to use it. And these thousands of youth are coming forth, at length, an educated mighty host, armed at all points, with influence that will be felt in every direction through the world. How immensely important, that that influence be sanctified! And, as all will somehow, directly or indirectly, feel its power, how should all be ready to unite in supplication, that it may be directed to wisest and holiest ends. It is related of the teacher of Dr. Martin Luther, at Eisenach, that, entering his school-room, he invariably removed his hat in the presence of his pupils, and saluted them profoundly. To the expressed astonishment of his colleagues at such unusual and seemingly misdirected deference, he only replied, “There are, among these youths, those whom God will one day raise to the rank of burgomasters, chancellors, doctors, and magistrates.” Who will say that his condescension was extreme? Who will not esteem his memory the more for it? Who does not honour the thought of that considerate educator of youth, teaching there in the Thuringian Forest, in the shadow of the Wartburg? Who does not commend the principle on which he bowed deferentially to his scholars? His words are the words of a man who looks thoughtfully to the future. They deserve to live as they do, while he “rests in God” in some quiet, perhaps unknown grave. But, if he thus regard a company of youth, to whom so many avenues in life were closed by custom, on whom so many restraints were laid, by birth or fortune, or other adventitious circumstances, with profound emotion, would he enter within the walls of a university, to whose occupants every avenue is open, and

before whose imagination floats no distinction or honour so high that they may not aspire unto it? And, how awestruck, for the moment, by thought of thousands in position precisely the same! And, assuredly, not without reason. For, without disrespect to other men,—to men of great natural force, to self-educated men; to those who, never having dwelt in classic halls, shine luminously in the intellectual hemisphere, with no depreciation of other men who, with no such early advantage, have carved their way to positions of eminence,—it is still true that no class enter the world with such vantage from the start, with such prestige and power of influence, as these. The prince of proverbialists, and he inspired, has said, “A wise man is strong; yea, a man of knowledge increaseth strength.” With this in mind, there need be no hesitation in saying, that education augments one’s influence,—at least with thoughtful men; and they are they, who rule the unthinking; who, as it happens, are vastly in the majority in this world of ours. Many a man has lifted himself far above his fellows by his learning alone. Whether, besides Adrian VI, any of the self-styled successors of St. Peter have attained the Pontificate as the reward of their studies, we do not know. But of this we are confident, that learning is a royal road to consideration among men; and that many, like the illustrious Roman, who owed nothing to his ancestors, and seemed to himself to be self-born,—*videtur ex se natus*,—have gone by it to the high places of earth, have left their names for watchwords, and example for beacons to light on the aspiring in the path to glory. The secret of their influence and renown has been no secret. Mind, intellect, thought,—is the grand motto among men. It is among social forces, what forces centripetal and centrifugal are among physical; and education is the development and augmentation of such force.

But this method of discourse, though designedly general, may seem too much so. We descend, therefore, to some things more special and particular. Not that we doubt that what has been said reveals clearly the vast importance of prayer for these youth, that they may be converted, where not already; that the influence they are preparing to wield,—much of it unconsciously,—may be sanctified, and led into safest channels, and directed to noblest ends. No; not that we doubt this, but that we are desirous of leaving with you as deep impression of it as possible.

It has been remarked already, that their influence will be felt presently in every direction through the world. We recall the sentence to hang upon it the particulars, to which we now turn. What we mean by it is this: **THEIR INFLUENCE WILL BE FELT IN EVERY DEPARTMENT OF LIFE.** As, for example,

1. ON THE SOCIAL STATE. The social condition of men will be very much shaped and modified by it. In other words, it will have great power in determining what shall be the tone of society, whether

elevated and pure; or, though under the reign of civilization, immoral and low. In such sphere, their influence will be in contact, sometimes in conflict, with that of others. But, on the whole, and in the end, it will prevail. The result of the silent battle will be with them. The victory will be theirs. Neither the influence of birth, or wealth, or numbers, can forever withstand it. They must go down, if need be, before that subtle, more powerful influence of intellect. These youth, soon to emerge from cloister and from hall, will have control, to an extent that few others can, of all the social forces, and bring them to bear and work in whatsoever direction they list. By their conversation; sometimes even by their silence, if the silence be studied; by their example; by their opinions, they will do more than any other class, to mould society to this form or that. Even all personal or official standing aside, by the tongue, by the pen, by the press, they will exercise, though a quiet it may be, yet a most commanding influence on society. We say, all social forces will be most completely under their control. In proof of this, take such as we are most familiar with, and see: First, Is Art, in any sense, such force? Is it, though remotely, perceptibly so to the discriminating? Who so likely to be patrons of it, as they! And, whether pure art shall be encouraged; whether that in it, which is demoralizing and base, shall be repudiated,—how much depends upon, whether the sentiments and taste of a so influential class, as this, are morbid and depraved, or healthy and pure? Secondly, Is Literature a social force? That it has become so, none can doubt. That it is certainly so, in an age and country like ours, where all read, in which the pen and the press do all but create the atmosphere, in which the whole community live and move and have their being, few, if any, will question. Literature a social force? Aye, among the most forcible! It is among the mightiest agencies, whether considered as permanent or periodical. The book and the pamphlet are not so much things as they are powers. The pen is mightier than the sword. The essay and the story live and breathe, and wound and heal. The literature of the time is potent, and ever doing its work. It casts and recasts society in a mould of its own. But from what class, so much as from that of which we speak, are its works recruited? Whence our *litterateurs*, our literary men,—with the exception of a few, who are self-taught, whence have they come? Who, if not producing all the literature of the time, are so well able to control it, and expurgate and improve it, as they? Who can so well give it a safe direction, and make it a blessing to the social state? Who can so touch the secret springs of this? Who so capable to secure, to their generation, a literature altogether truthful, earnest, and pure? Who so control this social force as they? For, soon they will depart from their academic home, and be dispersed abroad into every section of the land, and into every city and village and neighbourhood. Thirdly, Again,—is Opinion a social force? Who have more to do with the formation of it; who more concerned about the

propagation of their own, than men of liberal education? As surely as themselves hold any, they will in time convert others to them; so surely as they hold any. But these youth will not have conversed with learned men for years, and breathed the atmosphere of libraries, and felt the excitement and the fermentation of new ideas and trains of thought, continually started in their quick, susceptible minds, to no purpose. In after-life, if not creators of opinion, they will have much to do in shaping it, and through it moulding society itself. Fourthly. Is Education, also, a social force? These are they who will be the educators. The most accomplished and influential will be of these. While a host beside will divide with them the honour of such employment, their position will be in front, and their rank the highest. And so, whatever other force enters into the control or moulding of the social state, a little reflection will reveal, that to them, as a class, more than to others, will be committed the wielding of it. This is said with no thought of denial that others have their due measure of influence. No disparagement of any other class is intended. It is most clear, however, that intellectual discipline subsidizes to itself an amount of power through all these, which nought else can claim. Soon, and none can do so much as these youth, to reform and improve and build up society; or, if so disposed, to deform and pluck down and destroy it. It will be theirs to depress or elevate and deepen the social tone, almost at will. How vastly important then that their influence be pure!

2. We go on to remark, that the influence of these young men will, by and by, be a **POWER IN THE STATE**. It will as certainly be such, as it will tell upon the social fabric. There will be divided among them very many of the positions of civil trust and honour. Many of them will find their way into the class which governs. The spheres, legislative, judicial, executive, will include not a few. There is, indeed, no State provision by which only men of education can attain to, and hold positions, and exercise functions of responsibility and power. Such is the peculiar character of the State with us, that none can be excluded as too aspiring, or rebuked for his endeavour after the highest eminence. As a result, the highest places have at times been occupied by men who have risen by natural sagacity, by force of intellect and character, developed, not in schools, but elsewhere,—in the great university of Nature! And yet, honest and honourable means only employed to secure advancement, the educated are more likely to succeed than others. But, however this may be, it is certain they will ultimately be found in every place,—at the bar, on the bench, in the convention, in gubernatorial chairs, in legislative halls, in senates and cabinets, using their influence, casting votes, constructing arguments, pronouncing decisions, for evil or for good. Of our fifty thousand graduates,—there may have been that number,—who have sought in a liberal education qualifications for their station in after-life, how many have thus ascended to high places of power? It has

been said, with truth, "The civil and political history of New England and the Middle States, for half a century before and after the Revolution, may almost be read in the large capitals which distinguish the governors and judges, the senators and representatives in Congress, on the catalogues of Harvard, Yale, Nassau Hall, and Columbia." What is true of these sections, and these institutions, is proportionably true, we doubt not, of every other; and even when not holding the position themselves, how often is their influence felt, as advisers, through him who holds! How many times have they been a power behind the throne, when not the throne itself! Washington—illustrious name!—composing his weightiest State papers, summons to his aid Alexander Hamilton, a man far his superior in learning and intellectual training. Who can tell what changes may have been wrought in the views of the official and moral superior, by the nice discrimination and elegant erudition of the accomplished scholar? Is it unfair to suppose, or derogatory to the character of the great chief, to say, that his views may have been modified thus, or even changed in some particulars, affecting the conduct of affairs, and so, at length, the very frame of our government? This, however, only as an illustrative instance.

But, though there is ample verge, we do not deem it necessary to enlarge more on this. Nothing is more certain, than that many of these youth will, by and by, be in public life, will be acting their part as civilians, will be governing, will be making and administering laws; will, in common with others, and so far as concerns the maintenance of order and peace, and the promotion of good morals, hold our fate, as a nation, in their hands. There will thus be afforded them opportunities to do unmeasured good or evil. What *they* do, will be effectually done. Stooping to the low, mean arts of the demagogue, they can sooner blast the beautiful and fair, than another. Prizing integrity above place or riches, by virtue of their superior intellectual training, can, as no others can, inaugurate an era of honesty and prosperity, and noble statesmanship, and regard for law, which, as yet, is only in the vision of the prophet. How important, then, that supplication be made specially for them!

3. As in the State, so IN THE CHURCH, will the influence of the class, now in mind, soon be felt. But with a difference. Here, it will ever be more dominant and powerful than there; will be specially so, through those who engage in the work of the ministry. To the educated class the Church looks for her instructors and the ablest expounders of the Truth. In all her branches, her inclination to do this increases year by year. She demands an educated ministry; and wisely. How else to withstand the assaults of unbelief, and philosophy, falsely so called? She has, after the spirit which sanctifies and illuminates, no greater need. How conscious of this has she been for a long period past. This very thought in mind, the founders of all our early colleges laid their foundations. "Dreading," such is the word of those who projected the first, the mother-



college, Harvard,—“dreading, to leave an illiterate ministry to the churches, when our ministers shall lie in the dust!” A similar purpose has prompted a large majority of the rest. An educated ministry is a necessity to the Church. It was not so in the beginning. The reason is obvious. But times have changed. Fitness for her work is no longer derived from immediate inspiration. Qualifications for it are no longer imparted as by miracle. Now, a process of development and training,—not brief, not facile,—is required. With an educated ministry, the Church cannot dispense. But, were it only an educated ministry she requires, there were, perhaps, less necessity for prayer; for, grace is not indispensable to mere learning. Luther said, indeed, “*Bene orasse est bene studuisse.*” He spoke not for himself only. The experience of many certifies the truth of his saying. Ordinarily, the devout scholar is the most successful, especially in the acquisition of sacred lore. And yet, one may be thoroughly educated, having, meanwhile, no experience of piety. There is, then, a further need to the Church. She wants a sanctified ministry;—an educated and sanctified ministry. She wants ministers, and more of them; more seminaries, more, and better;—men of the brightest talents, and the largest learning, and the largest piety. If they do not possess the last, she does not want them for the other. If they have not goodness proportioned to their ability, or such, at least, as will control their lives, she cannot employ them. Herein, then, is seen the importance of prayer for this class; and for two ends: 1st, That the number may be greatly enlarged of those who will serve God, and the Church, and the world, in this office. 2dly, That all, who undertake such service,—as many will,—may be set apart to it by the Holy Ghost. Nor need we question, that, in our prayers, the second should be not less prominent than the other. It will soon be in the power of those, who are now but students, to decide, whether, in the next generation, the Church shall have a ministry, suited to her necessity, equal to it in earnestness, and prayerfulness, and self-denial, and holiness. It will be theirs, under God, to fortify her against assaults from without, to lead her onward to new and more brilliant conquests, helping to fill the world with her Christly glory; or, to leave her exposed and undefended, and retracing somewhat the steps of that course she has already run. Soon, and none so well able as they, to withstand the entrance to her of disorder and error; of laxity of doctrine, and looseness in practice; marring her beauty; wasting her power; destroying her usefulness; or, if so disposed, none can so easily introduce degeneracy and decay. Oh, the dread responsibility, which will soon be theirs! How can they assume it? The dread responsibility! How should not the thought of it wring from all lips the impassioned exclamation, “Who is sufficient for these things!” The dread responsibility in assuming to be the guide of souls that are beyond price! Enough to crush an angel!

Oh, pray you not, that one, even one, may enter upon such a ministry, except, as you implore that he may be full of the Holy Ghost, and of faith! And yet, with this qualification, pray ye the Lord of the harvest. As you would not behold everywhere a decay of piety,—as you would not see the world given over to error and irreligion, to scepticism and madness; rather, as you would see large portions of it reclaimed from superstition and idolatry,—as you desire the glory of Christ (through his followers) promoted, and a multitude of sinners saved, pray, that many of these go forth with sanctified power, clothed with salvation as with a garment! And for all, that, in after-life, they may be ministers of good only. Pray for them earnestly, as David for Solomon; pray for them, not only to-day, but to-morrow; not only to-morrow, but the next day, and the next; not only on a day set apart to it, but every day. Always making mention of them in your prayers.

But we do not venture to detain you longer; vast and varied as our theme is, we most reluctantly end our discourse.

The view now taken of the influence these youth will exert in after-life in society, in the State, in the Church, justifies all our anxiety for them; reveals the wisdom of the Church, in recommending that a particular day be devoted to prayer for them; nor can we, reasonably, decline to accept the recommendation. It is seen, from what has been said, that those institutions of higher grade rank among the first as sources of influence and fountains of power. It is seen that all, each, and every man, as he is a member of society; every citizen, as he is a member of the State; every Christian, as he desires the welfare of the Church, the glory of Christ, and the salvation of souls, is concerned that they receive a baptism of the Holy Ghost,—that the streams, which issue from them, be not lava-floods of destruction, but rivers of peace and holiness and reformation and salvation!

Then, what more need be said? What remains, but to exhort you, to remember the day when it comes, to remember the occasion, in your hearts, in your closets, at the family altar, in the sanctuary? What, but to exhort you, that you make this a more frequent and common object of solicitation all through the year? Do you confess your readiness, but wait for encouragement? You may find it in abundance in College annals. Nowhere is the grace of God more manifest in answer to prayer, than in them. Take, for your encouragement, this simple fact, without figures, that some of the most powerful revivals ever experienced in our colleges, have followed immediately the observance of the day of prayer. Beside, not a year passes, in which some institutions are not graciously visited, and so soon, as to compel belief, that the visitation is in answer to the united prayer of the Church. Again, for encouragement, with figures—the only one we offer, though the statistical table is long,—that, of four thousand students in colleges

east of the Alleghanies, one-half are now professors of religion ; and that of the whole number, nearly four hundred made profession of their faith in Christ during the one year just closed. Surely, then, you will not forget, you cannot decline, to pray specially for these ! You will not, cannot, forbear praying, that the regenerate among them may choose that profession which needs them most ; and that they may be fully qualified for it, in mind, and heart, and strength ! You will not, cannot, forget to supplicate, that those who are unregenerate, may be brought to saving knowledge of the truth as it is in Jesus ! No ; nor can any man, who comprehends, as a Christian, what issues for himself, and his children, and children's children ; what issues for his country, for the Church, and the world, may be suspended on his performance, or neglect to do it. Surely, in future we will remember these youth, and pray for them as we have not been wont. If need be, according to our ability, we will aid those who are deserving and needy. But, whether this, or not, they shall have the advantage of our prayers. When alone with God, we will remember them. And again, and often, in the assembly of saints ; and, with thoughts of what God would have them be and do, this shall be our prayer, "Give unto these, O Lord, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things !"

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### THE WISDOM OF SORROW.

WHAT are we to say of such a record as this, "None might enter into the king's gate clothed in sackcloth?" The halls of Ahasuerus are devoted to mirth and gaiety ; the grotesque robe of the buffoon or the embroidered cloak that covered the painted hypocrite, might freely enter there ; but the coarse, rough clothing that betokened distress and sorrow, was debarred entrance to the palace of the king. Was this, too, an unalterable decree in the wise realm of Persia ? Are edicts fraught with distress unutterable, even, to go forth from those marble chambers, and yet the ponderous gates be never thrown open, that sorrow, or the tidings of sorrow, from a stricken nation, may perchance reach the ear of the king ? And, can we imagine it possible, that in that abode of splendid tyranny, no sighs were ever heaved, no tears ever felt ? When tidings of Vashti's disgrace fell heavily upon the ear of the beautiful queen, did no thought befitting the sackcloth escape her heart ? Amid the cruel desolation of so many fair damsels, torn from the abodes of parental tenderness, to pine in the harems of the Persian king, were there neither visible griefs nor secret lamentations ? Had the mighty king forbidden his porters to open

at the knock of that impartial messenger, whose dark shadow falls alike upon the threshold of the palace and of the cottage? If one Persian monarch was angry that the billows of the sea would not do his bidding, shall his successor frown that the waves of the final Jordan will not stay at his command? Had Ahasuerus forgotten the only wise thing that history has recorded of his father: the memorable weeping of Xerxes at the rapid and resistless march of inexorable Death?

Yet, we need not wonder at the foolish mandate: sackcloth may not enter the palace of the king. It would indeed have been wiser far, if the voice of sorrow had often been welcomed there; if sackcloth and mourning had been freely invited guests: if the voice of revelry had given place to an appointed messenger ever sounding in the monarch's ears, the fact of his mortality; if, instead of increasing his people's sorrows, he had been ever ready to hear them, to sympathize with them, and to relieve them; and if salutary thoughts of death had prepared Ahasuerus himself to die. Yet we are not surprised at these words of folly in the Persian court; for the spirit that dictated such an order, still exists, where it finds no direct utterance in such words of folly. Is it not true that in the halls of modern gaiety, in the circles of fashion, in parties of vain pleasure, and in the abodes of luxury, these thoughts of sorrow and mortality are yet guests as unwelcome as the sackcloth garment in the Persian palace? Do not men now banish all thoughts of grief and of death; and all preparation for that most certain and most important event? Few men indeed love to think of their last hours and make any readiness to meet them. And why should we not? Do thoughts of sorrow have any tendency to bring sorrow upon us? Have reflections upon death any tendency to hasten the footsteps of the final messenger, that he may knock more speedily at our door? Certainly these things are not so. When the commander of a fortress about to be besieged takes his glass and examines the number and power of the approaching foe, it is but apparently and not really that the danger is brought nearer. By the telescope, he is better able to measure the danger and to provide against it: but certainly his clearer vision neither hastens the attack, nor gives it greater vigour. It is purely an advantage to him. So thoughtful contemplation of grief and death, through the glass of God's holy word, may give us better ideas of sorrow, and prepare us for its coming; but it can have no effect to increase the power of our troubles, or to hurry forward the visits they make to our abodes.

The true reasons for the decree of Ahasuerus, and for the banishment of serious thoughts from human minds, must be sought in the guilty conscience that fears to think of death, in the aversion of the heart from good, and in the love of frivolous and often guilty pleasures, that are so easily marred by sights and sounds of sorrow. Before we curl the lip in scorn at this new token of Persian folly, let us know that here we are truly wise. We are in a world of

sorrow; let us learn to sympathize with it; to bear it ourselves; to draw precious advantages from it. We are in a world where death reigns; and we are certain he will one day enter our abodes and strike at our hearts. Let us be mindful of our mortality. Especially let us make Him our friend, who is Death's conqueror, and who gives us a triumph over the grave. Yet men will go on in this way of folly, still virtually writing over the doors of their theatres and their ball-rooms and their parlours and their closets: "Let no one enter here clothed in sackcloth." Vain and impotent decree! If they would shut out SIN, the cause of sorrow and the inventor of the garments of mortal grief, it would be something. But they welcome the cause, and wish not the effect; they plant the seed, and desire the tree to be fruitless. But it may not be. Ahasuerus may close his palace gates and double guard them with his most careful officers; but sorrow will enter there in spite of the bars, and steal silently by his most vigilant porters; death, with leaden noiseless step will tread his tessellated pavements, and shoot his fatal arrows through the costly tapestry; and the page and the peer, the minister and monarch, unconscious of the surrounding splendour or meanness, must be clothed in the garments of the grave. Men may put away from them thoughts of affliction, but they will come; they may fear sorrow itself, but it will come; they may shrink from the approach of death, but it will come; they may loath the silent grave, but there they must come; they may dread the resurrection, but it, too, will come; they may tremble as they think of judgment, but "that awful day will surely come." They may be unprepared for the retributions of eternity, but they will come; come all the more terribly, because they are unwelcome; and when they come, they will endure forever!

None might enter the king's gate clothed in sackcloth! Ahasuerus was a great monarch. Kings bowed down to do him reverence! Millions of subjects obeyed his decrees; and many a heart was bowed in bitter grief in his wide dominions upon every day of his reign. But how unhappy was that government, which, in such a world of grief, forbade all sympathy between the ruler and the ruled! Who would desire a monarch, whose character is revealed by words like those? It is our privilege to abide beneath the beneficent sceptre of ONE, whose decree is all the reverse of this. We dwell in the land of a mighty monarch. Our sovereign is the King of kings. On his head are many crowns. All power is given to him in heaven and upon earth; and this power he uses freely to bless the sorrowing; and the voice of grief is ever welcome in his ears. When once he was accustomed to walk among his people clothed in the garments of our humanity, his daily path lay among the children of sorrow; disease and suffering found relief from his healing smile; and he wept with those that were in mourning. And the palace now, in those distant provinces of his dominions, where our King has set his throne, is the sanctuary of the broken-

hearted; and upon its portals are written, in his own precious words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Around his throne of grace, now for more than sixty centuries, have bowed the sackcloth garments of a stricken world; here, the tears of penitence have been freely poured out; here, the sighs of the broken-hearted have been freely vented. And welcome, still, are all the sons and daughters of sorrow. He has ascended up on high; but not to forget the cardinal principles of his kingdom. He sympathizes yet in all we feel. Once tempted, tried, troubled, and weeping, as we are now, he knows how to succour. Well may we rejoice in the care of such a King, and in his gracious invitations! Many of us have poured our sorrows at his feet; and found that he only can give true relief. We invite our suffering brethren to come also to him. Come, sinful soul, hear his gracious voice; he calls, rather than rejects you! Are your sins a burden? Do you tremble in view of the coming judgment? Has earth no solace for a troubled spirit? The sanctuary is a refuge from trouble. Our King welcomes the humbled sinner. None ever trusted in him and were confounded.

Let us not repress the further reflection, that there is a palace of this glorious King, upon whose gates is written, in truth and not in mockery, by the hand of authority and not in impotent presumption, "None may enter here clothed in sackcloth!"

"No sickness *there*,—  
 No wearing, wasting of the frame away;  
 No hidden grief;—  
 No wild and cheerless vision of despair;  
 No vain petitions for a swift relief;  
 No tearful eyes,—no broken hearts are there."

Blessed are all they that do enter in through the gates into that city, where "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." Rev. 21: 4. But it is worthy of remark, that those who most earnestly hope and prepare for an abode in that glorious palace of an immortal King, are such as here make themselves most familiar with thoughts of death. It is not true, that wise thoughts of our mortality are as wormwood cast into the sweet fountain of our earthly pleasures to make it bitter. It is a tradition among the Jews, that Moses healed Marah, the fountain of bitter waters in the wilderness (Exod. 15: 23-5), by casting into it a bitter tree. The idea finds its fulfilment here. Earthly engagements are themselves unsatisfactory; a bitter fountain yielding streams of wormwood. Cast into this Marah in our wilderness those thoughts of salutary affliction, which are as wormwood to the natural mind, and the pure, sweet waters of consolation and of pious peace flow forth, here, as there, through the power of God. It is wisdom in us to welcome sorrow, and the thoughts of

it ; and to ask sanctifying grace upon an experience of grief ; for, very certain it is, that there are no happier hearts upon earth, than those that are often filled with thoughts of sorrow and dying ; and that have, perhaps, the most frequently been brought into fellowship with these things.

J. M. L.

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THE LORD'S PRAYER ILLUSTRATED.

BY PIERRE BERNARD.

OUR Father—

By right of creation,  
By bountiful provision,  
By gracious adoption ;

Who art in Heaven—

The throne of thy glory,  
The portion of thy children,  
The temple of thy angels.

Hallowed be thy Name—

By the thoughts of our hearts,  
By the words of our lips,  
By the works of our hands.

Thy kingdom come—

Of Providence to defend us,  
Of grace to refine us,  
Of glory to crown us ;

Thy will be done on earth as it is in heaven—

Toward us without resistance,  
By us without compulsion,  
Universally without exception,  
Eternally without declension.

Give us this day our daily bread—

Of necessity for our bodies,  
Of eternal life for our souls.

And forgive us our trespasses—

Against the commands of thy law,  
Against the grace of thy Gospel ;

As we forgive them that trespass against us—

By defaming our characters,  
By embezzling our property,  
By abusing our persons ;

And lead us not into temptation, but deliver us from evil—

Of overwhelming afflictions,  
Of worldly enticements,  
Of Satan's devices,  
Of error's seductions,  
Of sinful affections ;

For thine is the kingdom, the power, and the glory forever—  
 Thy kingdom governs all,  
 Thy power subdues all,  
 Thy glory is above all.

Amen.

As it is in thy purposes,  
 So it is in thy promises,  
 So be it in our prayers,  
 So it shall be to thy praise.

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## REVISION OF THE BOOK OF DISCIPLINE. No. III.

### CHAPTER IV.

THE next important alteration, proposed by the Revision Committee, in the Book of Discipline, is in regard to the persons who shall prosecute in the name of "common fame," and represent an accused person on trial.

#### OLD BOOK.

The prosecutor, or counsel, must be a *member of the Court* before whom the trial proceeds. See Book, IV. 21.

#### NEW BOOK.

The prosecutor, or counsel, may be any *communicating member of the Church*, subject to the jurisdiction of the *same Court* with the accused. See Book, III. 6, and IV. 13.

Both Books wisely prohibit the employment of "professional counsel" in all cases. The extension by the New Book to *communicating members* of the Church, is in many cases a necessity. A Session, for example, may be so small, as to be unable to proceed to trial without a provision of this nature. This necessity does not exist in a Presbytery, Synod, or General Assembly; and, according to our understanding of the language of the New Book, the proposed arrangement cannot extend beyond the Session. Communicating members of the Church cannot be said to be "subject to the jurisdiction" of any Court, except the lower one, in the sense intended. This clause is inserted, we suppose, in order to confine the selection to members of the Church where the difficulty originated. Perhaps also it was intended to practise as nearly as possible on the principle that underlies the common law, viz., that a lawyer is an officer of the Court, or subject to its jurisdiction. If the alteration is designed, in any way, to include the higher Courts except on appeal, we should be opposed to its extension to them, on the ground of its liability to open the door to harsher litigation. The more the Church confines ecclesiastical trials to her own *officers*, as heretofore, the better will it be for her own internal peace. It is only the necessity of the case which seems to justify a departure



from our former practice in the case of Church Sessions. If there were no necessity, or strong convenience, in the matter, we should decidedly prefer the rule of the Old Book, even here.

Another alteration proposed is, that A FAILURE TO PLEAD SHALL BE CONSIDERED EQUIVALENT TO CONFESSION OF GUILT.

This is a new principle in our Book of Discipline, and one that we regard as unjust and dangerous. The language of the Revised Book is this :—

“At the second meeting of the Judicatory, the accused shall plead in writing to the charges; and if he fail to do so at the third meeting of the Judicatory, they shall be taken as confessed, provided he has been duly cited.” (Revision, IV, 1.)

1. The great principle of common law is, that a man shall be presumed to be innocent of a crime, until he has been proved to be guilty. In all criminal cases, the plea of “not guilty,” is entered by the court in behalf of the criminal, and his guilt must be proved by testimony. This is a righteous principle.

2. It might happen, that an accused person, from some impulse, or from deliberate purpose, might decline to appear before the court, whilst he is not guilty of the offence charged. In such a case, the record of the court would be both a falsehood and a wrong.

3. Or, a person might wish to screen himself from the additional exposure and condemnation, which the testimony might exhibit; and the revised rule gives him a summary way of escape.

4. The new rule is rendered unnecessary by the mode indicated in IV, 4, if it be not inconsistent with it, viz. :—

“IV. When an accused person refuses to obey the citation, he shall be cited the second time, and this second citation shall be accompanied with a notice that, if he do not appear at the time appointed, he shall be excluded from the communion of the Church for his contumacy, until he repent; and that the testimony will be taken, and the case adjudicated, as if he were present; and if he should not appear, the judicatory shall appoint some person to represent him, and proceed according to the notice. The person representing him, if a member of the court, shall not be allowed to sit in judgment on the case.”

What is to be gained by the new provision, in addition to the last provision, just quoted from the Book?

Dr. Hodge says: “We are not sure that we understand this clause, but presume, the intention was to provide for a case, in which an accused party should refuse, or fail, when *arraigned*, to answer the charges against him.” But why should this case be provided for, on a different principle, from a case of contumacy, when a person refuses to obey a citation?

## CHAPTER V. PROCESS AGAINST A MINISTER.

It strikes us, that the two chapters on process against a member, and against a minister, ought to be more clearly reduced to the same general principles and provisions, so far as the circumstances admit. Why, for example, should provision be made for the trial of a minister in cases where the facts happened beyond the bounds of his present residence, V, 3; or, when he was at a distance from his usual place of residence, V, 4; and yet no allusion be made to such cases in reference to communicants? If it be said that the same principles apply to Church members, then, why not state them in the *preceding* chapter, with a reference to them in the *succeeding* one, as in V, 2? The fact, that "the same candour, caution, and general method, substituting only the Presbytery for the Session, are to be observed in investigating charges against a minister, as are prescribed in the case of private members," V, 2, would seem to imply, that, if any additional provisions are made in reference to the trial of ministers, as in V, 3 and 4, they are intended to be special and exclusive. This is the more pointed, because chapter IV has a heading which may apply to both members and ministers, whereas chapter V has a heading which confines it to ministers.

Again. If a *Church member* refuses to obey the citation a second time, the trial shall proceed as though he were present; the Judicatory appointing some one to represent him, IV, 4. But if a *minister* refuse to obey a second citation, he shall, after being suspended, be cited a *third* time; and then, instead of the trial going on, in his absence, as with the Church member, "he shall be deposed as *contumacious*, and suspended or excommunicated from the Church," V, 10. What we particularly object to here is, that no provision is made for the trial of the minister *on the charges*, but his guilt is covered up under the charge of "contumacy," when the interests of religion might be best answered by a full exposure of his conduct. If it be said that the same principle rules as in the case of Church members, we reply, that the Book makes a specific difference in its language.

These remarks refer to *both* Books; and our only fault with the Revision Committee is, that, in their new arrangement of chapters and sections, they did not render more simple, exact, and uniform, these provisions respecting the trial of members and ministers.

HAS A COURT A RIGHT TO INSTITUTE INQUIRIES WITHOUT PROCESS?

A new principle is introduced into the Revised Book, in the following language:—

"Each Church Court has the inherent power to demand and receive satisfactory explanations from any of its members concerning any matters of evil report." V, 5.

We regard this provision as unjust, dangerous, and extra-judicial, as well as unnecessary. It implies a right of inquisitorial scrutiny, against which no man would be secure. As this provision belongs to the chapter concerning "Ministers," it seems to have towards them a special application, or, at least, a prominent one. Now, it seems to us, that a more ingenious way could scarcely be devised to bring reproach upon a minister, than for some one to arise in Presbytery and ask judicially explanations about this and that rumour. Suppose the minister to be innocent, what reparation can be made? And if guilty, could not "common fame" bring up the case by regular form of process? What necessity is there for this *ex parte* mode of procedure, under the plea of removing suspicion, within the precincts of the Court, which has authority to try the offence? There are tale-bearers enough in the community to circulate charges against Church members, and elders, and ministers; and with this new principle in our Book of Discipline, the Courts would be expected to take cognizance of "evil reports."

No good could result from this exacting, star-chamber mode of inquiry. A guilty man would generally derive all the benefit of it. By the plausible prevarication of a smooth tongue, he might readily make representations which, without rebutting evidence, might pass for truth; and then, the charge having been as it were investigated, and passed upon, few would be found willing to prosecute it in a regular way. We see only mischief in this revised suggestion. It has hitherto been unknown in the Presbyterian Church; and no Court of law in a free country has ever ventured to practise upon it.

We do not deny the right of a pastor, or elder, to seek a private interview with a communicant, for the purposes of warning, counsel, and instruction, and of explanation, if the suspected party choose to make any; but no Session has a right to summon a member before it and compel him to answer concerning rumours, independently of the forms of judicial investigation. Such a course involves the principle that a man may criminate himself; for, if he refuse, from any good or bad reason, to give "satisfactory explanations," he must be considered guilty of the "evil reports." The case is worse in regard to ministers; because the Presbytery does not pretend to give instructions and counsel to its members, after the manner of a pastor to the members of his church. Our Book provides two clear and exact methods of instituting process: either by a personal accuser, or by common fame; and we are surprised that an intelligent Committee, who, according to Dr. Hodge, agitated the question of striking out altogether "common fame" as a means of originating process, should have adopted a principle about "evil rumours," which, by an unconscious necessity, generates common fame, and impairs justice.

We repeat that, whilst any member of a Presbytery, or of any other Church Court, may, in his private capacity have an interview

with any brother, who may be charged by rumour with moral delinquency, and may obtain whatever explanations the brother may choose to give, he has no right, as a member of a public Court, and in the presence of the Court, to ask, or to receive, without process, any explanations whatever, satisfactory or unsatisfactory.

The true principle of procedure is pointed out in the next section, which is retained from the Old Book, and is as follows: "As the success of the Gospel greatly depends upon the exemplary character of its ministers, their soundness in the faith, and holy conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a minister of the Gospel; therefore, if any man knows a minister to be guilty of a private, censurable fault, he should warn him in private. But if the guilty person persist in his fault, or it become public, he who knows it should apply to some other bishop of the Presbytery for his advice in the case." V, 6.

If the person cognizant of the guilt be a minister, he should pursue the course here indicated; and if there be "evil reports" floating about, to such an extent as to border on "common fame," the Presbytery might then, perhaps, appoint a committee to seek an informal interview; but, inasmuch as the Book is already explicit in regard to common fame, it strikes us as the wisest course on every account, to omit the proposed addition, and to allow charges to be investigated by *the Court* only in a judicial manner.

#### CHAPTER VI. OF CASES WITHOUT PROCESS.

This chapter is entirely new. The first alteration proposed in it, appears to us a reasonable one, with a slight amendment. We are utterly opposed to the second alteration.

#### OFFENCES COMMITTED IN OPEN COURT.

One of the new articles relates to the case, where an offence has been committed in open court:—

"I. There may be cases in which the guilt of the individual is conspicuous or manifest, his offence having been committed in the presence of the court, or in which a trial is rendered unnecessary by the confession of the party; in such cases judgment may be rendered without process.

"II. There being in these cases no accuser, should the sentence be appealed from, some communicating member of the Church, subject to the jurisdiction of the same court with the appellant, shall be appointed to defend the sentence, and shall be the appellee in the case."

There is always danger of abuse of power, where a court has the right of summarily rendering judgment without trial, as in the former of these two cases. The object of a trial is to obtain the evidence of the innocence or guilt of the accused; but the facts having been witnessed by the Court, no trial need be had, and the only thing to guard against is the prejudiced or hasty decision of the Court. We should prefer a separate section, numbered II, in words like the following:—

II. Where the offence has been committed in the presence of the Court, the accused shall have the privilege of being heard in his own defence, and of introducing testimony in mitigation of the charge; and judgment shall not be rendered by the Court at the same meeting at which the offence was committed.

The liberty of defending himself, and the interval secured against precipitate judgment, will materially assist in securing justice to the offender.

#### ON DROPPING COMMUNICANTS FROM THE ROLL.

The second alteration, proposed under this head by the Revision Committee, is to allow a certain class of communicants to be dropped from the roll of Church membership without censure. It is in these words:—

“III. In cases in which a communicating member of the Church shall state in open court that he is persuaded in conscience that he is not converted, and has no right to come to the Lord’s table, and desires to withdraw from the communion of the Church; if he has committed no offence which requires process, his name shall be stricken from the roll of communicants, and the fact, if deemed expedient, published in the congregation of which he is a member.”

1. Our first remark is, that the principle of allowing a Church member to withdraw without discipline, when he fails to perform his covenant obligations, is inconsistent with the language of our Book. An offence is defined in the Book to be “anything in the faith or practice of a *professed* believer which is contrary to the Word of God.” I. 2. Now, is not a communicant a “*professed* believer;” and is not his conviction, however sincere, that “he has no right to come to the Lord’s table” an “*offence*,” of which he ought to repent? If there be any virtue in definitions or consistency in principles, every professed believer ought to be disciplined for declaring that his faith or practice are contrary to the Word of God.

2. When a man voluntarily assumes obligations, in the Church, he cannot expect to be discharged from them at pleasure, without encountering penalty or discipline. There is no reason in permitting a communicant to disown his relations to Christ, on the plea that conscientious conviction precludes excommunication. Apostasy deserves discipline. Instead of being favoured with an easy mode of leaving the Church, he ought to be willing to incur the sentence of her Courts, which, it is believed, he would ordinarily consent to receive, on proper instruction; but, whether willing or not, he is a subject of discipline, as a violator of public engagements to the great Head of the Church.

3. The good of the individual may be promoted by discipline. A sentence of the Church, in the name of Christ, would be more apt to benefit a conscious offender than the mere dropping of his name from the roll. What are the objects or ends of discipline? Let the reader glance at the following enumeration, and ask himself whether one and all would not probably be secured by

its administration under the supposed circumstances. Our Book says, "The ends of discipline are the rebuke of offences, the removal of scandal, the vindication of the honour of Christ, the promotion of the purity and general edification of the Church, and the spiritual good of offenders themselves." The discipline of an apostate is an act of mercy to his soul.

4. The proposed innovation seems to countenance the principle that the Church ought to have more regard to outward morality than to spiritual apostacy, and that unbelief is a misfortune rather than a fault. According to the Revised Book, a communicant may leave the Church at his discretion, "*if he has committed no offence which requires process.*" If, however, he has violated the laws of outward morality, he shall first be put on trial, although he confesses he has no right to be a member of the Church. He must be disciplined for wrong *conduct* as a Church member, but not for declaring that he has ceased to own the Lord Jesus Christ as his Saviour.

5. Some persons are inclined to pass hasty judgment upon themselves; others are habitually desponding in regard to their spiritual condition; others may be under temporary darkness or perplexity; and others may be in a backslidden state from which they might be recovered; and yet, with such a provision staring them in the face, as the one contained in the Revised Book, they might consider it a matter of duty to discontinue their Church connection. At least, a temptation is offered to a large class of communicants, which may prove a turning-point in their destiny, and inflict serious evil upon the Church.

6. An open door by which those who were once "professed believers" may go out, under the protection of the eldership, diminishes the certainty of caution in their admittance. A back door of escape will cause the front door to be less effectually guarded. Just in proportion as discipline is relaxed, will entrance into the Church become easy. If self-deceivers are privileged to retire without censure, greater numbers will be tempted to come in without due consideration. The history of some of our sister Churches is a loud warning on this point.

7. Where will this principle lead? Why not apply it to ministers, who feel that they are not called to preach the Gospel? If such present themselves before the Presbytery, and plead roll-dropping, either because they have no piety, or having piety do not consider themselves called of God to the ministry, ought not a similar provision to be made for all such, in their dilemma? The revisors may answer, perhaps, in the affirmative. On the contrary, the purity of the Church, the honour of her ministry, the glory of her Head, and the good of these offenders, require that, as in the case of delinquent communicants, they should be made to experience the wholesome discipline of the Church through the methods of its divinely appointed administration.

8. The practice that now prevails, to some extent, of dropping from the list a communicant of the supposed class, after a period of persevering exhortation, is far better than a public recognition of the evil by the standards of the Church, especially in the proposed form. It is one thing patiently to tolerate a course you cannot help, after striving to prevent it, and quite another thing to systematize an obnoxious remedy, and publicly to invite a resort to it under regular ecclesiastical sanction.

On the whole, our judgment is strongly averse to changing the present Book, in order to accommodate the discipline of God's house to a class of persons who wish to leave it. The Church advances no claim to "lord it" over the consciences of communicants who may have deceived themselves. No obstruction should be placed in the way of such. She ought to be willing to let them go out from her communion; but not on their own terms, and not in a way to dishonour her truth and her discipline. The Church has the right to record her testimony against the wilful desertion of "professed believers," who once embraced her Lord and partook of her sacraments; and offenders of this class have no just ground of complaint against the attachment of penalty to the falsification of their vows.

What we would propose is this, viz.: *Strike out* all after "offence which requires process," and *insert* the following:—

"The sentence of admonition, suspension, or excommunication, may be entered upon the records of the court, either then, or at some future meeting, at its discretion."

The objects of this amendment are: 1. To preserve the honour and discipline of the Church; 2. To allow the opportunity of faithful exhortation with the offender; and 3. To graduate the discipline according to the circumstances of the case.

The section would then read as follows:—

"III. In cases in which a communicating member of the Church shall state in open court that he is persuaded in conscience that he is not converted, and has no right to come to the Lord's table, and desires to withdraw from the communion of the Church; if he has committed no offence which requires process, the sentence of admonition, suspension, or excommunication may be entered upon the records of the court, either then, or at some future meeting, at its discretion."

In making these free and honest remarks upon the work of the Revision Committee, our object has been the investigation of the truth. We trust that our ministers and elders will thoroughly examine the proposed alterations, before incorporating them, as new enactments, into the Rules and Regulations of the Discipline of the Presbyterian Church.

One more Article will probably complete our criticisms.

## Household Thoughts.

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### THE SILENT FUNERAL.

THE occasion excited much sympathy in Burlington. A mother, lovely in person and in character, had been suddenly smitten with death; and she was now brought home to be buried among her kindred.

Friends went in large numbers to the house of mourning. In an upper chamber lay the mortal remains of ABIGAIL B. R., reminding those, who beheld her in death, "She is not dead, but sleepeth." Slowly I descended to the lower room, where I found Friends reverentially sitting, with their broad hats on, as silent as the grave itself. It was a time of reflection, and of awe, and, doubtless, of prayer. It was good to be there.

After the lapse of a half hour, heavy footsteps told that the time of burial had arrived. Not a word was said.\* Many a heart was full, too full for utterance. The young wife was brought out for her final resting-place, with funeral solemnity. Sitting where I could see all, I looked on, less from curiosity, than with anxious and unrestrained sympathy. Following the dead was the weeping and manly husband with his motherless children. Then the afflicted parents came, who had watched over their dear daughter in infancy and youth, and were now to cradle her, for her final sleep, in the nursery of the grave. My heart beat for her old friend, the father, now full of years, as, with deep moving sadness, he slowly followed the precious body, in company with the dignified and mourning partner of his joys and sorrows. Then, accompanied by her respected husband, came one, whose friendship I had formed in the glory of her youth, and with whom I now sympathized, as never before, with Christian fellowship. A member of my own church, I rejoiced that she, with others, could adore her Saviour in that hour of desolation. As the relatives moved out, tears flowed from the eyes of Friends; increasing yet more when the younger sisters and brothers followed their loved one to the grave. Not a word was said.

Venerable men and women led, on foot, the long procession, which went, side by side, with the score of carriages and wagons, filled with the relatives. In that solemn and impressive procession were the leaders of the Orthodox Friends' Church, some of the

\* Some devotional exercises were had in a private room, with the family; but they were not heard by those below.



precious saints that serve their Lord on the earth. The aged, the middle aged, and the young, kept pace together through the streets. All were silent.

We came to the gate of the old Friends' meeting-house, and there, where Abigail had worshipped in her youth the God of her fathers, no stop was made for worship now. She was carried on in the religious attitude of the last sleep, to the hallowed sanctuary of the grave.

We gathered around the opened burying-place. The black cloth on the coffin, with its silver plate, told the story of worldly competence; but the coffin itself told the end of all things here below. It was placed on its supports, immediately over the empty grave. Hearts melted; but not a word was said.

After a minute or two, the sexton put bands under the coffin, and another interval occurred. It was a sorrowful scene;—not a word was said.

The coffin was then lowered into the grave. The sound was speech; but not a word was uttered.

Another interval; and the outer covering for the coffin was lowered down. We heard; but not a word was said.

Some straw was then thrown into the grave, to break the fall of "earth to earth." Not a word was said.

Another interval occurred, when the men took their spades, and commenced filling the grave. During this sorrowful process, not a word was said. Solemnity was felt and seen. Husband, mother, and sisters, were in tears. Old Friends meditated in sympathy; young ones were learning a lesson of wisdom. God was among us. It was a melting time. I thought of Abigail's honoured grandmother, a Deborah among Friends, long since in her resting-place. I thought of sweet Edith Laurie, whose mortal dust lay under the neighbouring turf. I thought of Emlen, and Cox, and Grellet, and other departed Friends. I thought of my own father and mother, reposing in my native land for the awakening of resurrection.

I longed to utter, in that Quaker burying-ground, a few thoughts of love and comfort to mourners. But Christian ceremony seemed to forbid. I was expecting to hear the sweet tones of Eliza Gurney, or Hannah Mott, or Rebecca Allinson, or the stronger voice of Harrison Alderson. But not a word was said. The assembled throng was as silent as the mouldering form of Abigail Barker, the grandmother of precious memory. The Holy Spirit was present; but to Friends there seemed no call for speech.

The grave was now filled. Relatives took the last look of affection at the newmade mound, and then passed on to their carriages. The throng of solemnized spectators commenced to retire. Not a word was said. The dead were silent; not more than the living were.

In passing out of the burying-ground, the second carriage came quite near to me. I looked up. Unexpectedly I stood face to

face before my old friend, the father of his buried child. My heart sank within me under his look of bereavement. I instinctively uncovered my head, and slowly, solemnly, and reverentially bowed myself in his presence. Not a word was said. I hope he understood the action, although doubtless a rare one in the burial-yard behind the old Quaker meeting-house, I might live long without being able to show him more sincerely and naturally my affection. God bless him, and his!

I walked home from the burial solemnized with holy thoughts and memories; and although not a word was said, I shall never forget the silent funeral of ABIGAIL B. R., on sixteenth day of second month, 1859.

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### MOTHER, I COME.

[In December last, a young man, engaged in business in a southern city, far from home, who designed returning to his mother about Christmas, a few weeks previous to that time died suddenly, and was sent home a corpse.]

MOTHER, I come.

Not yet thine eyes with tender love and joy,  
 Await the coming of thy darling boy;  
 Not yet the mirthful holidays appear,  
 To bring me to thee with the closing year;  
 Yet, ere the time for my returning home,  
 Mother, I come.

How long have we  
 Looked fondly forward to the expiring year,  
 When back to friends, and scenes to childhood dear,  
 Returning glad, beside thee I should stay,  
 As in the sunny days long passed away;  
 But ere the winds have stripped our sheltering tree,  
 I come to thee.

Full well I know  
 That on thy loving heart, imprinted deep,  
 Thy son's dear image thou dost ever keep,  
 That youthful face where warm affections beam,  
 That smiles upon thee in thy every dream;  
 Thou hop'st to meet me thus in health's sweet glow,  
 Full well I know.

Not thus I come.  
 O mother! death is on my pallid brow,  
 Each joyous tone is hushed in silence now;  
 Glad smile to smile can answer never more,  
 Nor love's warm greeting from thy lips can pour.  
 All cold and lifeless to my childhood's home,  
 Mother, I come.

Is this, alas!  
 All that the world, this boasting world, can give!  
 Oh! is it all for which such thousands live!



men, who, for so many years, rendered Princeton renowned for its intellectual and moral greatness. During the long period he presided over the College, he was unceasing in his devotion to its interests.

In 1823, when Dr. Carnahan came into office, the Faculty consisted of a president, vice-president, a professor of mathematics, and two tutors,—total, 5. When he retired, in 1854, the Faculty was composed of a president, vice-president, six professors, two assistant professors, three tutors, a teacher of modern languages, and a lecturer on zoology,—total, 15. In the annual catalogue for the year 1823, there were the names of 125 students. In that of 1854, the names of 254 students.

The whole number of graduates to the present time (107 years), is 3390. Number of graduates before 1823 (76 years), 1680. From 1823 to 1854, inclusive (31 years), 1710. So that Dr. Carnahan, as president, has conferred the first degree upon a greater number of alumni (by thirty), than all his predecessors taken together. So much for the record.

At a meeting of the Alumni of the College, in the vicinity of Newark, N. J., the following interesting proceedings occurred.

Hon. *Wm. Pennington*, in supporting the resolutions, remarked that this was one of those cases of certainty on which we could feel no embarrassment in dwelling. It was his lot to be associated with the deceased as a trustee of the College for many years, and considered him a very extraordinary man indeed; and one of whom the public were not calculated to get a right estimate—so modest, so humble, and with so delicate a sense of modesty about himself, that he never appeared in public (except in the pulpit) to claim any consideration for his services. This was not affectation, but nature.

He was a *wise* man; his judgment was remarkable, and I can truly say that I never sat among the Board of Trustees—which was composed of very distinguished men—with any gentleman on whose judgment I could so fully rely. It was his habit to let others express their sentiments freely upon any subject; but before the matter was decided, he gave his opinion modestly and with diffidence, and time and again those opinions settled the controversy. *Wisdom*, I think, was the chief characteristic of the man.

He was a noble man too, with great generosity, and he looked at things upon a broad scale. He was a learned man; his scholarship was fine. Though not a brilliant man, he was sound and sure, and he acted in the College of New Jersey as a helm does to a ship; and the young men found in him a safe head to guide them. He lived a Christian to a good old age, died a Christian, and, if we can judge by his consistent life, he resides this day in the mansions of blessedness.

*J. P. Jackson*, Esq., cordially seconded the resolutions, and cheerfully acquiesced in the request that he should take part in this mournful tribute of respect to the illustrious departed. He alluded to the fact that the occasion had spontaneously gathered the Alumni of the College in this vicinity, and some from distant counties, as a testimony greater than words, and he felt that we honour ourselves in honouring the memory of Dr. Carnahan, who had consecrated his life to the cultivation of the young. Speaking of his early reminiscences, Mr. J. stated that Dr. C. assumed the Presidency the year he graduated, and one of his first official acts was to sign the diplomas of his class (1823), and his last official act occurred

the year after the son bearing his own name had entered (1854). It thus appeared that a generation had passed onward during his presidency. Dr. C. was not one of those who attracted public attention by any bold and imposing strokes of policy, but as an able, wise, and successful instructor of the young, he deserved the highest honour, and his memory will be cherished by the Alumni of the College as more worthy of homage for his peaceful triumphs, than "he who wades through slaughter to a throne," &c. &c.

Rev. *E. R. Craven*, of the Third Presbyterian Church, remarked, that it seemed proper for him to express his high estimate of the deceased, derived from long and intimate association with him in school and in college. He was born and reared in a community where Dr. C. lived, and where his name was held in honour—was prepared for college in an academy of his founding, and in college found him a faithful friend and instructor, and an efficient pastor who was never difficult of access.

Between two and three years, Mr. C. was associated with him as a member of the Faculty, and there saw the wisdom which had been spoken of this afternoon. His plans were wise plans, and were followed by good results. Mr. Craven went on to relate some facts derived from one of the trustees of the College, showing that Dr. C. was several times on the point of resigning the presidency, but was repeatedly persuaded to remain, in consequence of his services being so valuable. In the commercial panic of 1836, he used his own private funds, and induced his friends to render aid by which he carried the institution through that terrible crisis, and by his financial abilities sustained the College through the long period of depression that followed. Under God, he was the saviour of the College at that trying period, and we, the Alumni, owe him a debt of gratitude, which it is fit and proper for us to acknowledge on this mournful occasion.

Dr. *Silas L. Condict*, of Jersey City, followed and remarked, that Dr. C. was not only wise and prudent, but an *affectionate* man. He went on to relate his reminiscences of the kind treatment he received from him as a student, and he felt that not only a star has been stricken from our literary firmament, but he had lost a friend.

The remains were removed to Princeton, the scene of his longest and most important services. The funeral took place on Tuesday, the 8th instant. The services were held in the First Presbyterian Church, which was crowded with sympathizing friends; and the streets of Princeton showed that business was suspended. His faithful friends, the Alumni of the College at Newark, New Jersey, sent a deputation with the remains, which arrived at Princeton in the morning train on the day of the funeral.

The sermon was preached by the REV. DR. MACDONALD, from 1 Cor. 15 : 12–20. The subject was, "the resurrection of Christ,"—First, its evidences; and, secondly, its relation to the whole system of Christian doctrine. It was an exceedingly able, rich, and tender exhibition of precious truth, and was just suited to the occasion. At the conclusion of the sermon, Dr. Macdonald gave an interesting sketch of Dr. Carnahan's life and public services, narrated the affecting circumstances of his death, and exhibited the traits of his well-balanced and attractive character. It seems, that the last time the venerable patriarch conducted family prayers,

was on the evening of March 1st, when, instead of having the Scriptures read, he repeated, verbatim, from memory, the 90th Psalm. The next morning he was found helpless in his bed. The last words uttered by him, in a connected manner, were, "Oh, the glorious Gospel of our Lord Jesus Christ!"

Dr. Stearns, of Newark, and Dr. Cooley, of Trenton, assisted in the services at the church. A funeral procession was formed to the grave, headed by the students of the College, and followed by those of the Seminary, with the professors of both institutions. After the body came the relatives, the clergy, alumni, and citizens. It was an imposing and solemn scene. At the grave, DR. MACLEAN, the President of the College, with a heart almost too full for utterance, made some truly affecting remarks about the venerable and beloved President, with whom he had been so long associated, and whose body was now committed to the dust in the joyful hope of resurrection.

The following is the substance of President MACLEAN's remarks :

Nigh to the graves of his eminent predecessors, and by the side of his dearest earthly friend, we have deposited the remains of another President of our College. These tombs, erected to the memory of the distinguished men who sleep beneath them, are really memorials of God's goodness to our institution, in giving us a succession of great and good men to watch over her interests, and to guide her youth into the paths of virtue and of truth. They all had their peculiar gifts, fitting them for their several works, and adapted to the circumstances of the College, at the times they respectively presided over it. Having finished the work assigned them, they fell asleep, to be awakened by the welcome voice of their Redeemer, at the morning of the resurrection, their spirits being already with Jesus in the Paradise of God.

It might be a bold flight to imagine the slumbering dust of these eminent servants of God as engaged in welcoming to their peaceful abode the mortal remains of our departed father and friend; but it is no boldness to declare our belief that his spirit is with their spirits in glory, and that with gladness they have bid him welcome to their joys, and to their higher and holier service in heaven.

If this were the proper time or place, we might here speak, and at length, of the talent, learning, piety, and usefulness of him for whose funeral we are met; and especially might we dwell upon the success with which, during thirty-one years, he administered the affairs of our College. So great and valuable were these services that any history of the College in which they have not a prominent place, would be sadly defective.

But we are not here to eulogize the dead. We are here for his burial; to express, indeed, our respect and reverence for the deceased, and our sympathy with his bereaved family; and, I trust, to express our fervent gratitude to Almighty God, for the life, labours and peaceful end of his servant: also, to bless "the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." What a flood of light does the doctrine of the resurrection shed upon the dark and dreary mansions of the grave!

How blessed that Gospel which teaches us that "blessed are the dead that die in the Lord." "Behold," says the Apostle Paul, "I show you

a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

After a prayer and the benediction, the concourse of sympathizing spectators slowly and reverently retired; leaving at that illustrious sepulchre, beside the bodies of Burr, Edwards, Davies, Witherspoon, Smith, and Green, that of their venerated compeer, James Carnahan.

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## Review and Criticism.

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THE ATONEMENT: In its Relations to Law and Moral Government. By ALBERT BARNES. Philadelphia: Parry & McMillan; pp. 358.

THIS volume consists of nine chapters. The first four discuss the principles of law and government, and the legal difficulties and embarrassments of providing for the pardon of criminals; which difficulties and embarrassments must be satisfactorily met, and provided for, in any wise and suitable plan of atonement. On this topic our author reasons with clearness and ability. The fifth chapter on the probabilities that an atonement would be provided under the Divine government, and the sixth chapter, on the necessity of an atonement, are, in like manner, clear and convincing. These several chapters are well adapted to the author's design in writing them, viz., to form a basis, which could be appreciated by men of legal knowledge, for discussing the nature of the atonement, which is the subject of the seventh and eighth chapters. These two chapters are the most important portions of the book, considered as a theological treatise; and they profess to embody the same principles, viewed theologically and scripturally, as are contained in the previous legal discussion. The ninth chapter, on the extent of the atonement, Mr. Barnes says, is "not necessary to the main design of the essay, but still of great importance in the bearing which it has on the character and government of God, and on the manner in which the Gospel is to be preached." As these three chapters contain the author's views on this cardinal doctrine, we will state briefly what impression they have made on our minds.

1. The principles of law and government which are professedly made the basis of what an atonement ought to be, are considerably modified and only partially applied in discussing this doctrine. Instead of rearing on his noble foundation a corresponding superstructure, Mr. Barnes disappoints our expectations, by employing as his chief material for unfolding the nature of this divine mystery, not established legal principles, but probable analogies derived from nature, history, and social life.

2. Though Mr. Barnes holds that Christ was a substitute for sinners, and that his sufferings were vicarious; and, further, "that there is on the part of God, an alienation or estrangement from man," and that the

atonement was designed to open the way for reconciling God to man and man to God; yet, with amazing inconsistency, he maintains, that Christ's sacrifice was not offered for one person more than another; nor was it intended to propitiate the Divine displeasure against sinners; but had reference solely to law and government; and that it really secured nothing to us personally, except the free offer of pardon to all men.

3. In stating the views of others who differ from him, he is careful to state certain *extreme* views, held only by a few, and to say nothing of the medium views of the many, who, though differing from him, differ as much from the others. His statements are adapted to make the impression that there is no alternative between adopting the extreme views, which he opposes, or his own; whereas the great body of evangelical Christians do not hold to either, but occupy middle ground. Thus, in arguing against the doctrine, held by the largest portion of the Christian Church, that Christ endured the penalty of the law, he uniformly prefixes the word *literal*, "*literal penalty*;" thus conveying a sentiment not held by any church known to us, and then refuting this objectionable, but imaginary dogma, by appropriate arguments. It does not follow, from Christ's sufferings being *penal*, that he must endure the identical sufferings, in kind, degree, and continuance, which sinners would have endured if Christ had not died for them; and to assume this, as Mr. Barnes does, in his argument, is uncandid.

4. Mr. Barnes, though a professed Calvinist, urges the same objections substantially to the doctrine of definite atonement, which Arminians urge against the Calvinistic doctrine of election,—and which Universalists urge against the future and endless punishment of the wicked. If as a Calvinist, he feels no difficulty in answering Arminian objections to election, or as a believer in future retribution, he feels no difficulty in answering the Universalist, we refer him to himself to frame our answers to his own objections to that scheme of atonement which, as we hold, is sufficient for all men, but efficient only to the elect.

5. In the use which Mr. Barnes makes of the Divinity of Christ to prove a general atonement, he ventures the remarkable position, if we apprehend his meaning, that if the atonement was limited, the sufferings of a mere man might have sufficed; but that in order to atone for *all*, Christ must be divine; from which he concludes, that because our Lord was *divine*, therefore the atonement was *general*. Thus, on page 339-40, he says, "If the sufferer had been a mere man, then it would seem necessarily to follow that the atonement must have been limited. It would be impossible to conceive how a mere man, however pure in character, elevated in rank, or lofty in virtue, *could* have such merit that his sufferings could avail for the redemption of the entire human race," &c. Is this an inadvertency? or does Mr. Barnes entertain such views of the nature of the atonement as to render this argument valid? If the latter, in what kind of an "arrangement" did the atonement consist? Possibly these remarks were intended as a mere imaginary hypothesis. This we would gladly think; but we cannot perceive its relevancy to Mr. Barnes's purpose, on any other assumption than that an atonement might have been made for a part of the race by "a mere man." We regret the necessity imposed on us of making these strictures. But, if we say anything, we do not feel at liberty to say less. We might say more. All which is excellent in the volume we take pleasure in commending to our readers; yet



we feel obliged to state that the book as a whole does not in our judgment give a Scriptural view of this great and fundamental doctrine.

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MEMOIR, SELECT THOUGHTS, AND SERMONS, OF THE LATE REV. EDWARD PAYSON, D.D., Pastor of the Second Church in Portland. Compiled by Rev. ASA CUMMINGS, Editor of the Christian Mirror. In three volumes. Published by WILLIAM S. & ALFRED MARTIEN, Philadelphia. Price for the three volumes, \$3 75.

These inviting volumes of over six hundred octavo pages each, are got up in a style creditable to the publishers. They contain altogether 1822 pages. The first volume is composed of Dr. Payson's Memoir, and Select Thoughts from his conversations and unpublished writings. The second and third volumes consist of ninety-six Sermons, twenty-six of which were never before published; and the first volume has additional Select Thoughts, not printed before, equal to five sermons.

Dr. Payson's death occurred in 1827, at the age of forty-four years. The length of his ministry was about twenty years. One volume of his Sermons and his Memoir were published, the former a few months, and the latter two years after his decease. They had then a wide circulation, and were received with much favour by the Christian public. Concerning the Memoir we make a single remark. Dr. Payson's nervous temperament, which was increased by over exertion and bodily disease, often gave a melancholy cast to his religious experience. His elevations were also as extraordinary as his depressions. A majority of Christians may not be able to sympathize fully with him in either; but they cannot fail to peruse them with interest and profit.

Dr. Payson's sermons, as here published, are not to a great extent of a doctrinal character; yet doctrines are introduced briefly into many of them; and as far as we have read, they contain sound, evangelical theology. Adam's federal headship, human depravity, the divinity and vicarious sacrifice of Christ, regeneration by the Holy Spirit, justification by faith, the saints' perseverance, &c., are distinctly presented. The themes discussed are various, and adapted to general reading. The Select Thoughts are rich and edifying; sometimes sparkling and brilliant. By giving to the public this enlarged edition of Dr. Payson's Sermons, preceded by his valuable Memoir and Select Thoughts, the Messrs Martien are contributing to carry into effect through the press, the author's earnest desire to preach the Gospel. "His ruling passion," says his biographer, "was strong in death. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. Dr. Payson directed a label to be attached to his breast, with the words, 'Remember the words which I spake unto you while I was yet present with you;' that they might be read by all who came to look at his corpse, but which he being dead still spake." Though his eloquent voice cannot now be heard, his recorded thoughts will not cease to edify and thrill the hearts of God's people for years to come.

States Government. By THOMAS J. PAGE, U.S.N., Commander of the Expedition. 8vo., pp. 632, with Maps and numerous Engravings. Published by Harper & Brothers.

COMMANDER PAGE wields a good pen as well as an impetuous sword. We have gone over his volume with the rapidity of the "Water Witch," and, like that steamer, we have navigated a vast expanse of journeyings. The land of La Plata (or Silver), is a land of ancient exploration. Spanish cupidity, or enterprise, early directed its attention to it. Sebastian Cabot, who had left the service of England and entered that of Spain, revealed the wonderful river-system of La Plata in 1526-7. He explored the Parana River up to the Falls, which was nine hundred miles. He then came back to the junction of the Parana and Paraguay, and ascended the latter river to the mouth of the Vermégo, where he was attacked by several thousand Indians in three hundred canoes, and narrowly escaped defeat. This whole region of country became the scene of contention between Spain and Portugal, and was also the scene of the labours of Jesuit missionaries, who, however, made no permanent impress of Christian civilization upon the native Indians. By the treaty of Utrecht, in 1717, an *assiento*, or contract, was conceded to England, by which she was to supply the Spanish colonies with slaves, and Buenos Ayres was one of the places where she was allowed to form an establishment, and to send four ships annually, with twelve hundred slaves.

Captain Page explored the Parana River to its junction with the Paraguay, about one thousand miles from the Atlantic. In attempting to go up to Parana River, where Paraguay claims the channel, and against the remonstrance of the commanding officer of the Paraguay Fort, the "Water Witch" was fired into, and a brief engagement ensued, in which the American steamer was worsted, and was obliged to back down to the river. In our judgment, the "Water Witch" had no right to attempt to force a passage under the circumstances. She was on a scientific expedition, and was indebted to the courtesy of the governments, who controlled the navigation of the rivers, for the liberty of exploring them. The Paraguay government controlled the right channel of the Parana, and owned a fort to defend it. When the "Water Witch" approached, the commander of the fort despatched a boat with a message; but the reply of the American lieutenant was, that "he did not understand Spanish." The fort then fired across the bows of the "Water Witch," in language, which a military man is supposed to understand; but, instead of stopping, the "Water Witch" went ahead, when the fort fired into her, and the steamer responded. If the American lieutenant had sent a small boat ashore, and explained his objects, there might have been no hindrance to his progress; and if the Paraguay commander still stood upon the rights of his own country, the "Water Witch" ought to have gone back to Corrientes.

Captain Page made various explorations on some of the smaller rivers, and by land. He describes the country as a very inviting one; and predicts for it a future unsurpassed by that of any, except by the United States. The volume is a very readable one, although it might have been more condensed. This whole region of Argentine Confederation, Paraguay, Uruguay, and Brazil, will speedily experience a civilization that will leave its impress upon the whole of Southern America.

**HERMENEUTICAL MANUAL**; or Introduction to Exegetical Study of the Scriptures of the New Testament. By PATRICK FAIRBAIRN, D.D., Principal and Professor of Divinity in the Free Church College, Glasgow, author of "Typology of Scripture," &c. 12mo. pp. 526. Philadelphia: Smith, English & Co., No. 40 North Sixth Street. New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. 1859.

DR. FAIRBAIRN stands in the front rank of living divines. His previous writings have earned for him a reputation for intellectual vigour, critical judgment, and evangelical spirit, which the present volume amply sustains. A large fund of thought, fundamental to the correct interpretation of the Scriptures, is here presented to the general reader, and to the Biblical scholar. The *Hermeneutical Manual* contains discussions on the original language of the New Testament, the characteristics of New Testament Greek, collateral sources for determining the sense; general Rules and Principles; false and true Accommodation; the Analogy of Faith; Parables, &c. The *second* part of the volume contains Dissertations on particular subjects connected with the exegesis of the New Testament, such as the Genealogies of Christ, Baptism, the preparation of the Passover, &c. The *third* part discusses, in about a hundred pages, the uses made of the Old Testament Scripture in the writings of the New Testament.

Few books will be found more useful to the theological student and minister than this Manual. Emanating from a sound and learned divine, whose opinions justly claim a high authority in the Church, it may be profitably consulted on all topics belonging to its range. And it is always a great privilege to a student, when he can consult an author in whose learning, judgment, and piety he possesses full confidence. This Manual is issued at a time when its perusal will exert a great and important influence in the Church.

Messrs Smith and English have published the work in handsome form, with good, clear type.

The following are Dr. Fairbairn's views of the vexed passage in Acts xii, in regard to the *raising up* of Jesus.

"It were, perhaps, wrong to say, that this passage in the Psalm is brought in simply and exclusively with reference to the resurrection of Christ; but the connection seems plainly to indicate, that both in that, and in the raising up of Jesus, it is to the resurrection that allusion is more peculiarly made. All, according to the Apostle's view, seemed to point to, and find its consummation in the risen Saviour; this realized the hopes nourished by ancient prophecy, and proved Jesus to be emphatically the Son of God. It is to be remarked, also, that this was but the first of a series of like testimonies from St. Paul: above all the Apostles, he delights to connect the promise of God and the Messiahship of Jesus with the resurrection.

"Such is the ground of the Apostle's application of the word in Ps. 2: 7 to Christ, in connection with his resurrection from the dead. It does not mean, that he was *constituted* God's Son by the resurrection; but that the *power* of the resurrection belonged to him as God's Son, and by the exercise of this power was his Sonship made incontrovertibly manifest. And it is merely by following out the same line of thought, that the other passage—that from Isaiah—is applied to the *perpetuity* of Christ's risen life. It was not enough for the Apostle's purpose to exhibit a risen Saviour; he must show this Saviour to be the possessor of an

endless life; for, otherwise, the realization of the world's hopes would not be complete; the covenant could not have been established on a sufficient basis. Therefore, the promise is called in, which spoke of 'the sure mercies of David'—the mercies which had for their guarantee the everlasting faithfulness of Jehovah. Here there is no room for failure, as in the case of merely human gifts or promises; the covenant once ratified by the appearance and triumph of Jesus, stands fast forever, living in the presence of the Father: he can see no corruption; and of his kingdom of grace and blessing there can be no end."

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THE GOSPEL FOUNTAIN, or the Anxious Youth made happy. By JAMES WOOD, D.D. Presbyterian Board of Publication.

ALL attempts at making the doctrines of Scripture intelligible, especially to the young, are in the highest degree laudable, and are preparatory to Christian usefulness. Dr. Wood is well known in our Church as a faithful and discerning expounder of her precious doctrines; and in the volume which our Board of Publication has just issued, he has certainly been very successful in his aims and expositions. He writes in a style, at once appropriate and easy to be understood; and maintains true dignity in connection with perspicuity. The following extracts will show the general character of the book:—

"Mr. James continued. Justification includes *pardon*, the pardon of all our sins, actual and original; our worst acts of sin, whether of thought, word, or deed; and our inward propensities to sin. Pardon is the same as *forgiveness*. 'Blessed is he,' says David, 'whose transgression is forgiven, whose sin is covered.' But pardon is not the whole of justification. It includes also the imputation of Christ's righteousness. By the righteousness of Christ is meant his whole mediatorial work on earth, consisting of his perfect obedience to the divine law, and his endurance of its penalty in our behalf. Sometimes the phrase *merits* of Christ, is used to signify the same thing as *righteousness* of Christ. But the two are not identical. By his merits are meant his personal excellence and dignity, by which his vicarious obedience and sufferings possessed infinite value, and formed a proper basis for the justification of believing sinners. His merits were necessary for the perfection and sufficiency of his righteousness; but his righteousness (not his merits) is imputed to believers for their justification.

"HENRY. What is meant, Father, by Christ's righteousness being imputed?

"FATHER. To *impute* is employed in Scripture as synonymous with *count* or *reckon*.

"'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' . . . 'For we say that faith was reckoned to Abraham for righteousness.' Compare Rom. 4 : 5, 6, 8, 9, 10; where impute, count, and reckon, are used interchangeably with each other.

"Christ's righteousness is imputed to sinners when it is counted or reckoned to them by God; when he accepts them as righteous in the eye of his law, on account of Christ's having met the demands of the law in their stead, and this imputation takes place when they, renouncing all

reliance on their own works, and cordially approving of the Gospel plan of justification, receive, and rest upon Christ, as the Lord their righteousness."

JUSTIFICATION BY FAITH SECURES PEACE WITH GOD.

"Henry James appeared to be much interested in his father's remarks and illustrations on the subject of faith; and he inquired further, Please tell me, father, how faith in Christ brings relief and comfort to the anxious soul?"

"Mr. James replied: Faith in Christ is the instrument of the sinner's justification; and when he becomes justified, he is at peace with God. Thus Paul says, Rom. 5: 1, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' As I have already noticed, God's justifying a sinner consists in his pardoning his sins, and accepting him as righteous, on account of the righteousness of Christ imputed to him. When God pronounces a sinner just, it is equivalent to declaring that such a person is at peace with him; that he is no longer his enemy, but his friend. This declaration is made in his word, with regard to every sinner who believes in Christ. But the divine act of justification, in each particular case, is not always known to the individual the moment he believes; because the exercise of faith is not a matter of such clear and distinct consciousness, that he can immediately feel assured of its existence in the heart. But sooner or later, God communicates this knowledge by his Spirit, called the Spirit of adoption, whereby the believer is enabled to say, 'Abba, Father.' He then possesses the evidence in his own soul that he has true faith, and hence that he is in a justified state; that his sins are forgiven, and that God has accepted his person. As a fruit of this evidence of God's love, his anxiety and fear are succeeded by peace of conscience, and joy in the Holy Ghost."

"Mr. James remarked further, that the believer's peace of conscience does not arise from his ceasing to feel that he is a sinner. He never does cease to feel this. But though he is always sensible of his guilt and unworthiness, and always sees in himself cause for humility and self-abasement; yet his belief that his sins are pardoned, and that he is accepted of God through the merits of Christ, removes that distress of mind which he had previously felt while relying for justification, either wholly or in part, on his own righteousness, and thus seeking to be saved by the old, broken covenant of works, instead of the new covenant of grace. So long as a sinner trusts to his own works, he need not expect to obtain peace of conscience; because he cannot avoid feeling, if truly convinced of sin, that his own works are insufficient to deliver him from condemnation. The language of the law is, 'Cursed is every one that continueth not in all things which are written in the book of the law, to do them;' from which Paul argues, that 'as many as are of the works of the law, are under the curse;' that is, those who rely on the old covenant of works are under condemnation, and they cannot deliver themselves from it by any atonement they can offer, or any works of righteousness which they can perform. They may fast and pray—they may give alms, and even lacerate their bodies; but their anxious souls obtain no satisfactory and permanent comfort, until, by the illumination of the Holy Spirit, they obtain, and cordially embrace scriptural views concerning this glorious doctrine of justification by faith."

**THE PRESBYTERIAN SABBATH SCHOOL VISITOR.** By the Presbyterian Board of Publication.

THIS interesting periodical of the Presbyterian Board of Publication is issued twice a month, and is well adapted to the capacity of children. Its external appearance is attractive, and each number has several cuts illustrating the subjects with which they stand connected. The circulation is larger by two thousand copies than it was three months ago, and with suitable exertions it might be increased still more rapidly in time to come. Heretofore, no special efforts have been made to extend its circulation, and we are not aware that the increase above mentioned has been owing to any such efforts. But it is not only proper, but obligatory on those who conduct or superintend our Sabbath Schools, to do what is practicable to introduce this useful periodical into all our Sabbath Schools. If this should be done, the circulation of the Visitor, which is already large, may be increased to one hundred thousand copies. The price for a single copy is twenty-five cents; for six copies, to one name, one dollar; twenty copies to one name, three dollars; and forty copies to one name, five dollars.

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**THE ACCEPTED TIME FOR SECURING THE GOSPEL SALVATION.** By L. H. CHRISTIAN, Pastor of the North Presbyterian Church, Philadelphia, author of "Faith and Works." Published by Joseph M. Wilson, Philadelphia; pp. 189.

THIS is a plain, earnest, and scriptural appeal to the unconverted to attend without delay to their own eternal interests. The first chapter is a direct discussion of this point. The three following chapters, which constitute the remainder of the volume, contain answers to certain doctrinal excuses which are sometimes urged for neglecting the Gospel salvation. These excuses are, first, "I cannot change my own heart;" secondly, "The prayer of the wicked is sin;" and thirdly, "God's sovereign election." The mode adopted by the author to show the insufficiency of these excuses, is the "analogy between temporal and spiritual affairs." These excuses, when properly explained, Mr. Christian admits are founded in truth; but as employed by sinners, they are as great a perversion of the truth, as it would be for a builder to expect the erection of a house without using any mechanical implements; or for a farmer to expect a crop without cultivating the soil, or sowing seed; or for men in general to neglect the ordinary means of sustaining and preserving their lives. We are as dependent on God for temporal, as for spiritual blessings, and God's purposes are as fixed and certain in the one case as in the other. These points of analogy are presented in a clear and convincing manner; and then the appeal is re-stated and forcibly urged on the reader to embrace God's accepted time, which is now, to secure the Gospel salvation. We commend this volume to the serious perusal of those who are halting between two opinions, with regard to this momentous subject. The external appearance of the book is inviting, and the paper, type, &c., do credit to the publisher.

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**ALLIBONE'S DICTIONARY OF AUTHORS.** A Critical Dictionary of English Literature and British and American Authors, living and deceased: from the Earliest Accounts to the Middle of the Nineteenth Century. Containing Thirty Thousand

Biographies and Literary Notices: with Forty Indexes of Subjects. "The chief glory of every people arises from its authors." By S. AUSTIN ALLIBONE: 1859, imp. Svo. Childs and Peterson, Philadelphia. Trubner & Co., London. Sold by subscription. Price \$5.

THE first volume of this work just published contains the letters from A to J, both inclusive, 1005 pages, imperial double column, minion and nonpareil type, about 200 lines on each page on an average, the volume containing upwards of two millions of words. In bulk of typographical matter it is equal to thirteen volumes (470 pages each) of Putnam's edition of Irving's Works, or about fourteen volumes of Prescott's, Bancroft's or Hallam's Histories, 8vo. The number of authors whose works are noticed in the first volume is about 17,100.

This volume is a treasury of criticism, biography, literature, and learning. Mr. Allibone has signalized his powers of intellect, industry, and endurance in its composition. The work is invaluable to the scholar, the professional man, the general reader, and to all, who have occasion to read or write about men and things. It is difficult to conceive how any one man could accomplish the results that are here brought together within a comparatively small space. What cannot the human mind execute, when pressed to work by an indomitable will? Mr. Allibone performed a large part of the labour, in preparing this immense volume, at intervals of time taken from the leisure hours of an active mercantile life. Oh ye idlers, see the glory of steady and loving work! Here is a monument that will endure to all generations. It is enough to have lived, to accomplish so much for the readers of one's age. This volume will be as much a part of the intellectual furniture of a "study," as a table or an arm-chair is of its outward articles of use.

Our good friends—Messrs. Childs & Peterson—who are eminent in the department of publication, have done their best in issuing this work with characteristic elegance and classical propriety.

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THE LAIRD OF NORLAW. A Scottish Story. By the author of "Margaret Maitland," "The Days of My Life," &c. &c. 12mo. pp. 390. New York: Harper & Brothers. 1859.

THIS volume is well reported of by some, within our knowledge, who have read it. Our own story-reading days are over.

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THE CHURCH; HER WORK AND HER REWARD: A Sermon, preached before the Synod of New Jersey, October 19, 1858. By the Rev. A. GOSMAN, Pastor of the Presbyterian Church at Lawrenceville, N. J. By request. 1859.

THE object of this able and convincing discourse is to encourage the Church to go forward in her work, in view of her glorious reward. Mr. Gosman truly characterizes the work of the Church as one of diligent *toil*, accompanied by patient *suffering*; and then, as the toil and suffering of Christ were indispensable to his glory, so in God's appointment the *glory* is inseparable from the toiling and suffering Church. The sermon contains a series of fine evangelical thoughts, uttered in chaste style and with the spirit of earnest ministerial zeal.

GRACE TRIUMPHANT; or A Sketch of the Life of Lieut. R. W. ALEXANDER. By Rev. DAVID HERON, Missionary in India. Philadelphia: Presbyterian Board of Publication.

THE TWIN SISTERS; or The Secret of Happiness. By MARY McCALLA. Philadelphia: Presbyterian Board of Publication.

HISTORICAL TALES FOR YOUNG PROTESTANTS. 12mo, pp. 186. Philadelphia: Presbyterian Board of Publication, 1859.

THESE are three excellent volumes, well adapted to Sabbath School Libraries, and full of food to minds that need to be nourished in the truth.

GOING TO THE OPERA. A Letter to a Professor of Religion. American Sunday School Union.

THIS letter contains an affectionate and considerate plea against opera-going on the part of professors of religion. Theatres, ball-rooms, operas, and all that class of fashionable entertainments, conduce to the advancement of Satan's kingdom, not Christ's. Some professors of religion will always be found in favour of worldly amusements; but we trust that this kind and effective letter will make the number less.

A SERMON ON CHURCH MUSIC; Preached in Westminster Church, Cleveland, February 20, 1859. By the Pastor, FREDERICK T. BROWN, D.D., Cleveland, Ohio, 1859.

THE three leading truths propounded by Dr. Brown, are *First*, the duty of praising God, as part of the public worship of the Church. *Second*, the duty of all the people engaging in praising God. *Third*, the duty, if need be, of having choirs of singers, with musical instruments, to lead and assist the people, that the praises of the sanctuary may be as nearly perfect as can be. Dr. Brown goes in strongly for congregational singing, and defines by *sharps* and *naturals* the duty and position of choirs. We do not wonder that this sermon made a great sensation in Cleveland. If every pastor had the moral courage of Dr. Brown, choirs would soon learn to keep in their places, and not desecrate the house of God by ambitious and intolerable performances. The following extract exhibits Dr. Brown's views; and, *if we must* have choirs, we shall vote for Dr. Brown as the Secretary of the Board of Church Music in the Presbyterian Church.

"I have spoken of the choir as a 'helpmeet' to the congregation in singing, just as the wife is the helpmeet of the husband in the duties of life. I will now use another illustration. So far as congregational singing to any good purpose is concerned, the choir is to the church what the locomotive is to the train of cars; the locomotive is nothing of itself, it is everything to draw the train swiftly and safely to its place of destination; the choir is nothing of itself, it is everything to lead and assist the congregation to praise God worthily. To be sure the locomotive is a masterpiece of ingenuity and skill, the mechanical wonder and glory of the age; but to what end was it made? Certainly not for itself. Certainly not to go snorting up and down the rails, now fast, now slow, to show off its action and speed. Certainly George Stevenson did not invent the loco-



tive for such fantastic displays as these. But there was work to be done, a great work to be done, work that only the locomotive could do; *therefore it was invented*. And the locomotive's place is at the head of a train of cars; and its glory is to draw that heavily laden train swiftly and safely over the rails to its destination. And, to be sure, a choir of gifted and trained singers, with instruments of music, is something most admirable, a joy, a pride, a power, to any church; but to what end? Certainly not for itself. Certainly not to make splendid performances to gaping audiences in church. Certainly God did not design the choir for such foolish displays as these. But there was a work to be done in the church—a great work to be done—a work that only the choir could do; *therefore the choir is*. Its place is at the musical head of the congregation; and its work and glory are to lead and assist the people to praise God worthily. The locomotive that would disdain to be coupled to its train, and draw its load, would be above its business, would be unworthy of its place, and should be taken from the road. The choir that disdains to be coupled to its congregation, and help the people praise God, is above its business, is unworthy of its place, and should be taken from the church."

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## The Religious World.

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### THE NORTHWESTERN SEMINARY.

DR. STAUNTON'S proposition for the Presbyterian delegates to the General Assembly to meet in convention, at Indianapolis, to consider the matters relating to the Seminary of the Northwest, does not meet with universal favour. The plan seemed, in the abstract, a wise and proper one, and the result might have been attended with good effects, under ordinary circumstances. But there has been already much difference of opinion among the brethren of the Northwest, on various points, and some of the Presbyteries would, from present appearances, stand aloof from the proposed convention, and even protest against its action. The suggestion of Dr. Rice, to leave the subject in the hands of the Assembly, is, on the whole, best, especially as the Synods have already taken general action in this direction, and as a convention, instead of conciliating brethren, would probably only increase their alienation.

In regard to Dr. Staunton's plan for holding a convention, Dr. Rice makes the following remarks in the *Presbyterian Expositor*.

"We enter our protest against this proposition. One reason for transferring the Institution to the Assembly, was the fact, that there was not, and could not be agreement among ourselves; whilst it was believed, that all, or nearly all, would acquiesce in what the Assembly, in its wisdom, might do. Now the proposition is, to have a convention, and agree amongst ourselves in order to control the action of the Assembly; and this proposition comes from one who has been a prominent partisan heretofore! Such a convention would be more likely to defeat, than to promote

the object we ought to aim at. We go for *Assembly control, not for controlling the Assembly*. There was such a convention, when Danville Seminary was founded; and the fact that we are now trying to found a Seminary in the Northwest, shows how unsatisfactory were the results of that convention to those Synods.

"As Dr. Staunton has proposed his plan for securing union, we venture to suggest what we are fully persuaded is the very best measure to secure the object. Let the brethren who have been prominent in the doings of the Board heretofore, which have caused so much dissatisfaction, hand over the Institution to the Assembly, as the Synods have directed them to do, and leave the whole matter in the hands of that body. Let them consent to retire from the public gaze, a little while, and cease to propose plans. All the Presbyteries in these Synods will be represented in the Assembly; and their representatives can throw what light they have on the subject, without the aid of these brethren. Their present course only confirms the opinions previously formed respecting their aims, and satisfies their brethren, that they still have 'schemes' which they prefer not to proclaim. If they have not, they are certainly doing themselves great injustice, and are throwing obstacles in the way of this great enterprise.

"We trust our brethren will refuse to pay any attention to any plans or propositions, and will leave this whole matter to the unbiassed action of the Assembly, praying that that body may be divinely guided."

We have received the following communication from one of the most respected and influential ministers in Indiana, which we insert at his request with pleasure, in the "Presbyterian Magazine."

#### THE NORTHWESTERN THEOLOGICAL SEMINARY.

It is a very serious question, who are to be the peace-makers for our Northwestern Synods? We have certainly heard enough of strife; whether we can allay it by new asperities of a personal nature, or by investigating who has been most in fault in the past, should certainly be easily decided. I confess to the fear, that peace cannot come; but let me notice some of our points of agreement, and urge our coming together to the Assembly in the spirit of brethren.

1. We are now agreed to the Assembly's control. I, indeed, prefer Synodical; I would so have said in the Synod to which I belong, but I was casually out of the house when the vote was taken. But, as a year ago, in discussing this very point, I expressed my confidence in the Seminaries under the Assembly, I can say the same now.

2. We are agreed that it should not be *sectional*. This point is now placed out of the question, by the very fact of the Assembly's control. For, if one party has uniformly denied the charge of sectionalism made against it, so the other has urged the control of the Assembly as a protection against the danger. If it is even alleged that the recent offer on the part of those claiming the majority, is not cordial; still the fact of putting the whole matter under the care of the Assembly settles the sectional question.

3. We are agreed that the enterprise is *important*, and that action should be both *wise* and *prompt*. Nobody wishes to see another failure,

and certainly it would not be wise to choose a location, and elect professors, unless the Assembly is assured that at least 60,000 dollars has been secured to make the enterprise successful. But it is premature to decide that this amount will not be ready by May. All that the "Expositor" says of the financial embarrassments will be forcible to urge delay, if this amount is not ready; but it will be a sufficient reply to every point, if the funds for establishing the institution, reach this amount when the Assembly is called to act.

4. It is likely we can further agree to say that full harmony upon the matter will not be secured during the present generation. If the Assembly waits to see this, their action will indeed be delayed. Personal feeling mingles too much with our discussions, jaundices the eyes of brethren as they write or read concerning each other, and brings forth strife even from efforts to produce peace.

Could such a convention be held as that proposed by Dr. Staunton, it would certainly tend to harmony, provided the way is open for wise and immediate action at that time. In no just sense could this be called "controlling the Assembly." It is now the policy of the Church to place the control of these institutions *virtually* in the hands of their friends; the influence of a convention would depend entirely upon its wisdom and harmony; and if harmonious action was had in this way, the Assembly would feel relieved rather than trammelled. The convention held with reference to Danville is not a parallel case; for that convention was called without public notice. No Presbytery gave any instruction to its commissioners to attend it, and the entire Church almost was taken by surprise. Complaint has been made heretofore, that the movements for the present enterprise were not sufficiently public. Public notice of a convention seems then a step in the right direction. The time and place proposed make it wholly feasible. It is within the bounds of the field the Seminary is to occupy; the Presbyteries would have opportunity to act; and by appointing the commissioners to the Assembly delegates, no serious expense would be incurred.

If it seems desirable that persons heretofore prominent should stand back, the mind of the Synods could be known by a convention. It would bring together, not a few leaders, but the representatives of the churches,—elders and ministers. This, it is true, the Assembly will do. But a convention would have several advantages. The elders would be more felt in a smaller and more familiar body. I believe, they have a greater interest in this matter than is generally thought; and as few of them sympathize with the existing strifes, their influence would be peaceful. And because the influence of a body like this depends solely upon harmonious action, this would tend to secure peace.

These views strike me as forcible. The call of a convention seems reasonable and is itself an offer of peace. Yet, since the offer has been rejected, and for other reasons, including our ability to reach the same result without objection, I judge, that a convention should not be held. A partial representation would defeat the object; and a want of proper preparation to go on with the Seminary, would make such a meeting useless. Of this preparation, sufficient intelligence could not be given to the Presbyteries for their spring meetings.

These two things, however, can be done. If the Presbyteries will take action; if they will resolve that we need the Seminary, that prompt action

is best as far forward as the way is clear, and that with \$60,000 secured by May, we ought to go on immediately,—their harmonious action on these points is greatly desirable. Then, just before the Assembly meets, let the Board of Directors come together, and transact all the necessary business preparatory to presenting the case to the Assembly. Every advantage belongs to this body. It is lawfully constituted; it has this very business in hand; it must meet at all events; it is composed of ministers and elders, one from each Presbytery,—therefore, is half as large as a convention should be, while equally, at least, representative in its character; and its wise and harmonious action would have as much influence as that of any convention.

I may add, that I agree with Dr. Rice in saying, that neither convention nor board should say anything of the professors. Let the whole matter be ready for the Assembly, before even a nomination.

Allow me to give the impression of one member of the Synods, in regard to the debts due by the directors. The bill of the architect was exorbitant. This debt was contracted, doubtless, in good faith on their part; and, perhaps, with power from the board, by the brethren in Chicago, who have since acted with the minority in the Synods, and who had personal interests in Hyde Park; a portion of it was for splendid lithographs, to aid in selling the lots around the institution; and the Board and Synods were all taken by surprise to find a bill of \$1600 for the *plan* of a building. It was in *justice to their constituents*, that the Synods allowed such a bill to lie over till the propriety of such charges could be investigated.

J. M. L.

## GENERAL SUMMARY

*Of the Several Branches of the Presbyterian Church in the United States, British Provinces, and Great Britain, arranged in alphabetical order, and published in The Presbyterian Historical Almanac, by Joseph M. Wilson, Philadelphia.*

UNITED STATES.	Minis- ters.	Com- municants.	Collections, &c.
Associate Reformed Presbyterian Church, South, . . . . .	68	...	...
Cumberland Presbyterian Church, . . . . .	588	48,601	...
Free Presbyterian Church, . . . . .	43	...	...
Presbyterian Church (O. S.), . . . . .	2468	259,335	\$2,632,717
Presbyterian Church (N. S.), . . . . .	1613	143,410	273,952
Reformed Presbyterian Church General Synod, . . . . .	53	...	...
Reformed Presbyterian Church Synod, . . . . .	53	...	...
United Presbyterian Church, . . . . .	429	55,623	24,995
United Synod of the Presbyterian Church, . . . . .	113	10,205	5,077

### BRITISH PROVINCES.

Presbyterian Church of Canada, . . . . .	132	17,360	144,864
United Presbyterian Church in Canada, . . . . .	60	...	2,164
Presbyterian Church in Canada, in connection with the Church of Scotland, . . . . .	98	...	4,285
Presbyterian Church of Nova Scotia, . . . . .	39	6,331	34,809
Free Church of Nova Scotia, . . . . .	33	1,104	19,657

	Minis- ters.	Com- municants.	Collections, &c.
Synod of Nova Scotia, in connection with the Church of Scotland, . . . . .	17	...	...
Presbyterian Church in New Brunswick, . . . . .	21	...	...
Synod of New Brunswick, in connection with the Church of Scotland, . . . . .	13	...	...
<b>GREAT BRITAIN.</b>			
The Church of Scotland, . . . . .	1173	...	302,882
The Free Church of Scotland, . . . . .	790	...	1,597,041
Reformed Presbyterian Church of Scotland, . . . . .	39	...	...
United Original Seceders of Scotland, . . . . .	23	...	...
United Presbyterian Church of Scotland, . . . . .	516	152,622	779,000
The Presbyterian Church in Ireland, . . . . .	555	...	...
Eastern Reformed Presbyterian Church in Ireland, . . . . .	6	...	...
Reformed Presbyterian Church of Ireland, . . . . .	27	...	...
Seceding Presbyteries of Ireland, . . . . .	10	...	...
The Presbyterian Church in England, . . . . .	83	...	...
Synod of the Church of Scotland in England, . . . . .	15	...	...
Total,	9,078	694,631	\$5,821,443

NOTE. The deficiencies in the foregoing summary could not be supplied save by approximation. It may be interesting to state that 5931 ministers reported 694,631 communicants, being an average of 118 members to each minister. The total number of ministers 9078, multiplied by 118, would make the total of communicants, 1,071,204. The collections reported by 7464 ministers amount to \$5,821,443, being an average of \$780 to each minister. The total number of ministers 9078, multiplied by \$780, makes a total of \$7,080,840.

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## Thoughts at the End.

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### FASHIONABLE WOMEN.

FASHION kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her tasks will live and grow old and see two or three generations of her mistresses fade and pass away. The washer-woman, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. The kitchen-maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are almost worthless for all the great ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only doll-forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody; they feed nobody; they instruct nobody; they bless nobody, and save nobody. They write no books; they set no rich examples of virtue and womanly life. If they

rear children, servants and nurses do all, save to conceive and give them birth. And when reared what are they? What do they ever amount to, but weaker scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprung from strong-minded women, who had about as little to do with fashion as with the changing clouds.

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### THE ALPINE HEIGHTS.

THE pen and pencil may attempt, and not unsuccessfully, to reproduce the soft gradations of the beautiful or the abrupt contrasts of the picturesque, but they are alike powerless and paralyzed before the awful grandeur of the Alpine Heights, where there is neither life nor motion; where a stern, unsmiling sublimity has moulded every form, and stamped upon the scene the frown of a perpetual winter. There is nothing in the ordinary aspect of nature that prepares us for what we see when we have entered the region of perpetual snow. Here is no hum of insects, no rustle of foliage, no pulse of vitality. There is no provision for animal life in the pitiless granite, ice, and snow, that make up the landscape. The solitary eagle, whose slow circling form is painted on the dark sky above, seems but a momentary presence, like ourselves, and not a part of the scene. Nature is no longer a bounteous and beneficent mother, but a stern and awful power, before which we bow and tremble; and the earth ceases to be man's farm and garden, and becomes only a part of the solar system.—*Hillard's Italy.*

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### THE WORD OF THE LORD.

TRANSLATED BY CATHERINE WINWORTH.

Thy Word, O Lord, like gentle dews,  
 Falls soft on hearts that pine.  
 Lord, to thy garden ne'er refuse  
 This heavenly balm of thine.  
     Watered from thee,  
     Let every tree  
 Bud forth and blossom to thy praise,  
 And bear much fruit in after days.

Thy Word is like a flaming sword,  
 A wedge that cleaveth stone;  
 Keen as a fire so burns thy Word,  
 And pierceth flesh and bone.  
     Let it go forth,  
     O'er all the earth,  
 To purify all hearts within,  
 And shatter all the might of sin.

Thy Word, a wondrous morning star,  
 On pilgrims' hearts doth rise;

Leads to their Lord, who dwells afar,  
 And makes the simple wise.  
 Let not its light  
 E'er sink in night,  
 But still on every spirit shine,  
 That none may miss thy light divine.

### THE PRECESSION OF THE EQUINOXES.

M. POINSOT, the distinguished member of the Institute, and celebrated for the discovery of the theory of couples in mechanics, has recently solved an important problem, which has baffled the ingenuity of mathematicians since the time of Newton. It is well known that the intersections of the terrestrial equator with the ecliptic, called the equinoxes, never occur twice at the same point, but that every year they appear to recede by about 50.18 seconds. This retrograde motion is called the *precession of the equinoxes*. To explain this motion by the theory of universal gravitation became an important problem at the time when Newton made that great discovery. He himself attempted an explanation of it, but the imperfect state of astronomy at that period deprived him of the advantage of certain data which were indispensable to arrive at the desired solution. In 1747, Bradley, by a series of laborious observations, patiently continued for the space of twenty years, at length ascertained that the earth's axis had a peculiar swinging motion, of which no astronomer before him had even suspected the existence; and this motion he called *nutation*. He also proved that this nutation, which causes the axis of the earth to describe in space a sort of fluted cone, having a base of an elliptical form, but modified by certain minute undulations, about 1400 in number, was closely connected with the motion of precession. D'Alembert now took up the problem, and in 1749, published a solution of it, which, indeed, accounts for the above motions in a general way, but it is far from sufficient to explain the cause of those singular undulations which the pole of the earth describes. The delicacy of the question will be easily understood from the fact, that within the compass of the earth the axis appears to have no motion at all, and that the phenomenon of nutation is only perceptible at an immeasurable distance in the heavens.

We now come to M. Poinso't's admirable solution founded on his well-known theory of couples. Neglecting all useless considerations that had embarrassed his predecessors, he proves by mathematical calculations, which, considering the difficulty of the problem, have the merit of extraordinary simplicity, that, by the law of gravitation, the earth's axis *must* describe an oscillation of 1.08 seconds in virtue of the attraction of the sun, and 16.9 seconds in virtue of that of the moon, or about 18 seconds in all, in the course of nine years and three months, after which a similar oscillation takes place in the contrary direction. This quantity of 18 seconds all but exactly coincides with the results of observation; and his determination of the precession is equally exact, since he finds it to be 50.4 seconds. It must be borne in mind that observation always has a great advantage over calculation in astronomy, since it gives facts as they are, while in calculation it is often necessary to reject certain small quantities which are in the way of integration. M. Poinso't proves a singular

fact, viz., that the precession would be the same if the earth, instead of being a solid spheroid, were hollow, or if its mass or volume were changed, provided its momentum of inertia remain the same. Thus all D'Alembert's complicated speculations touching the influence of the sea, the nature of the strata of the earth, &c., turn out to be useless. M. Poinot demonstrates various other curious theorems connected with the subject, but which are too abstruse to be mentioned here.—*Paris paper.*

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### DON'T BE HASTY.

1. BECAUSE you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one Sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called "the Prince of the World," and who has caught more people than can be counted in this very trap.

5. Because in so doing you are likely to be a fellow-traveller in such company as follows: "He that is hasty with his feet sinneth." "He that is hasty of spirit exalteth folly." "Seest thou a man hasty in words? there is more hope of a fool than of him." "The thoughts of every one that is hasty tend only to want."

6. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.

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### AN INTERESTING LITERARY FACT.

THE fame of Bunyan, during his life, and during the century which followed his death, was indeed great, but was entirely confined to religious families of the middle and lower classes. Very seldom was he, during that time, mentioned with respect by any writer of great literary eminence. Young coupled his prose with the poetry of the wretched D'Urfry. In his "Spiritual Quixote," the adventures of Christian are ranked with those of Jack the Giant Killer and John Hickathrift. Cowper ventured to praise the allegorist, but did not venture to name him. It is a significant circumstance that, till a recent period, all the numerous editions of the "Pilgrim's Progress" were evidently meant for the cottage and the servants' hall. The paper, the printing, the plates, were all of the meanest description. In general, when the educated minority and the common people differ about the merit of a book, the opinion of the educated minority prevails. The Pilgrim's Progress is, perhaps, the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people.—*Macaulay.*



THE  
PRESBYTERIAN MAGAZINE.

MAY, 1859.

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Miscellaneous Articles.

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THE FALL AND RECOVERY OF PETER.

THE instability of human nature is manifest not only in common objects and pursuits but in matters of religion. Even the sincere disciple of Christ is sometimes so overawed by authority, impelled by fear, or influenced by example, that he is induced to act a part quite inconsistent with his general character. As an illustration of this, Simon Peter, though one of the most steadfast and distinguished followers of our Lord, was brought by circumstances into a position, by which he lost his usual intrepidity, became a victim of fear and distrust, and committed an act which cost him many tears of repentance, many sighs of anguish. We allude to his denial of Christ; with reference to which, and in anticipation of the event, Christ addressed him thus: "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat." By surnaming him Peter, he conferred on him an honour; and he honoured him still more by employing this name to illustrate the stability of the church. "I say unto thee, thou art Peter," *i. e.*, a rock. But now he called him Simon, his former name, because his conduct was about to be unworthy of a firm and established believer. Perhaps also Christ designed thereby to remind him of his weakness, and to caution him not to put himself in the power of the tempter.

"Satan hath desired to have you," *i. e.*, to have the control and disposal of you. He desired to have Christ, and he assailed him by his most subtle wiles. And next to Christ, he desired to obtain a triumph over his followers; hoping thus to take from him a portion of his Mediatorial glory. "Satan hath desired to have

you, that he may sift you as wheat," *i. e.*, that he may put your religion to the test, and show that your profession is hypocritical. This was his object in desiring to have Job placed in his hands. In neither case did he succeed as he expected; yet he was so far successful in both, as to furnish a humiliating commentary on the infirmities of God's people.

For Peter's encouragement, his Divine Master added the words, "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Let it be noticed that in speaking of Satan's desire, Christ employed the plural number: "Satan hath desired to have *you*," (Greek plural.) But in alluding to his own prayer, he used the singular number: "I have prayed for *thee*," (Greek singular.) On this difference we remark, that both clauses were addressed to Peter, though in the first the other disciples were included. "What is designed," says Henry, for a warning to them all ("All of you shall be offended because of me"), is directed to Peter, because he was principally concerned, being in a particular manner struck at by the tempter." Accordingly, as Peter was to be more "violently assaulted" than the others, Christ made special mention of his prayer for *him*: not meaning by this to imply that he had not prayed for the other disciples, but that Peter, who stood in particular need of his intercession, on account of his peculiar temptations, had been individually remembered; and that by virtue of this intercession, his faith, though most severely tried, would not utterly fail. This divine preservation of his faith would secure his conversion, *i. e.*, his recovery from the great sin of denying his Lord, when he must not forget the duty he would owe to other tempted believers, in endeavouring to strengthen and establish their souls. Notice,

I. Peter's denial of his Lord *was a sin of no ordinary character*: as will appear by considering,—1. The steps which led to it. One of these was self-confidence. "I am willing," said he, "to go with thee (Christ) both into prison, and to death." Again, "I will lay down my life for thy sake." These assertions were bold and courageous, but they indicated a self-sufficiency which was offensive to God, and provoked him to leave Peter for a time to such a trial of his strength, as would convince him of his own weakness and the necessity of feeling his constant dependence on divine aid. Satan, in endeavouring to "sift him as wheat," made use of this foible in his character to bring about the still more offensive acts which followed.

The next step in his fall was his following Christ "afar off." From his asseverations of ardent attachment and courage, we would expect to find him walking by the *side* of our Lord, and administering to his comfort. But alas, his heart failed him, and though he did not entirely forsake his Master, he kept at such a distance from him, as to avoid the suspicion that he was his disciple; Satan doubtless had some hand in this. By thus operating on his fears and separating him from his Lord's presence, he placed

him beyond the shield of his direct and immediate protection. For though Christ seemed to be led to the judgment hall and the cross by coercion, it was wholly voluntary, a sacrifice submitted to for our sake. But it was not necessary that his followers should die with him. Many of them were called subsequently to seal their testimony with blood. But his death must occur first, and stand alone by itself as a sacrificial offering to God. If Peter, instead of following afar off, had boldly accompanied his Master, he would have been preserved from all harm, and at the same time escaped the snare into which he soon fell, of being tempted to deny him.

The third step in his fall was his placing himself among Christ's enemies. "He went into the hall of the high priest, and sat down among them;" not among Christ's friends, but foes; those who were present either as witnesses against him, or as spectators, to mark the progress of his trial. If he had retired to pray, he would have avoided this snare, and the flagrant sin which succeeded it. But being afraid of detection, he went there to prevent it. This also was one of Satan's wiles; and it involved Peter in greater danger than the preceding. But these several steps, instead of being an apology for his denying Christ, were themselves sinful, and could not, therefore, palliate an offence of which they were the criminal antecedents.

2. The sin itself needs only to be contemplated, with its accompanying circumstances, in order to perceive its enormity. "Now, Peter sat without, in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest." Being uneasy, he went into the porch, where, being charged again by another maid, he repeated his denial, with the addition of an oath, saying, "I do not know the man." After a while the charge was preferred by several, when he "began to curse and to swear, saying, I know not the man." This simple record is sufficient, without a word of comment, to show that Peter's conduct was highly criminal.

His denial did not proceed from ignorance. He had enjoyed our Lord's society and instructions for several years. He was not taken by surprise. Christ had warned him. He denied him thrice. He confirmed his denial with an oath. He denied him when in the act of laying down his life for sinners, including Peter himself, to whom, on a previous occasion, Christ had communicated his gracious purpose. All these circumstances concurred in enhancing the criminality of the act. And since the sacred historian offers no apology, and records no facts which palliate his offence, we justly conclude that no such facts existed, and that no apology ought to be attempted.

Peter's fall stands before us as a solemn caution to avoid a similar sin, with all those antecedents which naturally lead to it. We must humble our pride and self-sufficiency, and with a proper feeling of our dependence on God, "watch and pray, that we enter not

into temptation." We must be careful to follow Christ, not at a distance, but with a near and intimate fellowship. Leaning on the Saviour's bosom is a safe as well as happy position for us to occupy. The converse of this is both unhappy and dangerous. We must "not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful." In these several particulars Peter erred, and they had a close connection with his atrocious offence of denying his Lord. The anticipation of this sin was abhorrent to his feelings. The recollection of it after it was committed, was equally abhorrent. But alas! untoward circumstances which he should have guarded against, but did not, unnerved his manly soul, counteracted for the time being, the vital energy of his Christian graces, and drew him into a vortex of sin and sorrow from which Divine mercy alone could recover him. "These efforts of Satan against Peter," observes Quesnel, "are a warning to us, and an emblem of those which he is continually making against all Christians. Let us fear an enemy who is always desiring, and never weary in soliciting for leave to tempt us. Let us comfort ourselves, however, since it is hereby manifest that he is not able to do anything against us without the permission of God. Lord, what would we be in the time of temptation but mere chaff, which the wind scatters away, did not thy grace give us the firmness and solidity of wheat."

II. Let us notice Peter's *recovery*. The question has been asked, "Supposing Peter to have died at the moment he denied his Lord, what would have become of him?" It is sufficient answer, to reply, that it was not God's purpose to remove him from the world at that time, and hence the supposition is a mere hypothesis, without any foundation. God gives to those whom he designs to save, the opportunity of repentance. Christ, the author and preserver of Peter's life, was then present, who, though himself dying, held in his possession the keys of death, and the grace of repentance, and he immediately bestowed this grace on his erring disciple, and restored him to Divine favor.

1. Peter's preservation and recovery were secured by the *prayer of Christ*. "I have prayed for thee that thy faith fail not." He prayed for him in particular; not that his person might be exempted from the assaults of persecutors; but that being assaulted, he might be kept from apostacy. He did not pray that his faith should meet with no trials; but that being tried, it should not be like dross, which is wholly consumed in the fire. Let Satan attack Peter; let him sift him as wheat; but let him not "be tempted above that he is able;" and "with the temptation make a way to escape." Thus virtually did our Saviour pray; he did it beforehand, in anticipation of the perilous scenes through which Peter was to pass. Perhaps he alludes to his intercessory prayer, in which, though he interceded for all his disciples in common, he doubtless had each of them individually before his mind, and offered prayer for

each according to his particular wants. Or, if he alluded to some other prayer, the case is not materially altered. Christ's intercession is always prevalent in behalf of his people; and in the instance now under consideration, it secured the preservation of Peter's faith; if not in its full vigour, yet in its vital principle; and under the gracious influence which Christ could employ with infinite ease, his faith was brought again into lively exercise, and he was "converted" from the error of his way.

2. Peter's recovery was further owing to *Christ's look*, which was followed by immediate repentance. "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord; how he said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." Our Lord's look was one of tenderness. He did not speak; for he would not subject Peter, under those trying circumstances, to any greater exposure to personal danger. But his *look* was sufficient. It was a divine look, and it possessed divine power to subdue and melt Peter's heart. He called to mind the caution he had received from Christ, and how little he had heeded it; his strong professions of fidelity, and how grossly he had falsified them; Christ's distinguishing love in choosing him to be a disciple, compared with his own ingratitude in being ashamed to acknowledge this relationship; the many obligations which he owed to Christ, from his knowledge of his wonderful character, words, and works, compared with his base denial of him in the presence of his enemies; all these he remembered, and he "went out and wept bitterly."

Peter's sorrow was genuine. It was not like Cain's, which resulted rather from the "punishment" pronounced upon him, than from a conviction of his sin. It was not like Esau's, which consisted in bitter regret for the loss of the "blessing," but was scarcely, if at all, directed to his folly in selling his birthright. It was not like Pharaoh's, which extorted a promise to let Israel go, until the judgment of Jehovah was removed from the land of Egypt, but immediately afterwards he hardened his heart, and disregarded his promise. It was not like that of Judas, which drew from him the confession, "I have sinned in that I have betrayed innocent blood," and influenced him also to cast down the thirty pieces of silver which he had received from the chief priests as the reward of his crime; yet, instead of leading him to seek forgiveness from his insulted but merciful Redeemer, drove him first to despair, and then to suicide. Peter's bitter tears proceeded from a truly penitent heart; and they produced a most happy practical result, in giving a fresh impulse to his gracious affections, new motives for humiliation, watchfulness and prayer, and a special reason for Christian sympathy, counsel, and encouragement, to his tempted and persecuted brethren.

3. Hence, we may remark that Peter's recovery was proved to be effectual and permanent by his *subsequent conduct*. Our Lord's exhortation, "When thou art converted, strengthen thy brethren,"

was faithfully carried out; and this particular accorded with the general tenor of his life. There was a fitness in enjoining this specific duty. Peter was an apostle, whose official work would be not only to preach the Gospel to the unenlightened, but to edify and comfort Christ's followers. For the latter, there would be special need, under the perilous circumstances of the Church at that time.

Let Peter, then, learn from his own infirmities to look upon the infirmities of his brethren with tenderness and compassion. After his own fall, he ought to be the last to exhibit a censorious spirit towards others. His own experience would also qualify him, in a peculiar manner, to confirm them in the faith; to caution them against the deceitfulness of their hearts; to warn them against temptation; to teach them their dependence on God, and the importance of watchfulness and prayer; and to encourage them to hope in God's faithfulness and mercy. Let him employ his experience in performing these kind offices, alluding to his fall as a solemn beacon for their admonition; and to his recovery as an argument to those who had been overcome by temptation, to turn immediately to God; who, since he had forgiven him, though so great an offender, would also forgive them.

It is worthy of remark, that Peter, in complying with the Lord's injunction to "*strengthen*" his brethren, used this term, strengthen, (as the Greek reader may see) no less than three times in his two Epistles; once in the form of a prayer that "the God of all grace" would "establish, strengthen, settle" them; again, in putting them "in remembrance" of their duty, privileges, and hopes, and expressing his confidence that they were "established in the present truth," and thirdly, in a solemn warning to "beware, lest they also, being led away with the error of the wicked, fall from their own steadfastness." Thus, Peter showed by his concern for his brethren, that his piety was genuine; that he possessed the spirit of Christ, and sought to obey and honour him. His fall, though temporary, brought him under reproach. But by his recovery and subsequent life, the power and riches of Divine grace were gloriously illustrated, and indescribable good was accomplished for the Church.

The security of God's people in a state of grace, notwithstanding their infirmities, is distinctly taught in Scripture. As the faithful shepherd watches with vigilance over his sheep, to guard them against impending danger, or as the affectionate father is careful to preserve his children from the evils to which they are exposed, so our blessed Saviour feels and acts towards his disciples. They are subject to no want which he does not supply, and are exposed to no danger, against the ruinous effects of which he does not provide. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Thus Christ's words to Peter were virtually addressed to all his people: "I have prayed for thee, that thy faith fail not." Believers are "kept by the

power of God through faith unto salvation." Their persons are kept, and their faith is kept. What a glorious security!

But let not this precious doctrine be abused. A certain minister being asked whether he thought a true Christian could fall from grace? replied, "I advise you not to try it." If a man is willing to make the experiment of falling from grace, he thereby gives much reason for suspecting that he is a stranger to genuine piety. A gracious state implies the existence of grace in the heart; and grace in the heart is a vital principle, the life of God in the soul, to preserve which is the Christian's constant desire and prayer. Though its keeping is not committed to him alone, God employs his own agency by and through the agency of the Christian, agreeably to that Scripture, "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." We must work out what God works in. Hence if we have no disposition to work out our salvation, we may reasonably conclude that our hearts are destitute of saving grace.

God treats us in the matter of our salvation as he does in other respects, viz., as free moral agents; and he requires us to employ scriptural means both for our own continuance and growth in grace, and for preserving and strengthening the faith of our brethren. "When thou art converted, strengthen thy brethren." Perhaps this direction was alluded to by Paul in the words, "Bear ye one another's burdens, and so fulfil the law of Christ." The very circumstance, to which the disciples were liable, when Christ addressed Peter, are stated by the Apostle as actually existing. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." By this mutual sympathy for each other, and practically expressed in the way here directed, the disciples of Christ are greatly aided in maintaining a consistent Christian life; and religion is thereby honoured and advanced in the world.

J. W.

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## THE NATIONAL SUNDAY-SCHOOL CONVENTION.

A NATIONAL CONVENTION OF SUNDAY-SCHOOL TEACHERS was held in Jayne's Hall, Philadelphia, on the 22d, 23d, and 24th days of February, 1859. It was emphatically a great Convention; great in its objects, its influence, and its men. The wise and the good were there, from all parts of our country, and the true spirit of religion seemed to prevail throughout the deliberations. The beloved GEORGE H. STUART, who, in a few happy words, called the Convention to order, said at its close: "There is one feature which, in my humble judgment, has characterized this Convention above almost any other. When wishing to form committees, and to represent

the various denominations, we have been obliged to go to this brother and that, although they may have spoken almost every hour of the day, and ask, 'To what denomination of Christians do you belong?' I was obliged to do so this evening. We could not tell from any one speech the denomination of the speaker. One sentiment seemed to come from every heart—We are all of one speech." [Applause.]

Professor JOHN S. HART was appropriately called to the Chair, until the permanent organization could be effected; when ex-Governor POLLOCK, of Pennsylvania, took his seat as President of the Convention.

*Professor Hart* gave in his opening address an interesting item of history:

"Philadelphia is the birthplace of the *American Sunday-school*—not the school of Robert Raikes, with its hired teachers, its exclusively pauper scholars, its semi-secular instruction, and its extremely limited range of objects and influences; but the broad, all-comprehensive, all-pervasive, all-beneficent, *American Sunday School*—that noble and godlike agency for good which enlists the talents of the loftiest, and reaches the wants of the lowest; which subsidizes in the cause of Jesus every generous social and domestic affection; which has a place in its well-appointed host for every age, rank, and condition, from the child of four, just beginning in the Infant School to sing 'There is a Happy Land,' to the veteran of fourscore, all ripe for heaven, but still weekly sitting before his class, and teaching to the little ones the good things of the kingdom! This great, glorious, beneficent agency, the *American Sunday School*, was born in the City of Philadelphia, in the year 1791, just fifteen years after the birth of American Independence."

Another member of the Convention, *Mr. Alexander*, of Philadelphia, subsequently made the following historical statement, which will be read with interest. All that belongs to the subject is worthy of preservation.

"*Mr. President*: It was stated yesterday, by Professor Hart, that the first Sunday-school operation in Philadelphia was in 1791. That I believe not to be the fact. In that year there was originated, in the City of Philadelphia, a school called 'First Day School.' [He referred to an association formed that year in Philadelphia, called 'The Society for the institution and support of First-day, or Sunday-schools.'] Bishop White was the President, and a number of Friends were engaged in it. The object of this school was to teach boys to read and write. For this purpose a teacher was employed and paid. The scholars met on Sunday morning, and received instruction an hour and a half. They were then dismissed. The object was not *religious* instruction. There was no Sunday-school in Philadelphia until 1816. In that year, *John P. Baxter* originated a Sunday-school in the Second Presbyterian Church. When this school had continued for several months, a school was instituted in St. Paul's Church. John P. Baxter was an Episcopalian. He had been elected superintendent of that school, although it was a Presbyterian school. His excellence is known to some, but to very few. This man—the head of his own church—got up a school of about one hundred and fifty boys, and a female school of about the same number. The number of teachers at that time was about thirty. They attended to the duties of the Sunday-school alternately, every other Sunday. The teachers then thought it a matter of considerable importance to sacrifice their time, as they called it. In 1818 it was suggested to the mind of this excellent man, *Mr. Baxter*, to form



what was then called the Philadelphia Union. He called together the representatives of several sects, to see if a union could not be formed. Bishop White and several others opposed it. This matter was then agitated in the City of Philadelphia, and the result was that the *Philadelphia Sunday-school Union* was formed. The organization of the AMERICAN SUNDAY-SCHOOL UNION took place in 1824."

It is not our purpose to give a minute account of the proceedings of this great Convention, except to publish, at the close of our article, the resolutions that were passed on the subject of Sunday-schools. We simply propose to mention a few of the benefits and the evils, which may result from Conventions of this character.

1. Among the ADVANTAGES of a National Sunday-school Convention is the *increased interest in the cause by those who attend the meetings*. It is scarcely possible to witness the proceedings and to hear the deliberations of such a body of men without "feeling the fire burn." The eloquence of Tyng, Pollock, Stuart, Brainerd, Nevin, Wells, Chidlaw, Thompson, and Turnbull, thrills through the soul. The excitement gathers force with the variety and greatness of the topics. Who can estimate the power of the impression left upon the minds of the eight hundred Sunday-school Teachers at such an intellectual and religious gathering? In the language of one of the speakers, "I feel that in the deliberations of this Convention every soul of us has been collecting new power, new energy, new and holier purposes and aspirations, with reference to the great work, which we are here representing in behalf of the country and in behalf of God."

2. Another advantage of such a Convention is that it *turns the attention of the whole country to the importance of the Sabbath-school cause*. A National Convention teaches its lessons on a great scale. Its proceedings are heralded throughout the length and breadth of the land. Every Sunday-school feels its influence. Every minister, every superintendent, every teacher, receives some blessing from its widely-circulated Report. The well-prepared and intense Report of the "Sunday-school Times" is as inspiring as martial music to an army, or a brave banner to those who march under the waving of its folds. The Sabbath-school cause in the United States has unquestionably received a mysterious and earnest quickening, which can be fully revealed only by the disclosures of eternity.

3. A Convention affords the opportunity of originating new plans, and of carrying into execution new measures, for the better promotion of the Sabbath-school cause. The parent Union, as well as local Societies, is so dependent upon public opinion, that there is sometimes a necessity for general and organized consultation. Measures, which may have been thought of, but not acted upon from a variety of apprehensions, may be found in a Convention to be demanded by public sentiment. So large a body of friends may also be supposed competent to suggest important movements in the right direction. Dr. Tyng's suggestion, for

example, of a Commentary for youth is a great and practical thought, worthy the occasion. It would be strange, if no valuable results, in the improvement of plans and measures, followed in the train of a Convention like that recently assembled in Philadelphia.

4. We can readily suppose that the *American Sunday-school Union* itself would derive encouragement, and increased efficiency, from the late Convention. Oppressed by a grievous defalcation and mismanagement, which recently fell to its lot in divine Providence, what could be more calculated to inspire its faith, awaken its gratitude, and kindle its zeal, than the generous demonstrations of confidence and of hearty support, implied and expressed in all the proceedings of the Convention?

And then, again, a new policy in some respects had just been inaugurated by the officers of the Union, most of whom were new men in its service, and it was well to include, among the incidents of the times, the demonstrations of a new awakening throughout the country. The dispensing with agents in the collection of funds, and the enterprising establishment of a new system of periodical publications, have now been followed by the success of an immense National Convention. The Union will undoubtedly take fresh encouragement in its great work, and go forward with increased and enlightened energy to accomplish the ends of its organization.

Such, we suppose, are some of the advantages of a National Sunday-school Convention.

On the other hand, a Convention is not free from danger, and may be the occasion of much evil to the cause.

1. A chief danger arises from the tendency of a large body of men to *magnify the object which brings them together*. The Sunday-school becomes unconsciously the idol of a Convention of Sunday-school Teachers. What equals the Sunday-school in importance, and what instrumentality can, in their eyes, accomplish so much for the rising generation and the extension of the Redeemer's kingdom throughout the earth? For example, the very first question, proposed in leading form, by the Business Committee for the consideration of the Convention, was "Is the Sunday-school competent, as an agency, for bringing the entire youth of our country under the saving influence of the Gospel?" Of course, its instrumentality must be exaggerated to meet the requirements of expectation, and to save the honour of the cause. But every impartial or prudent Christian must see the fanaticism of the proposition. Shall an agency, unknown to the Scriptures, be exalted above the divine plans of household instruction and of preaching the Gospel? The Sabbath-school is merely a *supplemental* agency, deriving its life from the Church, and never intended to supersede home training, in the presence of which it is an inferior force. The Rev. ALFRED NEVIN, D.D., and the Rev. Mr. LOUNSBERRY were the first to bring down the Sabbath-school to its true level and evan-

gical position. We give, with great satisfaction, extracts from the speeches of these two brethren.

The Rev. ALFRED NEVIN, D.D., said: "Mr. President: It is important, in connection with the discussion of the two items which stand upon the list of business, that there should be a recognition of the family relation—a relation ordained of God, and one which should not be ignored, and from which such large results are gathered from the efforts put forth.

"I am most ardently attached to the Sabbath-school cause; I love it with all my heart, and rejoice in the prosperity with which God has been pleased to bless its operations; but I am also a believer in the family covenant—ordained of God, and having his blessing hanging over it in a promissory form.

"I rise to express the hope that some gentleman in this Convention will insert, in the first item of the list of business, some recognition of the family, as adapted as well as the Sabbath-school, under God, for bringing the young under the ministry of Jesus Christ. The family and Sabbath-school must work together, and if they do work thus, with God's blessing resting upon them, the world will soon be converted unto God, and the kingdoms of this earth shall become the kingdoms of our Lord and Saviour Jesus Christ.

"My only object in rising was to save this family relation from the appearance of being set aside, when we declare that the Sunday-school is competent alone to bring our children under Gospel influence."

Rev. Mr. LOUNSBERRY said: "It gives me great pleasure, indeed, to hear these remarks from my friend, Dr. Nevin. As a Convention of those who have at heart the great interests of the Redeemer's kingdom on the earth, working in the one same cause of setting forward the enduring interests of that kingdom, we should be careful what impressions we give to the world around us, by any resolutions we may adopt as to our idea of the true platform on which the Sunday-School stands.

"I wish to make a single remark in this connection. In addition to the importance we should attach to the family tie and its relation to the Sunday-school, and the influence the latter should exert upon the family, and to the higher standard of religious training in the household, let it never be supposed that the Sunday-school teacher attempts to perform the duty of the parent, or stands as a substitute of the parent; except when that parent wickedly refuses the duty. Neither let it be forgotten that our Lord Jesus Christ, in appointing the agency by which this world was to be converted unto himself, sent forth a band of men to preach the unsearchable riches of Christ as an order of the ministry, and established a church, through which, in all its members, that work was to be accomplished. Now, let us not say that the Sunday-school can take the domestic work, or the church work, and perform it independently of these institutions; they are all great institutions of heaven for that work; and we must not forget that the preaching by the ministry, and the connection with the ministry of the church of Christ, is the one divine institution by which the work is to be accomplished—others may be brought in, but only as coadjutors."

Finally, the resolution before the Convention was modified so as to read: "Resolved, That we regard the Sunday-school, *in connection with the teachings of the family and the pulpit*, reliable as an agency for bringing the entire youth of our country under the saving influence of the Gospel." The words in italics were very obnoxious to "Mr. Mott, of New York," who had "the honour to be Secretary of the Teachers' Association of New York," and "who wished to strike out the words in connection with the teachings of the family and the pulpit." He thought that the Sunday-school is of *itself* able to do it. He hoped the Convention would never

indorse the idea that the Sunday-school by itself could not do this work.

Fortunately, the Convention recovered from the dangerous error into which it was well-nigh led by the Business Committee—the error of magnifying a human institution above God's method of household training and of preaching the Gospel to every creature.

2. Another source of apprehension, arising from a crowded Convention, is the temptation to vain display and obnoxious oratory. As a single fly causes the apothecary's ointment to stink, so one silly man in such an assembly may bring reproach upon a great and good cause. And in the calculation of chances, or on the basis of experience and observation, there are more than a few silly and ambitious men among a thousand. And in proportion to the multiplication of these Conventions, will the number of these hurtful supernumeraries increase. No large Convention ever assembled without the contingency of injury from heady, inflated, eloquent, or dull, talkers, who are self-inspired for the opportunity, and ready to shed light upon any subject. With all the reliance upon prayer, and upon Christian character, and upon the solemnity of the occasion, the risk incurred from the presence of "dead flies" is a warning against too much conventionizing. Especially if Conventions are got up on the plan of the last, which was to invite a delegate from every one of the thousands of Sabbath-schools in the land, and to allow their credentials to consist of "entering their names in a book kept at the other end of the Hall."

3. A further danger from these Conventions is the implied necessity of *doing something*, after so much trouble in coming together. As curious people inquire about "some new thing," so active people like to propose, and accomplish some new measure. The opportunity must be, or may be, signalized by some exploit. Unless, therefore, the Convention is called to meet an emergency, or to accomplish certain definite purposes, the firing up of its zeal will be apt to seek a method to work off its energy, whether demanded or not. The management of the Sabbath-school cause may thus eventually be taken out of the hands of the Managers of the American Sunday-school Union, and of denominational or local management, and be more or less controlled by mass Conventions. Some of the popular leaders might consider this a desirable achievement. We differ from them.

4. In this connection, we suggest that large and promiscuous conventions are in danger of adopting unwise, or doubtful measures. From the necessity of the case, an immense body of men, many of them illiterate, or over-zealous, or very zealous, or novices, or irresponsible, or swayed by impulse, or moved by fanaticism, are incompetent to propose, or to enact discreet and permanent measures. The proposal, for example, to throw aside the old question-book, and to get up a new one, is an extreme measure, which can scarcely commend itself to prudent minds. We do not object to getting up

question-books on an improved plan—as we understand the American Sunday-school Union had already resolved to do, a year ago—but we think it indiscreet to depreciate in public the useful and approved books long in vogue, instead of attempting to improve them, if need be. We have heard, from competent teachers, that where one person may find fault with the old question-books, ten persons complain of Dr. Tyng's Questions on the Acts.

The proposal to have quarterly or annual Conventions of Sunday-school Teachers, in Districts or Counties, and in States, is a very questionable proposal. Still more so, the proposal of a well-meaning "County Superintendent" to gather all the Sabbath-schools of the County upon the *Agricultural race-ground* [!]. We do not deem it necessary to specify the evils likely to arise from all these new "officials" in the Sabbath-school cause, and from the gatherings they seek to accomplish from the necessities of their office. Nor do we desire to enter into a more minute specification of the dangers of these general Conventions. We have merely felt it our duty to put our brethren on their guard, and to warn them against inaugurating too much outward machinery of "gatherings" and "officials" for the promotion of Sunday-schools, when the vitality of the whole movement depends upon the cultivation of piety, and its connection with the Church of the living God.

We have thus endeavoured to present a fair statement of the advantages and disadvantages of Sabbath-school Conventions. Our conclusion is, that the benefits likely to result from conventions, will be in proportion to the fewness of their number, or rather that frequent conventions will imperil the cause. We, therefore, regret that the recent Convention undertook to call another, to meet in 1861.

We repeat the conviction that it was not only wise to have called the late Convention, but that important results will, under God, flow from its deliberations. We have scarcely ever read a more interesting public document than the Report of its proceedings, contained in the "*Sunday-school Times*." The following are the resolutions adopted by the Convention, which we put upon record in our pages for reference and for instruction:—

#### RESOLUTIONS.

1. Resolved, That we regard the Sunday-school, in connection with the teachings of the family and the pulpit, reliable as an agency for bringing the entire youth of our country under the saving influence of the Gospel.
2. Resolved, That the Sunday-school teacher's *love of his work* is an indispensable requisite to his labour; without which it will degenerate into a mere formality, destitute alike of life, assiduity, and success.
3. Resolved, That the Sunday-school teacher's thorough *preparatory study of his weekly lesson* is demanded both by his own wants and those of his class; as without such preparation he can rarely, if ever, rise to the proper fitness for teaching, or secure the respect, attention, and profitable instruction of those whom he teaches.
4. Resolved, That the Sunday-school teacher's rigid *punctuality in his atten-*

*dance* is essential to the good order of the school, and to the formation of the same habit in his scholars; while the want of it is an example of truancy to them; a disturbance of the arrangements of the school, and a vexation of spirit to those who are appointed to rule over it.

5. Resolved, That there is a continual obligation resting on every teacher, to *preserve order in his own class*; as a matter needful to the quiet of the whole school, and for the best action of his own mind on the lesson during teaching, and especially for the reception of instruction on the part of his scholars; the want of which is demoralizing to the class, destructive to the influence of teaching, and detrimental to the order of the school.

6. Resolved, That every teacher should feel under strong obligations *fully to occupy the time* of every session that is devoted to instruction; employing it, if possible, in the topics or the lesson under examination, or in such ways as will interest fully and instruct wisely those committed to his charge—remembering that the waste minutes of Sunday-school hours are the seedtime when Satan sows for a speedy harvest of mischief and sin.

7. Resolved, That the success of every teacher will depend much on his frequent, friendly, and Christian *visitation of his scholars*; thus availing himself of the sympathy of parents and children, begetting a reciprocal kindness, exciting his own interest in duty, and preparing the soil of the heart for the proper culture of Sunday-school instruction.

8. Resolved, That we regard the Sunday-school teacher's *example in all the walks of life*, as an influence for good or evil which should admonish him to continual well-doing, that his light may so shine before men, that they seeing his good works may glorify our Father which is in heaven.

9. Resolved, That the sentiment of Sunday-school teachers, as well as of the church in regard to the *early conversion of children*, falls far below Bible history and Bible teaching; and that teachers in all their instructions should keep this object steadily in view, as the great and only satisfactory result of their labour.

10. Resolved, That we recognize, in its fullest and most absolute sense, the *necessity of the influence of the Holy Spirit*, for the instruction, conviction, conversion and sanctification of the children of our schools; and would earnestly urge upon every teacher to "be instant in prayer" that this chief want may be supplied from the infinite stores of God's fulness.

11. Resolved, That a weekly meeting of Sunday-school teachers, for prayer and the study of the lesson, is a needful appendage of every school.

12. Resolved, That we recognize the position of a Sabbath-school superintendent, as next in importance and responsibility to that of the minister of the Gospel; and that we therefore regard sincere piety, earnest zeal, unremitting effort, sound discretion, steadfast patience, courteous demeanour, and aptness to teach, as qualifications needful for the proper performance of the duties of this office.

13. Resolved, That we recommend to Sunday-schools, as an important measure for the acquisition, as well as the retention of religious knowledge, reviews of the lessons at proper periods.

14. Resolved, That we earnestly recommend the organization of Associations of Sunday-school teachers in our cities and towns, for stated seasons of prayer and discussion, as a means of adding materially to the efficiency of the system; to be so conducted as not to infringe upon any denominational peculiarities.

15. Resolved, That we recommend the holding of State and County Conventions of Sunday-school teachers, as eminently calculated to promote Christian fellowship, to collect information, to devise plans of action, and to stimulate zeal in the cause.

16. Resolved, That we recommend the establishment, by individual subscription, of local Depositories of Sunday-school publications.

17. Resolved, That we regard the common want of preparation by the scholars of their Sunday-school lessons, as highly detrimental to success in teaching, and one which parents and teachers should diligently seek to remove.

18. Resolved, That we regard with regret the present common deficiency in our schools, in the matter of committing thoroughly to memory the word of God,

and desire to express our conviction that the present and future blessed results of teaching would be immeasurably increased by such acquisitions of Holy Writ.

19. Resolved, That we hail with pleasure the increasing spirit of systematic benevolence in Sunday-schools, and urge its extension as important, in a high degree, to the formation of habits of voluntary beneficence among children, as well as for the present and future blessed effects of such contributions.

20. Resolved, That the objects of the Sunday-school, in its intellectual, moral, and religious advantages, are such as should secure the attendance of the grown-up youth of both sexes, and that pastors, parents, and teachers, should aim to secure that result as needful for the best success of the institution.

21. Resolved, That we regard with great regret the neglect into which children in many places are allowed to fall, in reference to the habit of attendance upon public worship; and desire that teachers should avail themselves of their position and influence to correct this evil.

22. Resolved, That the establishment of Mission Sunday-schools, in city and country, in their influence in elevating the social, moral, and religious character of parents and children, otherwise destitute of Christian attention and religious instruction, meets with our hearty approbation; and ought to be greatly extended, so as to meet, if possible, the necessity of all in our land who are ready to perish for "lack of knowledge."

23. Resolved, That the duty and office of the Sunday-school teacher can in no wise supersede the duties or relations of the Christian parent to his child, or those of a Christian minister to his church; but should be regarded as the efficient auxiliary of both.

24. Resolved, That this Convention recommend that congregations, as far as practicable, be organized into classes in connection with the Sabbath-schools, for the study of the Bible.

25. Resolved, That from the very nature of the case, our Sunday-schools do imperatively need, and have the right to expect, at all times, the watchful care and supervision of the pastor, whose counsel, sympathy, and confidence, are pre-eminently due to our Sunday-schools.

26. Resolved, That the Sunday-school system demands of the membership of our churches more cordial encouragement, pecuniary support, and personal service, than it has yet received, and which it must have in order to its proper and full success.

27. Resolved, That it be recommended to the American Sunday-school Union, to revise or reconstruct the volumes of Union Questions now published by them; also to consider the practicability and utility of publishing a Youth's Commentary on the Holy Scriptures.

28. Resolved, That we affectionately ask pastors and Sunday-school superintendents, throughout the United States, to read the foregoing resolutions to their respective congregations and schools, at the earliest convenient opportunity.

The AMERICAN SUNDAY-SCHOOL UNION never stood higher in the public estimation than at the present time, as an organization of usefulness, conducted with wisdom and efficiency. Its officers are all well known to the churches, and enjoy universal confidence. FREDERICK A. PACKARD, the Editor of its books, has faithfully devoted his intellect and heart to the cause, for more than thirty years. The Rev. RICHARD B. WESTBROOK, the Missionary Secretary, who came into that office in a great emergency, has proved himself equal to its arduous work by the results which have attended his self-denying labours. JOHN S. HART, lately the popular Professor in the City Normal School, has received a providential training, eminently fitting him for the responsible position of Editor of the Society's periodicals, which, under his superintendence, have

already achieved a triumphant success. **WARDRON J. CHEYNEY**, the Treasurer, is a young gentleman of earnest Christian character, of decided skill in all that pertains to his department, and possesses the confidence and love of a large circle of friends. **JAMES G. GODFREY**, the Superintendent of the Depository, is a courteous, hard-working, self-denying, influential Christian, whose heart is in the Sunday-school cause.

In short, the American Sunday-school Union has reason for congratulation in the selection of its band of intelligent and efficient officers. Under their superintendence, may it accomplish all the great ends of its organization, and prosper more and more from generation to generation !

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(For the Presbyterian Magazine.)

### GRATITUDE.

For all the joys that came  
From thee, O God ! like morning's gentle showers,  
Upon my childhood home—youth's sunny hours—  
I bless thy hallowed name:

For all the lessons given,  
In life's great school ; and teachers, all combined  
To lure from sin, and train immortal mind,  
I thank thee, God in heaven.

For all the bliss I feel,  
Within my cottage home, with cherished friends ;  
For faith and hope—the Holy Spirit sends,—  
To thee, with thanks, I kneel.

For love, that sweetly springs,  
Through friendship, from affection's crystal fount ;  
For *all* thy gracious gifts, *too great* to count,  
My heart with rapture sings,

For hope's inspiring flame,  
That registers my name among the blest,  
And points to glory, where the ransomed rest,  
I bless thy hallowed name.

EMILIA.

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### “I DID NOT VOTE FOR HIM.”

A DISTINGUISHED Professor of a Theological Seminary, in a neighbouring city, recently took occasion, in a public lecture before a Female Academy, to oppose the doctrine of Adam's federal headship,



declaring "At any rate, I did not vote for him!" For this, and other offensive statements, the Professor received a richly deserved rebuke through the "New York Observer," from the Rev. HENRY J. VAN DYKE, of Brooklyn, N. Y. The Rev. WILLIS LORD, D.D., of the same place, has also borne equally emphatic testimony against these theological aberrations; so that "in the mouth of two or three witnesses every word has been established."

Dr. Lord, who heard the lecture, says that the Theological Professor "regarded the relation of Adam to the human race as simply a natural relation, like that of the acorn to the oak." The additional idea of his federal and representative character, "clumsily held by some," did not seem to be thought worthy of a place in a scientific and profound theology; nor, indeed, entitled to ordinary respect. At any rate, exclaimed the eloquent lecturer, with even *more significance of manner* than of matter, "I did not vote for him!"

1. If the Professor intended by this declaration, to give a specimen of his *wit*, it may be doubted whether the subject, or the occasion, demanded intellectual mirth of so exorbitant a nature. Certainly, a Professor of a Theological Seminary is not under any obligations to yield to the impulses of extreme gaiety in the midst of theological discussions. At least, we are sorry that the wit is of no higher quality than what the shallowest Socinian, or Pelagian, or even Infidel, might cast forth on short notice.

2. If the Professor intended to give a sample of the *candour* of his theological instructions, he has come short of an ordinary standard. Few men of scholarly and impartial spirit would so misrepresent the doctrine of federal headship, entertained by orthodox divines, as to convey the impression that a conscious representation in Adam was necessary in order to establish the validity of the relation. A man who can so misrepresent one of the doctrines of the Reformation, can scarcely possess the candour usually supposed to be desirable in a Theological teacher. Some of our New School brethren have caricatured the doctrines of the Westminster standards with great freedom, in the heat of controversial discussion; but here is one of their Professors, in the quiet retreat of the lecture-room, and before a miscellaneous audience, in which young female students predominated, who goes out of his way to make uncandid and unjust representations of the truth.

The same want of candour appears in the Professor's subsequent endeavour to substantiate his belief in the doctrine of the Presbyterian Church. He declares, in his Reply to Mr. Van Dyke, that he can heartily subscribe to the sentiment of the old couplet,

"In Adam's fall  
We sinned all."

Whilst the Andover Professor reconciles his theology with the Westminster standards on the plea that there is a theology of the

intellect and a theology of the feelings, the New York Professor propounds a theory of real and of "pictorial" representation. Although the latter did not vote for Adam, he has a pictorial, or allegorical, or *quasi* view of somehow or other "sinning in him." Candour was never strongly characteristic of those who teach and vote against the doctrines of the Reformation. Few errorists have the spirit of martyrdom. Instead of openly declaring their dissent from the commonly received opinions of the Church, they possess the craft of concealing their aberrations under an alleged agreement with "the *substance* of doctrine."

3. "I DID NOT VOTE FOR HIM!" And pray, for what did the Professor vote, when God set in motion the system of His grace? If the Professor's remark be a specimen of his *wisdom*, it is well that he had so little to do in establishing the Divine counsels from eternity. Shall a creature of the dust claim a share in originating the constitution under which God is to govern the world? And further, shall he prescribe, as essential, a condition of administration which the Lord of all has not seen fit to adopt? Is a sinner of Adam's fallen race so wise, as to settle the terms of the federal covenant, which is, in fact, the basis of God's dealings with the human race? If the New School Professor's wisdom demands a vote in arranging imputation, the Infidel may claim the right of making suggestions about the "*constitution* of things under which it is *certain* that all mankind become voluntary *sinner*," and the Universalist may deny the reasonableness of eternal punishment on the ground that he "did not vote for it." Thus all Scripture is brought to the test of human whims and wit. To what will not man's presumption aspire? It will readily condemn those principles of everlasting righteousness, in the light of whose glory angels veil their faces.

The Professor's wisdom appears to disadvantage, even from a terrestrial point of view. No prudent lecturer before a miscellaneous audience would choose a theme of discussion which involved theological controversy. And if the subject demanded an incidental allusion, a wise man would have treated it without a sneer or a jest. Members of the different evangelical congregations of Brooklyn formed part of the audience; and if it is to be a settled principle that theological myths and novelties are to be incorporated into public lectures, what a strange medley shall we have! On this point we quote a few lines from Dr. Lord's letter:—

"From time to time there would be heralded exploits of criticism and the subjective philosophy, like those which have plunged Germany into so dismal an abyss; or, on the other hand, impartiality would require that the Romanist might plead there for the Pope; and the Episcopalians descendant on the successional mystery; and the Baptist urge his demand for much water; and the Methodist impugn the eternal decrees; and the Socinian show how to uncrown the Saviour; and the Universalist chant that sweet song

—it shall be well with the wicked—until, indeed, 'confusion' should be 'worse confounded,' and chaos reign. Let those whose duty it is, look before they leap. Such an issue is to be avoided only by firmly declining the steps that lead to it. Let the partisan theologies remain where they belong."

4. Did the Professor mean to declare his own *orthodoxy* by affirming, in reference to the federal headship of Adam, "I did not vote for him?" One of the distinctions between Old and New Theology, is the different view taken of the federal covenant, and of the sin of our first parents in its relations to their posterity. The first departures from orthodoxy are always on these high themes. The troubles in the Presbyterian Church originated, in part, from the variations in doctrine propounded by the New School theologians on these and other points. One of the memorials to the General Assembly, in its specification of doctrinal errors, commences the catalogue with these two New School peculiarities, viz.: "1. That Adam was not the covenant head, or federal representative, of his posterity, and sustained no other relation to them than that which subsists between every parent and his offspring. 2. That we have nothing to do with the first sin of Adam, more than with the first sin of any other parent; and that it is not imputed to his posterity."

*Dr. James Wood*, in scrutinizing the difference between Old and New Theology, states one of the points of disagreement in the following words:—

"The Old Theology maintains that Adam was the federal head of his posterity, and that, by breaking the covenant under which he was placed, he involved not only himself, but all his posterity, in sin and misery—the guilt of his first sin being imputed to them, or set over in law to their account; so that they all come into the world with depraved and sinful natures. The New denies that we sustain a *covenant* relation to Adam; and maintains that he was only our *natural* head and father—from whose sin it results as a matter of fact, according to the common laws of human society, that all his posterity become sinners when they arrive at moral agency; before which time they are neither sinful nor holy; and that they become sinners by their own *voluntary* act, after a trial, it would seem, similar to what Adam had."

*Calvin's* view of Adam's federal headship is given in his Commentary on the fifth chapter of the Epistle to the Romans. "As Adam, at his creation, had received for us, as well as for himself, the gifts of God's favour, so by falling away from the Lord, he in himself corrupted, vitiated, depraved, and ruined our nature; for having been divested of God's likeness, he could not have generated seed but what was like himself. Hence we have all sinned; for we are all imbued with natural corruption, and so are become sinful and wicked." \* \* \* "By Adam's sin, we are not condemned by imputation alone, as though we were punished only for the sin of another; but we suffer his punishment, because we also ourselves are guilty; for as our nature is vitiated in him, it is regarded by God as having committed sin."

The standards of the Presbyterian Church clearly teach Adam's headship, and the imputation of his sin to his posterity. The *Shorter Catechism* says: "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression."

It has been thought that our New School brethren were coming back to the standards of the Presbyterian Church, and doubtless many of them are. But what shall be thought of the soundness of a Professor who openly taunts the doctrine of the Confession of Faith on Adam's headship, with the words, "I did not vote for him?" In plain English, this means "I did not vote that the covenant should be made, not only with Adam, but for his posterity." It follows, therefore, that the Professor did not vote for the *Shorter Catechism*, and does not *ex animo* accept it. Yet he is in a Presbyterian Theological Seminary!\*

It is no wonder that the Professor's denial of the doctrine of imputation, and his other aberrations concerning the first chapters of Genesis, have made not a little stir among the religious people of New York and Brooklyn. The Rev. *Henry J. Van Dyke* and *Dr. Willis Lord* deserve the thanks of the Christian community for their able, uncompromising, and effective defences of the truth. Good will result from the crude developments of the Professor. Some, who assisted in putting him into the Professorial chair, probably wish that they could say, "I did not vote for him." Others will become alarmed at the insidious progress of error, and will seek to return to the old paths. Renewed investigation will overthrow the subtle errors of German neology, and dissipate the oriental myths believed in by occidental teachers. Already has the charter and constitution of the Union Seminary been subjected to an examination, in consequence of the curious doctrines propounded by one of its Professors. A friend of the institution has discovered that the test of orthodoxy, required of the Professors, is insufficient, and that the supervision of the institution is too loose, being in the hands of a close corporation and not under the authority of the Church. The same gentleman proposes that the Seminary should be placed under the control of the New School General Assembly, as a means of greater theological security. Is it certain, however, that that Assembly believes in the doctrine of Adam's federal headship and of the imputation of his sin to his posterity? It is to be hoped, however, that, if the Seminary be placed under the superintendence suggested—as it ought to be—it will find the same

\* The Rev. *Andrew P. Peabody*, a Unitarian minister, in a volume of *Lectures on Christian Doctrine*, says: "Adam had no right to act in this behalf. A representative must be authorized; he was not authorized. You and I never gave him a *power of attorney* to obey or sin in our stead;" (p. 135.) The Unitarians will, doubtless, vote in a body with the Professor of Union Seminary.

security that our Seminaries possess under our own Assembly. "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 unto your souls*."—Jeremiah 6: 16.

## REVISION OF THE BOOK OF DISCIPLINE, No. IV.

### CHAPTER VII.

#### ON PARTIES TESTIFYING.

THE Revised Book distinctly declares that parties in a suit may be called as witnesses:—

"All persons, whether *parties* or otherwise, are *competent* witnesses, except such as do not believe in the existence of God or a future state of rewards and punishments."—VII, 2.

This is a new rule of testimony in our country. It has been adopted as yet in only a few States, where it must undergo the scrutiny of experience; but even in these States the rule only operates in civil actions, and is disallowed in criminal actions. Our Revised Book contains, so far as we know, the first American statute opening the door for parties to testify in criminal actions, or, in such actions as usually come before our Church courts.

One great objection made by lawyers to the application of the new rule, even in *civil* suits, is its temptation to perjury and exaggerated statement. Persons who are interested in the result are more liable to this temptation than any other class.

The admission of parties as witnesses may add somewhat to the excitement and bitterness of controversy. And if a case cannot be clearly determined on its merits by the testimony of other witnesses than the parties themselves, it ought scarcely to be considered within the range of impartial adjudication.

On the other hand, there are undoubtedly some advantages in allowing parties to testify, especially before tribunals whose officers, parties, and objects, may be supposed to be less open to disturbing causes than secular tribunals.

A distinguished lawyer, and Ruling Elder of our Church, has remarked that "The parties themselves, *if they choose*, should be permitted to give their own testimony, and the other evidence would then limit itself to that which is found to be either unexplained or contradictory. This would greatly lessen the volume of the proceedings on trials."

On the whole, we have no special objection to the recognition of the right of parties to appear as witnesses. It is a right which

some maintain to be consistent with the present Book. We should prefer the language of the Revised Book to be so modified as to give parties *permission* to testify, without *requiring* them to do so. We can imagine cases where an authoritative rule would be harsh and injurious, and where both the accuser and the accused would prefer to rest the case on the testimony of others. Inasmuch as our Book of Discipline gives authority to punish a witness who is summoned but who refuses to testify, an exceptional clause may be wisely introduced, as in the case of husband and wife.

#### MEASURES OF CONCILIATION.

A large majority of cases in litigation might probably be amicably settled with proper efforts at conciliation on the part of the Church. We venture to propose for consideration, whether measures may not be wisely adopted, whose object and tendency shall be to prevent, if possible, controversies from coming to open trial before the courts. Several reasons may be urged in favour of proceedings of conciliation:—

1. The particular precepts of Scripture relating to causes of offence among members of the Church, point to at least *two* private efforts to obtain redress before proceeding to the last resort. (See Matt. 18 : 15, 16.) Although the *circumstances* of every case may not be precisely similar to those referred to in these verses, still the *principle* of obtaining redress, first in private by the individual himself, and secondly through the agency or co-operation of others, is distinctly set forth.

2. The universal spirit of the Gospel is peaceful. “Blessed are the peace-makers ; for they shall be called the children of God.” Peace is a Scriptural injunction ; and although it is not to be sought at the sacrifice of justice, yet it is to be continually kept in view by the Church ; and all reasonable measures of obtaining it ought to be exhausted.

3. The welfare of the Church is deeply concerned in preventing the progress of controversies. We need not enlarge upon this point.

These reasons seem to authorize, and even demand, on the part of the Church, attempts at reconciliation and peace, before controversies shall be judicially issued by regular trial.

#### ON APPEALS.

The Revision Committee has recommended three important and excellent changes in the administration of our present system, which were strongly demanded by public opinion. *First*, the “original parties” are clearly defined to be the appellant and appellee, and no confusion can hereafter arise on this point in any

of the courts. *Secondly*, the Church courts, being no longer regarded as parties, their members have a right to sit, deliberate, and vote, in the higher courts. *Thirdly*, the proceedings are simplified by dispensing with hearing the members of the lower court.

These amendments are all judicious, and will be very generally approved, so far as our present judicial system remains intact.

We do not think the Committee have gone far enough in their reformation.

1. The *calling of the roll* ought to be dispensed with, as one of the greatest nuisances in our forms of proceedings. This mode of procedure, among other evils, tempts every one to make a speech; and the temptation is too often successful and ruinous to the brevity of our judicial administration. The original overture from the Presbytery of Philadelphia specifically mentioned the calling of the roll to be one of the points, above all others, that required reformation. Roll-calling not only consumes time unnecessarily, and provokes speeches, but it excites replies, and converts judges into lawyers, and turns the court-room into an arena of debate. Far better to discourage all this hazardous prolixity, and to aim at coming to a speedy vote.

2. Among other improvements, the appellant ought to be made distinctly to *state his point, or points, of appeal*, at the time of his giving notice of the appeal, and to confine himself thereto in the higher court. This would prevent the whole case from being unnecessarily thrown open, and would definitely declare the precise points that are to be considered.

3. Furthermore. Instead of the voluminous reading of the whole testimony taken in the courts below, we believe that it would be more satisfactory to the parties and to the ends of justice, if the *Judicial Committee of the General Assembly should give a condensed view of the case, and report their judgment for final action*. At least, it is well worth considering whether some such provisions as the following, may not be introduced into our system of administering justice, viz. :—

I. When a case is brought up, on appeal, before the Supreme Judiciary of the Church, the Judicial Committee shall examine into the law and facts of the case, as presented in the records of the courts below, and shall report their judgment for the action of the General Assembly.

II. When the Judicial Committee shall have made their report to the General Assembly, it shall be first in order to hear a short statement, or explanation, from the party or parties complaining of such report, and a short reply in behalf of the Judicial Committee, after which the vote shall be taken in this form: "Shall the judgment of the Judicial Committee be the judgment of this House?" If in the affirmative, the case shall be finally adjudicated.

III. If the vote be in the negative, the Assembly may either recommit the report to the Judicial Committee, or appoint a time for the adjudica-

tion of the case in its own presence, in which latter alternative the order of proceedings shall be, *first*, to read all the records in the case which either party may call for; *secondly*, to hear the parties, first the appellant, and then the appellee; and *thirdly*, to take the final vote, without debate, unless a majority of the Assembly shall allow further discussion; and it shall always be in order for the majority to demand the final vote.

IV. If the Judicial Committee, on examining the judicial business before the Assembly, shall consider it too onerous for a single Committee, and shall ask for a division of their labours, the Assembly may order the appointment of one, or more, special Committees, as the circumstances may require.

V. The same forms of proceedings in judicial cases, shall be had in Synods as in the General Assembly.

VI. Cases involving heresy, shall, after efforts to obtain a satisfactory explanation or recantation by the Judicial Committee of the Assembly, or other Committees, if in the lower courts, always be tried before the court itself, in conformity with Chapter , Section .

A few explanations are added in regard to the propositions regulating the appointment and powers of the Judicial Committee of the General Assembly.

1. As to the policy of giving so much power to the Judicial Committee, it is believed that most persons would prefer to submit their case to an able, impartial committee rather than bring it before a body of 250 or 300 men. Dr. Breckinridge said on this subject: "As to present evils, they are undoubted. All who have been accustomed to sit in our Assembly must know that our present mode of conducting judicial cases, in scraps of time, scraps of testimony, and scraps of speeches, &c., whilst other things were in the meanwhile discussed, is a mere sham. He would rather come blindfolded into the house, and take the first ten members he happens to touch, to try a case, than take the whole three hundred of you as at present. (Laughter.) The evils are unendurable."

2. The discretion invested in the Judicial Committee, to apply to the court for a division of their labours, is necessary to provide for extreme cases. To the objection that too much labour is thrown upon the Judicial Committee, in any event, the reply is, first, that the object of all committees is to facilitate the transaction of business for the convenience and relief of the whole body; secondly, that, if the case were tried in the court, the Committee, as members of it, would be obliged to undergo very much the same amount of labour; and thirdly, every member of the Assembly ought to be supposed willing to bear his full share of responsibility and burden.

3. The shortening of the process of adjudication in the Assembly, keeps thoroughly in view the ends of justice. One, or both of the parties, if they desire it, may make short\* explanations to the Assembly, stating precisely the objections to the judicial

\* Although the term "short" is indefinite, it is well understood, as opposed to "long," and is explicit enough to remind the parties of the expectation of the court, and of its power to limit the time, if unreasonably protracted.



report. The right of a reply is also due to the Judicial Committee; and any member of the court may *ask questions*, as a matter of right, in enabling him to arrive at an intelligent decision, but he shall not have the right to *argue* the case, or to give the reasons which influence his own mind.

4. Every case may, after all, be finally adjudicated by the Assembly itself, if judged best by that body. But this course would probably be rarely, if ever, resorted to, except in cases of heresy.

The issuing of the case before the court itself, by reading the testimony, &c., only takes place after the report of the Judicial Committee, and the explanations or statements of the parties. Consequently, the subject would be comparatively familiar to the General Assembly; and there could be no just objection to the shortening of the proceeding, as proposed in Section 3.

#### CONCLUSION.

After writing a good deal upon the subject of revising the Book of Discipline, we have come to the following conclusions:—

1. It is much easier to talk and write about revision, and to propose new plans, than to improve the old Book.

2. Perhaps a majority of the Presbyteries would be willing to alter the Book in regard to appeals. The sentiment of the Church is more decided on this point than on any other. Many of the other changes proposed are uncalled for by public opinion; and we doubt whether they will be sanctioned.

3. For ourselves, we greatly prefer the Old Book as it is, to the Revised Book. Some of the changes proposed are entirely too radical, and seem to regard the Church as a voluntary society rather than the covenanted organization of the living God.

4. Perhaps the best plan to amend a Book of this kind is by piecemeal. Public sentiment, as fairly expressed, is the true standard of alteration. The Committee having far exceeded this standard, have necessarily endangered their whole work. It would not occasion much surprise if the Assembly tabled or rejected the whole report.

5. At any rate, it is hoped that the Assembly of 1859 will not undertake to send the Revised Book down to the Presbyteries. The Church is not prepared to act upon the subjects therein brought to view, or at least to take ultimate action on the revision. If sent down to the Presbyteries this year, we think we hazard little in saying that the amendments would be generally rejected.

The true policy, as it seems to us, is either to refer the whole subject to the old Committee, or to a new Committee, or to the next General Assembly.

6. We acknowledge, with profound humility and distrust, the suggestions we ourselves have made on these high themes. Writing

on our own personal responsibility, and in a private and not public capacity, we have felt free to throw out suggestions, when, under other circumstances, we should have refrained from seeming to touch with unhallowed hands the standards of the Church. Our views of the ability and fidelity of the Committee, are of course unchanged. In differing from them decidedly on various points, we trust that we have done so respectfully. An honest difference of opinion among brethren ought to be regarded as a testimonial of a mutual sense of their higher obligations to God.

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## Household Thoughts.

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### OUGHT A MURDERESS TO BE HUNG ?

“OUGHT a murderess to be hung?” This is a singular question, it may be said, for the “Household” department of our Magazine. So it is. There are many extraordinary questions nowadays; but nothing is foreign to the household that relates to woman. If this question were left to the Presbyterian mothers of the land, we venture to say that an affirmative answer would be rendered almost unanimously. It is assumed, of course, that murder is righteously punished with death.

What is there in the case of a woman, that should put her beyond the reach of the Scriptural and legal retribution that overtakes the other sex? It will not be pretended that the Bible makes any distinction in the punishment of murderers. The Divine command requires that the person who commits murder, whether male or female, shall be put to death. If the Scriptural authority of this mode of punishment be admitted, it is difficult to understand why it should not be applied to wicked women, who murder their husbands, or children, or neighbours.

In order to give our readers a view of some of the reasons against hanging murderesses, we copy the following from a popular and influential journal—the “*New York Times*.” The case alluded to is that of a Mrs. Hartung, who was convicted, in Albany, of poisoning her husband:—

“We repeat the expression of our hope that this woman will not be hung. We should say precisely the same thing if her guilt were as clear as noonday—for we do not think hanging a decent or proper punishment for a woman, under any circumstances. It would be difficult, doubtless, to give any very cogent reasons why we should not hang a woman, as well as a man, if equally guilty of murder; but it would be equally difficult to give any good reason for not striking a

woman, as well as a man, under equal provocation. The reason for the distinction lies in the *feeling*, that it exists and should be observed. There are cases where feeling must take the place, and do the work, of reason, and this is one of them. There can be no danger to society from sparing a woman's life, even if she be a murderess, for the walls of a State Prison are certainly strong enough to give the community a sense of security on this point, and all the substantial ends of justice would be equally served."

The above editorial candidly admits the difficulty of arguing the matter with the understanding, and flies for refuge to the feelings. But even here, the argument is feeble, as such appeals are apt to be. The idea is, that because no man would like to strike a woman, therefore the law ought not to hang a murderess. But what person, of any magnanimity, would strike an old man, who had given him provocation, or a feeble man? The appeal, in the first place, assumes that gallantry, or a certain deference towards the weaker sex, is a just ground for a difference in the severity of the punishment of the two sexes, which is a very crude and inadmissible assumption; in the second place, it tampers with the sense of justice, which is one of the strongest *feelings* of our nature; in the third place, it takes advantage of a morbid sensibility to introduce dangerous novelties into the penal code; and in the fourth place, it sets up human wisdom above an express Divine law.

"Shut her up in the penitentiary," is the proposed substitute; the walls of a prison being strong enough to give "security to society." Our readers will perceive that the moment the writer condescends to reason, he is lost. Walls and cells are strong enough to keep in murderers as well as murderesses; and if insecurity be the only reason, or the best reason, for capital punishment, why not give up hanging for both sexes? Besides, some beneficent reformer may come along and appeal to the *feelings* of a certain class of sympathizers, with the plea that the State prison is a shocking place for females, especially to spend there the balance of their days. Why not shorten the punishment of female convicts, or allow them to be confined in the more lenient department of the House of Refuge? If the *feelings* are to decide, where can the boundaries of justice be settled?

We do not deny that the execution of a woman awakens commiseration and sympathy in a peculiar manner; but we maintain that the existence of such feelings does not, in their healthy state, seek for any commutation denied to the other sex. And no truer demonstration of the falsity of the contrary sentiment can be found, than in its general condemnation by intelligent, right-minded women, which, we are persuaded, would be the verdict rendered in a Christian community.

We have already said more than we intended to say, when we commenced these remarks. We conclude by commending to the attention of our readers, the noble response of GOVERNOR MORGAN

to an application for the commutation of the punishment of the murderess, whose case has been already referred to:—

THE HARTUNG MURDER CASE. REFUSAL OF THE GOVERNOR TO COMMUTE THE SENTENCE.

STATE OF NEW YORK, EXECUTIVE DEPARTMENT,  
ALBANY, April 6, 1859.

SIR: It is due to the unfortunate woman, Mary Hartung, whom you have so ably defended, and in whose behalf you have so zealously urged a commutation of the sentence of the Court, since the application was received on the 26th ult., that she should at once be made acquainted with the conclusion at which I have arrived.

In anticipation of the application, I had closely examined the evidence given upon the trial in all its details, and I have since re-examined it as carefully as possible. I have, both before and since the application was made, given to the case a careful consideration; with a sincere desire to arrive at a just conclusion, and with that leaning in favour of mercy, which forms a part of our nature, especially when that mercy is sought in behalf of a woman.

If Mrs. Hartung is guilty of the murder of her husband, she is guilty of a cool, premeditated murder of the most revolting character. If guilty, she availed herself of the opportunities the marriage state gave her to administer poison to him coolly, deliberately, maliciously. Murder by poisoning is the worst sort of murder, and the most difficult of detection; and is, in some States, designated as such on the statute book. Where a murder is committed in any other way, there is often the possibility that murder was not deliberately intended. But in the case of poisoning there is no room for doubt. The malice, the premeditation, the murderous intent belong necessarily to the crime; and while every application for commutation or pardon shall be decided on its own peculiar facts, I cannot conceive that I should feel authorized to interfere in any case of poisoning where guilt is clearly proved; least of all can I interfere where a husband poisons a wife, or a wife a husband.

If, therefore, Mrs. Hartung is guilty of the crime of poisoning her husband, I cannot reconcile it to my ideas of duty to save her from the penalty the law imposes upon her crime. The jury have, by their verdict—conscientiously arrived at, as I believe—declared that she is guilty of this crime, and the judge, whose fairness and humanity are admitted, says that “the verdict was clearly warranted by the testimony.” After a careful examination and consideration of the evidence and of her own statement, I am unable to say, that had I been one of the jury, I could have arrived at a different conclusion. I believe her to be guilty of the deliberate murder of her husband by poisoning.

It is urged upon me, that even though she is guilty, public opinion demands that her punishment should be commuted to imprisonment for life; and that, if this is not done, no woman will ever again be convicted of murder in this State. Even were this true, I should see in it no reason for my interference. It is not a matter to be decided by public feeling, by the impulses of those who have not had time or inclination to scan the evidence carefully, and many of whom are influenced by objection to capital punishment in general, or by a horror of hanging a woman, or both. The only province of public opinion in a case like this, is to induce additional care where a decision adverse to the current of public opinion is arrived at. Moreover, though there is, undoubtedly, a great repugnance in the public mind to the infliction of capital punishment upon a woman, I do not think it so general as is assumed, or that it interferes essentially with the course of public justice.

I cannot, then, commute the punishment of Mrs. Hartung. She must suffer the penalty the law has imposed upon her, and I request you will communicate this decision to her, and urge her to cease to hope for Executive clemency, but to devote herself at once to preparing to stand before her Creator. I trust she will seek and receive forgiveness from Him who alone can grant it.

To WM. J. HADLEY, Esq., Albany.

EDWIN D. MORGAN.

Governors, whose public documents display so much intelligent discrimination, moral firmness, and impartial sense of justice, deserve the gratitude of the State. Governor Morgan, as a magistrate, "bears not the sword in vain. He is a terror to evil-doers; and the praise of them that do well." May the blessing of God rest upon him in his private and official capacity, and let all the people say, AMEN!

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### ONE YEAR AGO.

BY MRS. H. B. STOWE.

(Written after the death of her son.)

One year ago—a ringing voice,  
A clear blue eye,  
And clustering curls of sunny hair—  
Too fair to die!

Only a year—no voice, no smile,  
No glance of eye,  
No clustering curls of sunny hair—  
Fair but to die!

One year ago—what loves, what schemes,  
Far into life!  
What joyous hopes, what high resolves,  
What generous strife!

The silent picture on the wall,  
The buried stone,  
Of all that beauty life and joy  
Remain alone!

One year, one little year,  
And so much gone!  
And yet the even flow of life  
Moves calmly on!

The grass grows green, the flowers bloom fair  
Above that head;  
No sorrowing tint of leaf or spray  
Says he is dead!

No pause or hush of merry birds  
That sing above,  
Tell us how coldly sleeps below  
The form we love.

Where hast thou been this year, beloved?  
What hast thou seen?  
What visions fair! what glorious life?  
Where hast thou been?

The veil! the veil! so thin and strong,  
 'Twixt us and thee—  
 The mystic veil! when will it fall  
 That we may see?

Not dead, not sleeping, not even gone,  
 But present still,  
 And waiting for the coming hour  
 Of God's own will.

Lord of the living and the dead—  
 Our Saviour dear,  
 We lay in silence at thy feet  
 This sad, sad year!

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## Historical and Biographical.

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### REHOBOTH.

THE Rehoboth Church in Maryland is generally supposed to be the oldest Presbyterian Church in the United States. It was probably established by FRANCIS MAKEMIE, the great Presbyterian Missionary, who gave it a chief place in his affections in his dying hour, as appears from his Will.

In consequence of emigration and other causes, Rehoboth Church declined so much after the first quarter of the present century, that worship within its walls was for a time suspended. It fell to the lot of the Editor of this Magazine to reopen the old Church for the worship of God, by direction of the Presbytery of Baltimore, in 1841. The preacher was, at that time, temporarily engaged in supplying a Church in Washington City, and thus held a connection with the Baltimore Presbytery.

The appointment for the reopening of Rehoboth was made for the Sabbath, November 22, 1841. I reached Princess Anne on Saturday night, to fulfil the appointment, and was hospitably entertained at the mansion of the late General George Handy, where the outline of my sermon was written out in its present form.

On the following morning, the dear General accompanied me in his carriage to Rehoboth, about fifteen miles, having as a travelling companion one of those intelligent, beautiful, accomplished, and thoroughly Presbyterian young ladies, which no part of our country, more than the South, is privileged to send forth into life to glorify God.

A large congregation was gathered at Rehoboth. The people had assembled in carriages, on horseback, and on foot, far and near, to share in the services of God at the old meeting-house. The preacher used the simple forms of Presbyterianism, and took occasion to give an historical aspect to the proclamation of Divine truth; not omitting, however, a constant allusion to God's grace, as well as His Providence. Some "enlargement" was experienced by him during these interesting services, and he was not without hope that some good was done on that day in the name of the Lord Jesus.

I will just add that we dined at the house of General Henry (close by the church), a lineal descendant of the Rev. John Henry, who was Makemie's successor at Rehoboth. I was shown a *manuscript volume of the Rev. John Henry's writings*, which, if still in existence, ought to be in the Library of the Presbyterian Historical Society.

The memories of that Sabbath are imperishable; but I cannot further yield to them; and refer to the outline of the sermon for the perusal of any one who may feel an interest in it.—C. V. R.

## A SERMON AT REHOBOTH. 1841.

"And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land."—GEN. 26: 22.

INTRODUCTION.—The fathers of Presbyterianism were like *Isaac*:—

1. Pilgrims—without a certain dwelling-place.
2. Divinely directed—they were travellers, and travelled westerly, God showing them the way.
3. Descended from an illustrious ancestry, and ancestors of an illustrious offspring.

I. Our fathers "REMOVED" FROM THE LAND THEY ONCE OCCUPIED.

1. Partly for CONSCIENCE SAKE, and for deliverance from PERSECUTION.

Puritans always dissatisfied with the partial reformation under *Henry VIII* and Queen *Elizabeth*. They always preferred utmost simplicity in worship, whilst the royal maiden and her counsellors loved forms and ceremonies.

James I opposed Puritans, although educated a Calvinist. He said: "If you aim at a Scottish Presbytery, it agrees with Monarchy as well as God and the Devil." This man attempted to introduce Episcopacy into Scotland. In consequence, he narrowly escaped at Edinburgh. Although not a Pharisee in righteousness, yet concerning zeal he persecuted the Church.

Charles I, Intolerance of, and of Archbishop Laud. In 1638, "solemn covenant" in Scotland, and opposition to King, who is defeated in 1645; and beheaded, though Presbyterians opposed to the measure, but overruled by Independents.

Charles II. Restored to the throne in 1660, through the influence of the Presbyterians, who had acknowledged him in 1650 as King. Under him, in 1662, *Act of uniformity* was passed, by which two thousand dissenting ministers were ejected from their charges. Ministers were persecuted, and prevented from coming within five miles of a corporation. The King told the Earl of Lauderdale that Presbyterianism "was not the religion for a gentleman." No, indeed; not for a gentleman who loved debauchery, low life, and revelry.

In 1673, *Test act*, by which no one could hold office who did not take oath of allegiance, and receive sacrament, renouncing transubstantiation. Equally opposed to Dissenters and Romanists.

In 1678, rigorous fines imposed for worshipping in houses, and death inflicted for worshipping in conventicles and open air. Also landlords were to give bonds for good behaviour of tenants.

In 1685, King dies, a royal sinner and a persecutor of God's people.

James II. A bigot and Roman Catholic, reigning from 1685 to 1688. Same zeal against religion as predecessor.

William and Mary. In 1689, Presbyterianism re-established in Scotland; and *Toleration act* passed in England.

The Presbyterian emigration commenced about 1630; it was scattered. Some went to New England, some to New York, Pennsylvania, Maryland, &c.

2. Our fathers emigrated also from motives of SOCIAL AND POLITICAL PREFERENCE. The middle class not contented under a despotic monarchy.

They had imbibed much of the spirit of liberty under the various inflictions of power. They were the men who heartily joined in maintaining American rights and Independence.

3. Partly, also, from motives of *worldly advantage*. They bettered their fortunes in coming to this country; and had good prospects for themselves and their children.

II. Our fathers, when they arrived in this country, "dug another well;" THEY SOUGHT OUT RELIGIOUS PRIVILEGES.

1. Religion was to them as *necessary* as water. "The chief end of man is to glorify God," &c.

2. The Church was the well in the wilderness. It was their *first aim* in their new settlements. Early history of Rehoboth, Manokin, Snowhill, and Wicomoco.

3. They "*strove not*," although they met with some opposition here at first from Episcopalians. Fortunately, the law was on their side, and their meeting-houses were licensed. Read Records of Somerset Court and Parish of Coventry.

4. They *laboured* for the establishment of their religion. They had to *dig* their wells. Difficulty of building churches in those days. They also had to support Established Church at the same time. In digging, they encountered layers of hard rock.

5. They were *governed by pious motives*—proved by their self-denial, zeal, and perseverance. Isaac recognized God's Providence in calling his new well Rehoboth. So did these good Presbyterians.

III. The GENERAL SUCCESS which followed the efforts of the Presbyterian fathers. *Rehoboth* means "*enlargements*," extension, giving of room.

The Lord made room for them.

1. In the *extent of territory they were to occupy*. They began on the sea-shore, but have spread out to the prairies.

2. Through the *ministers of that generation*, and their *increased numbers*. Give a brief, pithy account of *Francis Makemie*, in Accomac, Virginia; and here in Maryland; and also near Norfolk, and in New York. He was the first minister at Rehoboth. His successor was John Henry, who died in 1717. (See Spence, 99.) Give present number of ministers, and Synods, and Presbyteries, &c., in the Presbyterian Church. What extension!

3. By their endowment of *Seminaries and Colleges*. Makemie's concern for his children (page 175). Log College; New London Academy; Princeton College, founded in 1746; Washington, Hampden Sydney, Dickinson Colleges, &c. &c. *Seminaries*, too, Theological, as well as Academical. This old Academy in Somerset, near by you, founded by Presbyterians.

4. By their *religious and benevolent institutions*. They had the missionary spirit from the beginning. Present state of our missionary operations.

5. By the *outpouring of the Spirit*. Revivals in the olden time were precious and extensive.

6. By the *protection of Providence*. What enlargements of every kind through God's superintending care! How "fruitful in the land!"



## CONCLUDING REMARKS.

1. The name of Rehoboth is dear to Presbyterians. Here was our origin. This was Makemie's church. It was left to us by his will. (Read it, in Spence, page 174.)

Interesting to trace a stream to its origin; to revisit the old homestead of the family; to gather within the sanctuary of former generations.

2. This well of pure water ought to be opened again; as Isaac opened the wells of Abraham. Former prosperity of Rehoboth; and causes of its decline. Whilst we dig new wells, the old ones must be kept open and fresh. This is due to our father's God, our fathers, ourselves and children.

3. We have every reason to believe that God will bless this effort at Rehoboth. He did so one hundred and fifty years ago; and why not again? He does not desert what He has so much honored. If we will draw near to him, He will draw near to us.

4. Let all who are interested, do what they can for this good object. By their efforts, their contributions, their attendance, and their prayers.

An appeal to Presbyterians. Rehoboth guaranteed to us. (Spence, page 174-6.) It was the legacy of Makemie and of your fathers. Here they used to assemble together. Resolve here to worship stately again.

5. Finally. Seek the salvation of your souls. Religion is "Rehoboth"—enlargement to man.

It enlarges 1. Our peace and happiness.

2. It enlarges our usefulness.

3. It re-establishes and enlarges our holiness.

4. It gives us Rehoboth, or enlargements, throughout a heavenly immortality.

5. The cross brings enlargement to God, *i. e.*, accessions to his glory—Father, Son, and Holy Ghost.

As the digging of a well would be of no use without finding water, so the opening of this church would be a failure if it did not bring salvation. Here may you drink streams that spring up for eternal life! May this Rehoboth be soul-enlargement to the congregation—a well of life to yourselves and your children throughout all generations!

The preacher made another appointment for the Sabbath, four weeks later, but he was prevented from fulfilling it by a sore throat. He subsequently received the following letter, which contains one or two items of minor historical interest.

"PRINCESS ANNE, MD., December 19th, 1841.

"REV. AND DEAR SIR: I have this moment returned from Rehoboth, where I expected to have met with, and heard you preach to-day.

"Since your announcement this day four weeks, that you would preach there to-day, the other church has been opened for service on the day and hour set apart for our church from time immemorial, as well as on their regular day—thereby expressing, in unequivocal terms, their fears.

"A large congregation had collected at our church, probably 30 or 40 carriages—at theirs, but one carriage and two horses. The Baptists did not open their church, but collected at ours. I scarcely think it worth my time to say to you that the disappointment was very great. The congregation remained at the church until after 12 o'clock, in hopes that you would come by the way of Snow Hill. The people seem so much pleased with your discourse this day four weeks, that they were truly anxious to hear you again. In a conversation with General Henry and Governor Carroll to-day, they expressed an opinion that if anything is to be done for the Rehoboth congrega-

tion, now is the time: it must not be delayed. Considerable dissatisfaction prevails in that neighbourhood at the illiberal conduct of the \*\*\* towards us, whose jealousy is too manifest to be concealed. Under these circumstances what is to be done?"

\* \* \*

The Presbytery soon made arrangements, by which regular services were established at Rehoboth; and that venerable church has ever since enjoyed the preaching of the Word. At present, Rehoboth and Lewes form one pastoral charge.—C. V. R.

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## Review and Criticism.

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**THREE VISITS TO MADAGASCAR**, in 1853, 1854, 1856. Including a Journey to the Capital; with Notices of the Natural History of the Country and of the present Civilization of the People. By the Rev. WILLIAM ELLIS, F.H.S., author of "Polynesian Researches." Illustrated with wood-cuts from Photographs, &c. New York, 1859: Harper & Brothers. 8vo. pp. 514.

MADAGASCAR is an island of great interest in its relations to Christianity. There, martyrs have fallen; there, the religion of Jesus is enduring a great fight of afflictions; there, a Christian prince, the son of a persecuting heathen Queen, is heir apparent to the throne; there, multitudes are to be brought to the knowledge of the true God.

"The Island of Madagascar, extending over an area larger than that of Great Britain and Ireland combined, and inhabited by more than three millions of people, has at different periods attracted the notice of the chief maritime nations of Europe, but, with the exception of a short period in the early part of the seventeenth century, it is only since our possession of Mauritius, and the subsequent treaty of friendship and alliance entered into between the late king Radama and the Governor of Mauritius in 1817, that our own countrymen have given much attention to the island or its inhabitants.

"In their treaty with Radama, whom the English chose to regard as the supreme ruler of the country, they sought chiefly the abolition of the slave-trade, and in order to compensate the king and his chiefs for the loss which this measure would entail upon them, and to secure their co-operation in rendering it effectual, an annual payment was made by the British government to the king.

"Missionaries from the London Missionary Society reached the coast of Madagascar in 1818; and, after the treaty with the British government had been finally ratified in 1820, they proceeded to the capital, and were cordially welcomed by the king, who appeared still more delighted when they were followed by a number of intelligent men sent out by the same society to instruct the people in the practice of many of the most useful arts. The strange and somewhat complex language of the people was acquired by the missionaries, who introduced an alphabet into the language, arranged its grammar, prepared elementary books, and translated the Holy Scriptures into the native tongue.

"In the space of ten years after the settlement of the teachers at the capital, not fewer than 10,000 or 15,000 of the natives had learned to

read, many of them also to write, and a few had also made some slight progress in English, at the same time that a number professed themselves Christians. Within the same period, among the 1000 or 1500 youths who had been placed as apprentices under the missionary artisans, some had been taught to work in iron, which abounds in the country; others had been trained to be carpenters, builders, tanners, carriers, shoemakers, etc.

"The treaty between Sir Robert Farquhar and the king Radama is to be regarded as one of the most important events in the modern history of Madagascar.

"To his own people, Radama's reign was one of unprecedented prosperity, though of comparatively short duration. He was a ruler greatly in advance of his time and his people; but he died in the year 1828, at the early age of thirty-six, and the enlightening and humanizing influences which were so full of promise for the nation appear in a great measure to have terminated with his life. The amiable and intelligent Prince Rakatobe, eldest son of Radama's eldest sister, was nominated by the king successor to the throne, but on the death of Radama he was assassinated, and the present ruler was raised to the supreme authority. For a time the schools and the religious teaching of the missionaries were allowed, but it soon became evident that the policy of the government was changed. The influence of the idol-keepers, and of the supporters of divination and other superstitions of the country, was soon restored to its former supremacy. In 1835 the profession of the Christian religion by any of the Malagasy was prohibited; it was also required that all Christian books should be given up to the government, and in 1836 the missionaries and their excellent coadjutors, the Christian artisans, departed from the island.

"Scarcely had the missionaries left the capital in 1836, before a number of persons suspected of being Christians were required to prove their innocence by drinking the Tangena, or poison-water, which to many of them proved fatal.

"In the following year a considerable number of the people were accused of reading religious books and uniting in Christian worship. Several of these were severely punished by fine, imprisonment, or unredeemable slavery; and one devoted Christian woman, Rasalama, was put to death.

"Among others over whose minds the pretended power of the idols had ceased to operate was the queen's son, then in his seventeenth year. In 1846, after much conference with some of the Christians, this youthful prince was induced to renounce the superstitions of his country. He soon afterward declared himself a Christian, and was baptized; and, whatever may be the extent to which he is himself the subject of religious influence, he has ever since proved a generous, kind, and faithful friend to the Christians."

Various seasons of persecution have been endured by the Christians of Madagascar, especially in 1837, 1842, and 1849.

Mr. Ellis has produced, as might be expected, a volume of much research and of varied interest. The embellishments and illustrations add much to its value; and we trust that the worthy publishers will meet with an ample reward.

**FIRST THINGS; OR, THE DEVELOPMENT OF CHURCH LIFE.** By BARON STOW, D.D., author of "Christian Brotherhood," &c. Boston, 1859, Gould & Lincoln. 16mo. pp. 282.

DR. STOW'S volume on "First Things" is instructive and interesting in its subjects and their general treatment. Evangelical in all his habits of thought, the venerable Doctor has given to the Church treasures which will be dealt out for the benefit of thousands of starving souls. Although Dr. Spring has published a volume with nearly the same title, there is little correspondence in the topics brought to view. Whilst Dr. Spring's work is more ornate in style and elaborate in thought, Dr. Stow's is more adapted to the mass of Christian readers. It contains within a small compass the vigorous discussion of some of the most attractive and endearing themes of Gospel history.

**CHRISTIAN BROTHERHOOD; a Letter to the Hon. Heman Lincoln.** By BARON STOW, D.D., Pastor of the Rowe Street Church. Boston, 1859, Gould & Lincoln. 18mo. pp. 208.

A BOOK on this delightful subject comes appropriately from the pen of a good man, and of an old man. We may add that we are glad it comes from the pen of a Baptist minister. There have been, of late, so many signs of exclusivism on the part of our close communion brethren, and so much splashing in the waters of ecclesiastical strife, that it is indeed refreshing to stand on the *terra firma* of Christian brotherhood, face to face with a man of God. The true principles of Christian fellowship are exhibited by this honoured father in the Church with a simplicity, clearness, and force, which cannot fail to make their impression upon the reader. Christians of different denominations have yet to learn to *give and take*; to give freely and take graciously. We can easily meet our Baptist brethren *in the water*, but do not yet perceive the necessity of going *under it*. If that time should ever come, we think we could go even under the water without regarding it so much of a "cross." Christian ordinances are privileges rather than crosses. In the days of early Gospel history, it is probable that baptism was frequently administered in the Jordan—not by dipping or immersion, but by pouring or sprinkling. However that may be, and whatever may be the difference of views among Christians on this and other points, the great principles of Christian brotherhood remain clear and unchangeable. We trust that a rich blessing may accompany the work of Dr. Stow, and that all Churches may derive benefit from his paternal counsels and Christian suggestions.

**ESTHER, THE HEBREW-PERSIAN QUEEN.** By the Rev. WILLIAM A. SCOTT, D.D., of San Francisco. H. H. Bancroft & Co. San Francisco, 1859.

DR. SCOTT honours the press; and in two ways. He not only considers the press an instrumentality of serving God and advancing his kingdom, but he really contributes admirable works for the press to disseminate. The Giant Judge of last year is followed by Queen Esther this year; and

we trust that the active Doctor will at least send out one volume per annum.

Dr. Scott throws his mind thoroughly into his subject, identifies himself with Esther's times, and with all the manners and customs of the day, and he seems even to have caught a sight of the lovely Queen and her good uncle Mordecai, and of the great Artaxerxes Longimanus, and of Haman hanging upon the gallows. It is a great thing, in these days of stereoscopic views, to find a writer who reaches back into history, *camera obscura* in hand, and who knows how to paint his views with the most natural and exquisite colors. This is one of Dr. Scott's great charms as an historical writer. Besides, his Hebrew-Persian Queen contains a multitude of discussions, which add greatly to the interest of the simple narrative. If at first sight the volume may seem a little too much expanded, no reader will wish that its materials had been reduced or its illustrations contracted. Throughout this eminently practical book of Esther, Dr. Scott enforces its true lessons. He never loses sight of the great practical ends of the sacred narrative, but presses them with pastoral effectiveness upon the reader.

There are twenty-one chapters in the volume; and nothing is omitted, either of research, of exegesis, of illustration, or of practical comment, that can properly exalt this precious portion of the Word of God.

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ROBERT AND HAROLD, or the Young Marooners on the Florida Coast. By F. R. GOULDING, of Georgia. With a Map and Illustrations. Seventh Thousand. William S. & Alfred Martien, 606 Chestnut Street, Philadelphia.

We have always considered "The Young Marooners" as one of the best volumes for the instruction and edification of children. It is written with great ingenuity and ability; and stores of learning are opened with a wise and liberal hand. Few youth will not take an interest in this excellent little work.

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MORE ABOUT JESUS. With Illustrations and a Map. By the author of "Peep of Day," "Reading without Tears," etc. New York, 1859, Harper & Brothers. Square 18mo. pp. 216. For sale by Parry & McMillan, Philadelphia.

Who does more good than the writer who can commend Jesus to little children? A peep of eternal day is a soul-sight that often dates its origin to just such books as this. Let it circulate in our families. There is a blessing in lessons about Jesus.

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THE LIFE OF NORTH AMERICAN INSECTS. By B. JAEGER, late Professor of Zoology and Botany in the College of New Jersey, assisted by H. C. Preston, M.D. With numerous illustrations from specimens in the Cabinet of the Author. New York: Harper & Brothers, 1859. 12mo. pp. 319. For sale by Parry & McMillan.

Nature presents unnumbered attractions to young students; and its objects and scenes are most fascinating. Even an insect teems with treasures of knowledge, and glorifies the workmanship of God. This volume on the life of North American Insects is a valuable contribution to the department of natural history.

ADAM BEDE. By GEORGE ELLIOT. New York: Harper & Brothers. Philadelphia: Parry & McMillan.

THIS novel is beyond the range of our reading; and we can only announce it as from the press of the Messrs. Harper.

A QUARTER-CENTURY SERMON. Delivered in the Presbyterian Church of Butler, on Sabbath, January 2, 1859. By the Rev. LOYAL YOUNG, D.D. Pittsburg: W. S. Haven. 1859.

It is well to take a review of a quarter of a century. About two-thirds of mankind do not live as long as that; and few pastors, however old they may be, remain in the same pastoral charge for twenty-five years. Dr. Young has remained at his important post during this long period, and few pastors have been more blessed with ingatherings of the flock and with general prosperity in the field. The sermon abounds in good things and in interesting details. We give an extract from the beginning:—

“Twenty-five years have now elapsed since, in this house, I was solemnly ordained by the laying on of the hands of the Presbytery, and installed as your pastor. It was to me an interesting hour. It was the consummation of long-cherished hopes. It was a prize for which I had long toiled, to be made a minister of Christ. It was an answer to the prayers of pious parents, now in heaven, whose highest ambition for their son was, that he should be a minister of the Gospel.

“In view of taking the charge of this church, I felt that a responsibility rested upon me to which before I had been a stranger; and ever since, this sense of responsibility has at times come home to my heart with oppressive weight. *The care of souls.* Who can estimate its vast importance?

“That voice has long been silent in death, which said to me in the charge of that day, these words: ‘Dear brother, it is a solemn thing indeed to have immortal souls committed to your care. Shepherds of old time were forthcoming for the sheep committed to them. Christ, the great Shepherd, is forthcoming to his Father for all his sheep, and you, dear sir, must be accountable to Christ for these sheep, if any of them perish through your default.’ Such were the words of father Bracken, whose hands were first laid upon my head that day, and who made the solemn ordaining prayer. Of the clerical members of that Presbytery that then ordained and installed me, but three remain to the present. Abraham Boyd, Cyrus Riggs, Reid Bracken, John Reddick, John Core, Robert McGarraugh, Hezekiah May (not then present), and John Glenn, have all gone to their final reward. John Munson, John Coulter, and John Moore, still survive.

“Then I took my position as the youngest member of the Presbytery, at the bottom of the roll. Now it stands above all but two, thirteen being younger than I. Then I was a stranger in this land. The faces that appeared in the sanctuary were new to me. My coming was an experiment. Now, I can look around, and everywhere behold faces with which I have long been familiar. ‘I dwell among mine own people.’

“It is the usual lot of the ministers of the Gospel to be separated from their natural relations. Like the sons of Levi of old, they are divided in

Jacob and scattered in Israel. Their home is not among the friends of their youth. But when, after a quarter of a century, the minister finds himself in his first and only charge, he can say, notwithstanding his separation from the home of his childhood and from natural kindred, '*I dwell among mine own people.*' He becomes so identified with his charge, that the aged seem to him as parents, and the youth as his sons and daughters; while he can stretch forth his hands towards his fellow Christians, with whom he has so often taken sweet counsel, and say, in the language of his Divine Master, 'Behold my mother and my brethren!'

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A SERMON Preached in the First Presbyterian Church, Morristown, N. J., December 1, 1858, on Occasion of the Death of the Rev. Edward W. Condict. By DAVID IRVING, Pastor. 1859.

THIS is an excellent Discourse on Death. Mr. Irving first shows how death is conquered, or swallowed up. Secondly, for whom is this victory achieved. And thirdly, the glory of the future triumph of believers. This victory will be conspicuous, perfect, and eternal.

The Rev. Edward W. Condict was a native of Morristown, greatly beloved. He joined the Church in 1850, was recently licensed and ordained a minister of the Gospel, and was early called from the privileges of the Church militant to the glory of the one triumphant.

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THE ROMANCE AND ITS HERO. By the author of "Magdalen Stafford." New York: Harper & Brothers, 1859.

EVERY romance must have its Hero, just as much as "Hamlet" must have its Prince of Denmark. What sort of a hero belongs to this romance we cannot affirm. We advise our readers to attend to realities rather than romances, and to be heroes in well-doing and in endurance.

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FRANK ELLIOTT, or Wells in the Desert. By JAMES CHALLEN, author of the "Cave of Machpelah," "Christian Morals," &c. Philadelphia: James Challen & Son. Lindsay & Blakiston, 1859.

THIS is a religious story, and it opens with a discussion on Baptism between a Methodist circuit-rider and an Immersionist. Other more important religious topics are afterwards introduced. The book appears to be written in a good spirit; but we have not read it sufficiently to authorize us to give any further account of it.

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CHRISTIAN MORALS. By JAMES CHALLEN, author of the "Gospel and its Elements," &c. Philadelphia: James Challen & Son, 1859.

WE have read this popular and practical treatise on Morals with interest and satisfaction. "Thus saith the Lord" is the standard to which Mr.

Challen adheres in his discussions. In teaching morals, our author preaches powerful sermons, and inculcates Divine truth with serious effect. Mr. Challen has treated his subjects generally with prudence as well as ability; and although the volume is unpretending as a philosophical treatise, it has the seeds of the best philosophy the world has ever known, namely, of the Bible.

The following extracts from Mr. Challen's book will show its general purposes and plans:—

“In the consideration of this subject, it should ever be borne in mind, that Christian Morality has its foundation in our relations to God and to our fellow-men, made in his image. The teachings of Christ and his Apostles, as found in the New Testament, are our only safe and infallible rule; and Jesus of Nazareth our only true and perfect model. With these guides and with this standard we need not err; and in following them, we shall attain the highest perfection of which our natures are capable, and secure the end of our being, by becoming holy as God is holy, and consequently happy.

“The subject is one of great importance, and should command our profoundest attention. Indeed, no other should claim a higher regard from us as disciples of the Great Teacher. And as presented in the New Testament, and in the life of Christ, it cannot be considered as dry and speculative, like many of the themes discussed by philosophers, ancient and modern. It embraces the whole circle of Christian duties, growing out of our relations to our fellow-men, not in the Church only, but also in the world; and also the duties which each man owes to himself, under God, as a responsible being, and as an aspirant after immortality, and an heir of the Kingdom of God.

“Though Christian Morality is to be distinguished from those acts of worship which are usually embraced under the head of Religion, yet it cannot easily be separated from them—the one is the legitimate fruit of the other. The tree and the fruitage are not one and the same; yet the latter has not its growth without the former.

“A religion without morality is of no value either to the man or his neighbour; and a morality without religion, though it may be of service to society, will prove of no permanent value to the individual, inasmuch as it may, to some extent, exist without any reference to God, and the higher purposes of our being.”

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#### PENNSYLVANIA JOURNAL OF PRISON DISCIPLINE.

THIS is a sterling Quarterly, edited with much good sense, kindness, and tact. It vindicates the policy of solitary confinement, and is generally on the right side. It brings forth “things new and old,” belabours empiricism, looks upon man in his true condition of sin and misery, and seeks righteous measures for his reformation. We have always admired the self-relying sedateness and ingenious ability with which the Editor opens his battery, offensive and defensive; and he commands a long range and uses unerring projectiles. A wide field is opened for usefulness in the department of Prison Discipline for men of sense and religion; and we are glad that there is a valuable Quarterly set for the defence of the truth.



**THE POOR GIRL AND THE TRUE WOMAN**; or Elements of Woman's Success, drawn from the Life of Mary Lyon and others. By WILLIAM M. THAYER. Boston: Gould & Lincoln, 1859.

THE plan of this interesting book is to hold up Mary Lyon as the leading character, around which are grouped a large number of incidents from the lives of other distinguished women, with the purpose of illustrating certain elements of female character, and of making the book more attractive to the young. A poor girl may make a true woman, and is more likely to become so than a rich girl. God's compensations are marvellous. Providence favours the middle classes. Temptation is the ruin of multitudes of rich girls who learn to idolize fashion, to waste their time, to become extravagant in dress, and to neglect their souls. Superficial views of education prevail in many of the institutions of the country, especially where the rich are trained. A wholesale merchant importer, addressing a Female Education Society, said: "You have got hold of a great matter. I hope you will succeed. The women are wrong, sir. They are not educated right. They are going to bankrupt the country, unless there is a change. More is thought of show than substance. We pay scores of millions annually for ladies' ornaments which are of no use. We are paying more duties on artificial flowers than on railroad iron. God help you to elevate the position and the aim of woman!"

This volume would be worth more than all the flowers and railroad iron in the world if its female readers would practise its suggestions of truth and soberness. The author has placed the community under obligations to him for this production.

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## The Religious World.

### OUR THEOLOGICAL STUDENTS.

THE catalogues of four of the Theological Seminaries of the Presbyterian Church have reached us. With the reported numbers in the other one, which we have placed last on the list, the number of students is as follows:—

Princeton, N. J.,	. . . . .	181
Alleghany, Pa.,	. . . . .	129
Danville, Ky.,	. . . . .	47
Columbia, S. C.,	. . . . .	42
Union, Va.,	. . . . .	17
Total,	. . . . .	416

Of this number, two at Princeton and five at Alleghany are *Resident Graduates*. Out of the whole number of four hundred and sixteen, no

less than one hundred and twenty-four are from the State of Pennsylvania.

The number of students within the natural limits of the proposed Northwestern Seminary, is the following, on the catalogues of the three first Seminaries on the list:—

	Michigan.	Indiana.	Illinois.	Missouri.	Wisconsin.	Iowa.	Total.
Princeton,	3	10	4	5	6	1	29
Alleghany,	.	2	1	1		2	6
Danville,	.	2	1	5		1	9
Total,	3	14	6	11	6	4	44

The four catalogues also show the following results:—

	New England.	New York, N. J., and Penn.	South and Southwest.	West and Northwest.	Foreign.
Princeton,	7	116	17	38	3
Alleghany,	1	74	9	41	4
Columbia,	.	2	40		
Danville,	.	4	31	12	
Total,	8	196	97	91	7
Union estimated,		2	15		
	8	198	112	91	7

Placing Missouri with the South and Southwest, the total number of Theological students from the slave-holding States is one hundred and twenty-three, and from the non-slaveholding States two hundred and eighty-seven.

The greatest number from any one State is from Pennsylvania, which has one hundred and twenty-four Theological students. Ohio has forty-eight; New York forty-seven; New Jersey twenty-eight; South Carolina twenty; Indiana fourteen; Kentucky thirteen, &c.

### LONG PASTORATES.

The following list comprises some of the longest PASTORATES in the several New England States, among the *Congregational* clergy. The figures refer to the years of the pastorates:—

Maine.	Massachusetts.	New Hampshire.	Vermont.	Connecticut.
38	63	44	32	54
33	61	41	26	52
30	42	37	22	48
29		34		
27		29		

In the Presbyterian Church we know of no pastorate of longer duration than that of Dr. Spring, which is nearly half a century.

### STATISTICS OF NEW ENGLAND CONGREGATIONALISTS.

THE following table is from the *Congregational Journal*, which paper has compiled it from the minutes of the several Congregational bodies in New England:—

	Churches.	Ministers.	Members.	Absent.	Additional.	Remaining.
Maine,	244	201	17,842	2,553	1,855	89
New Hampshire,	189	191	18,231	3,470	1,826	1,095
Vermont,	190	195	16,687	2,476	1,120	811
Massachusetts,	480	550	69,175	10,614	5,020	3,171
Connecticut,	280	220	38,609	1,188	1,691	1,495
Rhode Island,	23	21	3,264			
Total,	1410	1378	164,099	22,301	11,512	7,470

By adding the absentees, the most of whom are probably residing in New England, there is a membership of 186,400, of whom about 49,700 are males. The additions were 4042 more than the removals. The statistics of all the States except Vermont, are for the year closing June, 1858. Those of Rhode Island are taken from the last year book.

### ORGANIZATION OF THE PRESBYTERY OF SIAM, AT BANGKOK.

THIS new Presbytery was duly constituted on the 1st of September last. A missionary, writing to the *Record*, says: "We deemed ourselves privileged to extend the organization of our beloved Church into the heathen realms, by constituting a Presbytery here in this stronghold of Buddhism; looking rather, we admit, forward to the day when 'the little one shall become a thousand,' than to aught in the existing state of things among the people around us." The Presbytery is composed of the following persons, viz.: Rev. S. Mattoon and Rev. S. R. House, of the Presbytery of Troy, New York; Rev. J. Wilson, of the Presbytery of Beaver, Pa.; and Rev. D. McGilvary, of the Presbytery of Orange, N. C.

### CANDIDATES IN THE EPISCOPAL CHURCH.

THE *Churchman*, in the course of some remarks relative to the "Society for the Increase of the Ministry" in the Episcopal Church, says:—

"The statistics of the Church show that the number of candidates for the ministry, instead of increasing, in proportion to the growth of the Church and the increase of our population, is actually diminishing. The pamphlet before us states that it is but little larger than it was fifteen years ago, and yet since then, the number of our communicants and pa-

ishes has nearly doubled, and the population of the country has probably increased over six millions. During the greater portion of this period the number has been smaller than it was at any time during the ten years previous. It appears that there was a gradual falling off from 1844 to 1850. From 1850 to 1856, the reports to the General Convention show a gradual increase. But from 1856 to the present time, according to recent official statistics, there has been another falling off, so that there are not as many candidates now (February, 1859) as there were when the last General Convention met, though in the meantime there has been an absolute gain of about nine thousand communicants and two hundred parishes.

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#### BAPTIST VIEWS OF COMMUNION.

THE following is an abstract of the views of the *Watchman and Reflector*, on Church Communion:—

“We are opposed to any change in the principles of communion, which form a part of Baptist polity. This reluctance springs from deep-rooted convictions, from long and patient reflection.

“1. The change would be a *wrong*, a surrender of vital principle. The question at issue is not one of communion. It strikes deeper, and pertains to the organization of our churches. The stumbling-stone of offence in Baptist polity is the denial that our brethren, sprinkled in infancy, or in adult years, have been baptized. That conviction severs us from other Christian bodies in Church relations, and at the communion table. It must be kept intact or surrendered without reserve. It cannot be given up at the Table and maintained in the Church.

“We object to open communion, as an error, a concession to a dangerous liberalism. The liberalism of the age assumes many forms, but in all alike it paralyzes the spiritual power of the Church. Under the presence of enlightened views and a wider charity, it aims to remove the old landmarks, in doctrine, and ethics and ordinances. We distrust this liberalism in all its forms.

“We object to open communion, as a folly which fails utterly to secure the ends it proposes. It aims to unite all Christians in a closer brotherhood, and to break down the walls of division between them. A formal union at the Lord’s table is quite distinct from warm Christian affection and brotherhood.

“We are further persuaded that this measure, instead of securing peace, would occasion disastrous divisions and strifes.

“We hold, therefore, intelligently and earnestly, to the old landmarks, and must oppose any tendency to open communion. Having deep convictions of the importance of Baptist views of the subjects and mode of the ordinance, to the purity of Christian churches, we have no hesitation in expressing such views at the Lord’s table as well as in church relations. We dare not tamper with the organization of the Church as unfolded in the Gospel. We dare not open the doors more widely than the Master has taught.”

## Fragments.

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### GERMAN FUNERAL SONG.

FROM LONGFELLOW'S NEW VOLUME OF POEMS.

COME forth! come on, with solemn song!  
 The road is short, the rest is long;  
 The Lord brought here, He calls away!  
     Make no delay,  
 This home was for a passing day.

Here in an inn a stranger dwelt;  
 Here joy and grief by turns he felt;  
 Poor dwelling, now we close thy door!  
     Thy task is o'er,  
 The sojourner returns no more.

Now, of a lasting home possessed,  
 He goes to seek a deeper rest,  
 Good night! the day was sultry here,  
     In toil and fear,  
 Good night! the night is cool and clear

Chime on, ye bells! again begin,  
 And ring the Sabbath morning in;  
 The labourer's week-day work is done,  
     The rest begun,  
 Which Christ has for his people won!

Now open to us, gates of peace!  
 Here let the pilgrim's journey cease;  
 Ye quiet slumberers make room  
     In your still home,  
 For a new stranger who has come!

How many graves around us lie;  
 How many homes are in the sky;  
 Yes, for each saint doth Christ prepare  
     A place with care;  
 Thy home is waiting, brother, there.

Jesus, thou reignest, Lord, alone,  
 Thou wilt return and claim thy own;  
 Come quickly, Lord! return again,  
     Amen! amen!  
 Thine, seal us ever, now and then.

## HENRY WARD BEECHER ON THE TRINITY.

"I BELIEVE that there is God the Father; I believe that there is God the Son; and I believe that there is God the Holy Ghost. I believe that these are three beings, with separate and distinct understandings, with separate and distinct conscience, with separate and distinct will. I believe that God the Father, God the Son, and God the Holy Ghost have a personality so separate that, if the fact of unity had not been announced, the whole world would have been obliged to regard them as three Gods; that is, to believe in tri-theism. I should believe in tri-theism did I not find the simple statement in the Scripture that these three personal Gods are one. I understand their threefold personality as much as I understand the existence of three different friends. It is the unity of them that I do not understand. Aforetime, the mystery of the Trinity was, how one could be three. The emphasis was wrongly placed. The New Testament teaches three persons. In my view, the unity of these three is an unexplained but positively stated fact. I believe that it is taught in the New Testament that the Father, the Son, and the Holy Ghost are one God. In reasoning upon this, I do not suppose that they are one in the sense in which they are three, nor that they are three in the sense in which they are one.

"If a man is passing by a garden, and sees three stately trunks, of what he supposes to be three trees, rising up from behind the wall, and is asked 'How many trees are there?' his reply would be 'Three.' If the questioner, however, says, 'If you could look behind the wall you would find that, after all, these apparently three trees come together at a point beyond your sight, and stand upon one root, and make but one tree,' the man would find no difficulty in reconciling the two statements.

"I do not give this figure as illustrating the whole question of the Trinity, but simply as showing that a man may understand one part of a proposition by his senses, and believe that there is another part which he does not see, or whose conditions he does not understand. I hold that the New Testament employs language which would, beyond all question, establish the truth of three separate Gods, were it not also that it speaks of God as one. If you ask me, 'How can three be one?' I would say frankly, 'I do not know; it has not been revealed.' 'Why do you believe they are one?' 'Simply because I find that to be the record.' 'Do you understand it?' 'I understand the statement of the fact, but I do not understand the method of the fact, or the phenomenon itself.' 'Are there, then, no difficulties?' 'None to me; because I do not trouble myself to penetrate, by questions, within a sphere far beyond all proper investigation. The nature of the subject, the kind of knowledge required for reasoning, transcend the present reach of my faculties.'"

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 THE POPE'S TEMPORAL GOVERNMENT.

THE monstrous confounding of the two jurisdictions,—the spiritual and the civil,—in the one Pontifical Government,—is a fundamental blow at *liberty*. It is an order of things which has resulted all along in hideous and irremediable wrongs, and it has now reached its natural goal in the

total ruin of the Roman States, and if suffered much longer to exist, will assuredly consummate the ruin of Continental Europe.

1. But let us turn to the monstrous oppressions rising out of the secular branch of the Pontifical administration.

The fundamental idea of the Pontifical Government, that it is the government of the world *by* the Church, *and for the Church*, at the very outset inverts all the necessary conditions of good civil government. The first and direct aim of civil government, from its very constitution, is the temporal prosperity and happiness of its subjects. We say its *first* and *direct* aim. But it is not so with Church government. It must seek the temporal happiness of its subjects only *secondarily* and *indirectly*. Its first object is and must be itself—its own continuance and advancement; for its fundamental dogma teaches that its temporal rule is subordinate to its spiritual rule. If it can make its secondary end compatible with its primary, well and good; if not, it must still pursue undeviatingly its first grand object, the advancement of the Church, to wit: and the advancement of the Church is a phrase which, in Italy, simply means the aggrandizement, wealth, influence, power of the clergy. Thus is the Pontifical Government vitiated in its essence,—antagonistic from its very constitution to the temporal welfare of its subjects.

Next, and as a consequence of the former, all the posts of Government are filled by priests. This too grows out of its fundamental dogma, which makes that government a *theocracy*,—God's visible substitute on earth,—and so lawfully administered only when administered by sacerdotal men. The Ministers of the Sovereign are priests; the Judges on the tribunals are priests; the men who preside over the finances of the State, and who regulate its trading interests, are priests. Laymen are excluded from all the public employments of the country; and not only is this a hurtful restriction on the talent at the public disposal, but the theory that "a cardinal can do no wrong," is but another form of the infallibility which shields from punishment, and even from censure, every servant of the State. Let the mismanagement or the peculation of a cardinal be what they may, he cannot be cashiered, save by his elevation to a higher post with a smaller salary. The wide door for abuse which this opens can easily be imagined.

But further, let it be borne in mind that there is no *civil code* in the Papal States. This is another necessary consequence of government by the Church. The subject there possesses no rights as a citizen; whatever he holds, he holds simply in his character as a member of the Church. If he goes to confession, and takes the sacrament, he enjoys his property and rights as a subject of the Roman States; if he neglects his religious duties, and falls out of church membership, he becomes at once a civil and spiritual outlaw, is overtaken by excommunication, and is stripped of every right. All causes, too, must be judged by canon law; that is, by the decretals and bulls of the Pope, which have been accumulating these thousand years past, and which, wrapped up in a dead language, confused, contradictory, and absurd, the Roman, in despair, never thinks of reading. The effect comes to be that there is no code,—causes are determined by the capricious and arbitrary will of the judge. Justice, in the Papal States, is an irresponsible, lawless power, before whom innocence stands confounded and dumb, and wickedness only dare appear erect.

As regards the political justice of the States, matters are even worse.

The Gregorian code enacts that, in cases of sedition or treason, the trial may take place by a commission nominated by the Pope's Secretary; that the trial shall be secret; that the prisoner shall not be confronted with the witnesses, or know their names; and that he may be examined in prison and by torture. The accused, according to this barbarous code, has no means of proving his innocence or defending his life. This tribunal is simply the Inquisition; and yet it is by this tribunal that the Pope governs his kingdom; and it is according to this mode that many thousands of political prisoners, these ten years past, have had their life and liberty determined. Under the operations of this code, the Papal States have become one wide, weltering mass of misery and despair. Crowded prisons meet you at every turn.

Another result of this government of civil society for the good and conservation of the spiritual institute, is the jealous exclusion of knowledge. The Church has committed herself to certain dogmas which the progress of science and the advance of knowledge have conclusively demonstrated to be utterly untenable. But the Church cannot resile from these dogmas. She must stand by them, or give up the infallibility, and to give up the infallibility is to give up the Church. She has no alternative, therefore, but to bar her gates against light. In the Papal States there are no books; there are no schools of science; there are no schools of common education, save a few in the hands of the priests, who take care that the Church shall not take harm by the instruction communicated in them. Thanks to the priesthood, there broods over Italy one unbroken night, and this former mistress of arts and arms does not now know her letters.

Another result of this government is the strict exclusion of trade from the Papal States. Looms, forges, workshops, there are none; it is a land of convents, monasteries, churches. The whole trade of the country lies overwhelmed beneath an antiquated tariff of prohibitive duties, which looks as if framed of set purpose to crush the industry of the people. We can give but a single instance here, where we might give dozens. Iron can enter the Papal States only under a duty which raises its price to four times its cost in Britain. A more infatuated measure as regards the civilization of the country could not be easily imagined: and while nothing can get in, there is as little to export. The entire outward trade of the Roman States, anciently so rich, is confined to a few trifling articles, chiefly of *vertu*. As regards the land, great part of it is inalienably attached to the Church, and lies unploughed; and the agriculture of the country is in the same deplorable state with its trade. The little money the Romans *do* earn, they are regularly fleeced of by the Pontifical lottery. Popedom is the land of beggards, and all comes of government by canon law, which is but another name (though perhaps Louis Napoleon has not yet found it out) for the Papacy. The ruin of the States of the Church is a thing that cannot be conceived of, and will scarce be believed by one who has not seen it. Keeping out of view the astoundingly large part of the population in prison, and whose sufferings are of course out of sight, the country is filled with idlers, beggars, brigands, men with heavy looks and broken hearts, and from one end of the land to the other there goes up to heaven, day and night, unceasingly, a cry of misery.



THE  
PRESBYTERIAN MAGAZINE.

JUNE, 1859.

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Miscellaneous Articles.

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VOICES FROM THE HEATHEN WORLD.\*

"And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."—ACTS 16 : 9.

DURING his personal ministry, our Saviour taught in the plainest terms that his Gospel was intended for all mankind. He declared that he had come to seek and to save the lost; that whosoever believeth in him should not perish, but have everlasting life. In unfolding the design and scope of his mission, he employed language which forbids all limitation or restriction. "I am come a light *into the world* that *whosoever* believeth in me should not abide in darkness." "Come unto me *all ye* that labour and are heavy laden." "If *any man* thirst, let him come and drink." His offers of salvation were as broad as human nature, as universal as the disease and curse of sin. After his resurrection from the dead, and before his final departure from the world and assumption of all power both in heaven and upon earth, as our Kingly Mediator, he commissioned his disciples to *carry his Gospel to every creature*. According to the record of Matthew, Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." According to Mark, he said unto them, "Go ye into all the world,

\* A Discourse, preached at Harrisburg, Pa., by the Rev. ASHBEL GREEN SIMONTON, Missionary to Brazil, S. A., before the Presbytery of Carlisle, on April 14th, 1859; and now published by request. This was Mr. S.'s "Trial Sermon."

and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." According to Luke, he said unto them, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

It is surprising that this command, so explicit in its terms—so full of authority, as coming from the King of heaven and earth, conferring so much honour and dignity upon his disciples, given under such peculiar and impressive circumstances, just before his final departure, by one who was to them more than a master, more than a friend, more than a brother, who was all these, and their God—it is surprising that this command was so imperfectly understood and obeyed. The strongest motives which move the springs of human action and affection seem to conspire in giving to these last words of Jesus a power of resistless authority and persuasion. As his disciples descended the slope of Olivet and returned to Jerusalem, is it possible that they could speak or think of anything else than their risen and ascended Saviour, and his last words of blessing and command? How natural for them to treasure up in memory every word that he uttered, every tone of his voice, his every look and gesture, and the slightest circumstance of his leave-taking and departure from their sight, borne upon a white cloud. We know the binding force of the mere wish of a dying friend. What a sacred treasure are the last memories of him. Eagerly we catch his last words. Through the embalming power of affection they are first invested with a meaning and sweetness which is not their own, and then deposited as a holy trust in the secret chambers of memory, safe from the intrusion and profanation of a rude and careless world. But these last words of Jesus are not only the words of a friend who had loved them even unto death, but of their sovereign Lord and Master. They bind the conscience as well as the affections. They demand services arising from loyalty to him as a King, as well as devotion as a friend. His language is that of command. His honour is concerned in their obedience. The accomplishment of that purpose which brought him to earth, which induced him to stoop to assume the form of a servant and to endure untold suffering and humiliation, involved the faithfulness of his disciples. They, and they only, were the chosen instruments for subjecting the world to the dominion of Jesus, and causing every knee to bow at his name.

And yet, as a matter of fact, they did not understand and obey this command according to its simple and broad import. They did not see that the Gospel of Christ was as free to all, Jew and Gentile and Barbarian, as the pure air of heaven; that in Christ every limitation and restriction had been removed, and that the way of access to the God of Abraham and Isaac and Jacob was

open to every child of Adam. To teach this lesson to the disciples, and to confirm them in their belief in it, three extraordinary and supernatural visions were necessary at different times. The first was seen by Peter, when he fell into a trance at Joppa, and saw a curtain let down from heaven full of clean and unclean beasts. He also heard a voice rebuking him for calling those things unclean which God had cleansed. By the illumination of the Holy Spirit, Peter understood the meaning of this vision, and perceived of a truth that God was no respecter of persons. And *still* the Gospel made little progress among the Gentiles. Most of the Apostles confined their preaching to the Jews. An Apostle was needed expressly for the Gentiles; one of broad views and catholic spirit, and free from legal and Jewish prejudices. Such an one Saul of Tarsus became by the grace of God. He was expressly commissioned as the Apostle of the Gentiles by a direct and supernatural revelation from heaven. My text is the third extraordinary call directing the Apostles to go to the heathen world. In the course of his missionary tour, Paul was approaching the boundaries, the extreme western boundaries of Asia. Twice he attempted to turn his course to the northward, in order probably to return to Antioch, as he had come. Even Paul was probably influenced by the natural inclination to stay at home. He might well have argued as we do now, that there were heathen enough at home, and that it would be early enough to go to Europe when Asia was converted. But the Spirit would not suffer Paul to turn aside into Asia. He was led directly forward, until he was now in Troas, the renowned Troy of Epic verse. Paul, the Christian hero, was in Troy. And in the night he saw a vision of a man of Macedonia, which lay right opposite Troas, standing and praying him, saying, "Come over into Macedonia and help us." This was Paul's call to Europe. The Gospel had never been preached there. Our forefathers were then Pagans in the heart of Europe. They worshipped the gods of Thunder and of War. They delighted in cruelty, and practised the barbarities of heathenism. We ought, therefore, to recognize in that man of Macedonia standing and appealing to Paul for help, a man pleading for our fathers, and for us. In his cry, Come over and help us, we should owe our appeal for the great boon of salvation. If Paul had neglected or disobeyed this call,—if he had never entered Europe, and carried the Gospel to Rome,—if the civilization and learning and power of the Roman Empire had not been conquered, and made tributary to the Gospel, where would we be to-day? Do we owe nothing to missions? To Paul the missionary? Does it become us to debate the duty or propriety of missions? Methinks if we will only look to the hole of the pit whence we were digged,—to the forests of Germany, or the bleak hills of Britain, and see our forefathers of 1800 years ago returned from a successful foray, devouring raw flesh, and paying their vows to

the god of War, feasting him with many a human victim, and regaling his ears with rude and deafening music, it is argument enough for missions, plain enough to be understood, and conclusive enough to produce conviction in the minds of all. And yet, in spite of the incongruity of such an attempt, and by us, as to prove the duty of our Church to send the Gospel to the heathen, it is yet necessary to be done. The Church now, just as in Paul's day, is so prone to conclude that her work is at home, and only at home,—so prone to abuse the injunction to begin at Jerusalem,—so loth to cross the narrow straits which separate one continent from another, that she will not do her duty, she will not obey her Master's plain command in his Word, until she hears extraordinary voices and visions, until her ministers are thrown into trances, or find every attempt to turn aside from that course which leads directly to the heathen world hindered by a drawn sword in the way, until they hear, under extraordinary circumstances, the pitiful cry of the heathen, Come over and help us.

It is my purpose to show that such an extraordinary call does now actually come to us from the heathen world. Not in trances or visions—by sights or sounds—not by bodily appearances or spiritual mediums—the day of miracles is past—but by other modes equally convincing and conclusive. I fully believe that God in his Word, by his Providence and by his Spirit, is now making as clear to his Church its duty to send the Gospel to the heathen, as he did to Paul in Troas that it was his duty to go over into Macedonia.

I. God's Word gives us a clear call to preach to the heathen. It does not give the slightest authority for the broad discrimination usually made between the home and foreign field. It tells us that Christ Jesus came to save sinners—that his Gospel is adapted for man—for mankind of every nation or tribe, colour or complexion; that it is designed for all, and that it has been given to a few *in trust for all*. Christ said unto his disciples: Ye are the light of the world, ye are the salt of the earth—go preach my Gospel to every creature. This is the broad seal and stamp that authenticates every commission to preach the Gospel. It is as plainly legible upon the commission of the missionary in the heart of Africa as upon that of any home pastor. There is no antecedent probability against the claims of the foreign field—if men would only listen and let God speak. If we could only really come to the Word of God with the simple purpose of being taught of Him, how would our boasted wisdom in choosing between fields of labour—in lavishing care and labour and expense upon one little corner of the Master's vineyard—sending a single labourer there and withholding all attention from a large extent of the whole—be seen to be our folly and sin. Can we tell whether this planting shall prosper, or that, or whether both shall be alike good? Are we to interpret his commands, given in the most absolute terms,

not according to their plain import, but according to expediency? limiting what is unlimited, and discriminating where he has put no difference—saying, Stay here, and Go not there, when He says, Go everywhere? But besides the constant call of God's Word proclaiming from age to age the universality of the Gospel offer, and binding the ministers of Christ equally to preach it everywhere, it contains in another form a call like the voice of a war trumpet sounding for battle, waxing louder and louder as time rolls on. This call is found in the voice of prophecy. It discriminates in favour of the heathen world. That voice speaks of a day when "Zion shall be the joy of all the earth." When "the glory of God shall rise upon her, and the Gentiles shall come to her light, and kings to the brightness of her rising." "A little one shall become a thousand, and a small one a strong nation." "At the name of Jesus every knee shall bow and every tongue confess" Him as Lord. Before this can take place we are assured that the Gospel must be published among all nations. But the knowledge of God cannot fill the earth unless Christ be everywhere preached; for how can they know unless they hear, how can they hear without a preacher, and how can any one preach unless he be sent? How urgent, then, our duty to prepare for our Lord's coming. He tarries because the world is not ready for his coming. His gracious purposes wait in the sluggish movements of his Church. One age rolls down the accumulated burden of its undischarged obligations upon the next age. The past is urgent upon the present. If the Church has slumbered long after the sun had risen in the east—if the day is already far spent and the greater part of the field an **unbroken** wilderness or dense jungle, it is time to awake—to redeem the time—to do in the present the work of the past. The very difficulties of the work—the length of time which must probably elapse before the preaching of the Gospel, among the heathens, will be fruitful in conversions—the necessity which exists for a long work of preparation—felling the trees and clearing out the jungles, become, in the light of prophecy, the most urgent arguments for an immediate commencement of the labour. It must be done. It shall be successfully done. To delay is only to defer the day when the desert shall rejoice, and the wilderness shall blossom as a rose. When the harvest is finally reaped, the sower and reaper shall share the reward—they who lay the foundations in faith down in deep darkness live to see no more, shall rejoice with them who lay the topmost stone.

It is, therefore, to the Christian student of prophecy the most cheering sign of the times that in one after another of the nations of the earth, lights are being rapidly kindled. These are to him harbingers of better days. Though these lights glimmer feebly in the dark, they are beacons signalling the King's coming. They are the first faint streaks of dawn, heralding the coming king of day in the full splendours of his majesty. There may be a long

delay—the ways of God are inscrutable, and He often has wise delays—but He comes—we see his coming and are glad. We pray “thy kingdom come”—we pray for the heathen, not vaguely, not with eye turned on empty space, not oppressed by the conviction that according to the plan and purpose of God, by which faith cometh by hearing and hearing by the Word of God, that it is impossible for our prayers to be answered until the Church sends the Gospel to the heathen by the living teacher. We pray with our faces to the east, towards the rising sun, and rejoicing in the confidence that God does nothing in part, nothing in vain. Having begun the work he will finish it, according to his promise and to the glory of his name.

II. The consideration which I have presented as giving urgency to the call of the heathen world from the Gospel, appeals to the motive of loyalty to Christ as our King—the true mainspring of missions. The next addresses that other virtuous principle lying at the basis of the second table of the law—*our love and sympathy for perishing souls.*

It is a matter for profound astonishment that Christians are so little affected by the condition of the heathen world. It is surprising that a knowledge of the fact that 700,000,000 of their fellow-men are ignorant, brutish, degraded, and abominable in their lives, and without hope in their death; having never heard a mention of the only name given under heaven among men whereby we must be saved, is so powerless to awaken concern or sympathy for their awful condition! Remember they are men. They have souls of priceless value. There is redemption for them. Christ has had compassion for them, because “they perish as sheep without a shepherd.” He died that they might live. He came as a “light into the world” that they “should not abide in darkness.” Nor is this all he has done for them. He has constituted us their keepers. He has committed his Word, the word of life, *in trust* for them. We may reject that Word if we please. We may refuse the boon of life for ourselves. We may remain in the service of Satan. We may continue enemies of Christ. But if we accept the Gospel for ourselves—if we take Christ as our Saviour and Redeemer—we instantly come under this fearful responsibility. We take Christ as our Master. We espouse his cause, and engage to obey his commands. He says to every one of his disciples, *Ye are the light of the world. Go preach my Gospel to every creature. Go work in my vineyard. The field is the world. Look over that immense field—embracing not empires but whole continents teeming with human life. See the thick, standing grain, white already to the harvest. Christians, you are the divinely appointed husbandmen of that crop of priceless immortal souls. The last command of your ascending Saviour imposed this duty upon you. But one step from his eternal throne in the heavens, he uttered this command. To-day he repeats it. Think not that the harvest will always await*

your sickle. Even now while you gaze, the face of that field is changing. The unseen hands of busy reapers are there. Death and his angels, with flashing scythes, are laying low those serried ranks, gathering and binding sheaves for his garner. The whole face of that field changes in a few years through his busy and unremitting reaping. Instead of the fathers, the children shall arise. And still the work goes on. Oh, what a harvest for death! What a harvest for Christian labour! Will you not dispute the field with him? What other place so suitable as the vast plains of India or China, where millions of millions have lived and died to proclaim the Gospel of the grace of Christ, and to cause to arise its glorious song of triumph.—Death is swallowed up in victory. “Oh! death, where is thy sting! Oh! grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be unto God which giveth us the victory through our Lord Jesus Christ.” If misery may have a voice; if the heathen, in their degradation, have not lost the rights of men, and all claims to our sympathies; if their relative numbers, and utter destitution of the Gospel, give any strength or urgency to their call upon us for help, there is little room left for debate. If the unconscious misery and woe of seven hundred millions of Pagans has any voice for us, it has a right to be heard. If we can do anything to help them, we should desire with all our heart to do it without delay. If the stupendous horror of their condition is such that we cannot realize it, and we find ourselves strangely unaffected by what is most moving and terrible, it is duty still to act.

It would surely be a refinement of cruelty to do nothing, because we cannot feel enough. Because our judgments are divorced from feeling, and it is possible for us to contemplate with some composure, a world, lost, dying of hunger, while we hold in our hands the bread of life—enough for us and for them—intended for them as well as for us—given to us for them—because we can do this, surely is no reason why we ought to continue to do it. What we cannot realize is yet real. What we do not feel is yet fearful. The call which comes to us from the heathen world, and is unheard in the midst of the bustling activities and busy engagements which interest and absorb our time and attention at home, nevertheless is calling. Though the home field—embracing at the most twenty-five millions of souls—receives all our attention and labour, receives the benefit of every new expenditure of men and means, our Master whose yoke we profess to bear is still saying, “The field is the world.” “Go preach my Gospel to every creature.” Our rule of action and judgment is not the true standard. Things are not always as they seem to be. The relative claims of the heathen world are not what they seem to be. When the merest pittance of men and means is doled out for missions by our Church with fear and trembling lest some home interest may suffer, she has not fulfilled her commission. When the great mass of the ministers of

our Church never contemplate the bare possibility that their field of labour may lie beyond the limits of a few States, they are not giving due heed to either their Master's voice or the call of the heathen. And when our church members in their contributions to foreign missions average little more than fifty cents yearly, and think by such liberality to cancel the claims upon them of the perishing heathen, they do not discharge their debt. The Macedonian cry is still, Come over and help us.

III. God, in his Providence, is in our day calling loudly upon the Church to be a missionary Church. The history of modern missions dates back no further than the end of the last century. Nearly every important missionary movement of the Protestant Church has taken its rise within the last half century. It is now natural and fair to judge of the favour or disfavour with which God regards these efforts, from his Providence towards them. He does not leave himself without a witness. He himself interprets his Word in his Providence.

It would be a most interesting and instructive task to review the great events of the last fifty years, which have effected a permanent change upon the condition of the nations of the earth, with this single point in view,—their present and prospective bearing upon missions. I do not believe that any other end can be conceived which will so explain and harmonize these great movements as God's design to have the Gospel of his Son carried everywhere. This is the golden thread running through the most dark and intricate providences, leading us to discover order and unity in seeming confusion. The most diverse agencies all tend to accomplish this end. The new inventions and appliances for the diffusion of knowledge and for the promotion of civilization, the universal thirst for adventure and discovery, the explorations of scientific men, the most awful and desolating wars, the grasping avarice of the great commercial nations, the vast accumulation of wealth and influence in the lap of England and America, the standard-bearers of a free and pure Gospel, even the horrid slave trade, darker in every other aspect than its missionary one, all these events have a common tendency to promote missions. It is very doubtful whether they could be made to harmonize upon any other single end.

Look, too, at the great events of the last few years. It is very remarkable that they nearly all concern the great centres of Paganism, and tend to overthrow Brahma and Buddha and Mahomet. The war in Turkey, resulting in toleration to Christianity—the mutiny of India, tending to overthrow caste and to lead the Queen's Government to be more favourable to Christianity—the war with China and the treaties with Japan, throwing open a wide door to one-third of the human race—and the interesting explorations made in Africa, attracting the eyes and interest of the Christian world to that continent as a missionary field—and I must add, the revival of the American Church increasing the ability and



willingness of the Church to give both men and means—are not these wonderful events in favour of missions? We should remember that these powerful agencies have not always been at work. Until the Church discovered a missionary spirit and prepared herself to take advantage of doors of usefulness thrown open to her, there was comparative quiet in the earth. It is only within the last half century that these great changes have been so rapid in their occurrence. More important and permanent revolutions have been wrought in the great heathen nations since the first missionary society was established, than had occurred for thousands of years before. Asia, the centre of the chief movements of our day, has been from the earliest times singular for her hoary and gigantic superstitions and her petrified civilization. From a fabulous antiquity centuries and generations had passed away, but there stood Brahma, Buddh, and Confucius—their temples and orders of priests; there stood intact the traditions, customs, and arts of a primitive age; *there stood Asia*, with her sphynx-like features, unchanged and seemingly unchangeable. But a mightier power is now at work, and already her gods totter and her superstitions crumble. It is perfectly plain that God, by his providence, is aiding his Church—is throwing up a highway and bidding her to go forward in the sure prospect of a glorious victory. The pillar of cloud and of fire, by day and night, is leading on the host of the Lord to the conquest of the land promised to Christ and his Church as their inheritance and everlasting possession.

IV. The last consideration I will mention, as enforcing the call of the Church to send the Gospel to those who are destitute and perishing for lack of it, is the actual results of missionary labour. When Peter and the other Apostles saw that the Holy Spirit was poured out upon the Gentiles as well as the Jews, it was conclusive proof that God had also chosen them unto salvation. It will, I suppose, always be popular to judge of the propriety of missions from the success which has attended efforts of this kind already put forth by the Church. Whether this is a fair criterion or not, however doubtful the propriety and dangerous the practice of interpreting a direct command of our Lord and Saviour according to our views of expediency, yet men have always done this—are now doing so, and there is every reason to believe will persevere in this course. This method of argumentation is a favourite, because not only are its steps so few and short, and its processes so simple that all can apprehend them, but it is justly considered the safest of all arguments in the common affairs of life. It belongs to the Baconian method of inquiring what has been, in order to determine what is likely to be, rather than to make the attempt by ~~speculating~~ on the supposed laws of being which are hidden from our immediate investigation.

Are we, then, assured that the work of missions is dear to the Great Head of the Church, not only from his positive commands

to engage in it, from his kind providences promoting it, but from its actual results by the blessing of his Spirit? Has his name been thereby glorified among the heathen?

It may be safely said that the power of grace has been nowhere more signally displayed than upon heathen and missionary ground. From this quarter have come to us some of the brightest evidences and clearest confirmations of the truth and power of the Gospel; of the reality of the convincing and regenerating work of the Spirit; of the ability and willingness of Christ to save unto the uttermost all that come unto him, to open the eyes of the blind, to cause the deaf to hear, to open the prison doors to those bound, and to make the dead to live. No one is better convinced than the foreign missionary that the Gospel is "the wisdom of God and the power of God" for salvation. Even Christians at home have had their faith and hopes strengthened by the remarkable results of the simple preaching of the Cross, and of the way of salvation through faith in Christ. And infidels who scoffed at everything which pretended to be supernatural in Christian lands, have been confounded by such phenomena as have been well established in the history of missions. The converting power of the Holy Spirit has been most manifest where no other possible agencies could have contributed to the result. The same blessed and powerful agent who, at the creation, moved upon the face of the waters when the earth was without form and void, bringing light out of darkness, and order out of confusion, has, within our memory and is now doing, a mightier work upon the face of the heathen world, giving light and life to those long wrapped in spiritual darkness and death. Read the description which Paul gave of the Pagans of his day, in the first chapter of Romans—so true to the reality still, that intelligent heathens have charged missionaries with having sketched it from life—and conceive such men made pure and holy and meek and merciful; temples for the Spirit of God, and heirs of the glory of Jesus Christ. Does not such a change illustrate in a most conspicuous manner the power and preciousness of Christ as a Saviour unto the uttermost, the sovereign love of God in choosing unto eternal life the vile and abominable, and the efficacy of the work of the Holy Spirit in regenerating and making meet for heaven the degraded slaves of sin and Satan? That such results have attended faithful missionary labour, it is needless to prove. The memory of every one will serve him for this purpose. Greenland, the great nations of the East, Africa, and the islands of the sea, have borne convincing testimony to the power of the Gospel of Christ to change the hearts and purify the lives of men of every kindred and nation and tribe. God *has* been glorified among the heathen by missions. And at the present, it is said by those who have the means of knowing, that the number of admissions to mission churches, yearly, is as great proportionately as in Christian countries. And if, instead of taking the

number of labourers as the basis of the proportion, the money expended is considered, the results in heathen lands are far greater. A single church in New York, with its single minister, expends for religious purposes enough to plant and sustain a whole station in a heathen land. Here is a loud call to missionary effort. It is the voice of the Spirit bidding the Church to obey the cry of the heathen for help. It is a convincing proof that it is as binding upon us to preach the Gospel to the heathen as to our friends and neighbours, unless we suppose they need it less. It is clearly shown from the event that they who obey the command of the Saviour, to go and preach, do enjoy his presence and his highest blessings in their persons and upon their labours.

But in drawing encouragements from the past, and summing up the actual results of missionary labour, it would not be doing justice to the subject to stop here. To measure the success of the efforts already put forth by the Church for the conversion of the world, by the number of native converts in the rolls of mission churches, would be just as rational as for the farmer to stop at the end of his first swath of lying grain, and estimate the results of all his past toil, at the market value of that single swath of ripe grain, while the whole field was standing ripe to the harvest, and only the labour of reaping was left. It is here that we err, and come to wrong conclusions, in arguing from results attained. Not so much because this method of arguing is incorrect in itself, as that it is incorrectly applied. Too many in using it, only take into account what is visible, palpable, and external. But this is a very partial and superficial view of such a subject. The man who cannot look beneath the surface of things, and detect the secret causes of outward movements, is no better qualified to judge of the moral or religious progress of a people, than would be a mole to observe the movement of the stars. The unseen and secret working of the truth; the uprooting and undermining of the superstitions of ages; the invisible process of diffusion and leavening,—these things are more important when we enlarge our view to take in the whole work to be done, its perfection and consummation, than even the actual conversions which have taken place. And yet these cannot be detected, weighed, computed, and embodied in a tabular statement of the condition of our missions, which will speak to the eye of every careless reader. Then, again, there is another set of results bearing upon the future of the missionary enterprise, which are tangible. The languages acquired, systematized, and the helps prepared for their future acquisition, the translations of the Bible and other religious books, the education of the young, the confidence of the nations which has been earned, the introduction of Christian comforts and usages, the abolition of many cruel and abominable rites and ceremonies, the knowledge acquired of the habits of the people, and the diseases which are most prevalent and fatal,—all these things, and many others, ought to enter into any

sober estimate of what has been really effected towards the evangelization of the world. The criterion of success *may* be applied to missions. It is felt and acknowledged by all who have been engaged in this work, that their feeble and doubting efforts have been prospered beyond all expectation. This very fact humbles them, and reproves their past neglect of this work, and is a loud and imperative call to the Church to be more faithful for the future. In the light of the past we cannot be too confident for the future. The proofs of God's wisdom, goodness, and power, so evident in the history of missions for the last fifty years, teach us that as nothing is too hard for Him, neither will He withhold anything from those who prayerfully and laboriously seek his glory in the salvation of the ends of the earth. The promise: Lo I am with you even unto the end of the world, is true in all times and places; and where Christ is, there God's name is glorified; there man is saved; there it is good for us to be.

These are a few of the "many voices" which call upon the Church of our day to be a missionary Church. They have no uncertain sound or signification. They summon us to a mighty conflict, but not to a doubtful one. There may be alternations of hope and fear, defeat and victory, but the final issue is not uncertain. The word and oath of God put this beyond a peradventure. In the language of prophecy, and therefore of promise, Jehovah declares to his Church: "I am God, and there is none beside me. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." Is. 45. That word by which the pillars of the earth are propped, by which suns and stars are guided and controlled in their orbits through the boundless tracts of time and space; that almighty word, sanctioned by the oath of Him who can swear by none greater than himself, renders the event doubly sure. At the name of Jesus, that blessed name, unknown to hundreds of millions; known to multitudes only as a name for blasphemy, but like precious ointment to those who believe and hope in his mercy; at the name of Jesus every knee both in heaven and in earth shall bow, and every tongue shall confess that he is Lord, to the glory of God the Father. Upon this high ground of prophecy and sure promise we stand to-day. The time of performance is evidently drawing nigh. We behold the signs of his coming. Many are "running to and fro," "knowledge is greatly increased," "wars and rumours of wars" are thick; many are expecting, and are making preparations for their Lord's coming. Blessed will be that Church which anticipates and is foremost to welcome him, which does most to cast up a highway for him among the nations. With that Church will he deal bountifully. He will enrich her; support, strengthen, and defend her. But upon that Church which saw the signs of his coming and believed not, which sat at her ease, which refused to go up to the help of the Lord

against the mighty, He will send barrenness of soul, he will remove her candlestick and write "Desolation" upon the walls. What portion shall we choose for our Church—for ourselves? The heathen are crying, "Come over and help us." God is saying to us, "Whom shall I send, and who will go for us?" May the Spirit of God teach us to reply, "Oh Lord, here am I—send me."

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### "THE TRUE PSALMODY."

A BOOK on the above subject, prepared, chiefly "from existing treatises," by a committee of clergymen, appointed by the ministers and elders of the Reformed and United Presbyterian Churches of Philadelphia, has lately been issued from the press. The position assumed is that the Bible Psalms are "the Church's only manual of praise." To use the language of the Committee, it is "a work in favour of the exclusive use of the Scripture Psalmody as the matter of the Church's praise."

A work on so important a subject, prepared with great ability, by a committee of learned and pious ministers, representing not only a large number of orthodox churches in the city of Philadelphia, but two large Presbyterian bodies of the most unquestionable soundness in the faith once delivered to the saints, deserves more than a passing notice, from those who are agreed with them on almost all other matters. If, as is manifest (Ephes. 4 : 11-13), the ministry has been given for the edification of the body of Christians, and with a view to its ultimate unity—if unity be the goal, and the ministry the instrumentality to aid the body in attaining it, then it must be obvious that it is one great part of our ministerial work to bring that body, now lying in scattered fragments among different denominations, together, and bind it with the triple bands of doctrine, worship, and government. I am persuaded that this was the motive which impelled to the preparation and publication of the book in question, and I trust that the same motive shall control the present attempt to examine a portion of its contents.

The portion referred to will be found pp. 141-144. It consists of the statement and review of an argument in defence of uninspired hymns. The argument is thus stated by the Committee:—

It has been supposed and urged that the singing of the Psalms of Scripture, in a New Testament sense,—“with our hearts and minds full of the New Testament Commentary,” is somehow a warrant for the making and using of hymns: and this upon the principle that “it cannot be wrong to express in words, in the worship of God, what it is right to conceive in thought.” It has also been stated, in this connection, that “the most rigid advocates of an Old Testament Psalmody, first comment, and at the

close of his commentary, the minister counsels the people to sing as he has expounded!" And it is added, "It comes to this, that we must choose between a prose commentary which can neither be remembered nor sung, and a metrical comment which all may hold with their hands, and look upon with their eyes, and render vocal with their tongues."

This is the Committee's statement of the argument in question; the following is their reply:—

On this very singular argument for hymns, we remark, (1.) If we mistake not, the design of all comment is to ascertain and trace the true meaning of the Scriptures,—whether Old Testament or New. (2.) We were not aware that the minister who expounds the Word of God, imposes an obligation upon his hearers either to read or to sing the words of the Bible, "as he has expounded." We had imagined that expositors, whether writing or speaking, were "helps" and not "lords of the faith" of the hearer. (3.) If the Psalms are correctly expounded, the worshipper is aided in singing them "with the spirit and with the understanding;" if incorrectly, he is not only at liberty to reject the comment, but bound to do so.

4. If this argument is worth anything for the purpose for which it is adduced, it is equally available to a much greater extent; for it might as well be said, that the hearer is bound to *read* his Bible—any part of it—with the minister's comment in his mind and heart, as to sing a psalm as it is expounded. 5. It seems to be taken for granted here, that New Testament truth is not *in* the psalm, but is merely put into the commentary; for certainly, if this truth be there already it can do no harm, and may do much good, to have the fact clearly set forth, as we are about to sing. 6. If it be right to fix, by a metrical version, prepared as a paraphrase and not a translation, the meaning of a psalm, and use this instead of the psalm itself, why not apply this rule to the whole Bible, and re-write *it* in the form of a paraphrase, so that no comments will be needed, and then put this into the "hands" of the people as an infallible exposition? Hence (7.) the concluding statement of this argument is inconsistent with true Protestantism; for it advocates this very thing—the substitution of our own words as a commentary for the words of the Bible itself, in the exercise of praise. 8. The whole argument, if it have any force at all, is valid only against *explaining* the psalms, and, if so, against explaining any part of the Bible.

Now I may be mistaken, but I am strongly inclined to think that the argument here reviewed by the Committee, goes to the root of the whole matter. It lifts the curtain and presents us with the phenomena which arise when an assembly of believers, under the light of the New Testament, engage in singing the psalms sung by the Old Testament Church. That is, it proposes to put the theory of the advocates of an Old Testament psalmody to the test of an actual experiment. If that theory cannot be carried into practice without a violation of its fundamental principle, it is of course an impracticable thing, and becomes virtually abandoned in the very attempt to give it a practicable reality. The thing as-

sumed in the argument is a thing which the Committee have too much candour to deny, viz: that it is right to expound a psalm before singing it, and right, *if the exposition be correct*, to sing it in accordance with that exposition. This is the only thing assumed; and this assumption is sustained, *e concessis*, by the practice of psalm-singing churches. This brings us at once face to face with a principle, and it is simply this, "That it cannot be wrong to express in words, in the worship of God, what it is right to conceive in thought." This puts the whole argument into a very narrow compass. If this principle be true, the theory that makes it wrong to use a paraphrase of an Old Testament psalm in the worship of God, must be false; for it is not disputed by the psalmists that those who do sing with the spirit and with the understanding do paraphrase in thought. The question, therefore, is reduced to this: May these thoughts, conceived by all well-instructed, intelligent Christians, be clothed with language? Our respected brethren of the Committee must say No, or give up their system. But to say no, is to prohibit men, so far as that no hath power, from saying in expressed language in the promissory worship of God, that the personage spoken of as the Anointed, the King, the Son, in the 2d Psalm, for example, is the Lord Jesus. This they are at liberty to believe, but if they say and saying sing it, they are offering strange fire.

But, further; as thought and language among men, and in the present state, are inseparable, the latter serving as the instrument and medium of the former, it follows that the true worshipper, instructed out of the New Testament, has his mind filled with an actual, verbal, and not a mere ideal paraphrase, whilst engaged in singing the Old Testament Psalms. That is, he has with him in his heart and mind, before the Omniscient Jehovah, the very thing which we are required by these gentlemen to believe it must be sin to present! It, therefore, comes to this—that it is no sin to entertain the thought, and no sin to clothe that thought in its own native habiliment of language, but that it is sin to give that thought and language audible utterance in the praise of God! If any man can believe this, all we have to say is, that we do most sincerely pity him.

Having endeavoured to present the argument in question in as clear a light as the limits of this article will permit, let us see how it has been answered by the Committee. It will be seen that their reply is distributed into eight remarks. With the first of these we most heartily concur. The second, third, and fourth are based on the assumption, that the argument under review, ascribed to ministers the right of imposing an obligation upon their hearers to read or sing as they may choose to expound. To make this more apparent to the reader, the Committee have printed the word *obligation* in italics. Now we ask respectfully, is this fair? The language of the argument is, "That the most rigid advocates of an

Old Testament Psalmody first comment, and at the close of his commentary, the minister *counsels* his people to sing as he has expounded." Where is there even a hint of *obligation* or *lordship* in this passage? The thing affirmed of the minister in the argument is, that he *counsels* his hearers; the thing which the Committee say is affirmed, is that he *lays them under an obligation*, and that as a *lord of their faith*, and *not a helper*. As, therefore, the thing assumed in these remarks is neither affirmed nor implied in the argument, and as the contrary is taught, the remarks in question may be dismissed without further notice.

In their fifth remark, the Committee are more cautious; for instead of charging that the argument takes for granted, "that New Testament truth is met *in* the Psalm," they merely allege that this *seems* to be taken for granted. With the latter part of this fifth remark, where they say, that it can certainly do no harm, and may do much good, to have this New Testament truth, already in the Psalm, clearly set forth, as we are about to sing, I cordially agree; but, as we have already seen, the principle involved, as soon as it is applied, brings down upon the heads of our brethren the building they have been at so much pains to erect. "If it can do no harm, and may do much good," to have the Old Testament Psalm illuminated by the New Testament revelation, and if this can be done only by the use of New Testament language, how can it be wrong, or sinful, to put that language in print and sing it?

The sixth and seventh remarks of the Committee are an attempt at the *reductio ad absurdum*. This is a perfectly legitimate way of reasoning. It is simply showing a man that the principle or principles he advocates, would, if followed out, lead to conclusions which he must, or ought to, regard as absurd. In the employment of this method, however, it is very easy to perpetrate a fallacy by substituting for the principle held by an opponent, one somewhat *like* it, and then proceeding with the substitute to establish the desired conclusion.

This would be the introduction of a new middle term into the syllogism, and of course would be allowed by no person acquainted with even the merest rudiments of logic. Now, this is the very thing the brethren of the Committee have done. The principle of the argument they were dealing with, is, "that it cannot be wrong to express in language, in the worship of God, what it is right to conceive in thought;" the principle which they run to the *reductio* is, that it is right to fix by a paraphrase the meaning of a psalm, and to put this paraphrase into the hands of the people, as an infallible exposition, to be used instead of the psalm itself. These two principles are as wide apart as the poles of the universe. The former has reference to the operations of the faculties of the human mind and the laws and conditions of human thought; the latter has reference to the question of Church authority and ecclesiastical



infallibility. The one claims for an assembly of believers engaged in the worship of God, the right of saying, or singing, what they have confessedly the right of thinking; the other claims for ecclesiastics the right of fixing the meaning of the Word of God, and putting it in the hands of the people as an infallible exposition. It were needless to say, that the man who could regard these two things as one and the same thing, has not had his senses duly exercised in discriminating between things that differ.

Again: the committee assume that paraphrases of the Scriptures are intended to supersede the Bible itself. Now, we deny that this is either the design, or the actual operation of paraphrases, whether metrical or prose. John Brown wrote a commentary on the paraphrastic principle, which is in very extensive use to this day, and highly appreciated by men who love the Bible none the less of his paraphrase. Matthew Henry commented with still a wider latitude, and yet we have never heard that men who have used his commentary, have either given up their Bibles or loved them the less. The United and Reformed Presbyterian bodies have put into the hands of their people Catechisms and a Confession of Faith, which they are taught to believe, yea, required to believe, contain the whole system of doctrine contained in the Word of God, and yet neither the books, nor the conditions of membership, have shaken the indissoluble attachment of these worthy children of the covenant to the Book of books. And what we claim for prose comments and doctrinal expositions, we claim for metrical. Where they are what they ought to be, they will aid men in the study of the Sacred Word, and help them in the most solemn acts of Divine worship.

The strongest thing in this whole review is the eighth and last remark of the committee. Though we have given it entire in its proper place, yet it is such a curiosity, we cannot refrain from giving it again. It is as follows: "The whole argument, if it have any force at all, is valid only against explaining the psalms, and, if so, against explaining any part of the Bible." Now, with the leave of the brethren, we appropriate this remark, and say that, if their reasoning against a metrical exposition have any force at all, "it is valid against explaining the psalms, and, if so, against explaining any part of the Bible; for, if it be wrong to sing according to a metrical exposition, it must be wrong to sing according to a prose comment."

We close by asking the committee, as they have not formally rejected the principle of the argument in question, to have the goodness to say in express terms, whether they do or do not receive it.

R. W.

## AN ORDINATION CHARGE.

BY THE REV. WILLIS LORD, D. D., OF BROOKLYN, N. Y.

MY DEAR BROTHER: To you this is a memorable and solemn moment. It sees you invested with the holiest office men can bear. It marks your entrance on a new and higher stage in your endless course. Henceforth you are under the vows and responsibilities, and you have the work of a minister of Jesus Christ.

Receive our cordial congratulations, our affectionate yet solemn admonitions; our congratulations, for it is a good work you have chosen; our admonitions, for it is a great and difficult one.

It is a *good work*. Its spring is love; its effect blessing. It has contact with evil only to destroy it. Its grand aim is man's benefit and God's glory. Its legitimate influence would realize heaven on earth, and so restore earth to heaven. It might, therefore, fill an angel's ambition, as well as task his noblest powers. Nay, in order to it, the God of angels became incarnate, wept, suffered, died, and rose again! Every success of it gratifies the heart of infinite love!

It is, too, a *great work*. What resources are demanded for its accomplishment! What permanence characterizes its influence and results! What responsibility presses on him who undertakes it!

Estimate its grandeur by the supernatural forces necessary to effect it. It seeks, as to men, a new and divine creation; not of the body, but the soul. No human power, however, can create. No might of an archangel even can originate and impart life. This belongs to God.

And then the influence and results of this work, how absolutely interminable! When men toil on the fine brass or hard marble, we look for that which may last for generations. But time at length wastes the most solid metals, and crumbles the very adamant. The grandest creations of genius, from the most enduring earthly substances, have already perished! But the lines you trace upon the soul, the form and colouring you give to it, are forever! Like itself, they are imperishable!

The responsibility, therefore, of him whose work is upon the soul, how vast and fearful! What words were dark and terrific enough to express the guilt or doom of the unfaithful worker in reference to the soul!

In the name, then, of these, your fellow presbyters, nay, of the chief Shepherd of the flock, to whom we must all give account, let me, my dear brother, *charge you*:

*"Study to show thyself approved unto God,—a workman that*

*needeth not to be ashamed, rightly dividing the Word of truth."*  
In order to this

Be *often in your closet*. In a divine sense that is the secret place of the Most High. There the soul has intercourse with God. There despondency becomes hope. There feebleness is made strong. There all the sensibilities and powers of real grace put on new beauty, and gain fresh impulse and might. Deep personal piety has its spring in habitual and retired communion with the Father, through the Son, by the Holy Ghost; and such piety is imperative, in order to the greatest ministerial efficiency. If you neglect the closet, you will be powerless in the pulpit. To prevail with men, you must first prevail with God.

Be *diligent also in your study*. If culture of the heart is indispensable, so, too, is culture of the intellect. Unless you constantly replenish your own mind from the inexhaustible treasures of truth, you cannot impart rich thought and instruction to the minds of others. No man is so affluent, mentally, that he can always give and never receive. If he attempts it, he will soon find that he revolves in a circle, constantly narrowing. Resolve, then, by Divine grace, to be a diligent and life-long student; not neglecting human aids or collateral inquiries, but devoting your choicest hours and energies to God's great word. It is a mine of boundless wealth—an instrument of heavenly power. If the success of the Pulpit in the conversion of men, comes from the struggles and victories of the closet, its attractiveness and dignity, its ennobling influences, as God's grand institute of religious instruction, come from the toil and achievements of the study. Be a disciple, then, literally. Sit long and often at the feet and diligently ponder the teachings of the Divine Master.

Be *active, moreover, and faithful in your pastoral duties*. A proper discharge of these enters essentially into your sacred work. Under Christ you are now the chosen shepherd of this flock. It belongs to you to "lead them in the green pastures and beside the still waters;" to nourish them with salutary food and guard them against secret and open foes. The good shepherd knoweth his sheep and is known of them. Let this be exemplified in your case. Often as you wisely may, let your presence gratify and your counsel and prayers bless the families of your people. Next in sacredness and moment to the church, is the household with its dear ties and sweet influences. Walk in the midst of these families as Christ does amidst the golden candlesticks. Labour that every one may be happy by being holy. Let parents feel that you are their true and sympathizing friend. Attempt all proper means to gain the interest and love of the young. And do not overlook the little ones. They are the lambs of the fold. Like gems take them in your arms and bear them on your bosom. Instruct the ignorant. Strengthen the weak. Succour the tempted. Reclaim the wandering. Admonish the wayward. Comfort the sorrowful. Tenderly

minister to the sick. Tell of Christ and his glorious salvation to the dying. In all this work imitate *Him* who loved and laboured even unto death that he might bring poor sinners unto God.

Further, be *specially mindful of your pulpit*. This is the main thing. It is the will of God, by the foolishness of *preaching*, to save them that believe. Prayer, study, pastoral activity and fidelity, are all tributary to this. We cannot reverse God's order if we would. We ought not if we could. Infinite wisdom has appointed truth, as spoken by regenerated men, to be the chief means of effecting the designs of infinite love. The simple, yet glorious Gospel, from the lips of the living speaker, is the wisdom and the power of God unto salvation. I charge you, then, be mindful of your pulpit. Go to it with thorough preparation, with a prepared heart and mind. That under God is the place of your strength, not indeed to receive it, but to exert it. There you may enforce the lessons you have learned from study and experience, and apply the power you have gained by prayer. There, as nowhere else, you can preach *the word*, the glorious Gospel of the blessed God. I charge you do this on peril of your soul. The Gospel, I say, not nature only, not morals alone, not even social, commercial, or political maxims and laws—however well or important these may be in their place—nor yet the theories or specifics of mere earthly reformers, who attack evil in here and there a little stream, but ignore its deep and deadly fountain—no! not these, but the Gospel which tells of sin and its desert, of Christ and his salvation, whose inexorable demand is holiness, and yet whose most essential feature is sovereign and illimitable grace. Preach the Gospel, the glad tidings of great joy, whose sum and substance is indeed Christ and Him crucified; but whose preliminaries, accessories, and consequents embrace the whole of those truths which God has put within the lids of the Bible.

Preach the Gospel *plainly*. Make yourself intelligible. Access to the heart is through the understanding. Men must perceive before they can feel. Conviction must precede conversion. "Fire low!" said a commander to his men, on the battle-field. "Fire low," we say to you. Cloud-shooting is useless in the pulpit.

Preach *it wisely*, in adaptation to times, circumstances, characters. The power of truth lies much in its fitness. The hardened sinner must be startled by the thunders of the Law. The timid saint must be assured by the sweet promises of the Gospel. A word *in season*; how good it is!

Preach *it fully*, in all its variety, richness, freeness; in its precepts and doctrines, its attractive histories, its prophetic burdens, its devout and inspiring songs. Keep nothing back that God bids you utter. Every Divine truth has its place and power in the process of salvation. That which you are tempted to suppress or omit may be the very one on which hangs the destiny of a soul.

Preach *it earnestly*, as a dying man to dying men. Intense fer-

your becomes the pulpit. An unimpassioned preacher is unnatural. God forbid that such a story as that of sin and grace should ever freeze on your lips, or be told without deep and holy feeling. It is a grand and soul-moving message you bear to those who are in instant and eternal peril. You must arouse, alarm, convince, persuade them, or presently they will drop in the lake of fire! Fana-ticism, would some call it. Oh, it is a rational and sublime fana-ticism that yearns and strives mightily for souls!

Preach it *affectionately*. You cannot scold men, or drive them into piety, or heaven. The attempt to do so would be unbecom-ing and unwise. You yourself are a sinner, with them to whom you preach. That great law of God which condemns them, condemns you. That wondrous grace of God which is their hope, is also your hope. Pastor and people are partakers of a common guilt, involved, therefore, in the same ruin, and dependent on the same mercy. Speak kindly, then, with deep sympathy, with sacred ten-derness. It were better that in the pulpit your heart should beat and your lips quiver with the emotion of a fellow-criminal, than that you should put on the severity or authority of a judge.

Preach it *prayerfully*. It is an imperative term of success. The power that quickens dead souls and preserves the living from death is divine. The fixed means by which that power is brought into alliance with human feebleness, is prayer. If you are mighty be-fore God in supplication, you will be mighty before men in preach-ing. If, on the other hand, you are prayerless, you will be im-potent. Pray, then, before you preach. Pray when you preach. Pray after you preach. Luther said to pray well is to study well. It is just as true that to pray well is to preach well. Renew, often then, that scene at Peniel. Wrestle like the patriarch with the mighty angel,—reverently refuse to let him go until he bless you, until he gives you seals of your ministry, and jewels for your crown!

Preach it, finally, *as in view of the judgment and eternity*. You, indeed, stand between the living and the dead. Realize your posi-tion. You watch for souls as one who must give account. Let the scenes of that dread day impress their character on your preaching and life. Your work and influence are for eternity. Let the light and power of that world act upon you now. Temporal things are small—very small. Eternal things are great. Soon the one will be past, the other present! My dear brethren, *pray, study, preach, labour, for eternity!*

Thus, in the name of these beloved presbyters, I charge you. Thus, in the name of Jesus Christ our Divine Saviour, I charge you. May God give you grace, and make you faithful unto death, that then you may receive the crown of life!

## AN ESTIMATE OF BISHOP DOANE.\*

THE qualities that gave to Bishop Doane his great influence, and enabled him to accomplish so much service, seem to me to be summed up under three classes: intellectual vigour, an indomitable will, and strong personal attractions.

1. God gave the Bishop a fine mind. He was a man of mark in intellectual operations. His mind was clear and vivid, of varied resources, and highly cultivated. His perceptions were quick. He possessed the *vis fervida ingenii*. Not so much the logician as the rhetorician, he yet never lacked argument to attain his ends. His rich talents were moulded by common sense, and by an enlarged knowledge of human nature. In an emergency, his intellect soared highest. In fact, one of Bishop Doane's peculiarities of greatness consisted in always equalling the occasion. He saw what was to be done, and could do it, and did it. He was adroit, when it was necessary to be adroit. The lawyers said that he could have beaten them all, if educated a lawyer; and military officers affirmed that he would have made a grand general in war. Far-seeing, clear, quick, bold, always the centre of the campaign, his mind, especially in emergencies, moved in flashes, whilst his right arm thundered in action. The fertility of his resources testified to superior endowments. His was the activity of spirit. His restless mind found no time for repose; and he was ready for every kind of service proper for him to perform. His mind was highly cultivated. He was at home in English literature. The adornments of the scholar graced his learning, and varied knowledge mingled with his theological attainments. All who came in contact with Bishop Doane, felt the power of his intellect. Nor were his opponents unwilling to acknowledge his commanding mental gifts.

2. Bishop Doane had a *wonderful strength of will*. He was a man of firm purpose; resolute to be, to do, and to suffer. He could not be second where he had a right to be at all, nor subordinate in anything where a share of work fell to his hands. It was a privilege for him to be *beforehand*. His will was indomitable. The Church, as the State, needs these men of strong will. Every community needs them. Men of weak will have their place; and generally they go through life with fewer enemies and are blessed with the gentler virtues. But men of will are the men of mark, the men of deeds.

It was this will-power that gave to Bishop Doane his *energy*. Energy does not necessarily belong to high intellect. It is not a

\* This article constitutes about the third part of a Discourse, preached in Burlington, N. J., May 1st, 1859, by the Editor of this Magazine, on the occasion of Bishop Doane's death.

mental gift or operation. It belongs to the heart. Its spring is in the affections, or "active powers," according to the philosophers. Bishop Doane's energy was a *fire never out*. It is said that, at the central depot at Bordentown, a reserve engine is always kept with fuel ignited, ready for the emergencies of the road. An ever-ready locomotive in energetic activity was this Bishop; with large driving wheels, and to each wheel a panting cylinder. His will was of a higher power than steam; it generated energy in the soul.

His *self-denial* was associated with his will. What he determined to do, he omitted no means to bring to pass. The end must meet the beginning; and by God's grace success must crown the plan. In labours he was abundant. No wind, no rain, no cold, could keep him from his appointments. He has been known to cross the Delaware when the brave heart of the ferryman dissuaded from the peril. He could submit to all privations in the discharge of duty. He could sleep anywhere; in his chair, at his writing-table, in the car, or steamboat, or wagon. And after working for twenty hours, the sleep of the other four could well be taken without choice of place. His will outworked his frame, in urging to laborious self-denial of every kind for the Church's sake.

It was strength of will that gave the Bishop his *perseverance*. Many a man would have quailed where he was fresh to go forward. Like the workman at the anvil, he would wield the hammer all day, could the last stroke but perfect the work. He withstood with persevering defiance an opposition which would have overborne almost any other man. He clung fast to Burlington College, when many advised him to surrender it; and whatever may be the ultimate fate of that institution, it could not die whilst the Bishop lived. His perseverance had its ramifications of care and of industry in every part of the diocese.

His will was a strong element in the Bishop's success as a *disciplinarian*. Burlington College and St. Mary's Hall were under the most rigid government. The two institutions, so near each other, required watchful supervision, and all the appliances of the wisest discipline. Bishop Doane was unremitting in the fidelity of his oversight. His rules were rigid, minute, and wise; and they were efficiently administered. The peremptoriness of authority was blended with parental affection; and in all the outgoings of his love, the young men and maidens knew that a large will encircled a large heart.

3. *Remarkable social traits* contributed to Bishop Doane's extensive influence. He was a man of amiable disposition and of warm feelings. His courtesy gained him friends everywhere. Generous to the poor; kind to all; abounding with pleasant conversation; genial and free; accessible at all times; he was the life of the social circle; and it is no wonder that his personal endearments won hosts of attachments. At the same time, it must be admitted

that many people did not like him, partly from prejudices, partly from his personal complacency, and partly from causes already alluded to. But it cannot be denied that Bishop Doane was eminently blessed with faithful and devoted friends, in his congregation, in his diocese, and throughout his whole church.

Let it be noticed, to his honour, that *vindictiveness* was not a part of his social character. He keenly felt the disparaging estimate of others, but rarely did others detect any resentment. He would meet his adversaries with the usual courtesies of life, at home or abroad; and many have been "the coals of fire" which his condescension has placed upon their heads.

One of the most winning traits of Bishop Doane's character was his love of children. He gained their hearts. He was the little one's friend. What prettier sight than to see the grandfather, hand in hand with his fair, curly grandchild, prattling together through the streets? The Bishop loved little children, and all the little children loved the Bishop.

Bishop Doane was happily outliving the opposition that had formerly existed against him. One of his greatest misfortunes was in the number of flatterers that surrounded him—not flatterers always by intention, but rendering their homage in too open and dangerous a form. His susceptible social nature was under the constant temptation to "think more highly of himself than he ought to think." Others may paint, if they choose, the infirmities of his social character in darker colours. I have given the outline as I have seen it. Never intimate with the Bishop, I have nevertheless known him and studied him for twenty-three years; and although his nature had its faults, it was a noble one. The secret of his influence and success in life is to be found in the three classes of endowments I have mentioned,—a vivid intellect, a strong will, and the social charms of his personal presence.

As a CHURCHMAN, Bishop Doane was of the highest grade. In my humble judgment, he departed from the *via media* of the English Church of the Reformation; nor have I hesitated to oppose his doctrines in speech and through the press. Dr. Pusey's influence was an injurious influence; and many have thought that the Bishop returned from England with his views confirmed on some points which had better have been abandoned. It is nevertheless true that the Church of England has always had a succession of that class of churchmen, with which Bishop Doane delighted to identify himself. Death is a leveller of doctrinal, as well as personal, distinctions. And a High Churchman, when he comes to die, is wont to exalt the doctrinal views entertained by Low Churchmen. Nothing but Christ gives comfort in the last hour. An affecting view of a High Churchman's death is given in Bishop's Doane's sketch of his friend, Dr. Montgomery, in Dr. Sprague's *Annals of the American Pulpit*; and it is the more affecting because it substantially



records the reported exercises of the Bishop's own mind. Ceremonies, church order, denominational peculiarities, and the minor incidents of human apprehension, disappear with the opening light of another world. When Christ is seen to be "all and in all," the glory of His grace dims the view of all things else, as the light of the sun that of the stars.

As a BISHOP, the departed prelate will undoubtedly be acknowledged by his Church to be one of her greatest sons. So he was. He magnified his office. His work was done on a great scale. He was personally, everywhere, in his own diocese; and his writings were circulated widely in every other diocese. He was the prominent man in the House of Bishops. He could outpreach, outvote, and outwork the whole of his brethren in the Episcopate. He was a sort of Napoleon among Bishops. It was after he crossed Alps of difficulties, that he entered upon the campaigns of his highest renown. The bridge of Lodi and the field of Marengo were to him the inspirations of heroism and the rallying time of mightiest strategy. Bishop Doane was, perhaps, better adapted to the English Church than to the American. His prelatical notions suited a monarchy more than a republic. In the House of Lords, he would have stood among the foremost of Lord Bishops. He of Oxford, would not have ranked before him of New Jersey. Bishop Doane was a good deal of an Anglican in his modes of thought and his views of ecclesiastical authority. Had he lived in the days of Charles, he would have been a Laudean in prelatical and political convictions—super-Laudean in intellect, and sub-Laudean in general ecclesiastical temper. My own sympathies are altogether with the evangelical, or Low Church Bishops, as are those of the vast majority of this audience. I do not believe in the doctrines of lofty Church order and transmitted grace, so favourably received in some quarters. But this is a free country; and the soul by nature is free, and has a right to its opinions, subject to the authority of the great Head of the Church. Bishop Doane had a right to his; and he believed himself to be, in a peculiar sense, a successor of the Apostles. He is one of the few American Bishops who has had the boldness to carry out his theory, and to call himself an Apostle. He delighted in his office. Peter was to him the example of rigid adherence to the forms of the concision, whilst Paul was his example in enduring suffering for the extension of the Church. With an exalted view of his office, he lived, and laboured, and died. In this spirit, he encountered all his hardships and perils; and when, as in the case of danger in crossing the Delaware, he jumped into the frail skiff, inviting the ferryman to follow, it was the same spirit of "APOSTOLUM VEHIS." Bishop Doane was, in short, as complete a specimen of a High Church Bishop as the world has seen, and in some respects, he was a model for any class of Bishops at home or in mother England.

As a RECTOR, Bishop Doane was precisely what might be expected of a man of his character. He was earnest, active, fertile in expedients, a faithful visitor of his people, and a friend of the poor. He seemed to be always in the right place at the right time. He went about doing good, and was known in Burlington as rector more than Bishop.

As a PREACHER, no bishop surpassed Bishop Doane. He has published more sermons than the whole House of Bishops—able sermons, which will be perpetual memorials of his intellectual powers, and of his zeal for the Church. These discourses are on a great variety of topics, but they contain much scriptural truth, mingled with his own peculiar views of apostolic order, sacramental grace, and ecclesiastical unity. His sermon before the last General Convention of the Episcopal Church in Philadelphia, was the occasion of one of the greatest triumphs he was ever permitted to enjoy. When his discourses and diocesan addresses are collected into a series of volumes, they will be found to be a treasury of High Church doctrine and order, which no bishop, nor all the bishops of his way of thinking, could equal. I have read most of his productions, and, although often disagreeing with him in sentiment, I have never failed to notice his intellectual vigour, his zeal for his church, and his unction for the episcopate.

As an ORATOR, Bishop Doane surpassed most of his brethren. His best efforts were fine and impressive. His voice was loud, and when he chose, well modulated. His gesticulation was animated and strong. His clear blue eye glowed with vivacity; and his words worked their way into the minds and hearts of his audience. Bishop Doane showed an adaptation to the masses, which many speakers in the sacred desk so much lack. He was a whole-souled, commanding orator, when great occasions summoned forth his powers. The two best specimens of his delivery, within my own observation, were at Mrs. Bradford's funeral, and at the celebration of the last birthday of Washington. Nothing could be more appropriate and more effective, for the ends of oratory, than was his manner on those occasions. At times, I am told, that he did not do himself justice; but *he had it in him*, and it generally came out. Who of the citizens of Burlington, that heard him on the 22d of last February, did not recognize the voice, the manner, and the presence, of a great popular orator?

As a WRITER, Bishop Doane's style was peculiar. It was ornate, pithy, Saxon. It was a style of his own. It would not suit most men. Few ought to presume to imitate it. But it suited himself. Many admire it. It had the great merit of clearness. No one ever misunderstood him, although his punctuation was as remarkable as his style. He was a ready writer; accomplishing with ease all that he undertook, and commonly justifying, in the productions of his pen, the highest expectations. If his higher occu-

pations had not called him away from the pursuits of literature, he would have ranked among the finest poets of the age.

In the various points of view in which his characteristics have been now considered, Bishop Doane was a remarkable man.

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## Household Thoughts.

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### BAPTISM OF CHILDREN OF BELIEVERS.

[We present to our readers an *extract* from the second volume of Dr. Breckinridge's great Theological Work, just published by the Messrs. Carter. Dr. Breckinridge vindicates the right of the infant seed of believers to Baptism on the following grounds: 1. The Original Covenant of God. 2. Confirmed under every Dispensation. 3. Immutability of the Gifts and Calling of God. 4. The Oath of God. 5. The Way of Salvation. 6. The Teaching of Christ and his Apostles. 7. Practice of the Apostles. 8. Testimony of the Church of God. 9. The Nature of the Case. 10. The Nature of the Sacrament itself. 11. The Nature of the very Cavils against it. The *extract* embraces the last three divisions of the argument.—Ed.]

*The Nature of the Case.* The evidence upon which revealed religion rests is, no doubt, different in important respects, from that on which natural religion rests; and the truths and duties of the two are, in many respects, very clearly distinguishable. Yet the God of nature is also the God of Grace; and the God of Providence is the God, both of nature and of Grace; and the course of Providence is the manifestation of his secret will, as contrasted with his revealed will, considered as the God both of nature and of Grace. The fundamental principles of all his acts can no more conflict with each other, than his Attributes can be inconsistent with each other, or than he can deny himself. But, while the relation of husband and wife founded in nature, is not only sanctified by grace, but is made an image of the mystical union between Christ and his Church; the corresponding relation between parent and child, through which nature itself continues to exist, is so thoroughly ingrafted into grace that it is the uniform type of God's relation to his elect, and of the inhering of the Father and the eternal Word. Grace sanctifies this relation, providence proceeds upon it, nature perishes without it, every dispensation of God respects, assumes, uses it, while everything in man revolts at the violation of it, and the *nexus* of the universe is broken by infringing it. Therefore, to demand that this principle shall be eliminated from the religion of Jesus, which is the perfect form of true religion, and the chief means of blessedness to the universe and of glory to God; and that a principle the reverse of it, wholly unknown to and incompatible with nature, providence, and grace, shall be substituted for it; is to demand of the Church, who is the common mother of us all, a sacramental renunciation, not only of her fruitfulness, but of her own filiation to God, and her own espousals to Christ.

*The Nature of the Sacrament itself.* As the undeniable effect of the

fall of the first Adam, who was only a living soul, is the production of a depraved nature in every one of his ordinary descendants, and this anterior to the personal consciousness of the person, and independent of it; it is far from being competent to us to say, that it is impossible for the incarnation, obedience, and sacrifice of the second Adam, who was a quickening Spirit, and the Lord from heaven, to heal that depraved nature, anterior to and independent of our personal consciousness. The tie created by the covenant of grace, cannot be weaker than that created by the covenant of works,—and spiritual regeneration by the Holy Ghost is as real and as explicable as natural generation. To assert under such circumstances the natural pollution of infants, and at the same time deny the possibility of the spiritual purification of infants, is self-contradictory. But, baptism is the sacramental expression of both the sets of facts just stated. It is the shed blood and perfect righteousness of Christ that save us: faith, even in an adult person, who besides his natural pollution, is stained with innumerable practical sins, only receives that blood and righteousness applied to us. The distinction between the working of the Divine Spirit, and the effects of that working, one of which is faith, is complete. So that even if it were possible to prove—which it is not—that faith is impossible in infants,—it would be necessary, in addition, to prove that no spiritual benefit is possible without faith is already in exercise. But this is two ways absurd: because faith is itself the gift of God—and if it be the first gift, then a spiritual gift, even faith, may be given where no faith was before: and because, in fact, faith is itself the very proof that the greatest of all spiritual benefits—namely the new birth, of which faith is a manifestation—had been bestowed before faith could exist. In a psychological sense, justifying faith expresses that state of a soul already renewed by the Holy Ghost, in which its acceptance of the righteousness of Christ imputed to it by God, is manifested. Therefore, it far exceeds the warrant of the Church to deny to the resources of God's infinite power and his abounding grace, the possibility of the production of such states of soul in the children of believers;—far exceeds her authority, on the ground of that alleged impossibility, to deny to them rights which God has bestowed on them ever since the Church herself had a visible existence. She dare not deny the reality of original sin, and the need of a Saviour, in the infant seed of believers: on the other hand she dare not deny the possibility of their salvation through Christ, and assert the universal perdition of all that die in childhood. To do either is to deny the faith. She is obliged, therefore, to baptize her children.

*The Nature of the very Cavils against it.* No one, I believe, has ever pretended that there is any distinct command of God forbidding the infant seed of believers to be baptized. The ground of refusal to baptize them is only inferential. At first, the existence of sin in infants was denied—and their baptism refused on that ground. Then it was taught that sins committed after baptism are peculiarly unlikely to be pardoned; and the inference followed that baptism should be deferred to a late period of life. Afterwards, in the lapse of centuries, it was taught that none dying in infancy can be saved at all; whereupon, as such teachers judged, none should receive in infancy the sign and seal of salvation. After further centuries, the Anabaptists, about the period of the Reformation, taught that faith, in the person baptized, is an indispensable condition in the

valid administration of baptism—that infant children can neither exercise nor manifest faith—and therefore they cannot be baptized. These are the chief forms of this error; in each case grounded, as I have said, not on any command of God,—but always on an inference from some other dogma, itself in each case either wholly erroneous, or only partially correct; thus flagrantly violating the divine rule, that our faith ought to stand in the power of God, and not in the wisdom of men. But as to the great fundamental point, if there is no precise warrant from God to deny membership in his Church to such as he has, by an exact command made members of it, then the question is settled: for no authority but that of God—least of all an erroneous human inference—is competent to annul the plain and repeated commandments of God. As to the notion that infants have no sin, and the other that sins after baptism are well-nigh unpardonable; the former is a heresy held by no orthodox Christian, and the latter a superstition long ago extinct as a form of human opinion. The same remark is true of the atrocious heresy which taught the universal perdition of all who die in infancy; a fearful madness long ago extinct. Nevertheless, they who hold the two propositions that salvation is impossible without personal faith in Christ, and that no infant can exercise such faith; can escape the inexorable conclusion that all dead infants are damned, only by some inconsequence of logic—or by some heresy. The doctrine now held by all Christian people who reject infant baptism, I suppose, is substantially that taught by the Anabaptists of the sixteenth century. Concerning which it is to be observed, that admitting the general principle that faith in Christ is indispensable to baptism, the inference from this which leads to the denial of infant baptism, proceeds upon a threefold fallacy. It is a fallacy to suppose that the faith required in the baptism of infants, must be their own personal faith. The Scriptures distinctly teach the contrary; and give them the seal of the righteousness of faith, expressly because they are the seed of believers—as I have abundantly proved. If the doctrine of imputed righteousness is denied—then faith itself is forever impossible; for in that case no sinner was ever regenerated. If the doctrine of the righteousness of faith is denied, then the salvation of sinners is forever impossible; for in that case we are still under the law, and Christ can profit us nothing. Moreover, it is a fallacy to suppose, that this personal faith, even if it were invariably presumed in every baptism—must exist at the time of baptism, in order to make the act lawful. On the contrary, the efficacy of baptism, and the great blessings it signifies and seals, chiefly our ingrafting into Christ and our inward purification through the Holy Ghost; so far from being bound to the moment of administration—extend—for their manifestation—over the whole of our life on earth. And it is from considerations connected with this great truth, that the great peculiarity of the administration of this sacrament but a single time, arises. This is inevitable if the efficacy of baptism depends on the blessing of God, and the work of the Spirit. If that efficacy depends on its own force, or the will of him who administers, or of him who receives it; it ceases to be a sacrament and becomes an incantation. Finally, it is a fallacy to suppose that we can know with certainty, at what age, if at any, the soul is incapable of faith; or to suppose that we can know with certainty, what is the state of another person's soul at the period of his baptism, or any other period. Such knowledge, unto certainty, is not attainable by man on either point,

in any single instance: and to demand it is to put an end to the administration of this sacrament. A credible profession of faith and repentance, is the Scriptural condition of adult baptism; being the seed of believing parents, is the Scriptural condition of infant baptism. Therefore, the Church of Christ, so far from being authorized to make a breach so immense, upon the order of God's house, and the method of his grace, and the rights of his children, and the principles which illustrate his divine Attributes and his sublime relations to the universe; has nothing even in the shape of human reasons, and motives, and wisdom, suggested to her as the ground of so great an outrage, that rises higher than appeal to her ignorance, to her caprice, or to her fanaticism.

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THOUGHTS AT THE FUNERAL OF MRS. S. WHITING,

WHO DIED AT THE AGE OF EIGHTY-EIGHT.

BY MRS. L. H. SIGOURNEY.

LIFE'S work well done, how beautiful is rest!—  
 Aye, lift your little ones to see her face,  
 There is no wrinkle there, no fearful gloom  
 To make them turn their tender eyes away:  
 And when they say their simple prayer at night  
 With folded hands, encourage them to ask  
 That they may be like her.

The weight of years  
 Checked not in her the efficiency of thought  
 Or energy of deed, or blessed power  
 To advance home-happiness, or kindly warmth  
 Of social sympathy, or sweet response  
 Of filial love rejoicing in her joy  
 And reverencing her saintly piety—  
 A course like this predicted close serene—  
 And so it was.

There came no cloud to dim  
 Her spirit's light when, at a beckoning brief,  
 It homeward went.

Yet is she missed and mourned,—  
 From hall, from hearthstone and from household board  
 A blessing and a dignity have passed—  
 And deep-drawn tears as freely flow for her  
 As for the dear ones in their prime of days.  
 Age justly held in honour hath a charm  
 Of beauty all its own, a symmetry  
 Of nearness to the skies—

And these were hers.  
 Whose life was duty and whose death was peace.

## Historical and Biographical.

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### DR. BOUDINOT AND THE AMERICAN BIBLE SOCIETY.

THE *Presbyterian Magazine* of 1858 is a repository of various materials belonging to the history of the AMERICAN BIBLE SOCIETY. In our present number, we publish an old document of great interest. It was kindly presented to us by Miss Wallace, of Burlington, N. J., a daughter of the late *Joshua M. Wallace, Esq.*, who was the friend of Dr. Boudinot, and the President of the Convention that formed the American Bible Society in 1816.

It will be remembered, that when the proposition to form a General Bible Society was first presented to the existing Bible Societies in the United States, it met with much opposition, especially from the Bible Societies of New York and of Philadelphia. In the judgment of these two societies, the Bible cause could be best promoted through local institutions, which should co-operate with each other by correspondence, and publish a general report of their proceedings every year. The sagacious mind of Dr. Boudinot early foresaw the necessity of a General Society; and he advocated the plan in every practicable manner, writing and publishing letters and circulars on an extensive scale. The following is one among the many of his letters. It was written to the venerable *Bishop White*, of Pennsylvania, who was at that time President of the Philadelphia Bible Society, and who had requested his friend, Dr. Boudinot, to give some reasons in favour of a General Bible Society. The letter was published for the benefit of the cause, and undoubtedly had an influence in securing the grand result finally attained in 1816. The Philadelphia Bible Society resisted the plan to the last; and thus Philadelphia lost the honour of being the local centre of the parent institution. The Convention of 1816 was called to meet in New York.

#### DR. BOUDINOT'S LETTER TO BISHOP WHITE.

BURLINGTON, N. J., 8th November, 1814.

Right Reverend & Dear Sir,

When I had the honour of waiting on you in Philadelphia, it was my Purpose rather to have given to you the Reasons which induced me to suppose that a General Bible-Society would be exceedingly beneficial, than to state those which influenced our Bible-Society to make the Proposal lately communicated to yours in Philadelphia. Every Member seemed prepared to adopt the Measure as soon as it was proposed, and therefore it was not necessary to say anything in its behalf.

On taking a View of the Origin and Progress of the British and Foreign Bible-Society, which was formed on the 7th March, 1804, it appeared very clearly that its rapid Advancement and wonderful Success, under the favour of Providence, were in a great Measure in Consequence of the widely-extended Field of Action which its Formers gave to them-

selves. Of this Society I take the following Account from the Christian Observer of May, 1804. Vol. 3, P. 316.

“A Society having been formed under the Designation of ‘The British and Foreign Bible-Society,’ it has been judged expedient to submit to the Public a brief Statement of the *Reasons* which exist for such a Society, of the specific *Object* which it embraces, and of the *Principles* by which its operations will be directed.

“The *REASONS* which call for such an institution, chiefly refer to the Prevalence of Ignorance, Superstition, and Idolatry, over so large a Portion of the World; the limited nature of the respectable Societies now in Existence, and their acknowledged Insufficiency to supply the demand for Bibles in the United Kingdom and foreign Countries; and the recent Attempts which have been made on the Part of Infidelity, to discredit the Evidence, vilify the Character, and destroy the Influence of Christianity.

“The *EXCLUSIVE OBJECT* of this Society is, to diffuse the Knowledge of the Holy Scriptures, by circulating them in the different Languages spoken throughout Great Britain and Ireland; and also according to the Extent of its Funds, by promoting the printing of them in foreign Languages, and the Distribution of them in foreign Countries.

“The *PRINCIPLES* upon which this Undertaking will be conducted, are as comprehensive as the Nature of the Subject suggests they should be. In the Execution of the Plan, it is proposed to embrace the common Support of Christians at large; and to invite the Concurrence of Persons of every description who profess to regard the Scriptures as the proper Standard of Faith.”

GOD seems to have prospered The British and Foreign Bible-Society beyond the Anticipations of its warmest Friends; and as they have given us the *Reasons* for forming the Society, have pointed out its *Exclusive Object*, and have declared the *Principles* upon which it is conducted; let us take a *View* of the Means which have so effectually promoted the Accomplishment of its Designs.

The Parent Society, existing in London, is the Centre of Union of a large number of Auxiliary Societies, whose individual labours are constantly engaged in pursuing the general Purposes of the Institution, and whose concentrated Powers the Parent Society may employ when Occasion shall require. These Auxiliary Societies extending their benevolent Intentions beyond their own limits, afford in different Ways to the Parent Society a part of their annual Revenue, some, by sending the whole of their Collections and taking back a certain Proportion in Bibles at the first Cost, so as to leave a sum in the hands and at the disposal of the Parent Society; others, by sending a Proportion of their Collections for the same Purpose. By this means, the Parent Society, which, with a guardian Eye, watches over and embraces the Interests of the whole and of each individual Part of its Charge, is enabled to afford prompt assistance to those who are totally unable to help themselves, or who are able to supply but a Part of their own wants, and also, further to extend its fostering Care, in divers manners, to such Children of the great Family of Mankind, as may be most benefited by its Adoption. Would the British and Foreign Bible-Society have been able in a century to accomplish the vast Designs it has already executed, if it had been necessary



on every Emergency for the Auxiliary Societies to consult each other, and when a Measure should have been agreed on, to wait till each should afford its Aid, and fulfil its Part of the incumbent Duty? Or could those Designs have ever been accomplished, without an Union of Power in some Body acting "promptly and effectually" for the Whole?

To apply the foregoing View, &c., to our own Situation. Are our benevolent Intentions coextensive with those of the British and Foreign Bible-Society, and as far as God may afford the Means shall we proceed in the Spirit of the Gospel, presenting the pure Word of God as an unerring Instructor "to teach all Nations." Or is it meant that each Society should confine its Operations to the State in which it exists? If the latter, a General Society cannot be necessary. If the former be intended, the Advancement of the British and Foreign Bible-Society, the vast increase of its beneficial Effects, and the equally rapid Increase of its Ability to do good, will be a powerful Encouragement to the proposed Undertaking, in shewing what Effect Union can produce to promote this most important Object which we pursue.

In the remote parts of some of the old States, a great many Families are destitute of the Holy Scriptures, and the Bible Societies of those States are unable to supply their Wants; and by the Communication of the Rev. Messrs. Schermerhorn and Mills we see the deplorable Want of Bibles in our Western and South-Western States and Territories, which at present can only look for such Relief and Supply as fortuitous donations from the older States may afford. Accompanying this Communication, is an address from the Managers of the Philadelphia Bible-Society, in which I find a most important Idea on this Subject, very beautifully expressed, and which I take the liberty to quote: "An Edition of five thousand French Testaments would be a Task which no individual Society in conjunction with its other Duties might be able to complete, but the joint Efforts of such Societies as can spare funds for the purpose, would render the Measure easy, prompt, and effectual. It would moreover present a most interesting Proof of the Unity of the *common Design*, and a Disposition to harmonize in every Attempt that can embrace the Honour of the SON of GOD, and the Salvation of the Souls of Men." Much more completely still would this most desirable Purpose be fulfilled, to the Satisfaction of its Authors as well as all other Friends of Christianity, by a General Bible-Society modelled from the British and Foreign Bible-Society, with such Modifications as the United Wisdom of Delegates from the respective State-Societies might think necessary, adopting the Title of "The General Association of the Bible-Societies in the United States," as proposed in the Circular Letter from New Jersey, or any other appropriate Title they might choose; and submitting the Plan and Constitution to each State-Society for its Consideration, and if Approved, for its Ratification.

If the Prosperity of the State-Bible-Societies within their respective Spheres of Action be sought, it appears that a General-Bible-Society might be exceedingly beneficial. A very great Exoitement is given to the Auxiliary Bible-Societies in Great Britain, in consequence of the Publication of their annual Reports by the Parent Society to which they are made; for knowing this, the natural Effect is, that some are animated not only by a desire of doing their duty, but also of setting a good Example of which their Neighbours may be emulous. Others are induced

to use the greater Diligence, lest they should appear lukewarm in a Cause so commendable. Doubtless such also would be the Effect of Reports made by the State-Societies to a General-Bible-Society in the United States. Moreover, in Great Britain those Reports have conveyed much religious Information, and in Proportion as they have made the Parent Society and its general Operations more known, its Usefulness has become more and more apparent, and the Number of Auxiliary Societies (in the United Kingdom in Connection with the Parent Society in London, are upwards of 200 Auxiliary Societies) have increased. And similar Effects from similar reports might reasonably be expected in the United States.

If a Meeting of Delegates shall assemble at Philadelphia, as is proposed, I believe the difficulties anticipated by some, with Respect to the Organization and Mode of conducting the contemplated Society, will be easily removed.

With most sincere and very great respect,

Right Reverend and Dear Sir,

I am, Your very humble and affectionate Servant,

ELIAS E. BOUDINOT.

Right Reverend William White, D. D.

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## THE NATIONS THAT WOULD NOT HAVE THE REFORMATION.

(CARLYLE'S FREDERICK THE GREAT.)

AUSTRIA, Spain, Italy, France, Poland,—the offer was made everywhere, and it is curious to see what has become of the nations that would not have it. In all countries were some that accepted, but in many there were not enough, and the rest, slowly or swiftly, with fatal, difficult industry, contrived to burn them out. Austria was once full of Protestants, but the hide-bound Flemish-Spanish-Kaiser element presiding over it, obstinately, for two centuries, kept saying: "No, we with our dull, obstinate Cimborgis under-lip and lazy eyes; with our ponderous Austrian depth of habituality and indolence of intellect, we prefer steady darkness to uncertain new light!" And all men may see where Austria now is. Spain still more; poor Spain going about at this time, making its pronunciamientos; all the factious attorneys in its little towns assembling to pronounce virtually this: "The old is a lie, then; good heavens, after we so long tried hard, harder than any nation, to think it a truth!—and if it be not rights of man, red republican, and progress of the species, we know not what now to believe or to do; and are as a people stumbling on steep places, in the darkness of midnight!" They refused Truth when she came, and now, Truth knows nothing of them. All stars and heavenly lights have become veiled to such men; they must now follow terrestrial *ignes fatui*, and think them stars. This doom is passed upon them. Italy, too, had its Protestants; but Italy killed them; managed to extinguish Protestantism. Italy put up silently with practical lies of all kinds; and, shrugging up its shoulders, preferred going into *dilettantism* and the fine arts. The Italians, instead of the sacred service of fact and performance,

did music, painting, and the like; till even that has become impossible for them; no noble nation, sunk from virtue to virtue, ever offered such a spectacle before. He that will prefer *dilettantism* in this world for his outfit, shall have it; but all the gods will depart from him; and manful veracity, earnestness of purpose, devout depth of soul, shall no more be his. He can, if he like, make himself a soprano, and sing for hire; and probably that is the real goal for him. But the sharpest-cut example is France, to which we constantly return for illustration. France, with its keen intellect, saw the truth and saw the falsity in those Protestant times; and, with its ardour of general impulse, was prone enough to adopt the former. France was within a hair's breadth of becoming actually Protestant. But France saw good reason to massacre Protestantism, and end it in the night of St. Bartholomew, 1572. The celestial apparitor of heaven's chancery, so we may speak, the genius of fact and veracity, had left its writ of summons; writ was read, and replied to in this manner. The genius of fact and veracity accordingly withdrew; was staved off, and kept away for two hundred years. But the writ had been served, Heaven's messenger could not stay away forever. No: he returned duly, with account run up on compound interest, to the actual hour, in 1792; and then, at last, there had to be a "Protestantism;" and we know of what kind that was.

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## Review and Criticism.

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THE KNOWLEDGE OF GOD SUBJECTIVELY CONSIDERED. Being the Second Part of Theology, considered as a Science of Positive Truth, both Inductive and Deductive. By ROBERT J. BRECKENRIDGE, D.D., LL.D., Professor of Theology in the Theological Seminary at Danville, Ky. *Non sine Luce.* New York: Robert Carter & Brothers. Louisville: A. Davidson, 1859.

THIS Second Part of Dr. Breckenridge's Theology more than sustains the well-earned fame of the first volume. The same clear conception, elaborate analysis, exhaustive discussion, evangelical spirit, and pure diction indicate the master-mind of its author, whilst the more practical nature of its subjects will gain for it a higher popularity and a greater circulation. The volume is complete in itself. We congratulate the Church on the progress of this great work; and trust that the life of the distinguished and beloved Theological Professor will be spared for its completion.

We have only time and space in this number to indicate to the reader the contents of the volume, and to give, from the preface, a few of the author's explanations. Several extracts will be found in other parts of the Magazine.

CONTENTS. Preliminary Statement.

BOOK I. THE COVENANT OF GRACE. Argument of the First Book.

CHAP. I. The Condition of the Universe : as it lay under the Sentence of God, but with the Promise of Deliverance. II. The Covenant of Redemption : General Statement of its Great Principles and Truths. III. Relation of the Covenant of Redemption, to the inner life of Man, and to his fundamental Religious Convictions. IV. The Special Obligations laid on Man, as Special Conditions of the Covenant of Redemption. V. The Economy of the Covenant of Redemption.

BOOK II. UNION AND COMMUNION WITH THE SON OF GOD. Argument of the Second Book.

CHAP. VI. The application of the Covenant of Redemption to Individual Men : Union and Communion with the Lord Jesus Christ. VII. Effectual Calling : with the Manner of its Occurrence. VIII. Regeneration : its Nature, and the Mode of its Occurrence. IX. Justification : with its Nature, Method, and Effects. X. Adoption : its Grounds, Nature, and Fruits. XI. Sanctification : Relation to the Plan of Salvation : Nature : Means : Relation to the Godhead. XII. Communion with Christ in Grace Complete : Communion with Christ in Glory Begun.

BOOK III. THE OFFICES OF CHRISTIANITY. Argument of the Third Book.

CHAP. XIII. Faith toward the Lord Jesus Christ. XIV. Repentance toward God. XV. The New Obedience. XVI. Good Works. XVII. The Spiritual Warfare. XVIII. The Infallible Rule of Faith and Duty.

BOOK IV. COMMUNION OF SAINTS. Argument of the Fourth Book.

CHAP. XIX. The Children of God united into a Visible Kingdom for Christ. Fundamental Idea and Elemental Principles of the Church of God. XX. The Nature and End of the Kingdom of God : with the Means of estimating both. XXI. Deduction and Exposition of the Kingdom of God, considered as the Visible Church of Christ. XXII. The Freedom of the Visible Church, considered in its Independence of the State, and its Consecration to Christ. XXIII. The Historical, Logical, and Supernatural Elements of the Question of the Church : considered with Reference to the Marks of the True Church. XXIV. Purity of Faith : the First Infallible Mark of the True Church. XXV. The Worship of God in Spirit and in Truth : the Second Infallible Mark of the True Church. XXVI. Holy Living : the Third Infallible Mark of the True Church.

BOOK V. GIFTS OF GOD TO HIS CHURCH. Argument of the Fifth Book.

CHAP. XXVII. Supreme Gifts of God to his Church : His Son : His Spirit : His Word. XXVIII. Divine Ordinances : the Sabbath, the Sacraments, Instituted Worship, Discipline, Evangelization. XXIX. The Sacrament of Baptism : its Nature and Design : Subjects of it : Mode of Administration : Apostolic Practice. XXX. The Sacrament of the Lord's Supper : considered in its Institution, Nature, Use, and End. XXXI. Office Bearers in the Gospel Church : and the Government in their Hands.

GENERAL CONCLUSION. Argument of the General Conclusion.

CHAP. XXXII. General Conclusion : Progress and Consummation of God's Eternal Covenant.

"The order of the general demonstration may be made intelligible, by a brief statement. In the First Book, I attempt to trace and to prove the manner in which the knowledge of God unto salvation passes over from being merely objective, and becomes subjective. In the Second Book, I endeavour to disclose and to demonstrate the whole work of God in man, unto his personal salvation. In the Third Book, the personal effects and results of this divine subjective work, are sought to be explicated. This seems to me to exhaust the subject, in its subjective personal aspect. But these individual Christians, by means of their union with Christ, and their consequent communion with each other, are organized by God into a visible Kingdom ; which has a direct and precise relation to the subjective consideration of the knowledge of God. From this point, therefore, the

social and organic aspect of the subject arises ; and the Fourth Book is occupied with what is designed to be a demonstration of the Church of the living God. But just as the work of grace in individual men is necessarily followed by the Christian offices, and so the subject of the Third Book necessarily followed the subject of the Second : in like manner, the consideration of the gifts of God to his Church, and of all the effects of those gifts, follows the organization and progress of the visible Church in a peculiar manner. And thus the subject of the Fourth Book leads directly to the subject of the Fifth, in which the life, action, and organism of the Church are discussed, with reference to the special gifts bestowed on it by God. And here the organic aspect of the knowledge of God unto salvation, subjectively considered, seems to terminate. What remains is the General Conclusion of the whole subject, in a very brief attempt to estimate the progress and result of these divine realities, and to disclose the revealed consummation of God's Works of Creation, Providence, and Grace."

"In the *Preliminary Words* prefixed to the First Part of Theology, I made certain statements and explanations upon such topics as seemed to me to require it ; some of which had more particular reference to that Treatise, and others more particular reference to the whole work, of which that was the first of three parts. Without repeating here any of those statements, I refer to them and adopt them all, as applicable, with the same emphasis, and in the same sense, to this Treatise as to that. They were never capable of being misunderstood ; unless, perhaps, to authorize the supposition that my use of the labours of others, both in that Treatise and in this, was far more extensive than in fact it was ; and that my contributions to the true progress of Christian Theology were less distinct, than they might turn out to be. Claiming nothing, except a patient consideration by the people of God, of a sincere endeavour to restate with perfect simplicity, and according to its own sublime nature, and in its own glorious proportion, the knowledge of God unto salvation ; I confidently ask, who are they amongst the living,—how many are there amongst the dead,—on whose behalf it can be truly asserted, that such a claim is unjust to them, or unbecoming in me ?

"The preceding volume was a complete Treatise ; the present volume is also a complete Treatise : the two united contain all I propose to advance on what is sometimes called Systematic Theology, sometimes Dogmatic Theology, sometimes merely Theology. The former volume contains the objective the present one the subjective consideration of saving truth : saving truth in itself—saving truth in its working. It will complete my original design, if the Lord spares me and enables me to compose and publish one more volume, devoted to what is commonly called Polemic or Controversial Theology, embracing Apologetics ; that is, to what I contemplate as the knowledge of God considered relatively to all untruth incompatible with salvation."

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POPULAR GEOLOGY ; a Series of Lectures read before the Philosophical Institution of Edinburgh. With Descriptive Sketches from a Geologist's Portfolio. By HUGH MILLER. With an Introductory Résumé of the Progress of Geological Science within the last two years, by Mrs. MILLER. Boston. 1859. Gould & Lincoln. 12mo., pp. 423.

No man knew how to popularize Geology better than Hugh Miller. How much *error* is mixed up with truth cannot yet be ascertained. That Geology is yet a perfect science, few have the hardihood to affirm. Progress is being made every year in our knowledge of the earth's surface and strata ; but it takes a greater mind than even Hugh Miller's to give, without blundering, "a rational account of the manner in which all the strata of the earth's crust have been formed, from the foundation of unstratified granite and gneiss to the alluvial deposits of its surface." Mrs.

Miller edits the work of her distinguished husband, and displays a good knowledge of the whole subject.

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**PROMISE OF THE FATHER:** or, A Neglected Speciality of the Last Days. Addressed to the Clergy and Laity of all Communities. By the Author of "the Way of Holiness," &c. Boston: Henry V. Degen 1859.

THE "Neglected Speciality" seems to be the preaching of women. The authoress, as appears from the preface, is "Sister Phebe Palmer." She writes with spirit and ability, and evidently has her subject much at heart. With a large title, her book lacks the whole truth. We give two specimens of her general views:

"But if Paul's prohibition, 'Let your women keep silence in the churches,' is to be carried out to the letter in relation to the prophesying of women,—that is, her speaking 'to edification, exhortation, and comfort,'—regardless of explanatory connections and contradictory passages, why should it not be carried out to the letter in other respects? If the Apostle intended to enjoin silence in an absolute sense, then our Episcopalian friends trespass against this prohibition at every church-service, in calling out the responses of women in company with men in their beautiful Church Liturgy, and when they repeat our Lord's Prayer in concert with their brethren. And thus also do they trespass against this prohibition every time they break silence and unite in holy song in the Church of God, of any or every denomination. And in fact, we doubt not but it were less displeasing to the Head of the Church that his female disciples were forbidden to open their lips in singing, or in church responses, than that they should be forbidden to open their lips in fulfilment of the 'Promise of the Father,' when the spirit of prophecy has been poured out upon them, moving them to well-nigh irrepressible utterances of God's great goodness."

"But who can conceive the result? 'Tell it not in Gath; publish it not in the streets of Askelon!' Our hearts are indeed pained when we think of the crucifying results which have, from time to time, come to our knowledge. Were we to tell some particulars in connection with restraints, which have occurred on the part of church communities and individuals, we fear that we might tarnish our page. But the well-known fact, that earnestly pious and intelligent women are ever withstood, and the testimony of their lips ruled out, with but few exceptions, in the presence of the men, in nearly all church communities, seems of itself more like a return to barbarism than a perpetuation of Christianity. And the reader will, in this connection, excuse us for saying, that we have been informed, from a source which we know to be true, of a member of a church session, who actually advised a brother member to resort to corporal punishment, if he could not otherwise restrain his wife, who felt that Christ would have her testify of his grace." ! !

We wish we could say more in favour of sister Palmer's book; but we have not yet attained unto her notions.

THE ART OF EXTEMPORE SPEAKING. Hints for the Pulpit, the Senate, and the Bar. By M. BANTAIN, Vicar General and Professor at the Sorbonne, &c. With Additions by a Member of the New York Bar. New York: Charles Scribner, 124 Grand Street. 1859.

A great Art is that of Extempore speaking. It is an Art much depreciated and neglected, even at the head-quarters of educational institutions. A strange perversity has induced some to neglect utterly this mode of expressing their thoughts in a natural and effective manner, so as to produce a popular impression. How few of our theological students, for example, know how to move the masses? The neglect has been chiefly in the early stages of education.

The present volume is worthy of general perusal, and we heartily commend it to all who have to do with the Pulpit, the Senate, or the Bar.

The following extracts are taken rather at random:—"Natural dispositions, favourable to oratory, are,

1. A lively sensibility.
2. A penetrating intelligence.
3. A sound reason, or, as it is commonly called, good sense.
4. A prompt imagination.
5. A firm and decisive will.
6. A natural necessity of expansion, or of communicating to others ideas and feelings.
7. A certain instinct which urges a man to speak, as a bird to sing.

"In all cases, whatever be the tone of the voice, bass, tenor, or soprano, —what most wins upon the hearer, what best seizes and most easily retains his attention, is what may be called a *sympathetic voice*. It is difficult enough to say in what it consists; but what very clearly characterizes it, is the gift of causing itself to be attended to. It is a certain power of attraction which draws to it the hearer's mind, and on its accents hangs his attention. It is a secret virtue which is in speech, and which penetrates at once, or little by little, through the ear to the mind or into the heart of those who listen, charms them, and holds them beneath the charm, to such a degree that they are disposed, not only to listen, but even to admit what is said, and to receive it with confidence. It is a voice which inspires an affection for him who speaks, and puts you instinctively on his side, so that his words find an echo in the mind, repeating there what he says, and reproducing it easily in the understanding and the heart.

"A sympathetic voice singularly helps the effect of the discourse, and is, besides, the best, the most insinuating of exordiums (introductions). I know an orator who has, among other qualities, this in his favour, and who, every time he mounts the pulpit, produces invariably a profound sensation by his apostolic countenance, and by the very first sounds of his voice.

"Whence comes, above all others, this quality which can hardly be acquired by art? First, certainly from the natural constitution of the vocal organ, as in singing; but, next to this, the soul may contribute much towards it by the feelings and thoughts which actuate it, and by the efforts which it makes to express what is felt, and to convey it to others. There is something sympathetic in the lively and sincere manifestation of any affection; and when the hearer sees that the speaker is really moved, the motion gains him by a sort of contagion, and he begins

to feel with him and like him ; as two chords vibrating in unison. Or, again, if a truth be unfolded to him with clearness, in good order, and fervently, and if the speaker shows that he understands or feels what he says, the hearer, all at once enlightened and sharing in the same light, acquiesces willingly, and receives the words addressed to him with pleasure. In such cases the power of conviction animates, enlivens, and transfigures the voice, rendering it agreeable and effective by virtue of the expression, just as a lofty soul or a great mind exalts and embellishes an ordinary and even an ugly countenance."

"On quitting the pulpit, the platform, or any other place where you have been speaking for a considerable time and with animation, you should try to remain quiet for a while in order to recompose yourself gradually, and to allow the species of fever which has excited and consumed you to subside. The head particularly needs rest,—for nothing is so fatiguing to it as extemporaneous speaking, which brings into play all the faculties of the mind, strains them to the uttermost, and thus causes a powerful determination of blood to the brain. Moreover, the nervous system, which is ancillary to it, is strongly agitated,—it requires tranquillizing,—and the whole body, violently exerted as it has been by the oratorical delivery, requires refreshment and repose ; and these, a slight doze, if it is possible to obtain one in a case of the sort, will afford better than any other means.

"The vocal organs which have just been exercised to excess, ought to be kept unemployed ; and, therefore, great care should be taken,—if indeed the inconvenience can be avoided,—not to receive visits or hold conversations. In the fatigue of the moment, any new effort, however small, is prejudicial, and takes away more strength than the most violent exertions at another time. The first thing to do in this state is to return thanks to God for the danger escaped, and for the help received, even when you fancy that you have not achieved the success which you desire. Public speaking is so hazardous a thing, that one never knows what will be the issue of it, and in nothing is assistance from above so really necessary."

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## The Religious World.

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### NORTHWESTERN SEMINARY—CORRECTION.

"In our April number, in an article on the Northwestern Theological Seminary, signed J. M. L., the following statements were made :—

"Allow me to give the impression of one member of these Synods in regard to the debts due by the Directors. The bill by the architect was exorbitant. The debt was contracted, doubtless, in good faith on their part ; and, perhaps, with power from the Board, by the brethren in Chicago, who have acted since with the 'minority' in the Synods, and who had personal interests in Hyde Park. A



portion of it was for splendid lithographs, to aid in selling the lots around the Institution: and the Board and the Synods were all taken by surprise to find a bill of \$1600 for the plan of the building. It was in *justice to their constituents* that the Synods be allowed such a bill to lie over till the propriety of such charges could be investigated."

We published the article containing these statements without remark, because we had not at hand all the facts in the case, and because the gentlemen more immediately concerned have deemed it best to suffer wrong, rather than to engage in any controversy on the subject. The opinion of our brethren, however, that it is important, on several accounts, that the truth should be known, has induced them to place in our hands the requisite information. We, therefore, state the following facts, as susceptible of the most indubitable proof.

1. The Board of Directors unanimously adopted the plans of the architect, Mr. Randall, as appears from their First Annual Report, presented to the Synods in 1857. We copy the following extract:—

PLANS FOR SEMINARY BUILDINGS.—It will readily be perceived, that from the very position in which the Board found itself placed, even in the early stages of its labours, as well from the character of the conditions which were incorporated with the donation of its valuable properties, as from the nature of the obligations under which it came to the generous donors of them, that immediate and energetic steps towards the erection of suitable Seminary buildings, became inevitable.

Accordingly, the Board, by its committee, early secured the services of an accomplished architect, to prepare a draft of plans for Seminary buildings. The plans as prepared, were submitted to the committee, and after important modification and reduction, were adopted as the plans of the buildings to be erected. The Board regrets that it is not in its power to submit these plans to the Synods as part of its report. The plans, however, in their general outlines, may be described as an irregular mass of Gothic buildings, consisting of a centre and two wings, and being in extreme length about two hundred and seventy feet. It is constructed of rough stone, four stories above the basement, the central building being the Seminary proper, the wings containing the Library, Chapel and four Professors' houses. When the entire design is completed, it is calculated to accommodate from one hundred and fifty to two hundred students, and to cost about one hundred and fifty thousand dollars. It is not proposed, at present, however, to erect more than the central buildings, which is a complete and imposing structure of itself.

This matter of *buildings*, the Board and its committee both felt was one of the most difficult and responsible parts of the work which had been assigned them. Accordingly, much time and labour have been expended upon the subject, and the conclusions which have been arrived at, are not the conclusions of inconsiderate haste, but the calm, deliberate results of much thought, careful examination, and settled conviction. It is, indeed true, that when first presented, calling for the ultimate expenditure of so large a sum as that involved in the plans which have been adopted, the committee and the Board both shrank from entertaining an enterprise so serious. But when they began to realize for *what* and for *whom* they were placed in this unsought position of responsibility;—when they remembered that they were about to lay the foundations for all time, of a Theological Seminary, not merely for a city population of one hundred thousand, but in the time of our children, of half a million, if not of ten hundred thousand souls;—when the thought took hold upon them that here, where at the beginning of this century of grace, the white man had no home in the whole great Northwest, which he could call his own, and that before its close, not so few as twenty millions would inhabit it; and that it was for these teeming millions that they were honoured of God in founding an Institution for the educa-

tion of young men to preach the everlasting Gospel ;—and when they remembered, too, and reviewed the liberal spirit with which they had been met by the donors of their property at Hyde Park ; and that they had been thus liberal, in the expectation that such buildings should be erected as would add to the value of their remaining property ; and entertaining further, the belief, that the property donated to them (over and above the nine acres to be forever reserved for Seminary purposes,) would, when sold, go far towards covering the entire cost of the buildings, the Board and its committee, in all their plans, were constrained to devise liberal things. They have so devised, and are confident, that in so doing they will ultimately be most fully and liberally sustained, not only by the Synods, but by a liberal and able Church !

2. J. M. L. says—“The bill of the architect was exorbitant.” We have before us a letter from the architect, in which he says—“J. M. L. evidently knows nothing of the cost of making plans for such a building ; if he did, I should hardly need say to him, that the sum I proposed to accept as pay for what I had done, is considerably less than *one-half* the usual commission of an architect for doing such work. And when he publishes to the world, that the architect’s charges are exorbitant, he does me a serious injury without knowing whether he is stating facts or not.” We learn, that he has actually paid to his employees, for the plans, more than *twelve hundred dollars*.

3. J. M. L. says of the architect’s bill—“A portion of it was for splendid lithographs, to aid in selling the lots around the Institution.” The impression this statement is calculated to make is,—that the lithographs not only made part of the bill, but were designed for the advantage of the gentlemen holding lots around the Institution. The architect says, “that no person having any interest in property at Hyde Park (and of course I include yourself—C. A. Spring—in this statement) knew anything at all of my getting up these lithographs, till after it was done, and furthermore, that they were made for my own special use, and that parties having an interest at Hyde Park, have had nothing to do with them, except that I may have presented some two or three of them with one or more copies.” Whatever, then, may have been the justice or injustice of the charge for lithographs, the gentlemen referred to by J. M. L. had nothing to do with it.

It is but justice to Mr. C. A. Spring to state, that every dollar (\$118 excepted) collected for the Seminary, amounting to about \$1000, every acre of land secured, valued by the Board at “from \$40,000 to \$70,000, but prospectively much more,” was paid or secured by his *unpaid agency*. With the exception of the \$118 just mentioned, those claiming to be the majority in the Board have never paid or provided for one dollar of the indebtedness of the Institution.

We have no doubt that our correspondent, J. M. L., believed himself to be stating facts correctly ; but it is much to be regretted—especially since we perceive that he sent the article to several other papers and periodicals—that he allowed himself to be so much misled.

The gentlemen at Chicago have suffered wrong in silence ; but were they disposed to be involved in unpleasant controversy, many more facts, throwing light on this whole subject, might be published.—*Presbyterian Expositor*.

[This Article is copied into our pages by request, in reply to the Article of J. M. L., which appeared in our April number. C. V. R.]

### AMERICAN HOME MISSIONARY SOCIETY.

THIS Society held its Thirty-third Anniversary, on the 13th of May, in the Church of the Puritans.

The number of ministers of the Gospel in the service of the Society, in 22 different States and Territories, has been 1054.

Of the whole number, 559 have been the pastors or stated supplies of single congregations; 345 have ministered in two or three congregations each; and 50 have extended their labours over still wider fields.

Ten missionaries have preached to congregations of coloured people; and 41 in foreign languages—20 to Welsh, and 18 to German congregations; and 3 to congregations of Swedes, Norwegians, and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2125.

The number of pupils in Sabbath-schools is 67,300.

Seventy-six churches have been organized by the missionaries during the year; and 30 have become self-supporting.

Fifty houses of worship have been completed; 51 repaired, and 61 others are in process of erection.

Ninety-seven young men, in connection with the missionary churches, are in preparation for the Gospel ministry.

The additions to the churches, as nearly as can be ascertained, have been 8791, viz.: 5878 on profession, and 2918 by letter.

Receipts, \$188,139 29; expenditures, \$187,041 41, leaving 10,456 01 still due to missionaries for labour performed; towards cancelling which, and meeting further claims on commissions daily becoming due—amounting in all to \$80,635 21—there is a balance in the Treasury of \$7542 95.

A comparison of the leading items in the results of the year with those of the year previous is full of encouragement. The receipts exceed those of the year preceding by \$12,167 92. Forty-two more missionaries have been in the service of the Society; one hundred and one more congregations have received the ministrations of the Gospel; one thousand and eight hundred more children and youth have been instructed in Sabbath-schools; and two thousand and three more communicants have been added to the churches.

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### THE AMERICAN BIBLE SOCIETY.

THE Forty-third Anniversary of the American Bible Society was celebrated at the Academy of Music, on the 12th of May.

Fifty-five new Auxiliaries have been recognized, fifteen of them in the State of Missouri.

Of Life Directors, eighty-five have been made during the year; and of Life Members, 1509.

The receipts of the year amount to \$415,011 37, being an increase of \$24,251 88 over the former year. Of this amount \$149,444 14 are gratuitous, and \$256,064 61 from sale of Bibles and Testaments.

The number of volumes issued is 721,095—since the organization of the Society, 13,525,109.

Grants of books have been made to Auxiliary Societies, benevolent institutions, and individuals, as usual, when needful.

A new Welsh Bible, with references, has been published; a new Welsh Testament; a modern Armenian Bible, 12mo.; and portions of the Old and New Testaments in Moongwe. Now in preparation, a modern Armenian Bible, 8vo., with references; a new German Bible, 12mo.; and portions of the New Testament in Cherokee.

There are thirty-nine agents employed by the Society, including one in the Levant. They are chiefly engaged in superintending and promoting the distribution of the Scriptures.

The work of general supply commenced three years since, though retarded by the pressure of the times, is nearly completed. New fields, however, are opening, and many counties begin already to require another canvass, owing to the rapid increase and changes in the population.

Grants of money have been made for publishing the Scriptures in France, Germany, Greece, Turkey, Syria, India, and China, to the amount, in all, of \$26,500, aside from the funds expended in the Bible House in printing foreign versions. The increasing demands for the Scriptures in foreign countries, Christian, Mahomedan, and Pagan, are beginning to awaken a deep interest in the Board; and not a little solicitude is felt lest the means to meet these demands shall not be seasonably furnished.

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## AMERICAN AND FOREIGN CHRISTIAN UNION.

THE tenth anniversary of the American and Foreign Christian Union was held on the 11th of May, at St. Paul's Methodist Episcopal Church, Corner of Fourth Avenue and Twenty-second Street.

The Treasurer's Report, by Mr. E. Vernon, general agent, shows that \$73,202 19, have passed through the treasury. The balance in the treasury has been reduced from \$1173 17 to \$562 30.

The work in the United States consists chiefly in collecting moneys from the Protestant portion of the community, and expending it for the conversion of the 3,000,000 Romanists in the United States, by all Scriptural means. Sixty-three missionaries are employed.

The number of different children collected and taught longer or shorter times in the schools, week-day, Sunday, and industrial, as reported, is 4186, an *advance* of 1240 on the number mentioned in the report of last year.

The number of sermons, addresses, and personal interviews to and with Romanists, with reference to their religious interests, is 38,933.

The number of Papists intellectually convinced of the insufficiency and errors of Romanism, as a system of religion, is large. The number who have ventured to confer with the missionaries, and thus to avow themselves, is 257, while 207 others, like Nicodemus, fearing the power of the priests, have come secretly to inquire of them the way of salvation; and 154 others give good evidence of conversion to Christ.

More than 600 individuals, therefore, by means of the labours per-

formed, are much benefited,—may be said to be nigh to the kingdom, if all are not wholly within its sacred inclosures.

The total number of converts to Christ from the ranks of the Papists thus far reported to the office is 1404. There are others beside, whose numbers have not been reported.

The amount of reading matter distributed during the year is equivalent to about six and a half millions of octavo pages.

The Canadian Society at Montreal, which the Board now aids, has 25 missionaries, several important schools, and is gradually extending Evangelical influences over the Canadian Papal mind.

The Society also sustains missionaries in Hayti, Mexico, Chili, Ireland, Belgium, Piedmont, Geneva, Paris, Lyons, and Rome.

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### THE AMERICAN TRACT SOCIETY.

THE anniversary of the American Tract Society took place at the Academy of Music, on Wednesday, May 11, at 10 A.M.

Circulated during the year 659,272 volumes, 10,678,954 publications, or 230,552,380 pages; total since the formation of the Society, 15,046,829 volumes, 215,534,905 publications, or 5,357,410,334 pages.

Gratuitous distribution for the year, in 3593 distinct grants, 59,824,753 pages, and 14,132,130 pages to members and directors, amounting to nearly \$50,000.

Monthly circulation of the American Messenger about 196,000; Botschafter, or German Messenger, 27,000; Child's Paper 300,000.

Receipts in donations, including \$27,105 17 in legacies, \$130,017 77; for sales, including \$51,080 58 for Messenger, Botschafter, and Child's Paper, \$253,256 20; total, \$383,273 97.

Expenditures for issuing books and periodicals, including expense for colporteur agencies and depositories, \$254,352 77; for colportage, \$81,747 30; remitted to foreign and pagan lands, \$15,000; all other items of expense, \$28,994 89; total, \$380,094 96.

Colportage. During the past year, 525 colporteurs and 128 students from 35 colleges and theological seminaries, in all, 653, laboured in the United States and Canada; 199 being stationed in the Northern and Middle States, 259 in the Southern and Southwestern, and 183 in the Western and Northwestern States. Of the colporteurs, 103, besides a number of students, laboured among the Germans, Irish, Swedes, Norwegians, Danes, Welsh, and Indians, most largely among the Germans. The colporteurs visited 688,982 families, with 398,137 of whom they engaged in religious conversation or prayer; they found 93,706 families habitually neglecting to attend evangelical preaching; 53,109 families of Roman Catholics; 44,996 destitute of all religious books except the Bible, and 36,229 who were without the Word of God. In addition to their family visitations, they addressed 16,625 public prayer-meetings.

Some opposition was exhibited against the present management of the Society; but after a stormy meeting the old officers were all re-elected by large majorities.

## Breckinridgiana.

THOUGHTS FROM DR. BRECKINRIDGE'S NEW WORK.

### FREE WILL.

IN such a case as this, it is idle to talk about free will. The free will of the fallen angels did not keep them in heaven; nor has it ever brought one of them out of hell. The free will of Adam did not prevent him from losing his estate of perfection—nor has a single one of his countless descendants gained a solitary point towards the recovery of that estate, by means of his free will. Nor is there a being in the universe who—if he knew what was meant—would believe a devil or a sinner, if he should say he had changed his nature by an act of his will; any more than he would believe an Ethiopian who should say he had made himself white by an act of his will. Now if any one sees fit to assert that if this be so, moral freedom is at an end, and sin and holiness, and reward and punishment are idle words; which in effect is continually asserted; the answer is precise and decisive. First, as to the fact—the cavil is merely absurd. For every human being has in his own consciousness, the proof and conviction of both facts which are alleged to be contradictory, namely, his moral freedom and his moral impotence: and the universe is full of one overwhelming demonstration, that its moral Ruler is the author of both these convictions and facts in the soul of every sinner of the human race. And secondly, as to the theory—the cavil is purely idle and self-contradictory. For no being exists, or can be conceived to exist, with any such free will as the theory supposes. It is impious to imagine that God's Free Will is competent to counsel, or determine, or decree, or execute, or design, anything contrary to the sum of his own perfections. It is absurd to say that Satan has any freedom of will to any thing good. It is inconceivable that any will in any being, any more than any other faculty, or attribute, or power, should be of that kind, that it will not enter into the sum of all the forces which make up the particular nature of which it is a portion; and that it refuse to incur whatever is inherent in the essence of the nature of which it is one element.

### THE MATTER OF OUR JUSTIFICATION.

THE *matter* of our Justification, that is, the meritorious cause of it, is the righteousness of the Lord Jesus Christ. And this has been so often pointed out, and so variously proved, that I content myself with merely adding here somewhat in addition, without repeating what has already been shown. That righteousness of Christ, which is the meritorious cause of our Justification, is not the essential, eternal, incommunicable righteousness of his essence, considered as he is merely God: for that is one of the attributes of the Godhead. But the righteousness of which we are made partakers, is the righteousness of his person considered as made up of the Divine nature united to the human in its sinless state. The righteousness of the perfect obedience of this person, Christ, thus

constituted, to the whole law of God : and the righteousness of the perfect satisfaction rendered by him to Divine justice : the whole of which was done and suffered for us in our nature and in our stead. Here is righteousness, answerable to our natural unrighteousness ; answerable to our unrighteousness towards the precepts of the law, broken continually by us ; and answerable to our unrighteousness towards the penalty and curse of the law, both of which, as transgressors, we underlie. It will be observed how completely all this depends on the Person of the Saviour as Immanuel ; upon his office as Mediator between God and men, and especially upon the priestly work thereof ; and upon the covenant of which he was the Mediator. Now the point is to possess ourselves of this righteousness of Christ. There are two aspects in which this is possible—is real. In one aspect, a righteousness like that of Christ is wrought in us—nay, we are made partakers of his nature and his life. This is the product of Effectual Calling, Regeneration, Sanctification, and Glorification. In the other aspect, the very righteousness of Christ himself is set over to our account by God, as if we had actually wrought it out ourselves in every particular. It is imputed by God to his elect, through sovereign grace ; it was brought in and wrought out, by Christ, as their covenant head, for them : it was so stipulated in the Covenant of Redemption, and it is practically and exactly so done. Because it is, the elect are, for Christ's sake, and because Christ became incarnate for them, obeyed for them, died for them, and rose again for them ; regenerated and sanctified by the Holy Ghost, being by him and through his work, made both willing and able, both fit and inclined, for participation with Christ in grace and in glory. Now the first and most constant expression on their part, of the reality of these things in them, is Faith in the Lord Jesus Christ, of which more will be said immediately. But upon the instant of their vital union with Christ being manifested by faith in him ; then they are competent to receive by faith this righteousness of Christ as the ground of their Justification before God ; and then God most graciously, most freely, most justly, most righteously, imputes that righteousness to them. They, by faith, accept it, receive it, rely on it, trust to it. That righteousness, thus imputed, thus received, is the sole ground of the Justification of Sinners, revealed by God to man. Upon the data stated in the Scriptures, it is not conceivable that the Justification should fail to occur, or fail of its effects. Upon any other data ever yet stated or conceivable by man, it is apparently demonstrable that it could not occur—and that the alleged effects could not follow.

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#### THE BURIAL OF CHRIST NOT THE SUBSTANCE OF BAPTISM.

IN what manner the *burial* of the dead human body of Jesus temporarily in a sepulchre hewn in stone can be made the ground of a sacrament, which, by means of water baptism, shall be a sign of any inward grace in the soul, and shall seal any promise made by God to penitent sinners ; this, I confess, I do not understand, and cannot convey. And I am thoroughly convinced that no doctrine, no fact, taught in the word of God, justifies us in saying that the burial of Jesus is the subject of any sacrament ; much less, that the sacrament of baptism has, for any part of its object, the representation of that burial. There is a twofold

perversion of the sacred mysteries, resulting primarily from a perversion of the mode of administering baptism. The Sacrament of the Supper signifies and seals the broken body and shed blood of Christ, according to his own express declaration. If baptism, the only remaining Sacrament, is converted into a commemoration of the burial of Christ, then no Sacrament remains to the Church, which teaches, signifies, or seals any part of the work of the Spirit of God—none which teaches, signifies, or seals, our ingrafting into Christ—without all of which no sinner can be saved, and all of which is taught, signified, and sealed in Christian baptism. And a new Sacrament, unknown to the Scriptures, and destitute of every scriptural mark of a Sacrament, is created for God, by man, based upon the temporary placing of the dead body of Jesus in a stone sepulchre, and held forth in a supposed representation thereof by immersing a person in water. Those who thus act might have some reason for what they do, if their design was to discredit the entire doctrine of the Holy Ghost, and of the life of God in the soul of man; which assuredly is not the purpose of any Christian immersionists. In effect, the aspect given to the whole subject, by the modern state of opinion amongst Baptists generally, so far from affording any support to the idea that they who immerse, are exclusively possessed of the Sacrament of Baptism; creates a serious and increasing difficulty on the part of other Christians, in recognizing the validity of the ordinance, even when administered by evangelical Baptists. Not, as I have already shown, because of the inherent irregularity of immersion itself; but because of the fundamental perversion of the true Sacrament, and the sacramental nullity of what is substituted for it.

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### COVENANT OF REDEMPTION.

It is easy to understand that every Divine purpose and concurrence must conform to the absolute nature of God, and must be wrought out in a manner answerable to that nature. What is thus true universally, must be true, in a most emphatic sense, of that sublime purpose and concurrence of salvation by grace, which the sacred Scriptures, through which alone we know anything about either grace or salvation, teach us is the highest manifestation of the glory of God, and therefore the highest exhibition of his nature and his perfections. If it is true, therefore, that God exists in an absolute unity of essence, but that the mode of that unity is a threefold personality; then it is infallibly certain, that if there are any sinners in the universe, and God should save any of them, he will do it in a manner answerable to such a nature. Now the Scriptures teach us that there are sinners in the universe, that God does save some of them, that he does this through a Covenant of Redemption, based upon that very mode of the Divine existence, and that, in fine, such is the exact mode in which God does exist; all of which I have proved at large in a former Treatise. This being true, upon the only authority which is infallible upon the question under consideration; nothing is left but to admit the eternal purpose and concurrence of the one living and true God, the Father, Son, and Holy Ghost, to save lost sinners through Divine grace—which is the Covenant of Redemption; or else to reject the sacred Scriptures, in which alone is found either this great doctrine of salvation, or this great doctrine of the Divine existence.



THE  
PRESBYTERIAN MAGAZINE.

JULY, 1859.

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Miscellaneous Articles.

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HINTS ON THE CHOICE OF A PROFESSION.

At a time when so many young men are brought to the knowledge of Christ, and the world is so active with influences to claim their services, it may be well to present some considerations to the youth of the Church in regard to the choice of a profession.

WHAT PRINCIPLES SHALL GOVERN A YOUNG MAN IN THE CHOICE OF HIS PROFESSION IN LIFE? A question of this importance must necessarily possess some elements of a satisfactory solution. And every young man who approaches the subject in a proper frame of mind, may reasonably expect light to lead him to a right decision, in view of his responsibilities to God and man.

I. One of the leading principles in the choice of a profession, is to follow the one BEST SUITED TO OUR GIFTS AND ENDOWMENTS. Every person has gifts which are better suited to some employments than to others; and these gifts come from God, to whom we are responsible for the mode of their activity.

1. It often happens that a person's endowments are so *especially adapted* to a particular sphere of action, that there can be no doubt of God's intention in bestowing them. In all ages, God has conferred on men the mental and moral qualities requisite to accomplish his will upon the earth. Jabel was the leading agriculturist of his age, being "the father of such as dwell in tents and of such as have cattle." Jubal, his brother, was the great musician of early history, "the father of all such as handle the harp and the organ." So Tubal-Cain was the great mechanic, and "the instructor of every artificer in brass and iron." The gifts, especially adapted to each and every human employment in every age of the world, are imparted by the great and glorious Creator. "There is a spirit in

man ; and the inspiration of the Almighty giveth him understanding." God gave to Moses the power of a ruler, and to Aaron the station of a priest. "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah : and I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship : and I, behold I, have given with him Aholiab, the son of Ahishamach, of the tribe of Dan ; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." In the art of war, God raised up Othniel, and Gideon, and Jephthah, and Samson, of whom it is said, "the Spirit of the Lord came upon them." Saul, and David, and Solomon, were raised up to do the work of kings ; and Cyrus is called "anointed" for the special service performed by his kingdom in bringing to pass God's holy will.

These illustrations of the Divine mode of conferring special endowments to accomplish special purposes, are given with a view of explaining and confirming a common principle of the Divine administration. God has some purpose in regard to every human being ; and although His definite plan may not be readily or always understood by the mere inspection of natural or moral qualities, it is nevertheless true that a knowledge of these qualities, when attained, is, so far, an index to every one's pursuits. Newton and La Place were naturally assigned to philosophy ; Calvin and Luther to theology ; Raphael and Da Vinci to painting ; Canova and Thorwaldsen to sculpture ; Reed and Brown to mental science ; Marshall and Kent to jurisprudence ; and Webster, Clay, and Calhoun to the Senate. Must a man, therefore, be necessarily great in order to have special gifts for his calling ? By no means. The principle shines brightest in pre-eminent examples, but does not lack light in obscurer spheres. Every young man, in whatever position in life, will find materials to assist in the choice of his profession, in the careful examination of his mental and moral endowments.

2. It sometimes happens that what is called our *tastes* or *inclinations* give some insight into our natural adaptations. Young persons often cherish, in advance, a love for a particular course of life, in preference to every other. It does not necessarily follow that such tendencies are to be infallibly obeyed. A change of circumstances may create new tastes, and new habits of life, and new qualifications for the discharge of duty. And, besides, sinful nature is not an unerring guide. Nevertheless, it cannot be denied that these natural inclinations claim attention, although they do not always anticipate the final decision. They are heralds to announce good tidings, if rightly commissioned ; but they may be spies sent by the enemy with a view to deception. A prudent and conscientious young man must give due weight to his natural preferences, in choosing his profession, but not too much weight.

As an illustration of the guidance which natural tastes offer in the

choice of one's pursuits, the case of the late *Professor Olmsted*, of Yale College, may be adduced. Being placed by his father in a country store, at the age of thirteen, he remained there two years, but without entering into the spirit of his occupation. His ardent mind thirsted for knowledge, and could not be held down to the counter. He preferred teaching school; and then, following the desires of his heart, he afterwards entered college, as the means of securing the highest possible education. He was soon chosen Professor in the University of North Carolina, and then in Yale College; in which positions he magnified the wisdom of the choice which God permitted him to make, through the ingenuous aspirings of his youthful inclinations, and other intimations of a higher order.

3. *A personal experience* may contribute to a young man's knowledge of his gifts. On the farm, it is possible that the young lad may gradually develop such an aptness for agricultural pursuits as to render it likely that this shall decide his future course of life. A student in the academy or college may display gifts for public speaking, which designate him either for the bar or the pulpit. A clerk in a counting-room may show a peculiar fitness for mercantile life. Or an apprentice to an apothecary may imbibe tastes for chemical or medical learning, which may possibly decide his destiny. Or a pious Sabbath-school teacher, or a teacher in a school or academy, may show a desire for learning, and an aptness to teach, and a love to do good to souls, which may lead to the choice of the ministry. These are examples of the acquisition, through personal experience, of knowledge that may be of great use in solving the professional problem. It must be admitted, however, that these experiences must not be pressed too far. A young man, who understands farming, may sometimes be still better adapted to mercantile pursuits or the ministry, and many a good lawyer and physician have left all to preach the Gospel.

4. *The judgment of parents, or friends, or teachers, or ministers*, comes in to assist a young man in making a right estimate of his gifts. No one should be so self-sufficient as to be above the counsel of his natural counsellors. Others know us sometimes better than we do ourselves. Young men often exhibit traits of mental and moral character, of which they themselves seem to be unconscious. Especially should the judgment of pious and prudent parents, or teachers, be regarded with great deference. Often has a young man been educated for the bar or pulpit, on account of talents, which, unknown to himself, were thought by others to warrant a prospective training in those directions.

An illustration in point is afforded by one of the most gifted and distinguished pastors of our Church, who was bent on entering commercial life. His associations had predisposed him to business activity; and it was the height of his youthful ambition to own a store and to buy and sell merchandise. His blessed mother, however, who had almost the gift of prophecy, to know "what manner

of child this should be," remonstrated, with the tenderness and authority of parental love, and finally persuaded her reluctant son to enter college. He here received the education which qualified him, 'as the first scholar of his class, to enter upon the highest career of the legal profession. He commenced studying for the law; but his mother, and above her, his God, entertained the thoughts of seeing him in the ministry. In the autumn following his graduation, the spirit of God was poured out in the place of his residence; he became a member of the Church, turned his attention to the ministry, entered a theological seminary, was installed pastor of one of the largest and most influential congregations in the land, and has been eminently blessed, for the last quarter of a century, in winning souls to Christ.

Let young men take counsel from their fathers, and mothers, and pastors, and teachers; and not rush heedlessly into worldly engagements, which forestall to so great an extent, the reversal of an unwise choice. Let them be considerate, and examine well their endowments; and, after obtaining all the light in their power on the special adaptation of their natural gifts, calmly and conscientiously choose that profession to which those gifts seem best suited.

II. Another principle, coinciding with the one just propounded, but presenting other and even higher views of obligation, is, that that profession is to be chosen which GOD SEEMS TO APPROVE. God, indeed, expresses his will by his natural gifts; but, there are other modes of coming to the knowledge of it. Besides, an individual may be possessed of gifts which may qualify him for several, out of many, vocations. And it is important that one's natural convictions of duty should be confirmed by his religious convictions before the throne of God. A young man, therefore, before choosing his profession, should ask, "Lord, what wilt thou have me to do?" This is bringing natural endowments before the omniscience of Him who bestowed them, and transferring the decision, as it were, from earth to heaven.

To ask God's direction, in the true spirit of religious inquiry, implies, of course, reconciliation with him through the blood of Christ, a confession of human ignorance, confidence in the wisdom and grace of God in the adjudication, a disposition to obey the Divine will, earnest supplication for light, and a patient waiting for the answer. In this way only can a young man hope to receive the manifestation of God's purpose, in reply to the solemn question, "Lord, what wilt thou have me to do?"

The subject is not without its difficulties. Its very uncertainties become the test of the spirit of adoption. But light springs up in the souls of true believers, with fainter or clearer, or with quicker or slower, or with more transient or permanent manifestations, according to the will of Him who doeth all things "according to his good pleasure."

The practical difficulty to a young man is in reference to the mode

in which he may learn God's will in the choice of his profession. Perhaps, the following hints may assist the humble inquirer :—

1. If the profession a young man has in view is *uppermost* or *the most exalted in his thoughts*, at the periods of his *nearest communion with God*, it is a favourable sign. The human heart is, alas ! very frail, and prone to self-deception. But there is a reality in religion and a holy power in prayer. And, when the soul, in the sweet sublimity of its devotions, finds its own thoughts of life mingling, as it were, with the thoughts of God, and when its own estimate of its gifts seems to be unchallenged amid the sincere aspirations of its highest worship, there is some evidence of Divine agreement with the suppliant.

2. A similar evidence is afforded, when *peace of mind and joy in the Holy Ghost* fill the heart in prospect of a particular calling. *The conscience* must be satisfied. The moral nature must respond to the decisions of the understanding, or there is something wrong in the choice. Peace of mind being sometimes the result of a "seared conscience," the inquirer must search well his heart. Let his prayer be, "Search me, oh God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." When the young inquirer finds, in his approaches to the throne of grace, concerning his profession, "the answer of a good conscience towards God," he may well feel the encouragement of Divine approbation. God does not ordinarily leave his saints to darkness and self-deception, and although he may awhile forbear, he will attend to their cry and heed their cause. Especially may the inquirer feel encouraged, when, in addition to a peaceful conscience under the omniscient glance of his heavenly Father's eye, he experiences joy in the Holy Ghost, and feels the graces of religion quickening and abounding in his heart.

3. Another token of God's approbation of the purpose of a true believer, is, when He *strengthens his desire* to execute his plans of life. The *will* is the administrator of the soul's affairs. Nothing can be done without the moving of the affections and consent of the will. What influence, then, it may be asked of a young man, do your prayers have in increasing your desires for the work of the ministry, or of medicine, or of the law, or of any of the professions, or other employments? In drawing near to God, do you find your zeal quickened, your desires confirmed, your will more enlisted in the expected employment? Does prayer make you pant for the service, and does God seem to breathe upon your active powers, and inspire them with new energy? Then may you justly conclude, if your prayers be sincere, that God approves of the contemplated pursuit; and that it is his will that you "consult not with flesh and blood," but go forward in it, relying upon his blessing.

Before passing to another topic, let the reader weigh these three remarks. *First*. These tests of God's approbation become strongest, when united. If, in our sweetest communings with God, the thoughts

of a young man respecting the ministry, for example, are uppermost in his mind, if his conscience finds peace and joy in being designated to this work, and if his desires are strengthened to engage in it with the beatings of a strong will, the evidence may, at least generally, be regarded decisive. *Secondly.* These manifestations of God's will may possibly be exhibited with higher, if not clearer, evidence in some of the professions than in others, just as they are to some individuals in each profession more than to others of the same class. In the *third* place, every grace may be counterfeited; and every test, like every truth, wrested to the soul's destruction. These observations have been made, rather with a view to aid the true Christian inquirer, than to expose hypocrites.

Oh that the youth of our Church and country would draw near to God, in spirit and in truth, and ask his direction in the choice of a profession, earnestly crying, "Lord, what wilt thou have me to do?"

III. A third principle, that has a share in determining the profession of a young man, who stands in doubt, is to consider what profession AFFORDS THE GREATEST FIELD OF USEFULNESS.

Every calling, not contrary to the Scriptures, is good in itself, and may be lawfully pursued by those who are adapted to it. There is some place for everybody. Human society is divinely constituted, with every gradation of condition and every demand of service. But let it be borne in mind that in no gradation is there necessarily degradation. It has been well said, that, if God were to commission two angels, the one to rule an empire and the other to sweep the streets of a city, both would proceed to their work with equal alacrity. The designation, by God, of men to their various callings is the clearest warrant for cheerful obedience in the discharge of their duties. Every lawful occupation is honourable to the person who fills it well.

*Agriculture* is among the best and most honourable occupations of life. A large number of men are required to till the soil, in order to supply the temporal wants of the world. Labour ministers to the advancement of human society; conduces to health, happiness, usefulness, and thrift; and brings glory to God in its train. But agriculture, however necessary, does not present the greatest opportunities of usefulness within the reach of man.

*Mercantile life, or mechanical industry,* afford opportunities of contributing to human comfort, of promoting intercourse with nations, of advancing civilization, of amassing wealth, and of doing good. He, who is called to these departments of occupation, does well; and does better in them than in any other department. But is there nothing higher, to which a young man of general gifts and resources may lawfully direct his youthful aspirations?

The *medical profession* opens a wide range for faithful and useful service. The care of the body is glorified by its connection with the living soul, by its relations to health and happiness, by the science

and learning it invites, by its instrumentality in prolonging useful lives and in arresting disease in families, communities, and nations; and further by the medical example of our Lord Jesus Christ, and by the glories of the resurrection. All these considerations confer honour upon this illustrious profession; and many a man serves God in it with great advantage to the Church and the world. But the question returns, Is this the vocation of the highest usefulness open to mankind?

*Jurisprudence* has its own peculiar claims of respect and of grateful consideration. It vindicates the rights and redresses the wrongs of society. It expounds the principles of truth. Law is subjected to its majestic sway, and morality is encircled by its rule. The interests of society ebb and flow at its will; and Church and State are alike concerned in the extent of its learning, the eloquence of its pleas, the righteousness of its expositions, and the authority of its decisions. But does the court-room, or the lawyer's office, stand pre-eminent in the whole range of service which God has committed to men?

The office of *Teacher*, in institutions of literature, science, and religion, affords influential and blessed employment to the human faculties. To "train up a child in the way he should go" is the highest end of the Divine institution of the family; and the teacher, as the parent's vicegerent, stands within the confines of the covenant: "I will be a God to thee and to thy seed after thee." His privileged employment is the development of immortal natures; the cultivation of human intellect, and heart, and conscience; the inculcation of truth in all its relations to God and man; the formation of character in its principles, motives, resources, and responsibilities; and a training in knowledge, virtue, and religion, that will secure the best preparation for all the duties of this life and of the life to come. Let God's great name have the glory for all that has been achieved in this, or in any other department of human labour, whether physical, scientific, military, literary, philosophical, political, or benevolent.

But there is yet a profession, of higher interest, vaster scope, and more glorious ends than them all. It is the *Ministry of reconciliation*. It is Christ's Ascension gift, indicating the Divine plan of reclaiming a fallen world. Its themes are of heaven and salvation. It brings to view, with special promises, the wonderful revelations of God's grace to lost sinners. The birth, life, death, resurrection, and ascension of the Son of man fill the minds and hearts of its heralds. "How shall man be just with God?" is the question which it answers, with hosannahs to the Highest. "What shall it profit a man, if he gain the whole world, and lose his own soul?" is its suggestive warning. "Believe in the Lord Jesus Christ, and thou shalt be saved," is its doctrine of redemption. "A far more exceeding and eternal weight of glory" is its reward. And its final consummation is "the praise of the glory of the grace" of God the Father, Son, and Holy Ghost. A profession of such objects, themes, and results must necessarily offer the widest range of usefulness beneath the circuit of the sun.

Jesus Christ himself sanctified this glorious office by his personal labours in seeking "to save that which was lost." The angels "desire to look into these things;" for are they not "ministering spirits sent forth to minister unto them that shall be heirs of salvation?"

No occupation is so worthy of an angel as that of preaching "the cross of Christ;" none so high in all the universe; none so glorious for men. In the eloquent language of Dr. Boardman: "It can be no trivial privilege to have a place in the Church, even the very humblest place. It were better to be a door-keeper in the house of God, than to dwell in the proudest of earth's palaces. But the ministry are exalted beyond this. It is their august and benevolent mission, although poor earthen vessels, without merit or efficiency of their own, to carry forward, as humble instruments in God's hand, the enlargement and the victories of the Church. He has sent them forth as his heralds and ambassadors, to publish salvation, and to say unto Zion: 'Thy God reigneth!' He employs their agency in bringing sinners to repentance, and gathering them into his fold. A large proportion of those who are saved, are converted through their labours. It is by his own blessing upon their fidelity and zeal, that the Saviour is to see of the travail of his soul; and that the last and richest of his 'many crowns,' is to be jewelled for the great coronation-day.

"Quietly, it may be, they pursue their work; here, among the outcasts of a large city; there, among the reckless seamen on the strand; here, among the jungles of Hindostan; there, among the clay villages of Africa. The world takes small note of their toils. It is taken up with the doings of camps and cabinets, with literature and science, with trade and industry. But to His eye who sees all things, and gauges all by an unerring standard, theirs is the *great* interest of earth. In comparison with the work those unobtrusive, uncared-for men are doing, the deliberation of senates and the flotillas with which commerce decorates the ocean, are of trifling moment. These are the agents and symbols of earthly kingdoms; those are humble architects, indeed, but not one blow they strike, nor one prayer they breathe, is lost; for they are carrying forward a kingdom which is to last forever."\*

A glance at these various callings is sufficient to instruct young men to consider carefully the field of usefulness in which they propose to devote the labour of their lives. Not every occupation offers equal advantages. Whilst all lawful ones are good in themselves, and may be used for doing good, some are better, and others are best of all. Let every young man be "fully persuaded in his own mind."

\* The Dignity and Importance of the Christian Ministry, and the Disloyalty of some of the Churches in our large Cities in withholding their Sons from the Work. A sermon, preached by the Rev. HENRY A. BOARDMAN, D.D., of Philadelphia, in February, 1859, and since published.



IV. Another principle, worthy of consideration in the choice of a profession, is to notice **THE DIRECTION IN WHICH PROVIDENCE POINTS.** Providence is true to Grace. The ways of God are in correspondence with Redemption, and are the expression of his will in outward form, sometimes as clear as words, although often more mysterious, as in hieroglyphics. There are, however, various indications of Providence, which assist every individual in the determination of his profession.

1. Among these indications is a young man's *training*. God usually arranges the circumstances of early life, so as in some measure to prepare for its future course. An early training destitute of pious influences, rarely results in bringing a young man into the ministry. Out of 109 theological students, it was found that 97 had either a pious father or mother, and that 88 had parents both of whom were pious. So, if a young man has received a collegiate education, he is in a measure prompted to seek one of the learned professions, rather than a mechanical or inferior occupation. And if God pours out his Spirit upon the youth of a College, and brings many to a knowledge of the truth, it is found that a large proportion of the converts, frequently one-half or two-thirds, enter the ministry. Many a mother, in the farm-house or cottage, has dedicated her Samuel to the Lord; and in following up this endeared and covenant purpose of her heart, she has almost predetermined in Providence, and by Divine grace, the profession of her child. Other young men, brought up in ignorance and vice, feel a providential necessity to engage in more menial or lower occupations.

2. *Health* has something to do in the selection of a calling in life. Weakness of the lungs, a defective sight or hearing, a stammering speech, an acute chronic disease, or physical debility in the endless variety of human infirmity, possess more or less influence in deciding whether a young man shall be a farmer, a mechanic, a physician, a lawyer, or a minister.

3. *The place of one's residence* often providentially influences one's profession. Persons born on the sea-shore, are apt to engage in the traffics of the deep, to the neglect of agricultural pursuits. Young men living near an academy, avail themselves of its advantages, and become teachers, or students in other liberal professions. In short, the place of our providential allotment, whether of our birth or of our habitation often changed, presents commonly some interesting materials of meditation in their influence upon our subsequent career. God has often changed a young man's residence in order to bring His eternal counsels to pass.

4. The *daily incidents* of Providence help to fix a young man's choice. A severe bereavement, occurring at a crisis in life, and giving new sobriety to character, has brought more than one into the ministry of reconciliation. The unexpected aid of friends, the scholarships in our colleges and seminaries, or those of the **BOARD OF EDUCATION**, have been the means, under Providence, of making a

theological education a possibility, and thus of bringing hundreds of the true sons of the Church into a profession, from which they would otherwise have felt themselves providentially excluded. It is so with other professions; they are indebted to Providence for the men who fill them. One of the distinguished Chancellors of New York, who was brought up on a farm, being asked where he graduated, replied, "I graduated behind the plough." He never entertained the thought of being anything than a farmer, when one day he fell from a load of hay, and broke one of his limbs. His father, finding him comparatively disabled from hard work for a time, sent him to a lawyer's office; and there he continued until he was admitted to the bar, and he has finally become one of the most eminent jurists of the age. Another young man was induced to continue in mercantile life by the offer of a liberal gentleman to take him soon into partnership. Still another young man was brought, by failure in business, to turn his thoughts to one of the liberal professions. Others, who were lawyers or physicians, have been led to become clergymen. Thus Providence is continually working, to influence every one respecting the course of life he is eventually to pursue. A careful consideration of God's dealings is an important instrumentality in conducting to a right decision.

5. *The relation of the supply to the demand* in the different professions, is a significant token from Providence to a candid and inquiring mind. There may be farmers enough, and mechanics enough, and lawyers enough, and physicians enough; but are there ministers in sufficient numbers to meet the wants of a perishing world? "The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest." The cry of nations, the cry of races, the cry of continents, is still "Come over and help us!" China, India, Turkey, Burmah, Japan, Africa "from eastern coast to western," the Indian tribes, large masses of our own unevangelized population, South America in all its length, and ocean islands numberless, invite the Gospel. Such opportunities and facilities of evangelization were never before known since the world began. Providence is summoning young men into the ministry with a heraldry of events, echoing to the trumpets of prophecy, and announcing millennial glory. In the midst of such a dearth of supply to such overwhelming energy of demand, shall not our gifted and pious youth meet the exigency of the world by a joyful self-consecration, "Here are we, send us?" At least, let them carefully examine Providence in the variety of its manifestations, before reaching their conclusions respecting a profession in life.

V. Another principle that has an application to this subject is, to pursue, if possible, a profession that ADMITS AND NURTURES PERSONAL IMPROVEMENT; and does not give a prominence to SORDID TEMPTATIONS.

Some occupations afford small opportunities for mental cultivation. Their devotees become the victims of drudgery and labour. The primeval curse cannot, indeed, be reversed; and the sweat of the penalty be washed from the brow. But it is possible for a young man, living in the fear of God, to avoid the temptations which interrupt the growth of his soul in knowledge and holiness. Who, in his right mind, and in view of his personal improvement, would choose to follow the plough, or strike an anvil, or measure merchandise, when he could expand his soul by the genial studies and pursuits of one of the liberal professions? Nor is there any employment that can compare with the work of the ministry, in vivifying the intellect, in cultivating piety, and in ennobling the whole nature.

The distinguished writer, already quoted, has some impressive remarks on the superiority of the ministry, above the legal and medical professions, in this respect: "The too common effect, with ardent minds, is to blind them to all which lies beyond their field of view. There are honourable exceptions, but eminent lawyers and physicians are not apt to be active Christians. Their pursuits are too engrossing and too distracting, to encourage any special attention to the study of the Scriptures. It must even be charged, that, as actually prosecuted, they often foster prejudices which are unfriendly to the personal reception of the Gospel. It is somewhat unusual for men deeply enlisted in these professions to become Christians. It is well if those who are Christians do not allow their piety to deteriorate under the influence of their absorbing avocations. This is, by no means, a uniform result, but numerous examples mark the point as one of danger.

"The subjects with which the ministry is occupied, and which it is commissioned to press upon the attention of the world, are the most momentous ever presented to the human mind. Regarded simply as an exercise for the intellectual powers, the examination of such themes as the nature and attributes of the Deity, the primitive condition and the fall of man, redemption, the incarnation and death of Christ, the new birth, the ground of pardon, death and its consequences, and the future states of the righteous and the wicked, are deserving of the earnest study of the most gifted of our race. The proper tendency of such investigations is to strengthen the mind and improve the heart. And whatever advantages of this sort they may involve, must accrue to those who are brought into daily and familiar contact with them. But it is not for themselves they are dealing with these subjects. It is for the well-being of their race."

Considerations, connected with our own well-being, are perfectly lawful, when they do not come in contact with higher obligations and the more positive demands of God upon our services. Their general lawfulness is seen in the connection between personal improvement and the glory of God.

Personal improvement glorifies God by its approaches to him in moral resemblance. Whatever contributes to our growth in knowledge

and in virtue, brings an accession of honour to God upon his throne. "Be ye perfect, even as your Father, which is in heaven, is perfect." The nearer we can attain unto the imitable perfections of Jehovah, the more does our character glorify him, in its lineaments.

Personal improvement, also, glorifies God by being an element of usefulness. A Christian of an enlightened mind and matured piety possesses resources of usefulness, both in his example and active influence, which a less favoured Christian cannot enjoy. Eminent religious culture plans and works with heavenly advantage. The more an individual improves his character, the more does he gain in his capacity to glorify God in doing good to others.

Connected with this presentation of the subject, it may be added, that some occupations present more sordid temptations than others; and, on the general grounds just stated, such occupations are, other things being equal, to be avoided. Perhaps the three worst temptations in choosing our course of life are the love of money, the love of honour, and the love of ease.

1. The *love of money* is "the root of all evil;" which "while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "They that will be rich, fall into a temptation and a snare, and into many hurtful and foolish lusts, which drown men in destruction and perdition." This lust of money is alas! the too common passion that influences men in choosing a profession. The god of this world blinds the understanding, and leads the unwary "captive at his will." "How hardly shall they that have riches enter into the kingdom of heaven!" Few passions contract the soul, debase the noble susceptibilities of our nature, and consume with sordid motives, more than this one. "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." A young man should be careful not to allow money temptations to lead him astray, and if he choose a profession, where wealth promises its accumulated stores, who shall guarantee their continuance? "For riches certainly make to themselves wings, and fly away." Yea, the world itself shall disappear; and "what can a man give in exchange for his soul?"

Whilst, therefore, it is perfectly lawful to aim, in moderation, at the acquisition of property, a prudent and conscientious young man will beware of making the pursuit of riches a too prominent and decisive aim in the choice of his profession.

2. Another debasing temptation is the *honour and applause of this world*. A regard for the esteem of our fellow-men is a lawful feeling in itself; but a thirst for distinction, an ambition for eminence and praise, a love of this world's honours and fame, are sinful and injurious in those that cherish them. They who love the praise of men more than the praise of God, set out on a mad and irreligious career. "How can ye believe which seek honour one of another, and seek not the honour that cometh from God only?" God will confound the schemes of the ambitious and aspiring, mix disappointment in

their cup of fame, and bring them sorrowing and worsted to the gates of death. "Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in the Lord." There is neither peace nor safety in making self-exaltation the aim of life.

3. The *love of ease* is another temptation which sometimes afflicts virtuous and promising youth, and either prevents them from choosing an active and laborious profession, or from engaging in any occupation at all. This hiding of precious talents in napkins is dangerous to the soul, injurious to society, and offensive to God. Special circumstances may, beyond doubt, be a justification for a life of quiet retirement; but the general obligation is for every man to engage in some useful occupation, and in it to do his best for God and the world.

In making a selection of one's occupation, it is a good principle to keep in view personal improvement, and to shun the mischievous temptations of riches, honours, and ease.

VI. One more principle, that deserves a distinct enunciation in this discussion, is that it is right and wise for a young man to keep in sight **THE REWARDS OF ETERNITY**. To have "respect unto the recompense of reward," is a motive worthy of Christian faith and love.

The rewards of another life may be first regarded *relatively* to the trials of this life. In view of the everlasting recompense, who would hesitate to choose a profession that involved *toil* and *self-denial*? Self-denial is the very condition of true discipleship. "If any man will come after me, let him deny himself, and take up his cross, and follow me." "For whosoever will save his life shall lose it; and whosoever will lose his life shall find it." "Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." How large and divine the promises to all who live above this world, who deny themselves for Jesus' sake, and who, by patient continuance in well-doing, seek for glory, and honour, and immortality!

If *sufferings* are to be endured in the profession that invites one's thoughts, rather than in any other, who would shrink from these Divine appointments? "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us?" "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "A witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being

made conformable unto his death ; if, by any means, I may attain unto the resurrection of the dead." After a life of toil and suffering, how sweet to look upwards to rest, in glory, and to anticipate its everlasting triumphs, exclaiming, " I am 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, will give me at that day." Let not suffering, then, deter any of Christ's precious youth from engaging in any work to which He may call them. " If we suffer, we shall also REIGN WITH HIM !"

The rewards of eternity may be contemplated in their own *real nature*, or in actual possession ; and, in this intenser light, how they shade into oblivion all the trials and sufferings of this mortal life, soon ended forevermore !

1. The enjoyments of heaven will be the *more glorious on account of the discipline and trials* experienced here below. " That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, would be found to praise, and honour, and glory, at the appearing of Jesus Christ." " What are these which are arrayed in white robes ? and whence came they ? And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on his throne shall dwell among them." If a life of earthly toil and suffering in the service of God have the effect, through the riches of his grace, of elevating our nature to higher communion with him on his throne, can any turn back from the sternest work of affliction, or even martyrdom ? No ! Suffering goes with glory ; deeper suffering, higher glory !

2. The heavenly reward is, in some degree, proportioned to the love borne to the Lord Jesus Christ, and to the consecration and devotedness displayed in advancing religion. Not the nature of the office, but the manner of filling it, adds to the everlasting reward. Doubtless many a farmer, or physician, or Sabbath-school teacher, has more sweetly exemplified the graces and power of religion, and brought more honour to the Saviour, and thus attained a higher place in heaven, than bishops, pastors, and elders. At the same time, it must be admitted that, when God calls a disciple to the office of the ministry, He affords him a higher field for the exercise of his gifts and graces, which, as in the case of Paul, may receive at last a more glorious crown.

" They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever." Calvin says that the meaning is this,—that " the sons of God who, being devoted entirely to God and ruled by the spirit of wisdom, point out the way of life to others, shall not only be saved themselves, but shall possess surpassing glory, far beyond anything which exists

in this world. Hence we gather the nature of true wisdom to consist in submitting ourselves to God in simple teachableness, and in manifesting the additional quality of carefully promoting the salvation of our brethren."

In another place, the same writer says: "The doctrine of Scripture is that, as God in the various distribution of his gifts to his saints in this world, gives them unequal degrees of light, so when he shall crown his gifts, their degrees of glory in heaven will also be unequal. Those words of our Saviour to the Apostles do not apply indiscriminately to all: 'Ye shall sit on twelve thrones, judging the twelve tribes of Israel.' Paul, who knew that as God enriches the saints with spiritual gifts in this world, he will in like manner adorn them with glory in heaven, hesitates not to say that a special crown is laid up for him in proportion to his labours. This, too, Daniel says, 'They that be wise,' &c. Any one who attentively considers the Scriptures, will see not only that they promise eternal life to believers, but a special reward to each."

The following ALLEGORY may assist some young man in receiving new impressions of the glory of the ministerial work in its heavenly rewards:—

#### THE CROWN ROOMS.

An interesting and pious young man, just entering upon the business of life, had heard the cry of a perishing world, and while his heart was pained for the misery of the millions who know not God or the way of salvation by a Redeemer, he felt within his own heart the call of the great Master: "Go work to-day in my vineyard."

He listened, but with reluctance; he pondered and reasoned, but found himself continually more and more unwilling to devote himself to personal service in the cause of Christ. Month after month he passed in the vain effort to rid himself of a sense of personal obligation; but from the depths of his soul there seemed to come up a voice, which said in accents which he could not misunderstand: Go thou and preach the kingdom of God.

At length, however, he engaged in business, and his efforts immediately met with a degree of success which he did not fail to interpret as a sign that he had not mistaken the path of duty. Years passed. Wealth flowed in upon him from every side. But our young friend did not allow business to engross all his time. He was never absent from the monthly concert, and kept himself fully posted in missionary intelligence. No one seemed to feel more deeply the obligation resting upon the church; none spoke more frequently and freely on the subject, or gave more.

After being present at one of the great missionary gatherings which have recently occurred, where the interest of the meeting was very great, he retired to his room and shortly fell asleep. He dreamed that an angel, the majesty of whose bearing and the ineffable sweetness of whose countenance almost overpowered him, approached and invited him to follow him. He followed his mysterious guide through scenes new and strange, until he reached the portal of a stupendous edifice. He entered an apartment of dimensions which surpassed his power to measure, and whose magnificence bewildered and awed him. "This," said the guide, "is the *Crown Room*, and here you see deposited the crowns which await the faithful when they have finished their course."

What a sight was presented to his eyes! Arranged in glittering rows, one above the other, suspended from the lofty dome and piled up on every side were innumerable crowns of every size, form, and device. Some of these were simple circlets or crescents of gold, containing here and there a single jewel; others more thickly sprinkled with brilliants or studded with gems.

Long, long did the visitor linger amid the glories that surrounded him, until the attending angel admonished him to return. "Thy crown," said he, "is yet to be won." He lingered, reluctant to go, and his eye was attracted by a crown which he had not yet observed. As he gazed upon it and turned it from side to side, with increasing wonder and admiration, the gorgeous brilliants with which it was adorned seemed to glow with living light. A strange fascination seized him. He trembled as he gazed, and tears fell from his eyes, as he exclaimed: "O Earth! Earth! what canst thou offer like this! Tell me, oh, thou shining one! for what favoured one can this glorious crown be reserved,—who shall be worthy to wear it at last?"

"Alas! alas!" said the angel, "I know not! Once, indeed, it seemed ready for thee, but thou knewest not the time of thy visitation. Thou didst turn away from yonder glittering crown, from the joy that was set before thee, from thy Master's work! I know not who shall stand in thy lot, or wear that resplendent diadem! Not every one that saith Lord! Lord! shall enter into the kingdom of heaven, but he that *doeth the will* of My father who is in heaven."

Startled, he woke from his slumbers. The scales fell from his eyes, and he saw how he had temporized with duty, had offered gold instead of the living sacrifice which his Lord had demanded. How did he now despise the pleasures that had cheated and deluded him!

Once more he prayed, and his petition was not now, "I pray thee have me excused," but "Here am I, send me." Bitterly he mourned his guilt and folly, and wasted years, and the dawn found him now indeed ready to leave all and follow Christ, for "he had respect to the recompense of reward." Difficulties of his own making indeed encumbered his path, social ties bound him in their meshes, and worldly wisdom raised its wild uproar at his mad choice, but he could not be hindered now. He rejoiced as a strong man to run a race, to strive for the prize that was set before him, and doubtless, when the everlasting doors shall be opened, and the crowns of life distributed, he shall hear his blessed Master say, to his unspeakable joy, "Well done, good and faithful servant."\*

3. Irrespective of the effects of discipline, and of the influence of fidelity in elevating the future state of the servant of Christ, it is certain that the rewards of the heavenly world are, *in their nature, soul-satisfying, increasing, and eternal.* This is the great point.

"I shall be satisfied, when I awake, with thy likeness," was the enrapturing anticipation of David. "To be changed into the Divine image from glory to glory," is a work, begun here, and advancing through eternity. To be "forever with the Lord," to be endowed with the blessedness of perfect holiness and "the power of an endless life," to obey and do with the activity of ceaseless and soul-transferring service, is the crowning triumph of every true follower of the Lord Jesus Christ. In heaven, amid the praises, and the communion, and the work of the redeemed, in the presence of the angels, and before the majesty of the Person of the Lord of glory, who will think of toil, and self-denial, and suffering, except as endured by Divine grace, to receive in the end a soul-satisfying and eternal portion! Welcome the heaven of rest to the earth-weary labourer! Welcome his advancement in holiness to the similitude of God's! Welcome the ever-rolling ages of the illimitable period of reward and triumph before the throne of God and the Lamb!

\* Abbreviated from the "Sunday-School Times."



Let young men, in search of a calling for this mortal life, come to a decision under the light of the principles of truth, wisdom, and everlasting righteousness. And let them remember that

1. Life is happy only so far as it is spent in obedience to the will of God; that
2. To do our best for God is the requirement of both Law and Gospel; that
3. Active service in blessing others answers the true dignity and end of our being; that
4. We are all soon to die; and that
5. After death, comes the judgment, with the retributions of eternal life or death.

“The grace of our Lord Jesus Christ be with you all.”

## FAITH, HOPE, AND KNOWLEDGE.

### A N A L L E G O R Y.

#### ARGUMENT.

THE soul, while in the bondage of sin and death, discovers the vanity of life, and is sated with worldly pleasure.

Tortured, between the extremes of despair and recklessness, by the riddle of her destiny, she yearns after divine help.

Her doubts and fears vanishing before commencing faith and hope, she gains a holy confidence in the divine love, and exults in the prospect of immortality.

She enters as a new creature upon the new life of the spirit.

As she grows in faith and hope, she grows also in knowledge.

She finds death but a birth into another and more glorious life.

Her faith and hope are lost in fruition, but her knowledge increases forever and ever.

And I beheld a strong and comely youth, sitting chained and manacled beside a tomb in which was nothing but a little heap of dust, and whereon was written *Vanity*.

And a faded wreath was dropping from his grasp.

And at his feet lay a goblet with the wine drained out.

And though a manly strength was in his limbs, yet he appeared worn and sorrowful.

And behind him, scarcely seen for the gloom, were two dismal shapes, which I knew to be demons of the tomb and keepers of the gates of hell.

And the one was called Fate, and the other was called Chance.

And, as they tossed the dice, Fate cried, He shall be mine; and Chance cried, He shall be mine.

And then I saw that the youth looked upward, and, with knit brow and strained muscle, essayed to break away from his chain.

And suddenly it grew light about him, and the demons vanished,

and there came toward him on either side two shining ones, which were the daughters of God.

And she that hovered on the right I knew was the Angel of Faith; and she had a wreath of ivy clinging about her forehead; and in her hand she clasped a cross to her breast; and her eye was lifted toward heaven.

And she that hovered on the left I knew was the Angel of Hope; and round about her head was the iris; and her eyes were full of tears; but a sweet sad smile still lingered in her face.

And as the youth gave his hand to the Angel of Faith, she was glad, and grew bold, and cried out, *There is therefore now no condemnation to them that are in Christ Jesus.*

And, as the Angel of Hope presently gave her hand to him, she wept for joy and exclaimed, *Blessed be the God and Father of our Lord Jesus Christ, who, through his abundant mercy, hath begotten us again unto a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away.*

And immediately the chains fell off from his limbs; and the tomb was seen no more; and, clothed in a new, white robe, he went forward, led by the two angels, along a path which was narrow and rugged, but ended in a portal full of light.

And as they went forward, I beheld, flying towards them out of the heavens, a strong and beautiful seraph, which I knew was the Angel of Knowledge and eldest of the children of Jehovah.

And he had the amaranth bound about his forehead, and wore the mystic eye upon his breast-plate, and a strength as of eagles was in his wings.

And, as he retreated before them, he ever waved in his hand a laurel which seemed always in reach, but could never be grasped.

And they went onward, in the midst of a circle of light, along the narrow and rugged path.

But when they came to the portal, I saw that the path beyond it grew brighter and brighter, as it rose higher and higher, until the eye could not follow it for the distance and the brightness.

And there the two angels, like bright clouds swallowed up in the rays of morning, disappeared in the glory of the portal; but the seraph stood with his limbs nerved and his wings plumed as if for flight, and, waving the laurel, still beckoned onward.

And now the things which that man beheld, it were not lawful to utter; for he was a spirit, out of the body, and saw with that eye with which we are seen.

And the worlds and the ages flew past him as in a vision.

And he lived a thousand years; but it seemed to him only as a day.

And again he lived a thousand years, and saw the earth grow old and drop like a ripe flower among the stars; but it was to him only as a tale that is told.

And then he lived thousands of thousands of years, and beheld

world after world blossoming into the choicest ideals of the Creator; but he looked back upon it as one looks back upon what happened when he was a child. And still the endless space was beyond him, sown thick with a seed of stars.

And at length, after a time of times which no man could number, I beheld him standing upon what seemed the uttermost bound of creation; and beneath him were all the worlds of immensity, having at last given up their secrets, and all the ages of eternity, having at last unfolded their marvels; and nought but God remained as the unknown. But while he yet gazed, the vision dissolved and he remembered it only as a dream; for a new universe had been born out of the old; and now, as if an insect should have grown into a man, the orbs had become to him but as atoms, and the ages but as moments, and the heaven of heavens was opening beyond him as he trod the star-dust beneath him. And still that which had been was to be but the beginning of that which should be.

And thus he ever went onward, onward, onward, through the immensities and the eternities, from universe to universe, with birth after birth, into life beyond life, ever nearing but never reaching the fulness of the great All in all, until I grew blind with watching him; and as a star dies into the sun, he was lost from my sight.

And I wept, and wished the dream were true.

And then I awoke, and found it was not a dream, and thanked my God that I had ever been born. C. W. S.

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## STRICTURES AND EXPLANATIONS ON BISHOP DOANE.

These *Strictures* are from an old friend and contributor to the *Presbyterian Magazine*; and we give him the liberty of being heard, with some notes of our own. *Ed.*

TO THE EDITOR OF THE PRESBYTERIAN MAGAZINE:—

My dear Sir: The volumes of your *Magazine*, like everything else that has come from your hand, are full of proofs of your willingness that those who differ in opinion should have the same opportunity of being heard as yourself. The knowledge of your character in this respect encourages me to offer some *strictures* on a paper in the June number, entitled "An Estimate of Bishop Doane."

The *Estimate* is an abstract of a sermon preached by yourself on the occasion of that gentleman's death. A funeral sermon implies a favourable opinion of the deceased, and the third part of the one which you have here printed must be received, by all

readers, as a high eulogy on the subject of it. It is not an indiscriminate eulogy. You express your dissent from some of his opinions. You are silent on many important points of a minister's character; but, the general impression made on all readers must be that in the preaching and the printing you intended to honour the memory of the person named.

Now, my dear Sir, what claim had this person on such honour in a Presbyterian pulpit? What was the call for the extraordinary testimonial of a sermon on the Lord's day, on behalf of a minister of another denomination? Was it his piety, his humility, his Christian fellowship, his godly example? Was it even his high moral reputation? Was he such a minister—such a man—as to make his example worthy of being held up in the light of a *model* to clergymen and to Christians? You do not say he was: but is not this implied? will it not be understood from the unusual fact of the public eulogistic discourse?\*

Admitting your estimate of the intellectual qualities and active powers of the deceased to be just, is it right to suppress allusion to his moral and religious reputation? Is it right to ignore the fact that within seven years he was arraigned on thirty-one† specific charges, involving moral character, from which he escaped in a most equivocal manner?‡ If charity, of any kind, forbade an allusion to this fact, should not charity to the wounded cause of Christ have caused *total* silence as to the man, whether living or dead?

Another friendly stricture, called out by the "Estimate," has reference to the spirit in which you speak of the ecclesiastical and theological position assumed by the deceased. I agree with you in allowing every man his liberty to be as unscriptural and unreasonable as he pleases in his religious opinions, if I am under no responsibility to judge him. But, while you admit and gently condemn the extravagant opinions of the deceased, you do not seem to regard them as involving an important exception to ministerial soundness. I suppose you care as little as I do what that "Bishop" professed to think of non-prelatical churches and ministers, but surely you would not have it understood, as your opinion, that his system of Christianity, as built upon sacraments, priesthood, apostleship, and traditions, was not a glaring and perilous contradiction of the Gospel of Christ.§

\* We think not. *Ed.*

† An *arraignment* is a very different thing from a *conviction*; and, as to the number of the charges, the thirty-one specifications might easily have been expanded, by a shrewd lawyer, into a couple of hundred.

‡ However "equivocal" was the mode of escape, it was sanctioned and adopted by the *unanimous vote* of the House of Bishops, Low Church as well as High Church. The reader is referred to the decision of the court, which is published on another page.

§ We expressly stated that we had no sympathies with his peculiar theologi-

Surely, my dear friend, you would not be understood literally, when you write, not only that the subject of your eulogy was "one of the greatest sons" of the Episcopalian Church; that he "could outreach, outvote, (?) and outwork the whole of his brethren in the Episcopate," but that "as a preacher, no bishop surpassed" him. Had you said that none surpassed him in the number of printed sermons, in the power to write fanciful sermons, to throw his sentences into blank verse, to give everything religious the air of bombast, this would not have misled any one. But, will not most of your readers, even with all the qualifications subjoined to the sentence, obtain the impression that you place the deceased, as a preacher, above such men, his brethren, as McIlvaine, Meade, Hopkins, Johns, Eastburn, and others? Those names are beloved in the whole Christian Church as true, able, and consistent advocates of the unadulterated word.\*

You speak of his "happily outliving the opposition that had formerly existed against him." If all the efforts that have been made to obtain a fair investigation of the charges alleged against him, all the labours of evangelical pastors and laymen to counteract his false doctrine, all the public sentiment that could not keep silent when it was outraged; if this is to be characterized as hostile "opposition" which he was "outliving," then a reproach is reflected on the outvoted, but conscientious Episcopalian of New Jersey, whom he always defied, and never would meet.†

I am tempted to offer my own "estimate" of the departed.‡ There is scarcely a point in which yours and mine will coincide. But I forbear, because I suppose it would be of no service, and for the same reason for which I mainly object to your sermon or article, viz., that a Presbyterian Church, Minister, or Magazine has nothing to do with the subject; and that the dead should bury their dead.§

H.

cal opinions; and that we had opposed these both by speech and through the press. We are not aware that "H." ever published the tenth part that we have done against Bishop Doane's theological opinions.

\* Our opinion is that Bishop Doane was, in his way, a greater preacher than any of these Bishops. He was, moreover, a *consistent* Churchman. Has "H." ever seen Bishop McIlvaine's sermon, in which that Low Church divine advances prelatical opinions which are up to the highest notch of absurd pretension? And has "H." ever read Dr. Hodge's triumphant reply to Bishop McIlvaine's claims to the Apostleship?

† The charges were met, and investigated in the Diocesan Convention; and the decision virtually adopted by the whole House of Bishops. See the Record.

‡ Perhaps, it is quite as well that this task has been omitted by our worthy and respected brother. Even from his own stand-point, there are things which might be said of the living, which may better be left unsaid over the dead in their graves.

§ Full liberty is cheerfully granted to "H." to think and act as he judges best;

Another correspondent, who signs himself "*A Presbyterian*," finds fault with us for stating incidentally, in the Discourse, that "the House of Bishops formally declared Bishop Doane's innocence." Whether the word "formally" was exactly the right word, the reader may judge for himself, after examining the record of the Court. The word "virtually," or "substantially," or any equivalent expression, would have answered our purpose just as well; and we should have preferred it. The following is the record of the Court:—

*Whereas*, Very serious embarrassments have been thrown in the way of the action of this Court, first by the postponement of the trial of the original Presentment, and afterwards by the decree and orders of the Court of Bishops which assembled at Camden, in October, 1852, and continued its sessions, by adjournment, at Burlington, to wit:—

"Whereupon it was decreed that

"*Whereas*, Previous to making of the Presentment now before this court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for Presentment; therefore,

"*Ordered*, That, as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further.

"*Whereas*, The Diocese of New Jersey stands pledged to investigate any charges against its Bishop that may be presented from any responsible source, *And whereas*, a special Convention has been called, shortly to meet, in reference to the new matters contained in the Presentment now before this Court, therefore,

"*Ordered*, That this Court, relying upon the said pledge, do not now proceed to any further action in the premises."

Which decree and orders have been pleaded in bar to the trial of the present Presentment.

*And whereas*, The Convention of the Diocese of New Jersey has, through a committee of its most influential and honourable laymen, satisfied itself, that, whatever may have been the imprudences in word and act of the Respondent, there was no intention of crime or immorality on his part.

*And whereas*, The said Convention stands pledged to investigate any further charges which may be brought at any future time, from any quarter, against said Respondent, with fairness and impartiality.

*And whereas*, The Diocese of the Respondent is now engaged in raising the sum of one hundred and thirty-five thousand dollars, for the release from all embarrassment of St. Mary's Hall, Burling-

and probably some will allow a little discretion to the *resident minister*, in circumstances of great public sympathy, to preach, or not to preach. On a calm review, we are satisfied that we did our duty in preaching the Discourse (the *whole* of which has since been published).

ton College, and Riverside, the surplus income of such property, when thus released, is to be annually applied to the liquidation of the remaining debts of the Respondent.

*And whereas,* The Respondent comes into Court and says:—

“The undersigned, in prosecuting his plans of Christian education, in connection with St. Mary’s Hall and Burlington College, found that the expenses of the enterprise greatly exceeded his calculations; while the assistance on which he had so confidently relied, perhaps too sanguinely, fell altogether short of what he deemed his reasonable expectations. In this condition of things, being entirely left alone, and without advice, every step which he advanced involved him more and more deeply in pecuniary embarrassments. In endeavouring to extricate himself from these embarrassments, he admits that he made representations which, at the time, he believed to be correct; but many of which turned out, in the event, to be erroneous. He was also led, by his too confident reliance on anticipated aid, to make promises which he fully expected to perform; but which, experience has taught him, were far too strongly expressed. He was also induced, for the sake of obtaining money to meet his necessities, to resort to methods, by the payment of exorbitant interest on loans, which he did not suppose were in contravention of the law, and which common usage seemed to him to justify. He also, in entire confidence in his ability to replace them, made use of certain trust funds, in a way which he deeply regrets; and, although they have long been perfectly secured, does not now justify.

“The embarrassments here referred to were followed by a long and well-nigh fatal illness; which, withdrawing him entirely from the business which he had carried on alone, was mainly instrumental in the entire failure in his pecuniary affairs. The perplexity arising from this failure, with the protracted infirmity which followed his sickness, made him liable to many errors and mistakes, which might easily bear the appearance of intentional misrepresentations. In connection with the assignment of his property, he set his name, under oath, to an inventory of his goods, and also to a list of his debts, which he believed to be correct; an act which, he grieves to find, has given rise to an impression in the minds of some that he exhibited an insensibility to the awful sanctions of the oath of a Christian man. But, while he laments the impression, he declares that his act was only done under legal advice, and in the firm conviction of its correctness.

“Some time after his recovery from the illness above alluded to, but while he was still in the midst of his perplexities, smarting under his heavy disappointments, and wounded by the imputations to which, in some quarters, he was subjected, the letter of the three Bishops came to him. He has no disposition to ascribe to them any other than just and proper motives in thus addressing him. But, at the time when he received the communication, he viewed it otherwise; and, under the strong excitement of the moment, penned a pamphlet, parts of which he does not now justify; and expressions in which, in regard to those brethren, he deeply regrets.

“In reference to his indebtedness, he now renews the declaration of intention which he has constantly made, and has acted on, to the utmost of

his ability, thus far, to devote his means, efforts, and influence, in dependence on God's blessing, to the payment, principal and interest, of every just demand against him—an expectation which there is reasonable hope of having fulfilled, since a committee of the trustees and friends of Burlington College, by whom both institutions are now carried on, have undertaken an enterprise, which is nearly accomplished, to discharge the whole mortgage debt; and thus secure the property at Riverside and St. Mary's Hall, with that of Burlington College, to the Church forever, for the purposes of Christian education. And this done, the trustees have further agreed to appropriate during his life, the surplus income of both institutions to the liquidation of all his other debts incurred by him in carrying on said institutions.

“That, in the course of all these transactions, human infirmity may have led him into many errors, he deeply feels. He does not wish to justify or excuse them. If scandal to the Church, or injury to the cause of Christ, have arisen from them, they are occasion to him of mortification and regret. For these things, in all humility and sorrow, before God and man, he has always felt himself liable to, and willing to receive, the friendly reproofs of his brethren in Christ Jesus, and especially of the Bishops of this Church.

“G. W. DOANE,  
“Bishop of New Jersey.”

*Ordered, Therefore, That the Presentment before this Court be dismissed, and the Respondent be discharged without day.*

The Committee likewise recommend the adoption of the following orders:—

1. That no order or decree of the Court in October, 1852, or this Court, shall be taken to admit the right of any Diocese to come between a Court of Bishops and the Responding Bishop, after canonical presentment first made by three Bishops.

2. That this Court believes the Presenters to have acted in good faith, and in the desire and determination to carry out the law of this Church in such case made and provided, in the painful duty which they have felt themselves called upon to perform.

The following communication was received from the Presenters, and ordered to be entered upon the Minutes.

*To the Court of Bishops:—*

The Presenting Bishops having been informed by a Committee of the Court, that a proposal is now under consideration to dismiss the Presentment upon several grounds stated in a report of the said Committee, the chief of which is a certain acknowledgment on the part of the Respondent, do represent to the Court that the exclusive right of withdrawing the Presentment is with the Presenters; that the only legal mode of disposing of these charges, by the Court, is to try them by the evidence; that the Presenters stand ready with their evidence to enter on the trial which they have contended for; and they feel themselves bound to ask that the Court will call on the Respondent to plead guilty or not guilty to the Presentment. With this statement of the legal position of



the Presenters, as representing the Executive of the Church in this case, the undersigned are prepared to abide by such action as the Court may take in the premises.

CHAS. P. McILVAINE,  
WILLIAM MEADE,  
GEORGE BURGESS.

CAMDEN, Sept. 15, 1853.

The question being taken upon the acceptance of the report of the Committee, and the adoption of the preamble and orders annexed, the report was accepted, and the preamble and orders adopted by the unanimous vote of the Court, all the members being present and voting.

For ourselves, we have always thought that both Bishop Doane, and the House of Bishops, committed an error in indefinitely postponing the trial. The right to do so, as well as the expediency of the measure, was more than questionable.

The Bishop's paper confesses the guilt of the indiscreet and unjustified proceedings, resorted to in the extremity of his pecuniary affairs. The last sentence shows a spirit of penitence, at which the Bishop's friends and enemies were equally surprised. He has gone to his last account. Many a one besides Bishop Doane can say with David, "Let us fall into the hands of the Lord, for his mercies are great; but let me not fall into the hand of man."

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## LETTER TO THE RULING ELDERS.

THE Elders in attendance on the General Assembly, at Indianapolis, in May, 1859, send their cordial greetings to their Brethren in the Eldership throughout the United States.

God having put it into their hearts to hold a daily morning prayer-meeting during the sessions of the Assembly, it is with devout thankfulness that they acknowledge His gracious presence in their meetings. And though deeply sensible of the imperfect manner in which they have fulfilled their ordination vows, and performed their responsible duties as office-bearers in the Church of Christ, are fully persuaded that if they were more deeply imbued with the spirit of their Master, and had right conceptions of the solemn obligations resting upon them, in these days when God is granting such signal answers to prayer, and faithful, humble labour, in dependence upon Him, they would be instrumental in accomplishing much more for the Church, the world, and His glory. That they would be permitted to rejoice in the salvation of greater numbers of repenting sinners, and the addition to the Church of Christ of many—very many—of such as shall be saved.

Entertaining these views, they desire, in obedience to the com-

mand, to stir up each other's minds, by way of remembrance, and in the spirit of meekness and love, to offer a few suggestions to their brethren:—

*First.*—The importance of holding up the hands of their pastor by their prayers and counsels, in all his efforts to promote the cause of Christ; and in providing liberally for his temporal support.

*Second.*—The establishing, at all convenient times and places, meetings for prayer, and seeking out and persuading to attend them such as habitually neglect these means of grace, and, by direct and personal effort with individuals, seek to win them to Christ.

*Third.*—Careful attention to young converts—taking them kindly by the hand—encouraging, advising, and instructing them in their new relations and duties; thus promoting their improvement and growth in grace.

*Fourth.*—Particular attention to the children of the Church, as well as the neglected ones among the poor.

*Fifth.*—That, in addition to the prayerful study of the Word of God, some work on the duties of Ruling Elders be carefully and attentively read.

*Lastly.*—The great importance of establishing a daily prayer-meeting at every meeting of the judicatories of our Church.

Our own experience, beloved brethren, of the happy influence of such meetings, during our stay in this place, and the many pleasant and long-to-be-remembered acquaintances with brethren, which, but for these opportunities, would never have been formed, has prompted us to offer these suggestions to you.

INDIANAPOLIS, IND., May, 1859.

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## THE LAST GENERAL ASSEMBLY.

THE last General Assembly was a remarkable body for numbers, ability, and eloquence. Dr. William L. Breckinridge was unanimously elected Moderator, and gave universal satisfaction by the dignified, courteous, and impartial manner in which he discharged the duties of the office.

We think that two important errors were made at the beginning. The first was in limiting the morning session to two and a half hours for business. The Assembly met at nine o'clock, spent half an hour in devotional exercises, and adjourned at twelve o'clock. The consequence was that scarcely any business was completed before the adjournment, and it went over as "unfinished business" to another and an indefinite time. Probably no other

Assembly was ever so troubled with "unfinished business." If the Assembly had met at half-past eight o'clock, and adjourned at half-past twelve o'clock, it would have gained incalculably more than the mere additional hour.

The other mistake was in changing the practice in regard to the number of persons on the Standing Committees. The practice has been in vogue, for many years, of having large Committees, so that each section of the Church may have a fair representation. The Moderator of the last Assembly—by what authority we know not—reduced the number to *nine*. We think the number altogether below the requirements of the case, and that it is not large enough to secure the confidence of the body. Dr. Benjamin M. Smith's proposition is, that one member from each Synod shall be on the Committees on the Boards, and these Committees have never been larger than the other Standing Committees. On motion of Walter Lowrie, Esq., a few years ago, the Assembly ordered the Committees on the Boards to be considerably enlarged beyond the number appointed by the Moderator this year. *Est modus in rebus*. A Committee of thirty may be too large, but a Committee of nine is too small. The Committees, appointed by Dr. Breckinridge, were able Committees. Our only dissatisfaction is with the small number of persons composing them, especially in view of the practice of our Church, which has been in the contrary direction.

#### BOARDS OF THE CHURCH.

The Boards of the Church gained much attention from the Assembly—quite as much as was possible under the great pressure of other business. The policy of the Domestic Missionary and the Publication Boards called out a good deal of discussion in the Assembly. It does not become us to say much on these subjects, as we sustain a connection with the Board of Education. But our position as public journalists, notwithstanding our other relations to the Boards, requires us at times to utter our sentiments in all candour and honesty.

1. One of the principles of administration, to govern all the Boards, is a prudent and firm *aggressiveness*. With a large body of communicants, growing resources, an expanding field, revivals of religion, active foes, and encouraging providences, it becomes all the Boards to reflect the general spirit of the Church by pressing forward in the enlargement of the kingdom of Christ on every side. In our judgment, the Boards have made reasonable progress; more in some years than in others, never as much as ought to have been made, they themselves being judges; and yet the progress has been real, substantial, and far from inconsiderable. A little more of the spirit of aggressiveness would not harm the operations of any of the Boards.

2. *Freedom from debt* is another of the essential principles of

prudent management. The American Board of Foreign Missions has, for a series of years, been burdened with heavier pecuniary obligations than it could meet; at least it has been a good deal in debt. This is impolitic as well as wrong. Our own Boards have been mercifully preserved, by a kind Providence, from this condition. Last year the Board of Publication reported a considerable debt in its colportage fund, but the debt has this year been greatly reduced, and will be entirely removed, in all probability, before the meeting of the next General Assembly. An administration, conducted on the principle of running in debt, and above all, of keeping in debt, is manifestly unsound and unwise.

3. In conducting these operations, it is good policy to avoid *accumulating large balances*. A heavy balance, at the end of the year, is a sort of signal to the churches to suspend their collections for a time. We are aware that it is said that the churches do not take up collections in the summer. But is this true of the country churches? Did not agents formerly consider the summer and autumn months the very best seasons of the year, to operate among the substantial churches, in agricultural regions? But however this may be, it is certain that the accumulation of large sums only tends still more to demoralize the churches in their benevolent habits and customs. If all the Boards acted avowedly upon the principle of rolling up large balances, in order to begin the year with ease and prosperity, we hesitate not to affirm that they would all become involved in trouble, anarchy, and ruin. When the balances become too large, as they will at times, owing to particular circumstances, it is far better to admit the fact as *an evil* than to vindicate it as *good policy*. Were the balances small, the churches, feeling the necessity of taking up collections early, would soon acquire the habit of replenishing the treasury in the proportion necessary to meet the demand. An undue accumulation of funds at the beginning of the year has, in fact, been already proved to be disastrous. It necessitates frequent and unpopular appeals to the churches for funds; creates anxiety; prevents a fearless and expanding policy; excites dissatisfaction, and does more harm than can ever be told. This being our own honest opinion, we feel free to express it.

4. The Boards of the Church ought never to be afraid of an investigation into their affairs. Every minister, elder, and member have a right to make all the inquiries they think proper. The Boards are public property, and belong to the whole Church. And it is good policy, as well as duty, to invite all manner of inquiry. The best way to secure confidence and co-operation is to satisfy the largest curiosity. To arrest investigation, when it is demanded, is only to increase private and public suspicion, and to postpone the day of reckoning, with a more severe ordeal of prejudice through which to pass.

With these few remarks on the general policy of the Boards, we

proceed to notice some of the proceedings of the General Assembly on the subject.

#### BOARD OF DOMESTIC MISSIONS.

The affairs of the Board of Domestic Missions underwent considerable discussion. Finally, the Report of Dr. Humphrey was adopted with great unanimity, of which the most important practical part was embodied in the following statements and resolutions:—

#### IV.—*Investigation Proposed.*

It is now thirty-one years since the Board received its present organization. In the meantime, changes, every way remarkable, have occurred, in the state both of the country and the Church. The territorial limits of the Republic have been enlarged, so as to include Texas and the Pacific coast, and the intermediate region. Many new States have been admitted into the Confederation; vast regions which, in 1828, were almost unknown to our geography, have become inhabited by our people; the population of the country has more than doubled. The Church also has been multiplied twofold in all its outward elements, to wit, in the number of its Presbyteries, Synods, ministers, congregations, and communicants. The facilities for the spread of the Gospel, moreover, were never before so numerous, nor the fields so broad and inviting. And more than all, the repeated effusions of the Holy Spirit have imparted vigour and purity to the inward life of the Church, and are so preparing it for its work.

In the judgment of the Committee, the time has now come when the General Assembly should examine thoroughly and carefully the Constitution of the Board of Domestic Missions, unto the end that it may, if possible, be more closely adjusted to the present posture of our affairs, and be inaugurated and equipped for the immense work now before the Church in the home field.

The Committee, therefore, submit to the consideration of the Assembly the following resolutions:—

*Resolved*, 6. A Committee of ——— members shall be appointed by this Assembly, with instructions to confer with the Board and report to the next Assembly what changes in the organization and methods of the Board are necessary in order to its greater efficiency and wider usefulness. This Committee is particularly charged to report on the expediency of the following measures:—

The reduction of the number of members in the Board, and its organization somewhat after the form of the Committee on "Church Extension."

The removal of the Board to some place nearer the centre of the Western missionary fields.

The establishment of several Executive Committees and Corresponding Secretaries in different parts of the Church, these officers to be invested with coordinate powers; or,

The establishment of a single central Executive Committee, with Advisory Committees and District Secretaries, as provided herein for the Southwest.

The Committee will consider the question as to how many officers will be needed in the Central Board, and the division of labour among them.

The Committee will also report upon any other matters which they may find within the range of this inquiry.

This committee consists of Drs. Humphrey, Boardman, Phillips, Thornwell, and S. T. Wilson, *Ministers*; and T. Henderson and J. L. Williams, *Ruling Elders*.

Two tickets were nominated to fill the vacancies occurring by the annual retirement of one-fourth of the members according to the constitution. The election was by ballot, and the tickets were

printed and distributed among the members. For the first time, in the history of the Church, either before, or since, the division, so far as we remember, the opposition ticket (so called to distinguish it) prevailed by a considerable majority. We understand that the majority was 15 or 20, there being about 220 votes cast.

Whilst the subject was under discussion, Dr. Musgrave delivered two addresses of marked ability, which won the favour of the Assembly.

**BOARD OF PUBLICATION.**—The Board of Publication, like the Board of Domestic Missions, was subjected to a close scrutiny. The Rev. Dr. Edwards and Charles Macalister, Esq., two of the ablest men in the Church, objected to certain measures of policy, adopted by the Board, without calling in question the general wisdom of its management, or the disinterested devotedness of those who had so long conducted its operations. These gentlemen were met in debate with equal ability by J. B. Mitchell, Esq., the Rev. Dr. B. M. Smith, the Rev. Mr. Schenk, and others. Dr. Edwards offered certain resolutions, which might have been passed with great advantage to the Board, but which were withdrawn by Dr. Edwards, in consequence of the appointment of another Committee in reference to all the Boards, to which we will refer directly. Without indorsing all the points made by Dr. Edwards, there can be no doubt that they were worthy of a fair and impartial investigation. The following are the resolutions offered by Dr. Edwards :

“Resolved, That a Committee of — be appointed, to inquire and report to the next General Assembly, what changes, if any, may be made in the organization or policy of the Board of Publication, in order to its greater efficiency and usefulness.

“Resolved, That said Committee be instructed to confer with the Board, or the officers thereof, and shall especially consider,

“1st. Whether the offices of Corresponding Secretary and Superintendent of Colportage may not be merged into one.

“2d. Whether the office of Book-keeper and Treasurer may not also be combined.

“3d. Whether there should not be an editor appointed for the Home and Foreign Record, and the Sunday School Visitor, or whether the present editor of the Board might not be charged with the conduct of these papers.

“4th. Whether it be not economical and expedient for the Board to issue proposals for its material and its work, and to make contracts for the same to the lowest and best bidders.

“5th. What is the present actual capital and assets of the Board, and the net annual profits of the last five years.

“6th. What system, if any, of district agencies would best serve, with due regard to safety, to increase the sale and circulation of the Board's publications.

“7th. What other improvements, if any, may be advisable and practicable in the department of colportage.

“8th. And, in general, whatever else may be pertinent to the subject-matter of this inquiry.”

As we have before stated, it is best to submit to such inquiries

without even the appearance of opposition; because these matters *must* be, and *will* be, investigated. We are well aware that the Board of Publication are quite desirous of having an investigation instituted into any, and all, the measures of their policy; and such is the general confidence of the Church, that no change will be sanctioned without the most careful examination.

As the Boards of Foreign Missions, of Education, and Church Extension, received no particular attention from the Assembly, we make no remarks upon their operations. An abstract of all these operations will be found in another place.

**ALL THE BOARDS.**—Shortly before the adjournment of the General Assembly, Dr. B. M. Smith, of Va., moved the following *resolutions of Reformation*, which, it is hoped, will result in great good. The resolutions were adopted without much, if any, discussion; and they do not commit the Assembly to anything beyond the reception of a Report next year on all these subjects. A wide field of research is before the Committee of Investigation. Why were no Ruling Elders appointed on this Committee?

“1. That the Constitution of the Boards of Foreign Missions, Domestic Missions, Education, Publication, and Church Extension, be modified in the following particulars. That the number of members in these institutions be limited to sixteen members, eight elders, and eight ministers, to be elected in four classes.

“2. That said Boards and Committees shall meet on the Thursday of the week succeeding the rising of the Assembly, and thereafter on their own adjournment, provided they do not meet less often than once monthly.

“3. That nine members shall be necessary to constitute a quorum.

“4. That the duties devolving on the Executive Committee, as now constituted, shall devolve on the Boards and Church Extension Committee under the proposed organization, and that the Boards and Committee shall send up their records for review to the Assembly.

“5. That at each meeting of the Assembly, a Committee shall be appointed on each of the Boards and Church Extension Committee, which shall consist of one member from each Synod represented in the Assembly, provided the number of members may be sufficient; to which Committee, in addition to the ordinary duties performed by it, shall be added that of nominating suitable persons for the office of Secretaries of such Boards and Church Extension Committee.

“6. That a Committee of one member from each of the Boards and the Church Extension Committee be now appointed to prepare for the consideration of the next Assembly such other and special modifications of the existing Constitutions of said Board, and Church Extension Committee as may be required, should the Assembly proceed to the adoption of the foregoing paper.”

The Committee are Drs. B. M. Smith, J. B. Spottswood, Robert Steel, W. H. Green, and J. C. Backus.

#### CENTENNIAL CELEBRATION.

Dr. McGill, from the Committee on Foreign Correspondence, submitted the following paper:—

“Whereas, The third centennial anniversary of the Presbyterian Reformation

in Great Britain approaches in the year next ensuing, and arrangements have been made by the General Assembly of the Free Church of Scotland, the Synod of the United Presbyterian Church of Scotland, and the Presbyterian Synod of England, to have a meeting or meetings, attended by all Evangelical Presbyterian bodies in the world, through such representation as they may deem it proper to send; and

“Whereas, Brethren of our own body, who are honoured and trusted among us, may find it convenient to visit this interesting convocation at their own charges; therefore

“*Resolved*, That the Rev. Drs. Gardiner Spring, J. W. Alexander, N. Murray, Robert Davidson, C. Van Rensselaer, John Leyburn, and B. M. Palmer, Ministers, and James Lenox, Robert Carter, T. R. R. Cobb, C. Macalester, and Stephen Alexander, Ruling Elders, be appointed to represent our branch of the Church at that meeting, and any other of similar aims and principles in Europe, which may meet within eighteen months from the present date; and that Rev. R. C. Matthews be appointed delegate to the Associate Reformed Synod of the South.”

This was amended by adding the name of Dr. McGill, and adopted.

#### NORTHWESTERN SEMINARY.

A considerable portion of the time of the General Assembly was necessarily occupied with discussions on the Northwestern Seminary. Chicago and Indianapolis being put in nomination for the location, the vote stood for Chicago 247, for Indianapolis, 78.

The following Report from the Committee on Theological Seminaries was adopted:—

“In regard to the offers made for the endowment of said Seminary in the city of Chicago, the following resolutions are submitted:—

“1. *Resolved*, That this General Assembly do hereby accept the donation of \$100,000, made by Mr. McCormick to them for the endowment of four Professorships in the Presbyterian Theological Seminary of the Northwest, about to be established by this Assembly, and upon the terms and conditions therein mentioned.

“2. *Resolved*, That the thanks of this General Assembly be tendered to Mr. C. H. McCormick for his munificent donation, and that a copy of these resolutions be transmitted to Mr. C. H. McCormick by the Stated Clerk.

“3. *Resolved*, That the offer of forty-five acres of land from other gentlemen of Chicago, under certain specified conditions, together with similar offers, be referred to the Board of Directors, to be accepted or not, at their discretion.

“The following constitution is submitted by the Committee for the government of the Seminary, based as much as possible upon the old constitution, with only such changes as are necessitated by the transfer of the control of said Seminary from the Synods to the Assembly. (The constitution is somewhat long, and will probably be published in another way. It is understood to be very similar to those of Princeton, Danville, and Alleghany. We omit, at least for the present, its publication.)

“With a view to secure such amendments to the charter as may be required by this change in the direction and control of this Seminary, and to provide for the legal transfer of the property, the Committee submit to the Assembly the following resolution:—

“3. *Resolved*, That the Board of Directors of the said Seminary, for whose appointment provision is made in the constitution herewith submitted, be, and they hereby are directed to take such measures as may be found proper and expedient to procure the legal transfer and safe investment of all the property of



said Seminary; and, for that purpose, to procure from the Legislature of Illinois such legislation as may be necessary to effect this object.

"4. Resolved, That it be made the first special order for Monday next to elect Professors to fill the four following chairs, viz.:

- "1. The chair of Didactic and Polemic Theology.
- "2. Biblical and Ecclesiastical History.
- "3. Historical and Pastoral Theology and Church Government.
- "4. Biblical Literature and Exegesis."

Dr. Macmaster moved to postpone the whole subject until next year. On this motion he made a long (2½ hours), able, and suicidal speech, to which Dr. Rice replied with his usual skill and conclusiveness. The vote was then taken to fill the chairs of the new Seminary, with the following results:—

For the chair of DIDACTIC AND POLEMIC THEOLOGY.

N. L. Rice, D.D., . . . . .	214
E. D. Macmaster, D.D., . . . . .	45
Scattering, . . . . .	18
	<hr/>
	277

Dr. Rice's majority over all, 151.

For the chair of BIBLICAL AND ECCLESIASTICAL HISTORY.

Willis Lord, D.D., . . . . .	218
James C. Moffat, D.D., . . . . .	23
Scattering, . . . . .	34
	<hr/>
	275

Dr. Lord's majority over all, 161.

For the chair of HISTORICAL AND PASTORAL THEOLOGY AND CHURCH GOVERNMENT.

Leroy J. Halsey, D.D., . . . . .	206
Scattering, . . . . .	48
	<hr/>
	254

Dr. Halsey's majority over all, 158.

For the chair of BIBLICAL LITERATURE AND EXEGESIS.

William M. Scott, D.D., . . . . .	165
J. F. McLaren, D.D., . . . . .	45
Scattering, . . . . .	36
	<hr/>
	246

Dr. Scott's majority over all, 84.

The election resulted according to the wishes of the friends of the new Seminary, and to the entire satisfaction of the General Assembly. The hand of God was apparent in the whole transaction.

The successful establishment of the Northwestern Seminary at Chicago, this year, is due to the efforts of Dr. RICE and Mr. C. H. McCORMICK. The latter gentleman, with a munificence, whose memory will abide forever in the Presbyterian Church, made a donation of \$100,000 for the endowment of the institution. In no

other way, as far as we can see, could that amount of money be so well applied for religious purposes. May a rich reward follow this large-hearted liberality!

#### COLONIZATION AND DR. THORNWELL.

We regret that the subject of Colonization was brought into the General Assembly. The testimonies in its favour are so full and explicit as to need no repetition at the present time.

When Dr. REID's proposition, recommending the American Colonization Society, was read, it was moved to lay it on the table. This motion was lost by ayes 83, noes 160. Dr. THORNWELL, after an able and eloquent speech, maintaining that the Church's only vocation was to save sinners, moved that the proposition be referred to the Committee on Bills and Overtures (a Committee of *nine*), to report thereon, which was carried; and the Committee subsequently reported the following resolutions:—

"1. The Committee report that the Church is a spiritual body, not appointed to bear testimony in relation to institutions purely secular.

"2. Nevertheless, the action of the Assembly, in the years 1848 and 1853, has all the weight which present action, if taken, would have."

Dr. MCGILL, after some discussion, moved an amendment, amply sufficient under the circumstances. It was in these words:—

"Resolved, That it is sufficient action of the General Assembly to refer the friends of the Colonization Society to the former action of the General Assembly."

This simple resolution, however, was very unsatisfactory to Dr. THORNWELL, who is supposed to entertain ultra pro-slavery views, and to look upon Colonization with disfavour. He maintained, as in his former speech, that the Church had no authority to make any deliverance upon such subjects, and moved to lay Dr. McGill's amendment upon the table. We find the following incidents in the "*Central Presbyterian*," of Richmond, Va., at this juncture:—

"Mr. WEST, of Cincinnati, rose to ask Dr. Thornwell, if, in courtesy, he would allow one question before pressing his motion to lay on the table. He would vote for Dr. Thornwell's paper, and for his motion, if Dr. Thornwell would only answer a question. The Moderator interfered, and said that if Dr. Thornwell would yield the floor a moment, Mr. West might ask the question. Dr. Thornwell replied that he would cheerfully yield to a question.

"Mr. WEST continued in these words: 'I find, in the Assembly's Digest, the very doctrine respecting the Church which Dr. Thornwell has propounded, and which I myself approve. It is stated in these words: "The Church of Christ is a spiritual body, whose jurisdiction extends to the religious faith and moral conduct of her members." And yet, notwithstanding this doctrine, the General Assembly has no less than twelve times recommended, most earnestly, the American Colonization Society. (Excitement and confusion.) My question is, *how can this Assembly vote down the amendment proposed without ignoring all her former testimony on the subject?*' (Cries of Out of order, Question, Question.) Dr.

THORNWELL, standing on the platform, bowed to Mr. West very politely, but made no answer. He pressed his motion to lay on the table. Coming down from the platform, he advanced very pleasantly to Mr. West, and, in a subdued voice, said: 'There is no other doctrine that will save the Church.' Mr. West replied: 'I know that, but it tears up, by the roots, all our former action on the subject.' Dr. Thornwell replied, very pleasantly: '*That's so, true, but men are not always obliged to be consistent!*' The difference of opinion was expressed in perfect good temper on the part of both.

"Dr. PHELPS moved the previous question, but withdrew it to allow Dr. Thornwell to offer his motion. This was carried, and thus the firebrand was extinguished."

The "firebrand," however, was not "extinguished" in that manner. Dr. THORNWELL, having succeeded in causing Dr. McGill's amendment to be laid upon the table, read a paper of his own, when Dr. B. M. SMITH, of Va., moved to lay Dr. Thornwell's paper upon the table, which was *carried*. So that no decisive action was taken either way; and Dr. Thornwell's idea of the Church is not yet, thanks be to God, incorporated into the action of the General Assembly. All the important testimonies of the Presbyterian Church on slavery and colonization are not yet erased. We shall recur to this subject at some future time.

#### ADJOURNMENT TO MEET AT ROCHESTER.

The Assembly adjourned, after a protracted and laborious session, to meet in ROCHESTER, N. Y., on the third Thursday of May, 1860.

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## Household Thoughts.

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### THE BURIAL OF A MOTHER.\*

I. BEHOLD YOUR MOTHER AS SHE SLEEPS IN DEATH.—If you survive her, you will either behold this sight, or, at a distance from which you cannot return to see it with your eyes, imagination will present it strongly before your mind. In a coffin, behold thy mother! The eyes which never saw you approach without beaming love upon you, are shut forever in this world, heedless of your earnest, fond gaze, your streaming tears, your protestations of love, your appeals to her, half unconscious yourself what you say. You may kiss that cold cheek, but you will receive nothing in return. Silence has placed her seal on those expressive lips; you

\* Extracted from a Sermon, preached by the Rev. NEHEMIAH ADAMS, D.D., of Boston, 1847, on the occasion of the burial of his mother.

feel neglected or shunned, while one, whose thoughts and words outran all your joys and sorrows, speaks no salutation, gives no answer. There are the hands which received you, a helpless infant, from the hands of God, which pressed you to her bosom, ministered to your every want, held up your first steps, bound up your wounds, smoothed the pillow, and made you comfortable in bed; which pointed out each new object to your inexperienced eyes; which laboured for you in ways for which no wealth is a compensation, and in which wealth could not induce a stranger to serve you. Those hands are now folded forever upon that bosom where you often cradled your head; but now they seem to serve as bars between it and you. The venerable form of a mother is extended for its last sleep, composed for the narrow house with the customary decencies of burial, but deprived of all things else. The icy cleanness and coldness of the shroud takes the place of those familiar habiliments, with which her revered image is identified in your mind. \*You cannot suppress the feeling that there is a violation of respect to her in her being subjected to burial. She goes the way of all the earth. Oh, could not the dread sentence be suspended in favour of such a mother, and in view of such love as yours!

II. BEHOLD THY MOTHER, ON HER WAY TO THE GRAVE, AND AT LAST CONSIGNED TO THE NARROW HOUSE.—Through the streets where you have so often walked with her, you follow the hearse with its precious charge. All things around seem to you to share in your sadness. You come to the tomb. Faithful tomb! where the garnered dust of dear relatives and friends is kept safely; but a sad, gloomy dwelling-place for a parent to inhabit. Men and strangers take her from your sight beneath the earth. Will you go down with them, and see that all things are decent and in order; that side by side with some dear sleeper there, those remains may find their most appropriate position for their long sleep? Oh, what a narrow, damp, miserable house to leave a parent in! This arched, low, brick roof, these mouldered walls, these decaying coffins! and no light here but from the door which in a moment is to be shut up, and then how dark! so that night there is no darker than the livelong day. You take a last gaze at that face; you fasten the lid. Farewell, dear mother! we meet on earth no more, till we hear the voice of the archangel and the trump of God!

If this were all that Christian faith and hope could permit us to say, the exhortation in the text would now end with a sad and dreadful limitation.

If your mother is a Christian, you will never feel more forcibly on any other occasion the meaning of that word, "O Death, where is thy sting?" In a tomb, I was impressed with its meaning. A sting rankles after the wound is made; a sting leaves behind a poison which inflames and torments the sufferer. No such subse-

quent effects will you feel at the death of a pious mother, if you yourself be a child of God. Your feelings will consist of exquisite love and tenderness; you will be overwhelmed by the thoughts of childhood and the scenes of home; by acts of love and kindness, by the precious memory of her who has gone; but the fact that she has died and is buried, while it subdues you with grief, leaves no rankling sting behind; you feel no anguish in the wound; no poison from the monster death inflames your feelings. Christian faith and hope say to you,

III. BEHOLD THY MOTHER WITH CHRIST.—She who first taught your lips to speak the name of Christ, and your heart to love him; who prayed at your birth that you might be the Lord's, and said, "Therefore have I lent him to the Lord; as long as he liveth, he shall be the Lord's;" who lived for your salvation; whose joy was full when you became a follower of Christ, or whose last hours needed this one consolation, to see you a follower of the Saviour, has now been received into the presence of her Redeemer. What friends received her? Were your father and other members of your dear family circle there, to welcome her home? When you or some other child of the family returned after a long absence, you know the joy with which you met your mother, and you remember the arrangements in the house which were made with reference to your reception. Or when she returned, you know what pleasure it gave you to receive her. The meeting between those loved ones in heaven must have been a scene on which angels, who were never lost and found, looked with wonder and love. But this is nothing to her meeting with her God and Saviour. You could not follow her further than to the gates of death. When your ability to help her ceased, an unseen hand was stretched forth amid the shades of death, and a voice said to her, "Fear not, for I am with thee; be not dismayed, for I am thy God." If there is a being whom it would make you most happy to see exalted to a state of glory and bliss, it is your mother. Now by faith you may behold her made perfectly happy; free from sin, from infirmity of body and mind, her desires fulfilled, her bliss complete. All that you could wish for in her behalf is surpassed by a far more exceeding and an eternal weight of glory. You now recall the earnestness and fervour of her religious feelings, her tones of voice in prayer, her adoring thoughts of God, her views of heaven, her desires to be there, the subjects of sermons which gave her great satisfaction, the hymns which you heard her singing to herself at her work, her frequent exclamations of joy at the thought of being with Christ and his saints, her love for all that was beautiful and sublime in nature, and her recognition of God in everything. All the desires of her heart are now fulfilled. Perhaps it was she that taught you those consoling truths, and bid you mark the melody of the language in which they are conveyed, in the answer of the Assembly's Catechism: "The souls of believers are at their death made perfect in

holiness, and do immediately pass into glory; their bodies, being still united to Christ, do rest in their graves till the resurrection." This is now fulfilled in her.

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THE BABY.

ANOTHER little wave  
 Upon the sea of life;  
 Another soul to save,  
 Amid its toil and strife.  
 Two more little feet  
 To walk the dusty road;  
 To choose where two paths meet,  
 The narrow, or the broad.

Two more little hands  
 To work for good or ill;  
 Two more little eyes;  
 Another little will.  
 Another heart to love,  
 Receiving love again;  
 And so the baby came,  
 A thing of joy and pain.

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Historical and Biographical.

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A CIRCULAR LETTER,

ADDRESSED, IN THE YEAR 1790, BY THE PRESBYTERY OF LONG ISLAND, TO THE SEVERAL CHURCHES UNDER THEIR CARE.

BELOVED BRETHREN:—

The Presbytery of Long Island, at their present session in this place, have taken into consideration the circumstances of the churches under their care. The broken and unsound state in which they stand evidently claims our united attention. The obvious declension of Christian order, harmony, and stability, is just matter of great lamentation.

To this, we have reason to think, are principally owing the general decay of vital religion, the prevalence of error, and the rage of licentiousness in faith and practice.

That these evils exist among us there can be no doubt; and they are the natural connections of the neglect of Gospel order.

In this view the Presbytery have thought it their duty to address the churches severally upon the important subject of ecclesiastical discipline.

The visible Church of Christ is in Scripture styled a kingdom. In this kingdom all particular churches are included. Taken together, they constitute but one body, or family, agreeably to other passages of the Word of God. This oneness is held forth in the New Testament under a variety of most expressive figures.

This being the case, it is very evident that there ought to subsist a connection, or bond of union, not only between the members of particular churches, but likewise between particular churches themselves.

The idea of independence in particular churches immediately contradicts the first principles of the Gospel upon this head.

In this view it is necessary that there should be laws, not only for the particular but general government of the churches.

The existence and operation of law are requisite to the welfare of every community. The necessity results immediately from the imperfection and corruption of human nature. Without regular discipline, the ends of society cannot be answered. This necessity in ecclesiastical bodies is equally great as in others. Indeed it is, in many obvious respects, much greater.

Of this necessity, the Lord Jesus Christ, the great King and Head of the Church, has given us full proof, by instituting laws for its government. We are not left to invent laws for this purpose, but are only to carry into execution those which Christ hath appointed.

If we compare the Saviour's direction, Matt. 18 : 15 ; 16 : 17, with the precepts and practice of the inspired Apostles, as to the organization and government of the churches, we need be at no loss what His mind and will is upon this point. These laws are exceedingly simple. Only consider the Church, as consisting of its ordinary members, and its scripturally appointed and authorized officers, and these officers acting in their proper sphere, and very little difficulty will here attend our inquiries after truth.

These laws, it is exceedingly evident, from express Scripture instances and declarations, exactly agree with the representation of the Church under the idea of one body. It is the design of them to prevent schisms and divisions; and we are expressly commanded to guard against them. Were the Church organized just according to these laws, it would, through the whole world, be united in one body, and arranged under one form of government. This, we believe, will take place in a future glorious day of its universal prosperity; and it will doubtless powerfully tend to its strength and edification.

But, through the darkness and depravity of the human mind, such a general external union is now prevented by the existence of difference in sentiment. This has long divided the Church into different denominations. Faith being the ground of our conduct, and, in order to practice, it is obviously absurd to suppose that those whose sentiments are diverse in fundamental articles, should hold communion together. Let differences, indeed, be never so inconsiderable, they must prevent those who hold them from communion in those articles. To the bar of God different denominations must answer for their faith and practice. This solemn consideration ought to quicken them to inquire diligently and impartially into what they adopt and hold as truth. None who love the interest of the Church, can look around upon its divisions but with regret and lamentation.

Still, however, it is our duty to be fully persuaded and established as to truth in our own minds. So far as we are agreed in sentiment, we are indispensably bound to unite in our exertions to promote religion, Christian order, and our mutual edification. The religious divisions in the world cannot, in the least degree, justify us in being unsettled in the faith.

Establishment here is often and explicitly enjoined in the Scriptures. It ought to exist particularly in the points now under consideration. They are obviously fundamental.

We doubt not but many forms of Church government contain in them the principles of evangelical discipline, and, in their operation, are accepted with God. When this is the case, differences, in the simple circumstances of carrying them into effect, are no sufficient condemnation of such forms.

Many circumstances are necessary to the regular administration of Gospel discipline, which are not expressly left on sacred record. In respect to these circumstances, other things being equal, those which are best calculated for administration are best.

We may be happy in the assurance that the Presbyterian form of discipline contains in it all these essential principles. In the fundamental parts of it, there is the most explicit Scripture testimony in its vindication. Even in respect to circumstances, there is particular attention paid to the tenor of the Gospel, so as to open the way for as great a degree of implicit proof as the nature of the case can admit.

As to administration, and favourable influence upon the liberties of the churches, it is presumed that no regular form of ecclesiastical government now extant is by any means so well calculated. In all our judicatories, the door is effectually opened to give the churches the balance of power against the ministers. It is true that our form of discipline, according to that of other Churches, supposes that these are equal; but, as the vacant churches share a right of representation in the higher judicatories, and as it is to be supposed that there will always be vacancies within the limits of every Presbytery, it by these means becomes a fact that the balance of power is thrown into the hands of the churches.

Our form of discipline leaves particular churches at liberty to settle their own terms of communion, and to try all cases that may arise before them. But still, according to rules of the highest equity and convenience, it prescribes a way for appeals, in all cases of peculiar difficulty, to the superior judicatories, agreeably to Acts 15 : 22.

We have not time to enter into a particular explication of the government of this Church, and it is altogether needless; it lies before the world, and before you.

The Presbytery are not insensible that prejudices have been implanted, by ill-designing persons, in the minds of many, against Presbyterian government. They are, however, firmly persuaded that, notwithstanding the number and strength of these prejudices, nothing can be wanting but proper information effectually to remove them.

They do therefore earnestly request the churches carefully to examine the form of discipline as it now stands. For the promotion of this necessary and important article of knowledge, it is strongly recommended that particular pains be taken to obtain and circulate the Confession of Faith.

It is presumed there has been a great degree of inattention in the



churches to this matter. The Synod and General Assembly have taken much pains and been at great expense to lay before the churches a regular and improved system of Presbyterian government. They have exhibited it, for their consideration, in several editions; laboured to free it from all exceptions taken against it, perhaps not altogether unjustly, as it heretofore stood, and to reduce it in all respects to the free and enlightened state of this country.

In this view, the general circulation and diligent perusal of it can certainly be thought no more than proper respect to their pious exertions. Especially as it is now presented to us, under the idea of an improved bond of union to the churches in our immediate communion, the objects of religion in general require us to be fully acquainted with it. It is certainly in a very high degree unreasonable for any to find fault with, and censure the Presbyterian discipline, till, by a diligent examination, they have found reasons to vindicate such censures.

We are warranted, and it is our duty, to consider as weak, or suspicious, all such as directly or indirectly impeach this government without such an acquaintance with it. Are they not accurately described in these words of St. Jude, "But these speak evil of those things which they know not?"

Since this form of government, with its improvements, is now published, and may easily be obtained, there can be no excuse for our ignorance of it, or any of the evils which may result from such ignorance. The Presbytery do also earnestly request the churches to be punctual in sending up their representation to their future sessions. This privilege of the churches is the glory of our constitution. Were the churches careful to improve it, it would be impossible that any of their ecclesiastical liberties should be taken from them or abridged. Had there not been a very great neglect of this privilege, it is presumed there never would have been room for those prejudices which have alienated the minds of too many. The Presbyterian government may be here seen, not only in theory, but as reduced to practice.

To the deficiency of the churches in this article has been much owing the feebleness and inefficacy of our past Presbyterial deliberations. The ministers on this Island are very few. They stand in special need, in this day of error and licentiousness, of the counsel and assistance of the churches. It is by unanimity and co-operation alone that we can expect our present, or any other form of discipline, to be beneficial in its effects.

Attendance on the judicatories is not only the privilege, but the indispensable duty, of the churches. They have solemnly bound themselves to walk together according to this discipline. They plainly violate covenant vows in this negligence. Their obligations in this point are as great as those of the ministers.

In order to obtain your constant attendance with us it has been determined, at our present session, to call upon the churches for the reasons of their absence at any time equally as the ministers.

The Presbytery do also further call upon the churches severally to be very careful to maintain discipline among themselves; that they bear in mind the obligations they are under, as members of the Church, to one another. Let no one, from favour or affection to men, "suffer sin upon his neighbour." Here the solemn vows of God are upon us, and, before His impartial bar, we must answer for the performance of them. The

cause of Christ and the souls of men must jointly suffer in every particular church in which the rules of evangelical discipline are not faithfully and impartially put in practice. As a proper object of this discipline, it is incumbent upon church members to watch over each other in respect to family education and government. Professing Christians, as heads of families, are certainly bound to instruct their children and servants in the principles of religion; to restrain them from sin, and places of temptation to it; to reprove and correct them for their wickedness, and encourage and persuade them to religious counsels; to pray with and for them, and to maintain the duties of daily devotion in their houses. Their professed dedication of themselves to God, especially their dedication of their children to Him in the holy ordinance of baptism, is a plain, full, and solemn engagement thus to bring them up in the nurture and admonition of the Lord. No church, therefore, can be guiltless that indulges its members in the violation of these obligations. By such indulgence, they break their own covenant engagements, and become partakers in the sins of such persons.

We would also, in this connection, earnestly call on all parents and heads of families, who have any regard to religion, to pay particular attention to this duty. The faithful discharge of it is certainly of great consequence, not only to their own personal comfort, and the temporal and eternal interest of their children, but to the welfare of society, both in Church and State. To the faithful performance of this duty there are the greatest encouragements. "Train up a child in the way he should go, and when he is old he will not depart from it." The most awful threatenings are levelled against the neglect of it.

Saith the Lord concerning Eli, "I have told him that I will judge his house forever for the iniquity which he knoweth, because his children made themselves vile, and he restrained them not." To the same purpose are the solemn words of the prophet, "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name."

We would then exhort all to be established, and stand fast in the faith of the Gospel. Search diligently the sacred oracles, and make them the only final criterion of truth. By imperceptible departures from this rule, and the substitution of others in its place, it is not to be doubted the cause of error has been much advanced. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." We are sensible that accurate knowledge of the Scriptures may exist and the subject of it not be experimentally acquainted with religion. Experimental religion does not consist in knowledge, simply considered; but still, it will remain forever true that, without knowledge, the heart cannot be good. No man's goodness of heart can exceed the knowledge of truth which he professes. Upon this ground we urge, according to Scripture, your increase in knowledge and establishment in the faith. Ignorance, not only in the days of Popery, but in every age, has been a great enemy to truth. It is a grand engine of Satan to fetter the human mind and ruin the souls of men.

We, therefore, utterly disapprove of the maxim as dangerous and absurd that "it is of little or no consequence what are the religious sentiments of ourselves or others."

In a word, dear brethren, we beseech you to co-operate with us in pro-

moting the cause of our common Saviour. We, who are ministers, earnestly intreat your constant prayers, that we may have grace to be faithful, and that the infinitely important objects of our ministry may be abundantly answered.

It hath pleased God of late to pour out His Spirit in some places among us, and, as we hope, effectually to call numbers into the kingdom of His dear Son. Whilst, with unfeigned gratitude, we acknowledge these displays of Divine grace, let us, with one heart, lament the awful decline of the power of Godliness in general, and cry mightily to Him with whom is the residue of the Spirit, that He would revive His work in the midst of these years, and in the midst of us. The objects of the Gospel are inconceivably important. They stand connected with the interests of eternity. It will be dreadful, unutterably dreadful, for us to enjoy its benign light, and not secure its blessings. "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." May the ministration of the Gospel be a savour of life unto life, and not of death unto death, to such of us as are favoured with it. Happy, thrice happy for us, as ministers, if we might not only save ourselves, but those who hear us. For this purpose, may grace, mercy, and truth be multiplied to all the churches.

We are, beloved brethren,

Your servants for Jesus' sake,

A. WOOLWORTH,

Clerk.

By order of Presbytery.

NEW TOWN, December 2, 1790.

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## The Religious World.

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### BOARD OF DOMESTIC MISSIONS.

*Operations of the Year.*—The number of missionaries in commission March 1, 1858, was 392, to which have been added, to March 1, 1859, 208, making the whole number 600, and less by 10 than the year previous.

The number of churches and missionary stations, wholly or in part supplied (as far as reported), by our missionaries, is 815.

The number of newly organized churches is 50.

The number of admissions on examination is 2709, and on certificate, 1801; making a total of admissions of 4510.

The number in communion with churches connected with the Board is 24,015.

The number of Sabbath-schools is 355; of teachers, 2900; and of scholars, 17,453.

The number of baptisms is 2792.

Of the 600 missionaries who have been in commission during the year,

175 have sent in no special report for the Assembly, over one-fourth of the whole number; consequently we must increase all the returns over one-fourth to make them correct.

*Appropriations.*—The appropriations made to our missionaries, from March 1, 1858, to March 1, 1859, have been, at the office in Philadelphia, \$58,360 17, and at the office in Louisville, \$36,116 66; making a total of \$94,476 83.

The appropriations made to our missionaries, from March 1, 1857, to March 1, 1858, were, at the office in Philadelphia, \$61,085, and at the office in Louisville, \$35,025; making a total of \$96,110.

From this statement, it appears, that the appropriations made at the office in Philadelphia were less than those made the year before, \$2724 83, and, at the office in Louisville, they were more by \$1091 66; thus making the total appropriations this year less than the preceding, by \$1633 17.

For the purpose of further comparison, we may state, that the *average* appropriations made during the preceding six years, from 1852 to 1858, were at the office in Philadelphia, \$49,845 84, and at the office in Louisville, \$31,193 58; making a total average of \$81,039 42.

*Receipts.*—The total amount of receipts from all sources, from March 1, 1858, to March 1, 1859, is \$99,673 03, to which add balances on hand in the different treasuries, March 1, 1858, \$20,384 25; making the available resources of the Board, during the year, \$120,057 28.

The amount paid out at the office in Philadelphia, including the Presbyterial treasuries, was \$74,493 34, and at the office in Louisville, \$17,141 75; making the total amount of payments during the year, \$91,635 09; leaving an available balance in all the treasuries, on the 1st of March, 1859, of \$28,422 19. The amount due the missionaries at the same date was \$12,699 57, leaving an unexpended balance of \$15,722 62.

The aggregate receipts from March 1, 1858, to March 1, 1859, have been less, as compared with the receipts from March 1, 1857, to March 1, 1858, \$5604 49. The decrease has been in individual or special donations and legacies, \$2184 53, and in the contributions of the churches, \$3419 96. The receipts at the office in Philadelphia, including the Presbyterial treasuries, were less by \$5635 16, and were greater at the office in Louisville by \$30 67.

The balance in all the treasuries on the 1st of March, 1859, is more by \$8037 94, than the amount which was reported in hand on the 1st of March, 1858. This gratifying result could not have been anticipated until very near the close of our fiscal year.

*Clothing.*—Clothing valued at \$11,938 29 has been received during the year, and distributed among the missionaries who needed it. Of this amount \$7093 39 were received at the office in Philadelphia; \$3552 68 at the office in Louisville; and \$1292 22 at the depot in Pittsburg.

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### CHURCH EXTENSION.

*Receipts and Expenditures.*—The appropriated balance in the treasury of the Church Extension Committee, April 1, 1858, was \$8991 70. The receipts from all sources, from April 1, 1858, to April 1, 1859, were

\$29,342 32. Of which \$23,744 91 was from churches, 2600 from legacies, \$2513 92 from individuals, \$138 50 from Sabbath-schools, and \$344 99 from interest and exchange. The available resources of the year were, therefore, \$38,334 02.

The expenditures for the year, as shown by the Treasurer's statement, were \$23,538 68, leaving in the treasury, April 1, 1859, an appropriated balance of \$14,795 34. There were, however, unpaid at that date, appropriations to fifty-eight churches, amounting to \$16,029 75. The liabilities of the Committee, therefore, exceeded their means on hand, at the close of the fourth fiscal year, \$1234 41. For fourteen of these unpaid appropriations, amounting to \$5393 75, the Committee were not, however, *immediately* liable at that time, as, by the terms on which they were made, they did not become due until after April 1, 1859.

The Committee continue to anticipate their income; to receive special donations, and to make special appropriations in accordance with the facts and principles stated in their last annual report.

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## BOARD OF PUBLICATION.

I. IN the Department of *Production*. During the year there have been printed 70 new works, of which 51 were new volumes. Of these volumes, 98,000 copies have been printed. Of 19 new tracts, 54,500 copies have been printed, and 15,000 copies of the Presbyterian Almanac, making in all 167,500 copies of new publications. Besides these, there have been published 272,000 copies of new editions of volumes, and 473,500 copies of tracts and pamphlets before upon the Board's catalogue.

Thus the total number of copies issued during the year has been nine hundred and thirteen thousand.

This makes the total number of publications, issued by the Board since its organization, amount to seven millions seven hundred and thirty-two thousand nine hundred and thirty-eight copies.

II. The *total distribution* of the year has been as follows:—

Sales at the Depository, . . . . .	224,400 vols.
“ by colporteurs, . . . . .	92,068 “
Given by colporteurs, . . . . .	11,184 “
Granted by Executive Committee, . . . . .	5,345 “
Total of volumes, . . . . .	332,997

Being a decrease, owing to the smaller number of colporteurs employed, of 4549 volumes.

Pages of tracts distributed:—

Sold at the Depository, . . . . .	1,490,650 pages.
Distributed by colporteurs, . . . . .	1,217,573 “
Granted by Executive Committee, . . . . .	347,138 “
Total, . . . . .	3,055,351

The number of colporteurs in commission during the year has been largely reduced, owing to the pecuniary embarrassments of the country, which at the beginning especially of the year greatly affected the colpor-

tage fund. The number in commission last year was two hundred and sixty-three; the number this year one hundred and forty-three. The Board is now again slowly and carefully increasing their number.

III. In the Department of *Sustentation*, the Treasurer's Report shows an aggregate of receipts for the year of \$129,698 31, which is an increase of \$2738 03 over the receipts of the year before. The total of expenditures of all kinds has been \$107,561 02, an increase of \$759 34 over those of the year before, leaving, March 1st, 1859, a balance of \$22,137 29 in the Treasurer's hands, a large part of which would speedily be called for however by works in course of publication.

The amount received from sales of books, tracts, and "Sabbath School Visitor," has been \$76,714 35, or \$1128 51 less than the year before, owing to the smaller number of colporteurs in commission.

*The Colportage Fund.*—The amount received from all sources for this fund has been \$24,817 90, which is an increase of \$3448 24 over the receipts of last year.

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### BOARD OF EDUCATION.

*Statistics of Candidates.*—The following statistical table shows the operations of the Board of Education in the department of Candidates for the Ministry:—

The number of <i>new</i> candidates received has been . . . . .	141
Making in all from the beginning (in 1819) . . . . .	2771
The whole number on the roll during this year has been . . . . .	391
In their theological course, . . . . .	170
“ collegiate “ . . . . .	118
“ academical “ . . . . .	92
Stage of study not reported, . . . . .	5
Teaching, or otherwise absent, . . . . .	6
	— 391

The *aggregate* number of candidates is *six* more than the number on the roll last year.

The number of *new* candidates is *thirty-eight* more than the number received last year. This large increase is the true exponent of the success of this year's operations. The *total* number of *new* candidates is *one hundred and forty-one*, which is the largest number received in any one year since the division of the Church. Funds, \$52,077 92.

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### BOARD OF FOREIGN MISSIONS.

*General Summary.*—Ministers: American 69, native 4, total *ministers*, 73. Lay *teachers*, 180, of whom 52 are natives. *Communicants*, 1162. *Scholars*, 2340. *Funds*, from our own churches, individuals, and legacies, \$150,629 10; from United States Government and all other sources, \$79,401 47; total \$230,030 57.

## Choice Fragments.

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### "IT IS ALMOST MORNING!"

WATCHING lone one stormy night o'er a daughter's pillow,  
While the bark, in affright, leaped the bounding billow,  
And the gale moaned wide and wild, with a voice of warning,  
Thus a mother soothed her child: "It is almost morning!"

Ah! how oft the weary heart, bowed in utter sorrow,  
Long hath watched the hours depart, waiting for the morrow!  
And, when hope has almost fled, hailed the welcome warning:  
"Lift once more the bended head,—It is almost morning!"

Often hath the erring soul, through the midnight dreary,  
Prayed for faith to make it whole, waiting, worn, and weary;  
Watching, longing for the day, and the joyous warning:  
"He hath wiped thy sins away,—It is almost morning!"

Patriot! for thy native land though thy heart be bleeding;  
Serf! beneath a tyrant's hand vainly interceding;  
Dark although the night may be, not a star adorning:  
"Lo! the daylight gilds the sea: It is almost morning!"

To thy unaccustomed feet, though the way be weary;  
Though thy brow the storm may beat, life seem void and dreary;  
Moon nor stars make glad the skies, with its solemn warning:  
"Look aloft with Faith's dear eyes,—It is almost morning!"

From the unforgiven sin that hath bowed thy spirit;  
From the evil thoughts within that we all inherit;  
From the wrong so hard to bear; from the cold world's scorning;  
From the midnight of despair: "It is almost morning!"

Dark although the night may be, mad the billows hoary,  
Morning walks along the sea,—morning, light, and glory!  
Breaks for thee the night of life,—list, a double warning:  
From all earthly care and strife: "It is almost morning!"

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### DEMOCRACY OF THE BIBLE.

From Bayne's work, "The Christian Life, Social and Individual."

"CHRISTIANITY, avoiding anarchy on the one hand and despotism on the other, sets the race on a path of unlimited advancement. It pronounces all men equal. In express terms, the Christian revelation declares all nations of the earth to be of one blood; it pronounces all

men equally the subjects of one King ; it makes the value of a soul infinite, and shows no difference between the worth of that of a beggar and that of a prince. Look into the stable of Bethlehem, on that night when crowned sage and humble shepherd knelt by the cradle of that babe who was their common King ; do you not see, in that spectacle, the bond of an essential equality uniting all ranks, and making the regal purple and the peasant's russet, faint and temporary distinctions ? Well might Coleridge say, that the fairest flower he ever saw climbing round a poor man's window, was not so beautiful in his eyes as the Bible which he saw lying within. If all classes forsook the Gospel, one might expect the poor, the hard-toiling, the despised, to cling to it. Whatever Christianity may have become in our churches and in our times, the great class of the workers can find in its aspects no excuse for abandoning itself, unless they can show that the churches have re-written the Bible ; unless they can allege that it no longer exhibits the divine Founder of Christianity preaching to the poor, companying with publicans and sinners ; unless they can show that it was the sanctioned usage of Apostolic times, to honour the rich in the Christian assemblage ; unless, in one word, they can deny that the Gospel holds forth to every man the prospect of being a king and priest to God."

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### GOOD OUT OF EVIL.

GOD brings good out of evil, but it does not seem that in his Providence He ever permits man to do so. The business which begins with theft, even though honesty is afterwards adopted as the best policy, is not likely to prosper. Louis Napoleon scrupled not to commit fearful sin in order to re-establish the Napoleonic empire, and once more a charitable judgment might at that stage have presumed that he intended that empire to be a blessing to France. But his intention has not been carried out. Either his brain was darkened, or his conscience doubly seared. Subsequent events render it even doubtful if a generous intention was ever adopted with anything like decision or heartiness. There was a considerable portion of the intelligence and patriotism of France disposed to trust him with a nobler design than that of merely securing a throne for himself and his posterity.

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THE perfume of a thousand roses soon dies, but the pain caused by ONE of their thorns remains long after ; a saddened remembrance in the midst of mirth is like that thorn among the roses.

HE that puts a Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—*Dr. Buchanan.*



THE  
PRESBYTERIAN MAGAZINE.

AUGUST, 1859.

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Miscellaneous Articles.

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PLAIN THOUGHTS ON COLLEGES.

A few plain and practical thoughts on various points of Collegiate policy may not be without use at the present time. Thoughtful educators in our Church will accept with gratitude every well-meant suggestion on this important subject.

I. The NUMBER of colleges deserves a careful consideration, in view of the manifest tendency to their too great multiplication.

The question has been asked, "How large a population is necessary to sustain a college?" Within certain limits, this question is easily answered; but even then theoretically, rather than practically. For numbers alone will not sustain an institution, irrespectively of the character, interest, and congeniality of the region of country. The million of inhabitants of New York and vicinity do not sustain creditably either of its universities; nor does the population of Philadelphia show any different spirit towards its ancient and venerable institution. The question is not necessarily one of mere numbers, being complicated by a variety of elements which the utmost sagacity cannot always include in the calculation. Harvard University was founded, when the Puritans were few in number. The College of New Jersey, at Princeton, was established when the united population of New York, New Jersey, and Pennsylvania was not so large as that of Iowa. So of other colleges that might be mentioned, which were founded with the favour of Divine Providence, and have been reared to honour and usefulness, from a very humble beginning, relatively to the population on which they originally depended.

It is nevertheless true, that a *given population will not sustain a large number of Colleges*. Some institutions have had the field of their operations exclusively to themselves, during a long period of

time. At present, the various denominational efforts of education must enter largely into the determination of the question. No one Church can wisely undertake to establish these higher institutions without reference to those already established, or projected, by other Churches, or by the State.

It is, undoubtedly, far better to have a few colleges, well endowed and superintended by an able Faculty, than to have a greater number of feeble and inefficient institutions. Providence gives a warning against their too great multiplication, in the numerous cases of failure and extinction, which have already occurred all over the land. These tombstones in the educational burying-ground rebuke many aspirations of ambition, which will soon find the level of the dust.

Flourishing colleges are eminently the creatures of Providence. And Providence is not wasteful of its resources. A large number of concurring circumstances are requisite to collegiate prosperity. The idea that any Synod may lay the foundations of a successful college, whenever it chooses to do so, is vanity. A college is too vast an enterprise to prosper without great outlays of mind, and heart, and time, and patience, and money, and prayer. Our Synods must beware of multiplying colleges. This is not the first time the Board has expressed this caution. These views have been entertained for a series of years, and have been before uttered in the presence of the General Assembly.

One of the difficulties of the present discussion consists in the fact that, whilst the general tendency is to excess in the number of colleges, especially in some sections of our Church, there is a real demand, in other sections, for more institutions of learning. It must be also remembered that the vast and rapid expansion of our country necessarily requires the establishment of new colleges from time to time. Our Church, in her zeal to prevent the too great multiplication of colleges, must not err in the opposite extreme. May her practical policy justify her wisdom before her children and before the world.

II. The LOCATION of Colleges is a matter of candid and sagacious deliberation. Nothing is more certain than that a bad location involves either failure or trouble. It is of the gravest consequence to settle a question like this on high considerations of public policy. The offer of a fine lot from one village, or of a big building from another, or of scrip from some manufacturing company, or of a few thousand dollars from speculators, or of a College, already chartered, from the Freemasons, &c., all such temptations should be thoroughly resisted, unless the location is in itself adapted to a prosperous institution. Village pride, or Church pride, or personal pride, or village gain, and individual gain, and all mixed motives of a dubious or ensnaring kind, are to be shunned. An institution designed for the education of youth, and for perpetuity from generation to generation, must be located in the place best suited to its objects, wherever that place may be. Offers of endowment, and of pecuniary help are not,

indeed, to be excluded with unappreciating and thankless indifference; but such considerations, if allowed too much prominence, may lead to fatal errors.

“Where shall a College be located?” especially if there be rivaling sites, is a question that demands Christian magnanimity, prayer, self-renunciation, and prudence. An undue advantage taken to obtain a decision, or contention among brethren, or any excitement that results in inefficiency of co-operation, is out of place on such a subject. “If ye bite and devour one another, take heed lest ye be consumed one of another.” God alone can give wisdom to found a College in the right place. Providence has much to do in the ultimate decision of the matter; and, if there are open questions, which Providence has not yet determined, it is better to wait than incur perilous hazards. A location, for example, in a new country, where the system of public improvements is yet undeveloped, and where the tide of emigration has not yet established its course, may prove utterly *déceptive* in the end.

It is quite important to add, on location, that ground enough for a literary institution should be secured at the beginning—a large plot of twenty or thirty acres; and let it be, by all means, “beautiful for situation.”

III. The **RIGHT TIME** for establishing a College demands wisdom. It does not follow that because a College may be needed hereafter, in a particular region of country, that, therefore, it ought to be established immediately. There is a time for all things: a time for a school, a time for an academy, a time for a College. There is a natural fitness in allowing the higher institution to follow the lower, as a general rule. An academy is often needed more than a College. It often does better work in a new community; it is more easily sustained; and it prepares the way for higher efforts. A College, it is true, is an essential part of a perfect system of education; but in a country like ours, where the facilities of obtaining a collegiate education are so great, it is more than doubtful whether a College is a necessity in every wilderness.

The question has been started, “How far is it lawful to anticipate the wants of a community in educational institutions?” The answer can only be determined by a full, impartial, and careful survey of the circumstances of each case. If there be a reasonable certainty that the proposed site is prospectively all that is needed; if lands be given, whose rise in value will ultimately secure an endowment; if the field would otherwise be pre-occupied by others, less able to cultivate it; if the growth of the population is likely to be rapid; and, if the general indications of Providence favour the enterprise, it would be wise to take incipient measures for its prosecution. The general principle, however, is not to anticipate time. There is nothing about which men know so little as the future. Speculators in Colleges are liable to the disaster of speedy changes and heavy declines. It is

commonly hazardous for the supply to run ahead of the demand. When a College is wanted, let it be founded. Its birth-time had better be left to the natural course of events. A great practical error may thus be avoided at the beginning, which has led the founders of some institutions into serious embarrassment.

IV. THE CHARACTER OF THE BUILDINGS calls for a word of caution and expostulation. Not a few educational institutions have been plunged into financial troubles by the passion of ambitious architecture. It would be invidious to mention the names of some of our institutions, academical as well as higher, that have brought themselves to the very verge of ruin by the violent temptation of fine buildings. Outward display is a characteristic of our times. Fashionable women dress with silks, and laces, and diamonds, that cost thousands; and fashionable educators must have buildings, expensive enough, and expansive enough to swallow up the thrift of many an enterprise.

If the character of a College depended upon the outward array of edifice, there would be wisdom in decorations, and extensions, and towers, and wings, and arches, and domes, and all the glare of the most imposing architecture. But as educational character depends upon the modest ability of the teacher rather than upon outside show, it is manifestly bad policy to starve the living man and over-decorate the house. Far better is it to begin economically, to put up convenient and suitable buildings, to leave external improvements for the future, and to lay out the main strength upon the support of an able and efficient body of instructors. The least, and the last, glory of a College ought to be in its walls.

V. ENDOWMENT is a chief want in a college. Education depends greatly upon financial resources. The Puritans began to endow Harvard College at once; and their descendants have kept on endowing it ever since, and it is still laudably covetous of donations. Yale College, with its four hundred students, could not sustain itself; and it was compelled, about a quarter of a century ago, to seek an endowment of a hundred thousand dollars; and since that time it has sought an equal sum from its alumni and friends. The College of New Jersey experienced the impossibility of sustaining itself by the resources of tuition alone, at a time when the number of its students was greater than ever before, and still increasing. These three axioms may be laid down on the subject of endowment:—

1. Colleges cannot prosper without permanent funds.
2. It takes a long time, commonly, to secure the funds necessary for a complete endowment.
3. Thirdly, the endowment ought to come, as a general rule, from the region of country where the college is located.

On this latter point, it may be observed, that there are few sections of our country which do not possess wealth enough, in prosperous

times, to meet the chief demand for college endowment. Western Pennsylvania, Ohio, Indiana, and Illinois, where efforts of this kind are particularly needed at present, are abundantly able to bring all the needed gifts into the treasuries of their old institutions, and of the new ones that Providence may call upon them to establish. Even Wisconsin and Iowa, if thoroughly shut up to do their own work on their own soil, might, in ordinary times of financial prosperity, yield to education her lawful demands. This, however, is conjecture rather than certainty, so far as relates to our own Church, in these two last-named States. The conjecture is predicated upon the fact that land has been rapidly rising in value, and that a few acres, donated ten years ago, would now constitute an educational fortune. The existence of ample wealth, especially prospectively, in those prairie and mineral States, cannot be denied. And every effort ought to be made to get at it, and to get it, before a resort is had to other sections of country.

Another question has been raised, namely, "Whether a college ought to be started in a region of country, which is not able to endow it and to sustain it financially?" Like almost every other question on this subject, the answer depends upon circumstances; and the main circumstance is the degree of necessity for the establishment of the institution. There are not a few districts of country, where the necessity is so small, that a negative might be promptly given to any appeal for aid from abroad. On the other hand, a good college may be very much needed in a region of country, which cannot immediately endow, or sustain it, with pecuniary resources. In such cases, the mere fact of poverty would not be a justification for declining assistance. The general principle of the Board of Education is to sustain feeble colleges with an annual donation, until they are able to secure a permanent endowment on their own soil.

Without entering more minutely upon points of detail, it is sufficient to bear testimony to *the necessity of college endowments*, and to urge all the friends of these institutions to make earnest, speedy, thorough, and unremitting efforts to secure a sufficient amount of permanent funds, which, with other sources of income, will be adequate to sustain these great and indispensable institutions.

VI. DEBT is an incubus that deprives a college of all vigour. Debt is always a calamity, often a curse, sometimes a sin. Institutions of education should avoid it with religious conscientiousness.

Aside from debts, incurred by architectural extravagance, to which allusion has been already made, there are debts arising from the inability of a college to meet its annual expenses. The system of instruction is projected on liberal and enlightened views of education, but it is destitute of solid financial support. Several of our Presbyterian colleges are in this sad condition. Not only is their annual income deficient, but the deficiency is, in some cases, allowed to take the form of a funded debt, annually accumulating!

Under such circumstances, some might advise that special efforts

be made in the community, to supply the annually recurring deficiency until the endowment be effected; or, that the Board of Education should supply what is lacking. But not every community is willing, nor is the Board of Education always able, to perform this benevolent service.

Others might advise that the trustees of the college should notify the Faculty that their arrears of salary cannot be allowed to accumulate as debt, but that the institution must be carried on, if at all, by its own resources. This harsh alternative has been known to have been cheerfully acquiesced in by some college officers. If the arrangement be definitely understood, and mutually agreed to, that the college must be conducted without the embarrassment of debt, the honour falls upon the officers rather than the trustees. But the arrangement is remedial.

Others still, might counsel a strong effort to collect a large amount of permanent funds and of contingent funds, which shall both cancel all arrears of salary and provide against any accumulation of debt for the future. This has been the plan of Hanover College.

A fourth plan would be to cut down the expenses of the institution to its income, either by lowering the salaries of some, or all of the officers, or by diminishing their number, for the time being. To lower the salary might starve the officer, and to diminish their number might injure, if not destroy, the institution. It is possible, however, in some cases, to adopt this remedy without permanent injury to any of the parties; and where all other plans are impracticable, this one would be justified as a last resort, and as an absolute necessity.

A fifth plan would be to shut up the College, until it was able to go on without debt. But closing an institution is always a hazardous experiment. It may never be opened again. Or it may take a long time to recommence its operations. Either alternative is better than to incur debt without the prospect of its payment.

It is impossible to express in sufficiently strong terms a friendly warning against the policy of contracting debts. Sad experience, which is continually bringing our Board into contact with embarrassed institutions, which are clamorous for aid and effort in their behalf, is of itself a justification of their own interest and zeal on the subject. If our Colleges, and other institutions, will not learn to avoid debt, they will never learn one of the secrets of their prosperity.

To "*run into debt*" is a common expression, containing much emphasis. Colleges sometimes *make haste* to contract pecuniary obligations, beyond the ability of payment. They not only "*run,*" but they rush, into debt. When will educators be wise enough to form their plans according to their means?

The *sinfulness* of running into debt consists,

1. In the sacrifice of character, and in the injury thereby inflicted upon the cause of religion.

2. Debt often involves a breach of trust, because it endangers the

whole amount of funds given to the pious and benevolent uses of the institution.

3. Debt presents an impediment to the cause of education, which it sometimes takes a generation to remove. Every institution that proves a failure, or that languishes year after year, disheartens a community and provokes unavoidable and long-continued prejudice.

Let debt be carefully avoided. It is a heavy incumbrance even with the prospect of its ultimate payment. The founders of Colleges should *count the cost*, lest, beginning to build, they may not be able to finish.

VII. THE ELECTION OF TRUSTEES AND PROFESSORS of a College is a subject of much importance.

Another educational question is, "whether a College ought *ever* to be established in a place where there is little probability of securing a Board of competent Managers?" This is a serious question. So much depends upon the wise administration of the affairs of an institution of learning, that ignorant, unskilful, and inefficient trustees may become its ruin. Not unfrequently, such men throw the whole responsibility upon the President, who, if he happens to be a man of good administrative ability, may be able to compensate, in some degree, for the incompetency of others; but if, on the contrary, he is a man too much like themselves, everything will go wrong. A Board of Trustees ought to be composed of men fit to do the work for which they are appointed. The local difficulty cannot be altogether removed by appointing members from a distance. A strong influence ought to be wisely exerted by the members who are upon the ground, or in its immediate vicinity. If the trustees be incapable of properly performing the duties of their office, through neglect of early training, through weakness or rashness of judgment, personal and local prejudices and predilections, an over-estimate of their qualifications, the assumption of dictatorial powers, amiable weaknesses, or a criminal official indifference, &c., great and permanent injury may befall the institution which they were called to superintend.

The President and Professors of a College, not less than the Trustees, ought to possess the peculiar qualifications of their office. The *President* should be a man of intelligence and piety, of sound judgment, a good disciplinarian, courteous in his manners, skilful as a financier, and, if possible, a man of some experience in teaching. A passing allusion can only be made to the qualification of financial ability, and that in the form of an anecdote, reported of President Day, of Yale College. "When he resigned the Presidency, as the story goes, the Trustees appointed a committee to wait upon him and ask his advice as to the choice of a successor. They entered his room, and the chairman inquired what the Doctor considered *the first and most important requisite* to be sought for in the President of a college. After reflecting a few moments, he replied, 'Financial

ability.' They were taken by surprise at his answer, and asked what he considered *the second qualification*. After studying again for some moments, he replied, 'Financial ability.' Then they asked for the third qualification. After reflection, he again replied, 'Financial ability.' Next he mentioned piety, then common sense and tact in government, and lastly learning." The whole story may be apocryphal. But whether it be so or not, it is certain that a practical knowledge of financial matters is an important addition to the other qualifications of a President in an American College.

The *Professors* of a College ought to be among the best teachers in the land. To elect a man to such an office, because he is a personal friend, or a resident of the place, or a relative, or able to support himself, or is out of employment, or possesses abounding certificates, or is officious in pressing his claims, is most preposterous and suicidal. Assuming that the proper qualifications of a Professor are learning, aptness to teach and to govern, and personal religion, there are two disqualifications, which must not be omitted in these plain thoughts. One is, a want of personal self-respect, indicated by scheming for one's own interest, official intrigue, throwing the responsibility of discipline, or of other action, upon colleagues, and unduly seeking popularity among the students. The second disqualification is a contentious spirit. A Faculty ought to be a unit. Serious differences among Professors, whether personal or official, constitute a good ground of change in the department of instruction. Particular cases must, however, always be judged on their own merits; and charity and prudence must have their lawful and enlightened sway.

College management, in short, deserves more attention than has been hitherto given to it. The best form of organization may vary under different circumstances; but the general principle of *church superintendence* is believed to be the wisest, the safest, and the one calculated to inspire the most confidence.

VIII. THE STANDARD OF THE COLLEGE COURSE, AND OF SCHOLARSHIP, ought to be raised in our institutions. If this remark does not have a universal application, it has at least quite a general one. The President and Professors of a College are in danger of being deceived into the impression that their own institution stands pre-eminent in the arrangement of its course, and has little or no space for improvement. It cannot be denied, however, that, in the progress of society, institutions of learning must be steadily keeping pace with the general advancement. Irrespective of the changes, necessarily demanded by the future, the present condition of the curriculum in some of our Colleges may be wisely subjected to revision. And even where the curriculum is nearly, or quite, up to the standard of present demand, it is well known that the standard of scholarship is often allowed to fall far below it. It is a melancholy



truth, that American Colleges fail to produce scholars of as high an order as the Church and State require for public service.

On this subject, Dr. Green, of Centre College, Ky., has presented, in his Inaugural, some exceedingly valuable thoughts.

The Board beg leave to suggest whether the sanction by colleges of what is called an "irregular course" is not contrary to the very principles on which they are founded, and pernicious in its general influences on scholarship?\*

**IX. THE DISCIPLINE OF A COLLEGE** is closely connected with its prosperity. The idea of College life, entertained by some young men, is that of entire personal independence. And this idea is too often confirmed by the state of discipline existing in the institution to which they resort. The troubles, arising out of habits of insubordination, are among the most trying that disturb the peace of a College. Good order is Heaven's law, whilst the want of discipline tends to continual confusion and mischief.

The difficulty in the administration of discipline has its origin in three sources. *First*, the incompetency, or inefficiency of those who have the responsibility of its administration. *Second*, the habits of insubordination which many of our youth acquire at home, and which thus render them restless under educational restraint abroad. And *third*, the apprehension of injury to the College by the dismissal or voluntary withdrawal of any considerable part of the students. But there is nothing that will make up for the deficiency of discipline in a College. Nor is there anything that will, in the end, operate more seriously to its disadvantage than the want of it.

Strict discipline will soon find its reward. The students intuitively learn to accommodate themselves to natural and reasonable laws, faithfully administered. Discipline, in order to attain its true ends, ought to be impartial, steady, opportune, and thorough. It will be a happy era for our Colleges when they shall universally acquire the art of good government, and shall maintain the rights of literature, morality, and religion in the precincts of the College home.

**X. THE RELIGIOUS CHARACTER** of our Colleges is a subject of pre-eminent interest. The true end of education is the improvement and salvation of the soul; and the true means ought to be employed to secure the end. Great progress has undoubtedly taken place, within a few years, in the religious instruction of our educational institutions. This progress is to be traced, in a good measure, to the ecclesiastical supervision which the General Assembly has so often sanctioned and recommended, and whose salutary effects are obvious, both in the light of reason and of experience. It has, indeed, been

\* When this Report was read before the Board of Education, one of the members wisely suggested that our colleges ought to pay more attention to *elocution* as well as to scholarship.

said, to the disparagement of our ecclesiastical institutions, that some of them inculcate less religion than those under another kind of management. Where this remark applies, it is to the reproach of the College whose neglect gives it confirmation. On the other hand, it is equally true that the general effect of the Assembly's measures of education has been the introduction of more religion into *all our Colleges*.

It is worthy of consideration whether sufficient religious instruction is imparted in *any* of our Colleges. There has been improvement in this respect; but has there been sufficient? Is it going on? Is it engaging the thoughts and the action of the Trustees, and Presidents, and Professors? The Board are under the general impression that more religion can be advantageously introduced into the college course; and that public sentiment, as well as duty to God, invites attention to the subject.

Are the *public religious exercises* in our Colleges, consisting of prayers in the chapel and the Sabbath services, conducted to the highest edification of the students? The daily exercises of prayer, singing, and reading of the Scriptures, if in danger of becoming formal, should be stimulated into new life and fervour. What holy power is there in them, when rightly conducted, to lead to heaven, and to bring its blessings down! The pulpit of a college chapel is the source of some of the greatest influences on earth. It is no place for dulness, or scholastic drowsiness, or vain display, or feeble-minded exposition. An ambassador of Jesus should realize that a college pulpit places him in contact with educated, influential, impressible, immortal mind. When does a minister ever more need the influences of the Holy Spirit than when preaching to the young men of a college?

Is there sufficient attention paid to the *weekly religious meetings* of the students? Do the President and Professors, from time to time, attend them? Is there such general oversight as to remind delinquent students of their duty to be present at these meetings? Are proper efforts made to infuse new interest into the exercises in periods of coldness, or of revival?

The *example* of the officers of a college ought to be a religious one. Is their example sufficiently instructive in the exhibition of the Christian graces, and in the mortification of the evil habits of temper, tongue, and vicious propensities?

More ought to be done in our Colleges, for the advancement of religion, by the *personal intercourse* of the President and Professors with the students. A teacher possesses influence over his scholars; and a religious teacher should not only infuse into them the spirit of his understanding, but of his heart. God has ordained personal intercourse as a powerful instrumentality of doing good. And scarcely, under any circumstances, is it likely to be more effective than in a college. The influence of an official relation, the advantage gained by a manifestation of interest, the opportunities offered by the re-

tirement of college life, the susceptibilities of youth, surrounding temptations, the expectation of parents, all plead for pastoral intercourse. And then the covenant obligation! Every private Christian is bound to do good to others in every way within his power; and one or more of the Faculty in our Colleges are *ministers* of the Gospel. A part of their ministerial work, which, instead of being suspended, is reaffirmed with power, consists in visiting the young men committed to their care. In fact, the President and Professors are the pastors of the students. Some of these noble-minded brethren and fathers undoubtedly seek to do their whole duty in this respect; but there is reason to apprehend a too general and fearful neglect. When will college officers, everywhere, practically acknowledge that intercourse with students is a means of religious usefulness, and that it incidentally cherishes good feeling, confirms authority, checks disorder, and adds to happiness, whilst it tends to save souls?

**XI. THE RELATION OF EACH COLLEGE TO THE CHARACTER OF THE PRESBYTERIAN CHURCH** is a subject demanding the attention of educators. Each institution is the representative of Presbyterianism in its own district of country; and each institution, at its origin, receives a benefaction of wealth in the character of the Church under whose auspices it is founded. These two considerations indicate the great responsibility of all who assume the work of founding and conducting Colleges. The character of the whole Church is more or less concerned in the prosperity or adversity of each particular institution. "Whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it." If a college in Missouri, or Illinois, or Pennsylvania, languishes or fails, its condition not only fills distant parts of the Church with sorrow, but reacts against the educational character of the whole body. So a prosperous institution in North Carolina, or Kentucky, or New Jersey, contributes to sustain our ancient educational renown, and to add to our general denominational resources. A college, or even an academy, is therefore not a mere local or sectional institution; but as it shares, at its origin, the benefits of Presbyterian reputation, so it reflects its own glory or dishonour upon the Church with which it stands connected. The practical tendency of this view is, *first*, to cultivate prudence, watchfulness, energy, and an active sense of responsibility in the minds and hearts of all who found, or are engaged in carrying on, Colleges in every section of our country; and *secondly*, to cultivate, on the part of the Church at large, a generous sympathy with all institutions of learning, and a disposition to sustain such of them as may be in need of aid. May the blessing of Heaven rest upon our educational system in all its gradations, from lowest to highest; may each part add to its own strength, and to the perfection of every other part; and may our Colleges, as the most influential element, crown the whole with honour and success, from North to South and from East to West.

AND TO GOD'S NAME BE ALL THE PRAISE!

## EPISCOPAL PRESBYTERIES.

OUR Episcopal brethren are rapidly advancing, in some respects, towards views of Church organization held by Apostolic Presbyterians from time immemorial. Diocesan Conventions, or Synods with a Bishop at their head, are found by experience to be greatly defective in power to advance the kingdom of Christ. As a matter of sheer necessity, therefore, an attempt is being made by our brethren of the Episcopate to add a sort of Presbyteries to their working system.

Let us not be misunderstood. We do not mean to affirm that the proposed Episcopal Presbyteries are as scriptural in their form and substance as are our own Judicatories of that name. But the step taken by our brethren is in the right direction; and it is a forerunner of the progress which will hereafter render more easy a union of the Episcopal Church with the Presbyterian. In explaining this mysterious subject to our readers, we beg them to understand that our authorities are altogether and exclusively Episcopalian; and that we would not have ventured to entertain the hope of the approaching consummation (except on the general ground that truth will prevail), had we not found abundant confirmation of it in a prominent Episcopal journal; or, as the fashionable nomenclature of the day terms it, a "*Church Journal*."

The plan of forming these Episcopal Presbyteries is to cut up the Diocesan, or Synodical, conventions into various parts, called *Convocations*. It would have been better, we think, to call them *Presbyteries* at once. But then, our Episcopal brethren have a mode of their own of naming ecclesiastical things, which, though not as scriptural as the Genevan, may be tolerated. For example, they think their Bishops are successors of the Apostles, and yet they call them only "Bishops." Their Synods they call "Conventions;" and so also they give the title of "Convocations" to their new Presbyteries. These are harmless errors; and some indulgence is to be allowed to brethren who are gradually feeling their way up to the more perfect Presbyterian system, as laid down in the Scriptures.

In order that we may not misrepresent our Episcopal brethren, we copy *in extenso* the able and judicious article of the "*Church Journal*."

### OUR CONVOCATION SYSTEM.

It is manifest that Dioceses so large as are many of ours in this country, practically render it impossible that the clergy of one Diocese should co-operate in promoting Church growth, to that degree which is necessary to the rapid and thorough prosecution of the work. One argument is, to a large degree, *a priori*, but there are arguments stronger than that, already organized and in operation in many parts of our country. We call them arguments organized and in operation, and so they are: for they are, and have long been, established *facts*.

They have been in operation so long, so generally, and with such steadily increasing usefulness, that we have every right to regard them, not as merely temporary expedients, but as *permanent facts*; and therefore, *ex vi termini*, as proving the existence of a real want, and also as, in a measure, pointing out what sort of satisfaction that want demands.

All the Constitutions of our American Dioceses provide for meetings of the Conventions once a year. None of them provides for more frequent meetings than once a year, unless as a rare exception, and under peculiar and pressing circumstances. In every Convention, the laity are an indispensable constituent part, as well as the Bishop and Clergy. Conventions alone have the law-making power in the Church; and no other meeting,—except Conventions, or such gatherings as are authorized by them,—are known to our Church law in any wise.

And yet, in a large proportion of our Dioceses,—and these are mostly the Dioceses in which Church growth is the most vigorous,—we find an additional system in operation, to which the greater part of the efficient zeal is due; and this is known by the name of the system of *Convocations*. So far as the significance of the name alone is concerned, our Conventions and Convocations have, indeed, changed places: for, it is the *Convocation* which properly means an assembly called together by the power which has authority to call; and the *Convention* means rather the coming together of individuals, of their own accord. In our practice, however, it is the Convention that is called together by the voice of Law; while the Convocation is a voluntary affair, altogether unknown to the Law. But the name alone signifies little. These Convocations are found in small Dioceses as well as large. They are composed of the Clergy alone; yet, they are not regarded with any jealousy or suspicion by the Laity. They meet oftener than once a year,—generally three or four times. There is sometimes only one Convocation in a Diocese, and sometimes there are two, three, or more. The whole work of these Convocations—apart from mutual edification, and the enjoyment of public worship, and the Holy Communion—is devoted to the quickening and strengthening of the missionary spirit; the conferring among themselves in regard to the establishment and maintenance of new missions within the bounds of the Convocation; and the planning for ways and means to accomplish the work thus agreed upon:—in other words, the work of *Church Extension within their own limits*. These Convocations, as we have said, are now, and for some years have been, a *fixed fact* in the working machinery of our most flourishing Dioceses. They can neither be denied nor ignored; nor can they mean *nothing*. Let us look them fairly in the face, and see what they mean, and what they prove:

Convocations mean, first of all, that an annual meeting of Clergy and Laity may be enough for law-making: but, it is *not* enough to give the needful efficiency for Church *growth*. The Laity, as a body, are more interested in Church growth within their own particular town or parish; but few of them, as a general rule, feel strongly the missionary spirit in regard to the towns about them, especially if the work in such places must be begun by a voluntary sacrifice, on their own part, of a portion of their Minister's time and attention. For the laying out and the execution of work like this, the Clergy alone (with their Bishop, of course, where he may be had) are the most zealous and most efficient counsellors, they knowing pretty well how far they can rely upon their Laity to second their efforts both with money and with personal influence and exertion. And to keep up with the work when started, to trace its promise of success, to know when to give fresh aid, when to adopt new arrangements, or when to abandon an unpromising field for one evidently more likely to prove fruitbearing: all this *cannot* be done with meetings held only once a year. Church growth, therefore, as is proved by the Convocation system, requires *greater activity and frequency* of co-operation on the part of the Clergy, than Church legislation.

Let us next look at the size of these Convocations, and see what is to be learned there. In some Dioceses—such as Vermont and Rhode Island, not to mention others—the Convocation (in Rhode Island called the “Missionary Asso-

ciation") is co-extensive with the Diocese. This proves that the Diocese is, for the present at least, of a size small enough to allow the Clergy to act, conveniently and naturally, as a *unit*. In other words, it proves that these Dioceses are about of the *right size*. In other and larger Dioceses, a different rule prevails. To take our own Diocese, for instance, it is against the nature of things to suppose that the Clergy from St. Lawrence County can, conveniently and naturally, meet their brethren of Long Island, three or four times a year, to spend two or three days together each time. It is against the nature of things to suppose that the Clergy of St. Lawrence County can take the same practical interest in the details of mission work in the rural regions of Suffolk County that they would in the villages of their own county, and within a few miles of their own doors. Nay, to come nearer home, it is by no means easy to get the Clergy from the regions back of Newburgh to unite, in the frequent and intimate manner proposed, with the Clergy on the east side of the Hudson River. It is against the nature of things to get even the Westchester Clergy and those from Long Island to co-operate thus together, though there is but the breadth of the Sound between them. And, because it is thus instinctively felt to be against the nature of things, it would be folly to attempt it. Our Convocations, therefore, being the spontaneous result of plain, straight-forward, common-sense efforts to carry out *real work* more effectually than before, never have attempted any such folly. They have arranged their bounds, measurably at least, within the safe, easy, and natural limits, which permit the Clergy to act as a unit,—a *fell*, and *real*, and *unconstrained* unit,—in regard to the work that brings them together. In a few cases—as the experiment is yet, to some degree, fresh,—the limits are too large, and would well bear further subdivision; in others, perhaps, they are smaller than need be, and may well bear the addition of unappropriated regions near them, without serious inconvenience. But, on the whole, they make a very fair offer at the important work of settling, by the *spontaneous power of easy and natural co-operation*, what is the size of the district within which an active family unity among the Clergy is practicable.

In this Diocese, for instance, Long Island has its own separate associations. Westchester County, by itself, furnishes another. A *third* is found confined to Dutchess County (though it might well receive, in addition, Putnam County below and Columbia County above it). On the opposite side of the river, several attempts have been made at a *fourth* similar organization, not yet entirely successful; but so far showing the truth of our principles, that they have never yet thought of becoming a part of any *other* Convocation:—it would be too inconvenient. From Albany and Troy up to the northern boundary of the Diocese, all is embraced in a *fifth*, known as "The Northern Convocation." Thus (reckoning as *one*, New York City and Staten Island, neither of which are included in the above), this great Diocese is *already* spontaneously marked out into no less than *six* subdivisions, more or less clearly defined. And the huge Northern Convocation,—in order of time, the first established, and in point of territory, the largest of them all,—would well bear subdivision. Albany and Troy are each large enough and vigorous enough, in Church life, to be the centre of a separate district; and the northern tier of counties, from Lake Champlain to the St. Lawrence, is too remote from both, to be conveniently a part of the same working *family* with them. With these additions, then, to the previous list, the number would now be *eight* working districts, as the *least* which the comfortable, vigorous, practical needs of Church growth *now* demand in this one Diocese of New York. And the *existing spontaneous system of Convocations proves it*.

But, as the Convocation system thus shows us what is the natural, comfortable, and efficient size of a family of working Clergy, it proves something further. The idea of a family is that of sons of the same Spiritual Father, and *through him*, and *in him*, being bound into that unit which we call "a family." If, therefore, the Convocation gives us, *as it undeniably does*, the proximate size of a working family; it gives us also, at the same time, the proper extent of the jurisdiction of the *Father* of that family. In other words, it is, on the whole, the best indication that we possess, at present, of what ought to be the *size of a Bishop's Diocese*. The

spectacle of a Diocese, like this of ours, where the same over-worked Bishop is equally the Father of *six or eight distinct families*, scattered over remote and disconnected territories, is an essential absurdity. He *cannot* be, truly and fully, the Father to any one of them, except by neglecting the rest; nor can he render equal justice to all, except by being properly and fully a Father to none of them.

It is impossible to avoid this conclusion *so unanswerably demonstrated by the existing Convocation system among us*, except by either denying that a Bishop ought to be a "Father in God;" or else by denying that the Clergy under his jurisdiction properly bear any analogy to a family of brethren; or else, if it be found inconvenient to deny these palpable truths, by then contending that the only proper exemplar for a "Reverend Father in God" is to be found in the "*Church of the Latter Day Saints*," in Utah, where the "Bishop" is not restricted to be the husband of one wife, but may go on *ad infinitum*, being Father to an indefinite number of families, each in a separate establishment of its own. This—the only correct analogy we know of—we commend to the admiration of those who, notwithstanding the convincing fact of our numerous Convocations, would maintain, undiminished, the size of some of our enormous Dioceses.

1. It will be noticed that these Episcopal Presbyteries *exist without the sanction of law*. So far forth, they come greatly short of our more scriptural Presbyteries. A church as Apostolic as ours does everything under legal authority. We should consider it irregular and singular to affirm that a vitally important arrangement of Church order "was not known to our Church law in any wise;" that "it was a voluntary affair, altogether unknown to the law." This defect, however, can be readily remedied by a new canon or two. Dr. Hawkes, who is the great reviser of canons in the Protestant Episcopal Church, might signally illustrate his well-earned fame by giving canonicity to Convocations. And as all revisers of statutes have the power to arrange phraseology, it is at least worthy of consideration whether the title of Presbytery might not, on the ground of scriptural usage, be adopted instead of the Church-and-State word, "Convocation."

2. The Church Journal admits that these quasi Presbyteries are a *necessity* in an efficient system of Church operations. Presbyterians have been of this opinion since the days of Peter and Paul. A Diocesan Convention (which is equivalent to what the Scriptures mean by a local Synod) "is *not* enough," says the Journal, "to give the needful efficiency for *Church growth*." Now, inasmuch as "Church growth" is one of the main objects of Church *existence*, the utter imperfection of the present legal Episcopal system becomes remarkably manifest. The homage, hereby rendered to the superiority of the Presbyterian form of Church government, is cheerfully accepted by us, and this open acknowledgment of the Journal is a fair offset to the arguments of those anti-Presbyterian Episcopal writers, who have in vain attempted to throw dust in the eyes of Episcopalians. Presbyteries lie at the very foundation of the Presbyterian form of Church Government; and their necessity is one of the primary principles which Episcopalians are now beginning, not only to admit, but to argue for.

3. Our Episcopal brethren, in this revision of their Church organization, come short of the scriptural standard in the *power* assumed by their Presbyterial Convocations. We say "assumed," because the whole thing is an outside arrangement, unknown to Prayer-Book, Rubric, Canon, Convention, *Lex scripta*, or American traditional usage. The power assumed is, indeed, considerable; reaching as it does to the promotion of religion, personal and general. No power of legislation, direct or indirect, is at present claimed for the Convocation; but that will be quietly and virtually claimed, whenever the system expands by its naturally accumulating vigour. If the system itself exists without law, everything necessary to its healthful existence, or practical working, can be readily superadded. In process of time, we shall expect that the power of *ordination* will be exercised by the Episcopal Presbyteries. Why not? Is it not scriptural? Does not Paul declare that Timothy was ordained by "the laying on of the hands of the Presbytery?" And, if our brethren commence the work of reformation in the Episcopal Church, by claiming for the Presbyterial Convocation the authority to supervise the whole subject of Church Extension, is it at all likely that their zeal will stop short of the ordaining power? When Luther made the first movement towards a better order of things, he little imagined with what imperative-ness each step necessitated a further advance. So it will be with these Episcopal Presbyteries; they will ultimately exercise the power of ordination, with or without legal sanction.

4. The Presbyterial Convocation is an entering wedge to split up, root and branch, the dead wood of Diocesan Bishops. The great practical argument of our Episcopal brethren, in favour of their ingrafted order of Bishops, has been the importance and usefulness, to the whole Diocese, of the supervision of one man over its ecclesiastical affairs—not in the way of legislation, but of advancing and extending the Church. Presbyterians have always replied to this argument by maintaining that the best way of extending the Church was by the efficient action of the Presbyteries, with the co-operation of evangelists, or travelling Bishops. This is the view which seems to be adopted, to a considerable extent, by the Convocationists. Their object is identical with that of our unprelatical Presbyteries, it being to "quicken and strengthen the missionary spirit; to confer in regard to the establishment and maintenance of new missions within the bounds of the Convocation; and the planning of *ways and means* to accomplish the work thus agreed upon:—in other words, the work of *Church Extension within their own limits*." Presbyteries have always done this work in the Presbyterian Church; and the new convocation system, unauthorized though it be by Canon or Ordinal, will soon demonstrate to itself its superiority over the old way of confiding these matters almost exclusively to the Diocesan. A Convocation says practically to the Bishop: "Apostolic Father, we find that our



Church system works badly in your hands, and that the extension of the Church can be best promoted by borrowing from the Presbyterians. In saying this, we do not deny the scriptural authority of a Bishop of some sort or other ; but we have depended too much upon this office, and we shall hereafter take back some of its working power into our own clerical hands."

Bishop Doane's idea was that the clergy possessed too much power already, and that the Diocesan Conventions, instead of being annual, had better be triennial ; and that the General Convention, instead of being triennial, ought to be septennial ! Conventions, according to his views, had a tendency to interfere with the prerogatives of the Episcopate. But who can foretell how great the interference will be, when the Episcopal brethren meet, after the Presbyterian fashion, in compact bodies, several times a year, and with plenty of work schemed out by their own independent action ? Have we not, in the Convocation, an ecclesiastical force that is the virtual humiliation of the prerogatives heretofore too abundantly conferred on Diocesan Bishops ?

5. Another practical concession to Presbyterianism is *the wisdom of having small dioceses*. The true conception of a Presbytery is that it has jurisdiction over a limited district. The Convocationists are making an approximation to this scriptural idea. They find that their large Dioceses are an incumbrance upon evangelistic operations, and that it is absolutely necessary to reduce their size, as well as otherwise to reform the general plan of their internal management, in order to extend the Church with proper efficiency. Truly does the Journal call the large Dioceses "an essential absurdity." It considers Rhode Island a model diocese as to size, and claims that Eastern New York ought to be subdivided into nine or ten dioceses, corresponding to the size of convenient convocations. Now this writer must have studied the Presbyterian system with considerable attention ; for the district of country, which he marks off into nine or ten Episcopal Presbyteries, is actually covered in our system by ten Presbyteries ! So close is the agreement that the wonder is that he does not propose a closer conformity, in other respects, to our scriptural and admirable form of ecclesiastical government.

6. The argument of the Church Journal is deceptive in regarding the Convocation, or Episcopal Presbytery, in the light of a family, and hence inferring that the father of the family is necessary in the person of a Bishop. The fact is, that the Convocation is a *collection* of fathers of families, met together for consultation on the common welfare. No one man has a right to be regarded as father over all the other fathers of the joint household. In the Presbyterian system the fathers of the different churches preside in turn, or by appointment. The true Scriptural idea is that every individual church is a family of believers, of which the father, or visible head, is the

Bishop, or pastor, of the local diocese. To elevate one father over another father in rank within the same convocation or diocese, is to adopt on a smaller scale the radical Roman Catholic error of universal PAPA, or *Pope*.

On the whole, we hail with gratification the success which has thus far attended the earnest struggles of Church minds towards the more perfect Presbyterian organization. And we hail these "Episcopal Presbyteries" as pledges of a more easy union, than has heretofore been supposed possible, between the Presbyterian and Episcopal Churches.

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### ETHIOPIA'S PROMISE, AND THE MEANS OF ITS FULFILMENT.\*

IN the 68th Psalm, the sweet Psalmist of Israel, "who spake as he was moved by the Holy Ghost," utters the distinct prediction, that "Ethiopia shall soon stretch out her hands unto God." The prophecy here announced is also a promise, for the accomplishment of which the divine faithfulness and omnipotence are pledged.

It is, therefore, a question of importance, to what part of our world and race does this promise apply?

"Ethiopia," transferred into our English version from the Septuagint, was used by the Seventy as the rendering of the Hebrew word "Cush;" who, according to Genesis 10:6, was the oldest son of Ham. While his other sons, Mizraim, Phut, and Canaan spread themselves, in their descendants, over the countries bordering on the Levant, and Nimrod settled on the plains of Shinar, Cush seems first to have chosen the Arabian Peninsula. Thence, as in more Northern Asia, the tide of migration set westward. Rolling onward, Cushites, or Ethiopes, pass from Asia, and thenceforward their chief habitation is Africa. In the time of Hezekiah, "Jirhakah, King of Ethiopia," the seat of whose kingdom was in the region of the Upper Nile, was of sufficient power to contest with Sennacherib, the mighty prince of Assyria, the supremacy of the East. The man of Ethiopia, Acts 8:27, "an eunuch of great authority under Candace, queen of the Ethiopians," was from the same general region, Meroe, situated above the first forks of the Nile, being the metropolis of her realm. The word thus designates geographical districts distinct and even remote. The country, as Galatia, though a province of Asia Minor, derived its name from European Gauls,

\* This Article was prepared by the Rev. D. A. WILSON, formerly one of the missionaries of our Church to Africa, and now preaching in Steubenville, Ohio. His views of Liberia, and of the mode of elevating Africa, will receive the careful consideration of all who read his communication. Whilst all may not fully agree with every sentiment expressed, we think that our brother does great service to the cause of truth by his frank, Christian, and able exposition.—ED.

seems to have taken its name from the people, Ethiopes, *i. e.*, people of *burnt or darkened faces*. While, therefore, the word was sometimes applied to the swarthy dwellers in Asia with straight hair, it was more commonly used to designate the black race of Africa. And although Ethiopia did apply, in the usage of the sacred writers, to a particular territory, it may now, since the spreading of the people, fairly be taken as covering all that part of Africa which is the home of the negro race. And while it may be admitted that descendants from other originals have, to some extent, become joint occupants of the land, the term may properly be regarded as embracing all that portion of the Continent southward from the Great Desert to the Capes.

In this wide sense we take the prediction and the promise of Psalm 68 : 31. And in this view it will be seen that, while it received a partial fulfilment when the Ethiopian eunuch was converted to the Christian faith; and a yet further fulfilment when, in the fourth century, Christianity became the publicly recognized religion in Nubia and Abyssinia, and where, in a corrupt and feeble form, it still exists; yet the promise in its full scope still waits for its accomplishment. If objection be made to this interpretation of the prophecy, because it is declared that Ethiopia shall *soon* stretch out her hands unto God, it is sufficient to reply that the word "soon" does not appear in the original. Literally rendered, the passage would read: *Cush shall cause her hands to run out, or hasten unto God*. The idea, therefore, seems to be not so much that of *time*, as of the eagerness and heartiness with which these dark but ardent children of the sun shall present their praises, their petitions, and oblations, *when* brought to the knowledge of the true God and Jesus Christ whom He hath sent.

Having seen the certainty and extent of the promise, let us inquire now, What are the signs which indicate its fulfilment? And first, let us mark some of the past providences of God toward this people.

Century after century Ethiopia has lain under the curse. Of her it may be said with emphasis: "Darkness covers the land, and gross darkness the people." They have lost almost every vestige of the knowledge of the true God, and long have they been reaping the bitter fruits of their apostasy from Him. Ignorance, superstition, and sloth have born a fearful progeny of poverty, misery, and crime. Intestine tumults, engendered of envy and pride, have rent them into fragmentary tribes, for the most part hostile and belligerent. Everywhere the stronger oppress the weak. Four out of every five are reduced to bondage by any means necessary to effect the object. Transference to other masters, domestic or foreign, is of every day occurrence. Rights of person or of property are scarcely known or recognized. The universal prevalence of polygamy poisons the very sources of domestic peace; and where love and confidence find their last re-

treat on earth, the demons of jealousy and discord hold high revelry. Life itself is always insecure, not merely from the scythe of time, which cuts down all in their season, but from their very laws and their religion. The palladium of every precious interest in Christian lands, through the perversion of heathenism, becomes the house of terror and the engine of destruction. Natural death, according to their superstitious belief, never occurs; and hence the avenging assassin, or the more cruel forms of ordeal make wide-spread havoc through the land.

Nor only have they thus been the prey of their own mighty depravity; they have been at the same time the victims of cupidity and cruelty from abroad. But a century since, and the opinion was prevalent, even among Christian men, that to tear them from their homes, their country, and their kin, was both to do God service and the Africans a benefit. Thus millions of them have been wantonly transported to the Western world, doomed to the rigors of an involuntary servitude, and the sadness of exile from their native shores.

In all this may be seen the justice and severity of God, no less than the injustice and cruelty of man. We may not, and do not, excuse the instruments of this wanton warfare upon the rights of the weak and unoffending. But to cast the whole blame upon the foreign perpetrators of these iniquities, would be partial and oblivious of half the truth. Africa herself, by her career of sin and consequent debasement had been fitting herself for such a catastrophe. Nay, she invited this scourge; and her own sons were the ready agents even to the last sad acts of capturing, selling, and shipping their brethren as slaves. There is a God who ruleth in the earth; and herein we may discern the march of retributive justice in *His* providence, though his ministers be men.

But there is another aspect of the case equally important and still more remarkable. Ethiopia, indeed, has been afflicted, but not destroyed. Notwithstanding the plague from without, and the corruption within combining for her overthrow, what do we behold? She has not been wasted; her population has not been thinned. It has not only not been diminished, it has been greatly increased and multiplied. In the light which recent explorations have shed upon the interior of the continent, it may be asserted with safety that little less than 100,000,000 souls now people that land; a population nearly double that of the whole Western world. The persistence and fecundity of the race, the amenities of climate and an exuberant soil; these counteracting agencies of a benignant Providence, have more than withstood all those causes whose natural tendency has been to work their extirpation. Even the ravages of the foreign slave-trade have been confined chiefly to the coast, and the tribes in its vicinity. Not by natural ramparts, nor embattled fortresses, but by a climate more formidable than both. Providence has girdled that land, as with a wall of adamant, against all foreign

foes ; while within, and by the same means, He has been as a flaming fire, devouring those who with impious boldness dare to scale this outer wall.

In one view apparently forsaken of heaven, in another the preservation and the spread of this people are truly wonderful. Their history is traceable to the very sources of the re-peopling of the earth. Not Egypt can boast a more hoary antiquity than they. And while Egypt survives only in her gigantic, gloomy monuments of art, and the blood of her Pharaohs flows degenerate in ignoble veins ; while Nineveh and Babylon, and Tyre and Carthage, have gone down to the grave of nations, and their languages live only in long-forgotten characters ; Ethiopia's blood has flowed, like the waters of her Niger, in uninterrupted current adown through all the centuries ; and her language, though fruitful of families and dialects, is still not another tongue. Foreign elements, no doubt, it has received, yet, like the people themselves, there is reason to believe that it still holds its original constituents without decay.

Little less remarkable has been the fate of those, her children, exiled to Western shores. Notwithstanding the waste of life under hard task-masters, and the disparity of the sexes in the West Indies, they are now, in point of numbers, vastly the predominant race. The same is true of Brazil and the Guianas, where the increase has been still more rapid. And in nowise different are the facts in respect of those among ourselves. Calculations, from known data, go to show that about 300,000 have been imported as slaves to this country. Importation had well-nigh ceased while the States were still Colonies. Only Georgia and South Carolina received slaves from abroad after the Declaration of Independence. In 1808, the traffic ceased by law. Since then, many have gone out from us, none have come in. Yet have they multiplied, until they number nearly 5,000,000. Here is a rate of increase almost equalling that of the white population, unparalleled as that has been by natural increase, and augmented by a flood of emigration from the Old World, which at times, has thrown its hundreds of thousands annually upon our shores.

Here are great and significant facts. They naturally start the inquiry, Why all this ? Why, when other races have been wasting away, until tribe after tribe have totally disappeared, have these people been spared, and made to grow so steadily and so fast ? Does it not, at least, suggest the thought that they have been preserved and reserved for a better future ? How, like the *law* of the Divine procedure with respect to chosen individuals—to humble, then exalt ; to scourge before receiving into the number of his own acknowledged sons ? And how like, also, to his dealings with his own ancient covenant people, previous to their entrance upon that wondrous career, which the Jewish nation ran. And in this, we may descry something of the kindness and mercy of the Lord.

But of the merciful designs of Providence towards Ethiopia, we have plainer indications, secondly, *in the great and growing interest manifested in behalf of her children by the leading Christian nations of the world.*

The mystery in which Ethiopia has ever been enshrouded, has long charmed inquiring and adventurous spirits to the endeavour to lift the veil. Travellers, even before the times of Parke, prompted by motives of curiosity, had disclosed to the civilized world, something of the secrets so long hidden from mankind. Latterly these explorations have become more frequent and imposing, and more fruitful of results. We now see not only individuals pursuing their discoveries, on their own resources, or with the uncertain aid of private patrons, but missions under the auspices of European governments, go forth in the service of science and of commerce; gathering most valuable information, and through the aid of the press, scattering it, like the leaves of the forest, to widen and deepen the general interest in Africa's weal. To say nothing of others, the works of Wilson, Livingstone, and Barth, and the favour with which they have been received, are clear evidences of the lively interest in that land, And how much will they increase it hereafter!

The united squadrons of Great Britain, France, and the United States, on the coast of Africa, for the suppression of the slave-trade, as well as the numerous agents of the British Government, at different points, charged with the same duty, contrast strangely with the action of these governments a century since. And even the procurement of emigrants for labourers in the Colonial possessions of France, is likely soon to be stopped by the united force of public sentiment, throughout the Christian nations, if not by more decided national interference. Efforts to open the great heart of the country to the commerce of the world, by steamers ascending the Niger, and the various means employed to stimulate and direct the industry of the nations, are noticeable events. Much of this, doubtless, is due to the love of gain on the part of those who originate and sustain them; yet much also is due to a disinterested benevolence; and in it all may be discerned the means which Providence is pleased to employ, in awakening Ethiopia from the slumber of ages, and in preparing her for better things to come.

Judge of the results of emancipation in the West Indies, as we may, the fact stands out in bold relief, as proof of the human interest in the blacks. The whole abolition movement in this country, misguided and injudicious as in many respects it has been, springs in many, if not most instances, from a sincere desire to elevate and meliorate this portion of the race. So, too, the Colonization cause, originating in the philanthropic wish to benefit the free blacks of this country, and make them the messengers of mercy and salvation to their brethren in their fatherland, has ever enlisted the sympathies and called forth the blessings and the benefactions of

the wise and good. It is a cause truly national. It finds favour in the North and at the South, in the East and in the West; and has always numbered among its friends the wisest and ablest of our Jurists, Statesmen, and Divines, from every section of our country. Nor should we pass unnoticed these institutions of learning, lately springing up for the education of coloured men, with a view to fit them for acting a nobler part, in elevating their race both in this country and in Africa. Nor has Ethiopia been overlooked by the Christian world in its desires and endeavours to send the Gospel to every creature. Great obstacles, indeed, have been interposed. Scores have been cut down at the threshold, while others have been quickly disabled and obliged to retire from the field. Yet fast as the ranks of the invading host have been broken, others have filled their places, and bravely bear onward the banner of the Cross. There is scarcely a Missionary Society in Christendom, which has not its representatives in that field; and of two of these in our own country, the Methodist Episcopal, and Protestant Episcopal, it has been the principal theatre of their foreign operations.

In these simple facts, so different in their character from those which for centuries have been operating on Ethiopia, evidence is seen of the great, the *peculiar* interest felt by the leading Christian nations towards the children of Cush. And when we connect God's providence with the agency of men, employing all means, even the most selfish of men, to effect his purposes, we may gather something of his purposes of mercy and grace in behalf of this long-degraded people.

*The favor with which the Great Head of the Church has crowned the missionary enterprise in Africa*, furnishes, thirdly, conclusive evidence that the promise to Ethiopia is in process of fulfilment. Protestant missionary operations in Africa are comprised chiefly within the last quarter of a century. They have been confined, too, almost exclusively to the seaboard, where, it is almost certain, the climate is most hostile to Europeans. It is along the coast, also, where the desolating and demoralizing ravages of the slave-trade, and the influence of a godless commerce, have excited the depravity of the natives to a preternatural activity. Still, under these most unfavourable circumstances, and amid these opposing forces of earth and hell, the Gospel has won rich trophies, and achieved signal victories. The very strongholds of Satan have been assailed; and where he reigned with undisputed sway, his sceptre has been broken, and Christ's freemen are training for yet greater conquests.

Full statistics are not at hand to exhibit what has actually been accomplished. In Western Africa alone, we derive from a reliable source the cheering statement that at least one hundred Christian churches have been organized. Connected with them are 15,000 hopeful converts to the Christian faith. These, we may presume,

represent at least 5000 Christian families, the children of which have been consecrated to the triune God in baptism, and are being brought up in the nurture and admonition of the Lord. Besides, there are 200 schools in full operation, in which 16,000 native youth are receiving Christian education. Twenty or more different dialects have been reduced to writing. Into these the Scriptures have been partially translated, and a Christian literature is in process of formation. The Gospel has been proclaimed to 5,000,000, to whom before, the name of Jesus was unknown.

In addition to the number who have come out from heathenism to Christianity, there is in these preparatory labours the guarantee of a much larger increase in future. Special encouragement is found in the fact that so many of the converts themselves are becoming faithful and efficient helpers in the missions. The Church Missionary Society alone reports for the year 1856-7, in West Africa, 17 ordained native missionaries; 10 native catechists; 67 native assistants and teachers; 3 native female teachers, and 18 native visitors. The Wesleyan Missionary Society of England, in its mission on the Gold Coast, had in its service in the same year 80 agents, but one of whom was a European.

Without further multiplying facts, we may, in this imperfect survey, behold the signs which indicate the fulfilment of the promise, and the dawning of a brighter day on Ethiopia. Much, indeed, very much remains to be accomplished. As yet, only a beginning has been made to reduce this vast territory and the millions who inhabit it to the obedience of Christ. But the beginnings are hopeful. Their success has been fully commensurate with the means employed. In no part of the heathen world, perhaps, are the fruits of missionary efforts more abundant. It is true, in the Sandwich Islands, Christianity has become the dominant religion. Yet it is still problematical whether even Christianity will save that apparently worn-out people from ultimate extinction. Present appearances furnish ground for fears that they will perish before the power of hardier races, and a higher civilization. For Ethiopia we expect a better future. Some tribes along the coast, infected with the vices of civilization, may die out. But the millions in the interior seem to possess the germ of a healthful, vigorous growth. Like those seeds, buried for ages beneath the reach of sun and shower, but whose vitality is unimpaired, these people seem only to need the shinings of the Sun of Righteousness and the showers of God's grace to cause them to spring up and develop to a mature Christian manhood, and to enter upon the march of human progress with the other more early favoured nations of the earth. The idea cannot for a moment be entertained that the African race is to disappear, and its abodes be occupied by other races of men. Wonderful as is the spread, and grand the roll of the Caucasian, and in especial the Anglo-Saxon race over the earth, as it approaches the shores of Africa, Providence speaks to it, as to sea, "*here shall*



thy proud waves be stayed." Plainly does it appear unalterably predestined of God, to be the home of the children of Cush, and of them alone. Ethiopia is yet to be redeemed, and her sons to bring their tribute unto God.

By what *means*, then, is this great result to be effected? From the success which has attended those already employed, bearing as they do the evident seal of the Divine approval, we are to recognize God's chosen instrumentality. The Gospel, "the glorious Gospel of the blessed God," is the great, the sole regenerator of men and nations. Other means, worldly and human in their character, it does not exclude or slight. Rather does it use these as auxiliaries of its own blessed work, and, so far as they are truly human, instead of rejecting them, it seeks to pervade them with its own spirit; and, like the gold and frankincense and myrrh of the magi, consecrate them all to the Lord. Happily, the Christian Church, divided as it is on other points, is united in this. Some may attach greater importance to commerce and agriculture, and mechanical pursuits, as auxiliary agencies, than others. But all agree that these are wholly insufficient of themselves, either for the moral elevation or salvation of men in what condition soever they are found. Jesus is the Saviour of men—the Saviour of the world. The knowledge of Jesus, and faith in Him, are the conditions of human salvation, and, it may be said, also, of the highest civilization possible for men. The Christian nations stand out as a proof patent to all of this last truth, while the Bible teaches but one answer to the first.

Whether it be possible for this knowledge to be communicated, or this faith wrought, apart from God's Word and human instrumentality, needs not here to be discussed. It is enough for us to know that it has pleased God to ordain and use men as the instruments of making known his will, and building up his kingdom on the earth. Not the naked truth, the printed page, but truth clothed in flesh and blood, uttered by lips aglow with what the heart has felt, and instinct with human sympathies, as well as energy divine; this it is which is the "*power of God* unto salvation to every one that believeth; to the Jew first, and also to the Greek."

There is, however, another question recently started in this country upon which the Church is not so harmonious. Reference is now had to the view held by some, that to Ethiopia's own sons are we to look for her redemption. The great mortality among European missionaries in that pestilential clime, is held to be a sufficient indication of Providence, that he has chosen other instruments, and that they are absolved from further personal duty to preach the Gospel there. The opinion with some has been carried so far as to assert that it is wrong for any white man so to imperil his life; and that those who do so, are making themselves the guilty authors of their own destruction.

It is not our purpose to call in question the motives of those who hold and express such sentiments. Nor do we wish to depreciate

one iota the capacities of the Negro race, nor deprive them of their part in the elevation of their fatherland. No one has higher hopes of their future advancement, and no one would rejoice more heartily and sincerely, could we believe that the time had come when this whole work could be intrusted safely and wholly to their hands. The subject, however, is one so grave, involving as it does the whole future policy of the Church in its missionary operations in Africa, the question of personal duty in the case of many revolving in their minds a mission to the heathen, and the influence which its decision will have on the millions of that land going down to death, that we may well pause and ponder the measures which it is proposed to substitute for those hitherto employed. These are two: Colonization and coloured missionaries, especially from the United States. Let us examine them.

It has been the cherished hope of colonizationists that their enterprise would prove a mighty agency for the spread of the Gospel in Africa. Far be it from us to dampen that hope. The presence of a Christian nation, an *African nationality* possessing power to command respect, enforce its laws, and defend its rights, and pervaded with that indefinable, but most potent of influences, which we denominate *national spirit*, is most earnestly to be desired. Without this, no high style of manhood will be developed in the African race. The greatest men are born and reared in the bosom of great nations. Nations have a growth, and not until the national tree roots itself in the mould of *history*, can it possess firmness of fibre or attain its highest perfection. The memories of heroic struggles and sacrifices, spots where patriot blood was shed, shrines where patriot ashes are treasured, and the ripened wisdom which experience yields, exert a power in the formation of individual character which imparts to man a strength otherwise impossible. With the development of an African nationality, in the seats around which poetic reminiscences of an early and better age still linger, the African himself will exhibit better traits of manhood than he has yet shown, or is likely to show in other circumstances whatsoever. And on this account it is that we regard the Republic of Liberia with so much of interest. For it is in it that we see the germ of greatest promise at present of an African nation. It is as yet, indeed, feeble in numbers, in resources, in men; and what is worse, we fear, feeble in health, so far as a sound industrial policy is concerned. But even feeble and sickly infants have become hale athletic men. And this is the hope we cherish for Liberia. But to secure this may require for years the care and kindness, and assistance of this motherland. Left to herself in her infantile weakness to struggle with the untoward influences around and within her, she may live only to attain a dwarfish growth, if not perish altogether.

If this, then, be the true *status* of Liberia, how vain must be the expectation that she will constitute an adequate instrument for

giving the Gospel to the millions of Ethiopia. To say nothing of her isolated position, which must cut her off for centuries, it may be, from the great seats of population in Central Africa, the fact that she has always needed, and still needs missionary aid for the support of the Gospel among her own people, shows that she cannot be relied on to spread Christianity beyond her own limits. Not only have her churches and schools been almost wholly sustained by foreign benevolence, but the foreign missionary has always been there.

Nor has the time come when it would seem entirely safe to withdraw. The experience of the past, surely, ought to make men hesitate to depend exclusively on colonization for Christianizing Africa. No mission thus far has been sustained beyond the outposts of the settlements long enough to produce any permanent fruits. The one among the Pessas is the only one now existing. Time is necessary to show whether it will be more successful than others. The truth is, the churches and schools, the natives mingled with the Liberians, and the various professions and offices of state, make greater demands for competent men than she can supply. And though emigration should be much more rapid, this demand would keep pace with it. And until the home supply has been met, she may well be held blameless for not sending out men into the regions beyond. We ought not to expect Liberia to exhibit more of burning piety and heroic zeal than we have ourselves shown in similar circumstances. And during the first forty years after the settlements at Jamestown, or even Plymouth, how many Elliots or Brainerds did the American Colonies furnish for tribes of Indians perishing around them? Nay, how many during the first 150 years?

The idea that men in any other character than that of missionaries will do their work, scarce merits notice. Christian men, full of faith and the Holy Ghost, will carry with them a wholesome influence wherever they go. But unfortunately the most who penetrate beyond the settlements for purposes of trade are filled only with the spirit of Mammon, though often they come to be possessed also with the spirit of lewdness. Their influence is pernicious. Their modes of dealing beget distrust, often hatred, in the heathen mind; and, judging of the people generally by these unworthy representatives, they become prejudiced against all. Thus the work of the true missionary is hindered. As well might we intrust the Christianizing of our Indian tribes to trappers and squatters, as to the pioneers which Liberia sends out the evangelization of the heathen within her borders. We are far from entertaining the opinion that Christian colonies will effect nothing of good for Africa; but we are just as far from claiming for them such an influence as will excuse us from the use of other means which infinite wisdom has ordained.

The living ambassador of Christ, with no other object than their

salvation, is indispensable. Only the power of Christian truth, sedulously inculcated, can rouse them from their torpor, to intellectual or physical activity, or beget that mutual confidence among them which is essential to any high degree of civilization or prosperity. The means of effecting this is a preached Gospel, exemplified in the lives of them who publish it, and the various educational appliances which Christianity employs for its perpetuation and growth.

Such an agency, it is thought, will be furnished by educated coloured men from this country. Now, while we believe it to be the duty of Christians in this country to encourage and greatly increase every wise and lawful measure for the better education of our coloured population, yet we do not see that this will, by any means, meet the necessities of Africa. Admitting that the effort to prepare men for this work in a systematic manner is of recent origin, and therefore has been but partially tested, yet, surely, we are not without sufficient data to arrive at the conclusion that any hope of this kind must meet with disappointment. Of what Christian people can it be said that their ministry is overstocked? Of the educated youth of our country, how few give themselves to this work? Statistics are not at hand to answer this question with precision; but, it is supposed, that thirty-three per cent., or one-third, is a liberal estimate. But, of those who enter upon ministerial studies, how many fail to pursue them to completion? And, of those who enter its duties, how many turn aside to other callings. And then again, of those who are actually discharging ministerial functions, how many owe their continuance and success to the labours of those who have preceded them? They are useful men, because popular sentiment and sympathy are on their side. Let circumstances be adverse, or the current of popular opinion run counter, and they would be borne down. And, in the face of all this, can it be reasonably hoped that the coloured population of this country will furnish many ministers for Africa? How few of the families among them whose influence is favourable to the culture of intellectual, and moral, and religious character? How few appreciate education?

How little stimulus to diligent and persevering study do their family, social, and civil relations furnish? And how many demands are there for better educated teachers and preachers among our coloured people here. Separated as they are, and are becoming more and more, from whites, whether from compulsion or choice, they must have men better qualified for these duties than most are now, or they must degenerate rather than improve.

The case becomes more clear still, when we consider the nature of the work to be done in Africa. To master languages, so as to reduce them to writing; to prepare rudimentary works for the instruction of the young; to translate the Scriptures, so as to make them a faithful vehicle of God's Word; to acquire a knowledge of

heathen character, superstitions, and habits of thought; and, to lay in the very seat of Satan, and in the midst of opposition from earth and hell, the foundations of Christian society, requires more than ripe and extensive scholarship. Practical wisdom, patience, perseverance, fortitude, decision of character, all are requisite to secure success. There is work, indeed, for a variety of talents. Men of moderate ability may be useful in such a field. But, there must be some of master minds to plan, and direct, and give unity to effort. And in all, there must be firm and settled moral character, which cannot be bent or shaken when the props of Christian sentiment and sympathy are withdrawn. Let any think of his own frailties, and the providential restraints thrown around us in Christian lands, and he will feel how needful it is for those who go to the heathen, where all these are wanting, not only to be men of faith and prayer, but to possess *natural* elements of character to render them steadfast in principle and calling.

Now, such a basis of moral character, we believe to be the product of culture for generations. Just as men do not lapse at once from a high position to the depths of ignorance and corruption, just so are they not elevated suddenly from such condition to one of equality with those sprung from the bosom of a people long in course of improvement. To what are the characteristics of nations and races, so inveterate in their stamp, due, but to the multitude of influences peculiar to them operating from generation to generation? Now the course of the African race, until recently, was downward only. Time, much time, will be required to regain what it has lost. In its best condition, it has never enjoyed those influences which elevate a people, in the same measure as the Caucasian. Nor until it does, have we a right to expect that it will ever produce specimens of manhood equal to those who are not uncommon in the more favoured race. The most favoured of Africa's sons possess, as yet, only the ardour and impetuosity of youth, with much of its levity and vanity. The stern strength and sobriety of mature age still await them in the future.

To this may be added the relative estimation in which white and black men are held by the natives themselves. The white man, everywhere in Africa, of which we know aught, is regarded as far superior to the black. He may, indeed, love his like, better than those whose superior intellect and power he perceives and acknowledges. But among barbarous men, power is the measure of respect and veneration. The gallant ship, the powerful steamer, the irresistible cannon, he knows to be the products of the white man, and he judges of him by those evidences which strike the senses, and appeal to those principles of his nature which are most active. Accustomed only to treachery and untruth among themselves, they are slow to repose confidence, and especially in those whom they know to be of the same kith and kin. How high a vantage ground,

then, does the Caucasian possess in conciliating their regard, and disposing them to receive the Gospel!

Taking now into view all these facts, the paucity of men which these institutions will furnish, allowing them the best success; the demand for labourers at home; the qualifications requisite for success in Africa, and the advantage of the white man over the coloured, by the prepossessions of the natives themselves, all hope from this quarter seems to be quite inadequate to satisfy the clear duty of the Church, to send the Gospel to the nations, or to rescue the millions which must go down without it to very death.

Is it so, then, that civil governments shall have their servants by thousands, and Mammon its votaries, by tens of thousands, where the servants of Christ fear to follow? Shall England and France unite their armies to support a tottering throne at any cost, and Britain pour out the blood of her best sons, to restore her supremacy in India, and the Church of Christ refuse her soldiery, to recover from the dominion of Satan a mighty empire, and win it back to its rightful king? Let her read anew her commission; let her study well the leadings of Providence in opening up the lengths and breadths of Ethiopia, to the missionary of the cross, and the craving of her children for the Gospel, before she concludes to devolve the work of bringing them to God upon other hands.

D. A. W.

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### NAPOLEON III AT VILLAFRANCA.

THE peace of Villafranca has taken diplomacy by surprise. Napoleon has justified his statesmanship by this stroke of policy. His *coup de paix* equals in enterprise and power his *coup d'état*. We are not yet in a condition to understand fully the motives and circumstances which led to this extraordinary measure; but so far as it is possible, at present, to comprehend the causes and results of imperial strategy, we are inclined to regard with favour the act of Napoleon III at Villafranca. We believe that peace is the best thing for Europe, and for France, and that a federative nationality is the best thing for Italy.

I. In the first place, what is better for Europe than PEACE? War has its horrors; and the Italian War was one of aggravated horrors. It is computed that not less than one hundred thousand men have been killed, or wounded, or carried off by disease, in this tremendous conflict. The rifled-cannon, the sword-bayonet, the old implements of war, and the Italian climate, did a work of destruction on a vast scale. And the crisis had not yet arrived. The disasters of the great *quadrilatère* would, in all probability, have, at least, doubled the disasters of Magenta and Solferino.

Nor was this all. It was becoming more and more evident that

the war was assuming a *continental* aspect. The local square was becoming a basis on which continental problems were to be worked out with unknown and mysterious results. Prussia had already mobilized her people, and threatened to march to the Rhine. Russia had lighted her cannon torches, and stood ready to thunder from the war-cloud of the East. England was hurrying on her armaments. A complication was beginning to develop itself on every side. Under these circumstances, was not peace the greatest blessing to Europe ?

It is said, indeed, that the present peace is a delusive one. This may be so, or it may be not. The question greatly depends upon the policy of Prussia and England. These two great Protestant nations, above all others, are most interested in peace. And it is not to be presumed that they will take any measures that threaten a general commotion. At the worst, the impending war, if there is to be one, will not be on a larger scale than if the Italian War had been prosecuted to its ultimate proportions. In the meantime, the interval of peace gives the opportunity of readjusting differences, of taking sober and discreet counsels, and of deriving wisdom from the terrors of war. That future commotions are impending over Europe, there can be no doubt. Wars, and rumblings of war, will continue to exist, with their resulting overturnings, until "He whose right it is, shall reign." But, is this any reason why a present peace should not be accepted as a continental blessing ?

It is remarkable that the parties, who were most opposed to the war, seem to complain the most of its termination, and to prophesy most evil of Napoleon. The croakers croak. The Clarendons, and Malmsburys, and all the diplomatic successors of Metternich display an incensed dignity at being left out of the councils of Villafranca. Consistency, however, requires them to approve of a peace which leaves Europe in at least no worse situation than before the war. The termination of the Italian conflict is an incalculable blessing to Europe.

As to France herself, she has gained the substantial objects of the campaign. The war was assuming proportions no longer in keeping with her interest in it. Austria had, however, been humiliated, and her Italian ascendancy subverted ; the influence and the territory of Sardinia had been enlarged ; France and her Emperor had added to their renown ; and the general welfare of Italy had been, in a good degree, substantially provided for. By peace, moreover, France has not risked the loss of Russian friendship through the complications of revolution, and she has reserved her resources for national or continental emergencies, which may not be remote. Far be it from us to vindicate, even by implication, the future policy of France, and the unknown aims of her puzzle-Emperor. All we contend for is, that, so far as the existing contest is concerned, peace is better for Europe than war, and that

the best interests of France are identical with those of Europe. In the present state of things, Napoleon at Villafranca has verified the wisdom of his Delphic oracular, "*L'Empire c'est la paix.*"

II. In the next place, what is better for *Italy* than a NATIONAL CONFEDERACY? The Italian problem is confessedly one of the most difficult in the book of European diplomacy. Napoleon III undertook its demonstration, first by war, and secondly by peace; and his two demonstrations coincide. Solferino and Villafranca propose a solution, which, in our judgment, is the best possible, under existing circumstances, for the great Italian peninsula. Napoleon himself, in his proclamation to his army, announces the basis of peace in the following words:—

"The principal aim of the war is obtained, and Italy will become for the first time a nation. Venetia, it is true, remains to Austria, but will nevertheless be an Italian province, forming part of an Italian Confederation. The union of Lombardy with Piedmont creates for us a powerful ally, who will owe to us its independence. The Italian governments which have remained inactive, or which have been called back into their possessions, will comprehend the necessity of salutary reforms. A general amnesty will obliterate all traces of civil discord. Italy, henceforth mistress of her destinies, will only have herself to accuse should she not progress regularly in order and freedom. You will soon return to France. A grateful country will there receive with transports those soldiers who have raised so high the glory of our arms at Montebello, Palestro, Turbigo, Magenta, Marignano, and Solferino, who in two months have freed Piedmont, and have only stopped because the contest was about to assume proportions no longer in keeping with the interests France had in this formidable war. Be proud, then, of our success, proud of the results obtained, proud especially of being well beloved children of that France which will always be the great nation so long as she shall have the heart to comprehend more noble causes, and men like yourselves to defend them."

Napoleon did, indeed, threaten to drive Austria beyond the Adriatic; but failing in this, does it, therefore, follow that a great and inestimable benefit has not resulted to Italy in the Villafranca arrangement? Every one can see, at a glance, that northern Italy is in a far more hopeful condition than before the war. Lombardy has been redeemed; Venice is, in a measure, disenthralled from unrelenting tyranny; and the whole peninsula occupies a far more promising position than in the days of Austrian predominance. These facts will scarcely be denied.

We repeat the acknowledgment that we are writing at great disadvantage before the final conclusions of the Zurich conference are made known, and before public opinion, even in Italy, has had time to comprehend the sudden propositions of the diplomacy of Villafranca. But we may briefly consider some of the advantages which would accrue from an Italian Confederation, even if the scheme should not ultimately be carried out.

In the first place, a Confederation *raises Italy into a nation.* This renowned peninsula has, for centuries, been cut up into petty kingdoms, and robbed of the ties of nationality. One of the objects of the treaty of Vienna, in 1815, was to partition it between Aus-



tria, the Pope, and small Dukes, in such a way as to prevent its national eminence and to exclude the influence of France. The result has proved the efficiency of that ruinous diplomacy. The Villafranca idea imparts new hope to Italy. It is the first step towards its Nationality. It unites it by political ties from north to south, and brings into existence a new power in Europe.

As a consequence of nationality, the Italian people will be made to realize *their influence on their own destiny* in a form best calculated to secure order and prosperity. The revolutionary opinions of Mazzini border on insanity. Italy is not yet fit to be free. She needs discipline, tutelage, education; and education under the authority of a friendly master. Whilst a federative union has a tendency to draw out the popular will and to cultivate the ideas that prepare a nation for self-government, the circumstances of the existing arrangement discourage revolutionary and untimely movements. We think that there is wisdom in the views of the Editor of the *New York Courier des Etats Unis*, now in France, who says:—

“Italy, with the exception of Venetia, will be master of her own destiny. The logical and necessary perfection of the idea of an Italian Confederation, is the abandonment of this Confederation to itself; the cessation of all intervention, of all foreign influence in the Peninsula. Consequently, it belongs to the population to determine of their own will what they wish—to control their own future condition. One of two things must happen,—either they will reach their aim without serious agitation, and then France will wait to see that others allow them to accomplish their destiny freely; or, they may fall into discord and anarchy, and in this case France will claim, on the ground of that which she has done to-day, the right of intervention to the exclusion of every other power. Napoleon’s proclamation to the army clearly foreshadows that in his mind such was the turning point of the new state of things in Italy. If the bases of Villafranca are not a future already in full bloom, they contain the germ of the future.”

It is quite likely that Italy will at first advance with greater rapidity, as a Confederation of States under the modified supervision of neighbouring powers, than if left to the licentious tendencies of the counsels of Mazzini and other misguided and zealous patriots. When the right time comes, she will assuredly vindicate her own cause.

The circumstances, under which the Confederation is formed, are *favourable to the spread of liberty*. Not only is the pressure of Austrian tyranny taken off from northern Italy and the Duchies, but the power of liberal Piedmont is increased over the peninsula. Lombardy being added to the Sardinian kingdom, both numerical and moral weight is given to the truest lovers of the Italian cause. Already Piedmont possesses a predominating influence over the Duchies and even over Romagna, all of which would gladly hail Victor Emanuel as their leader. There can be no fear that the Confederation, under these circumstances, would become a nursery of tyranny. Austria at one time entertained the idea of a federative union among the States of Italy with a view to bring the whole peninsula under arbitrary rule; but times have changed,

and the double-headed eagle of the Kaiser's standard will never soar again beyond the Alps.

*Religious toleration* will have freer scope under the auspices of the Confederation. The King of Sardinia has already taken the lead in the cause of religious freedom; and Milan has followed the example of Piedmont. A London paper presents a good statement of the case:—

“The Governor of Milan, recently appointed by Victor Emanuel, has issued a decree, declaring that the same liberty of conscience and of religious teaching which has for many years prevailed in Piedmont is henceforth assured to the people of Lombardy. Under the free institutions that exist in the hereditary States of the Sardinian king, men have grown accustomed to think, speak, and print whatsoever opinions they believe to be true in speculative and political science: what is far more precious in the sight of good men, far more permanently valuable even as a means of national advancement and civilization in the sight of deep-thinking men, freedom of worship and education has been established in all the territories of the House of Savoy west of the Ticino. And now that the dividing stream has been crossed by the army of liberation, and that Lombardy, of its own spontaneous will, as in 1848, has pronounced for union with Piedmont, it is wise and just that the newly organized Government of the Provinces thus united should afford the earliest proofs in its power of the equal spirit in which it undertakes its new obligations. A nobler evidence of steadfastness and soundness of purpose it could not give than this. There is no sectarian object to be gained in Lombardy by the enactments of guarantees of ‘soul liberty.’ There are no disaffected Huguenots to be won over by concessions to the recently established order of things. No powerful section of class is to be propitiated, as in other countries, by the proclamation of the principles of religious freedom. The population is professedly Catholic, as in Piedmont; but, hitherto, the rights of the laity to inquire, discuss, or teach in matters of faith or morals have been no more than rare and exceptional indulgences from the priesthood and police; for in regions ruled under the terms of a Concordat, the bidding of priestcraft and the baton of the gendarme are to each other as the body to the soul of daily oppression. No religious book could be printed or published in Milan without the previous inspection of the authorities; and the authorities were bound by solemn treaty with the Vatican not to suffer any doubt to be disseminated of the maxims of Hildebrand and ethics of Loyola. The sacred Scriptures themselves were at the head of the list of contraband articles prohibited at the frontiers, and no bookseller would have ventured to embark in the perilous speculation of printing for secret sale an edition of the Word of God.

“Here, then, we see, in a form that every man among us can understand, the difference between the two systems that are struggling for the ascendancy in Italy. It is not Protestantism against Catholicism—it is not dissent against uniformity of ritual or discipline: it is far more—it is the revolt of the laity against sacerdotalism; the uprising of free thought against imperialized priestcraft; the renewed assertion of the eternal and inalienable right of private judgment in all things, whether civil or religious, against the most relentless tyranny over the minds of men ever undertaken by the conjoint ingenuity of Church and State. It may suit trading politicians in high places in this country to describe the mighty conflict going on in Italy as a selfish scuffle between two despotisms, and nothing more. But wherever this decree of M. Vigliani is read, men whose hearts are right within them will thank God that the courtier and craven version of the matter is a mere miserable mendacity, unbelieved when spoken, unbelievable when heard. How soon all Italy may hope to be admitted to equal rights of conscience and of expression with Piedmont and Lombardy, we dare not venture to predict. The people go to Turin, press in secret to their palpitating bosoms the historic mementoes of that freedom which even in what were called dark ages they to a great extent enjoyed, and anxiously they count the hours

until the liberating trumpet shall be heard without their gates, even as it has been heard at Milan. Are there in our Senate or our press—in the Parliament or in the pulpits of England—any so base, so time-serving, or so slavish as to depreciate the speedy fulfilment of the captive's prayer?"

The "*Honorary Presidency of the Pope*" over the Italian Confederation is a feature of Napoleonic strategy that we do not like. Will it add to the Pope's temporal power? Perhaps so, perhaps not. We are inclined to think not. The Pope and Antonelli will never be able to control the United States of Italy, unless imperial intervention gives them the sword of power. Not having before us the programme of the Zurich Conference, or the accepted regulations which are to govern the Confederation, it is impossible just now to calculate the precise relations of the new position of the Pope to his temporal power. All that we know is that if the question of the "*Honorary Presidency*" were left to the Italians, the Pope would be soon driven out of Italy with his horde of ecclesiastics. The Presidency of the Pope is not a necessary element in the Italian Confederation. It may be a temporary incident, in the absence of a more congenial arrangement. The very title "*Honorary*" seems to suggest the possession of small and limited power; and, a Pope with limited power is a contradiction in the theory of the Hierarchy.

On the whole, our impressions of Napoleon III at Villafranca are favourable to his greatness as a diplomatist and a statesman. We believe that he has propounded a good solution of Italian difficulties, at least for the present. The King of Naples, who is reported to decline uniting with the Confederation, will soon find the political necessity of reconsidering his independent position. If Austria and France guarantee an Italian union, the descendant of Bomba is one of the last men to oppose it. Nor will the Pope hesitate long to accept what is implied in the "*Honorary Presidency*," whenever his cousin, Napoleon III, lays his hand upon the sword or points to a dungeon. Notwithstanding the obstacles which irritated continental diplomats may attempt to interpose in the way of an Italian League, we believe that the League will be effected. Russia, Austria, and France cannot be overruled in the counsels of Europe.

God reigns, blessed be His holy name! His Providence ruleth over all. Whatever evils may lurk in the proposed Confederation, He can and will overrule them to His glory. The world is on the eve of extensive and rapid revolutions. Emperors are in the hands of the King of kings. Villafranca sustains relations to the New Jerusalem which Eternal wisdom has established; and however imperfect may be human interpretation of Providence, every decree is fixed, and glory crowns it. Whether the Italian Confederation be a measure good in itself, or, as evil, to be overruled for good, our waiting eyes are to Him whose power is over "all His creatures and all their actions."

THE FEAR OF DEATH STRONGER THAN  
OF IMPRISONMENT.

ONE of the arguments brought forward by rampant reformers in favour of abolishing capital punishment for murder, is that the dread of imprisonment for life is a stronger motive to deter from crime than the dread of death itself. It is in vain to reason with fanatics. So we make an appeal to facts.

In the city of Boston—which may be considered the headquarters of rationalistic reformers—a man by the name of Cyrus W. Plumer was lately condemned to be hung for mutiny and murder. Extraordinary efforts were made to induce President Buchanan to commute the sentence of death to that of imprisonment for life. At first, the President deliberately declined, but a fresh appeal to the Executive clemency was immediately made by means of a petition, signed by 22,000 names, including those of prominent men in all professions of life. The President finally yielded.

This eagerly-sought commutation shows that, in the *judgment of the petitioners*, the death penalty is a severer punishment than imprisonment. And what was the judgment of the *criminal himself*? One of the Boston papers has the following account:—

“Mr. Freeman proceeded to the jail, in North Charles Street, accompanied by Mr. Andrews, and a few other friends of Plumer, and read to him the commutation which he had received. Plumer was deeply agitated upon receiving the intelligence, and could not restrain his *manifestations of joy at the mercy* that has been shown to him. The document declares that for good reasons which have been made manifest to the Executive, the punishment of *death* is commuted to *imprisonment for life* in the State prison, at Charlestown, to which institution he will most probably be transported in a few days.

“Of course all the preparations for execution, which had been commenced, were at once countermanded.

“A CARD FROM CYRUS W. PLUMER TO THE PUBLIC.

“I desire to express my thanks to all the friends and editors of public journals who have been active in my behalf—to all the signers of petitions in my favour—to many friends at Washington—to the members of the Cabinet, and especially to the President of the United States, for the change which has been made in my sentence, and to assure them that my future conduct shall show that interest has not been felt or mercy shown to a bad or unworthy man.

“C. W. PLUMER.”

The history of this case is not without its lessons. Plumer will, no doubt, be pardoned some of these days. Our country is a great one in clemency to murderers. But, if murders are ever to cease in the land, they must be punished by death, according to the Scriptures; and executive clemency must be less frequently exercised. There can never be a substitute for death.

## Household Thoughts.

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### "WAIT UNTIL HE IS OLDER."

AMONG family duties, stand prominently Sabbath observance, sanctuary worship, Bible reading and study, prayer, and especially, home instruction. But, though these are divinely appointed means, looking to the salvation of the soul, and though many children have thereby been blessed and saved, how many are the instances in which youth is regarded and urged as a sufficient reason for the neglect of training by the use of these means? "They are too young to be confined on the Sabbath." Hence, they run, amuse themselves, and are no more engaged in duties, strictly religious, than upon any other day. This is allowed sometimes, even by parents who acknowledge the day, and profess to hope that ultimately their children will carefully observe it. And yet, through all their early youth, each lesson is teaching them directly the reverse of Sabbath observance.

As to the sanctuary, no doubt they ought to attend it, but then, "while so young, how weary they become, how little they can understand." Forgetting that the very young child, by the early and regular training which leads him to the house of God, will soon learn that it differs from all other houses, and that he is bound to sit there with a manner and quiet peculiar to the place. Forgetting, too, that very young children, when thus trained, often are deeply impressed by, and cordially receive the truth, which is brought before their minds.

Here it is not meant, that at all hazards, and without regard to character or circumstances, a child so young, must be found in church. There are children who would not only be unprofited themselves, but, by rudeness and insubordination, mar the profit and enjoyment of all around them. Under no consideration should such be there. There is a *primary* work for them, which can be much better done *at home*, and which needs to be done, even without reference to church going. For it may safely be assumed, that the child who *uniformly* is beyond control in the house of God, is without due subjection in the parent's home. The *latter*, not the former, is the place to commence his training for submission to authority. But it ought to be done. And the child, taken from church for such a cause, ought soon to understand, that wilful impropriety is not available for him to gain release from church.

Again, it is admitted, that religious truth ought to guide the man and older youth. But then, "this child, of so few years,

would only be perplexed and burdened by things so deep as religion. Wait till he is older, and able to comprehend it."

Especially is this true in reference to family instruction, either for the reason now noticed, or from a want of disposition, both causing the delay we deprecate. How many homes, where children hear nothing from their parents about the religion of the Bible? How many, where they see nothing that would lead them to feel that there are other worlds beyond the grave; that there is a Being, upon whom all are so dependent for creation and providence, as to present him a fit object of worship by every intelligent creature; that the soul is in perishing need of a Saviour, in order to its purity and permanent happiness in the future state. This, as might reasonably be anticipated, is literally the case with ungodly parents. And the ungodly career of their children is only the natural fruit of this early and constant neglect. Would that this neglect were thus confined. It is painful, indeed, to state and believe, that many *professors* of religion are guilty here.

Perhaps, for the most part, they do not fail to *make* their children "read a chapter" daily and "*say* their prayers;" but, then, there is no *direct effort* to instruct the child in Bible truths, and into the meaning of prayer. A Bible story is never related; a Bible truth is never explained; to Jesus, suffering little children to come, they are never brought; some simple catechism or beautiful hymn, they are never taught. And thus, so far as the parents are concerned, the tender years of these children are permitted to pass wholly unimproved. This is sometimes the case even where "family worship" is observed, simply because all connected with it is little better than a hurried empty form. But much more frequently do we look for this neglect where *not even the form* of family worship is kept up; because, it may be taken for granted, that where there is no heart to use the silent, powerful influence of the family altar, there is quite as little disposition for any other direct religious instruction.

Oh! how much is lost to religious training by the false and absurd plea, "Wait until he is older." Aye, and when he becomes older, how much longer will he procrastinate, and be inclined to reject the truths he never learnt in early life?

H. C.

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## WHAT ARE THEY LIKE?

BY MRS. E. C. KINNEY.

LITTLE children are the flowers  
 By life's thorny wayside springing—  
 Ever to this world of ours  
 Something fresh and guileless bringing.

They are birds, in whose glad voices  
 All the dreary winter long  
 The imprisoned heart rejoices,  
 As in summer's woodland song.

They are stars, that brightly shining  
 Through the inner night of sorrow,  
 Aid the spirit in divining  
 Something hopeful for the morrow.

They are precious jewels, gleaming  
 'Mid the cares of manhood's brow—  
 Woman's bosom more beseeching  
 Than the diamond's costly glow.

They are wreaths of green entwining  
 Hoary grandsire's withered brows—  
 Spring with autumn thus combining—  
 Verdure with life's winter snows.

They are fortune's richest treasure—  
 Honour's most ennobling fame ;  
 Sources of a truer pleasure,  
 Than what beareth pleasure's name.

For their meed of soft caressing,  
 Hardy labour toils with joy ;  
 "Children are the poor man's blessing"—  
 They his heart and hands employ.

They—our only gifts immortal—  
 Live, when dies their earthly name ;  
 Though we leave them at death's portal—  
 We our children may reclaim.

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### "I SEE BEAUTIFUL OBJECTS."

The *Christian Times* says the following beautiful lines were written by a valued correspondent, and were suggested by a scene at the death-bed of her father. He was observed all at once to raise his hands and clasp them together, while an expression of delight passed over his features. "*What do you see, father?*" she asked. "*Oh, I see beautiful objects,*" was the reply.

FATHER ! the pearly gates unfold,  
 The sapphire walls, the streets of gold,  
 Are bursting on thy sight ;  
 The angel bands come singing down,  
 And one has got thy starry crown,  
 And one thy robe of white.

Poising above on silvery wing,  
 They're waiting thy freed soul to bring  
 To its new home above ;  
 There, folded to thy Saviour's breast,  
 How sweet, how full will be thy rest  
 Beneath his eye of love.

I would not hold thee longer here,  
 Though well I know that many a tear  
 For thy dear sake will flow.  
 The morning dawns upon thy sight,  
 How long, how dark has been the night!  
 Father! dear Father! go!

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## Historical and Biographical.

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### MEMORANDA OF PRINCETON, NEW JERSEY, AND OF THE COLLEGE.

MINT OF THE UNITED STATES,  
 PHILADELPHIA, May 20th, 1859.

MY DEAR SIR: The inclosed extract from some family papers in my possession, is sent to you in compliance with your recent request.

It may be proper for me to state, that Nathaniel Fitz Randolph, therein mentioned, is one of my ancestors. John Snowden, of Philadelphia, married Ruth, a daughter of Mr. Randolph, on the 14th of October, 1720. Among other issue of this marriage was my grandfather, Isaac Snowden, Sen., born April 14th, 1732, my father, Nathaniel Randolph Snowden, son of Isaac, born Jan. 17th, 1770. The Snowdens I have named were all Presbyterians, and I may add, were all born in Philadelphia. John was an elder in the Market Street Church, I think as early as 1704, Isaac, an elder in the Second Presbyterian Church, and his son Isaac, became an elder also in the same church. My father, Nathaniel Randolph, was a V.D.M., licensed by the Presbytery of Philadelphia, in 1791.

I am, with great regard,

Yours truly,

JAMES ROSS SNOWDEN.

SAMUEL AGNEW, ESQ.,  
 No. 821 Chestnut Street.

#### EXTRACTS FROM OLD RECORDS.

*Extracts from Minutes, placed here this 28th of December, 1758, by Nathaniel Fitz Randolph, in the 56th year of his age.*

Princeton, first named at the raising of the first house, built there by James Leonard, A.D. 1724. Whitehead Leonard, the first child born at Princeton, 1725.

*Of the College at Princeton.* When it was first reported that a charter was granted by Hamilton, our Deputy Governor, for a College to be erected somewhere in New Jersey, and twelve Trustees appointed; I was the first man, that proposed to set subscriptions on foot for said Town. Also I was the first man that drew a subscription for that purpose, also the first man that rode to obtain subscriptions, also wrote twenty papers for



that purpose, and helped to spread them, and did obtain about five hundred pounds, subscribed under said first Charter. Also, after a second Charter was granted by Governor Jonathan Belcher, for a College in New Jersey, and twenty-five Trustees appointed, the old subscription was all dropped. And I wrote about fifteen subscription papers more, helped to spread said subscription papers, in which about seventeen hundred pounds were obtained. I also gave four acres and a half of land to set the College on, and twenty pounds, besides time and expenses for several years together, but whereas I did sign but three acres of land in the subscription, so I took a receipt of some of the Trustees, only for the three acres of land, to answer the subscription. And although the consideration mentioned in the deed I gave the Trustees for said College land is one hundred and fifty pounds, I never did receive one penny of it; that was only to confirm the title.

NATHANIEL FITZ RANDOLPH.

January 25th, 1753, gave a deed to the Trustees for four and a half acres of land for the College.

July 29th, 1754. James Morrow set a man first to begin to dig the College cellar.

September 17th, 1754. Then the first corner-stone of New Jersey College was laid, in the northwesterly corner of the cellar, by Thomas Leonard, Sen., Esq., John —— (the manuscript is here mutilated), John Horner, Esq., William ——, the mason that built the stone and brick-work of said College, myself, and many others.

November, 1755. The roof of said College was raised by Mr. Robert Smith, the carpenter that built the timber-work of said College, &c.

NATHANIEL FITZ RANDOLPH.

1756. Aaron Burr, President, preached the first sermon, and began the first school in Princeton College. Said Burr departed this life, Sept. 14th, 1757.

An extract from some family papers in my possession. Nathaniel Fitz Randolph, herein mentioned, was my great-great-grandfather. His daughter Ruth married my great-grandfather, John Snowden, of Philadelphia.

JAMES ROSS SNOWDEN.

May 19th, 1859

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## Review and Criticism.

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**THE GREEK TESTAMENT**; with a critically revised Text, a Digest of various Readings, Marginal References to Verbal and Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary. For the use of Theological students and ministers. By HENRY ALFORD, D.D., Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge. New York, 1859; Harper and Brothers. In four volumes. Vol. I. 8vo. pp. 935.

THIS elegantly published volume is among the highest pledges of the enterprise of the house of HARPER. A large amount of mind, of prac-

tical skill, and of money, have been expended upon Alford's elaborate work. The community of scholars will doubtless appreciate and reward this laudable investment.

Alford's work is, in most respects, the work needed by theological students and ministers. It contains, within a comparatively small space, and in a scholarly form, a large amount of critical apparatus. It is carefully and thoughtfully arranged, executed with professional ability, and calculated to draw out the student's own resources.

The general plan of the work is, first to discuss various important questions, connected with the Gospels at large, and with each Gospel in particular, together with other subjects, such as inspiration, marginal and various readings, the text itself, &c. These prolegomena occupy one hundred pages. The rest of the volume contains the Greek text, the various readings and references, and a critical commentary, in three nearly equal parts on the page. We repeat it, that this is the kind of book to cultivate scholarship. A mere English commentary cannot do the service of Alford's volumes. Hence, we anticipate great advantage to the Churches in the publication. Alford is a Church of England divine, of evangelical spirit, and of moderate Calvinistic tendencies. His views of Church government, which will more fully appear in the subsequent volumes of the American edition, are, of course, of the Episcopal order. In England, the work, as published, extends to the Epistle to Philemon. The American edition is printed from the third English edition, and will comprise, when finished, four large volumes, of the size of Dr. Sprague's Annals, or Dr. Breckinridge's Theology.

So far as we have examined the *Commentary*, we have been pleased with its frank, outspoken utterance, its condensation, its originality of suggestion, its learning, its elevation of thought, and generally successful exposition.

Having spoken thus much in praise of the work, we feel bound to add that there are some things which create in our minds more or less distrust.

In the first place, Mr. Alford's views of inspiration savour of rationalism; or at least, come short of the rigid evangelical standard. He does not believe in the *verbal* inspiration of the Scriptures; and, if we do not misunderstand him, admits that the sacred writers have committed some errors. For example, he says, "In the last apology of Stephen, which he spake, being full of the Holy Ghost, and with Divine influence beaming on his countenance, we have at least two demonstrable historical inaccuracies. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists." p. 19.

2. Mr. Alford maintained, in his first edition, that the Gospel by Matthew was originally written in Hebrew; but, "having since studied the text very closely," he has changed his mind.

3. The Greek text is a new and revised one, and is claimed to be the best offered to the public. Here again Mr. Alford has wavered a good deal. He says that the text of the second edition "differs considerably from that in the first edition." And by way of magnifying, perhaps, his own critical labours, he says that "the critical authority of the received text is very feeble." p. 73. We doubt, however, the wisdom of emendation on private authority, and of the proposal, by any one man, of a new text

for "theological students and ministers" except in the form of notes. Mr. Alford has changed too often already to inspire the requisite confidence in his numerous alterations.

4. Mr. Alford not only proposes numerous verbal alterations in the text, but he rejects from it altogether the whole of the last chapter of Mark, from the ninth verse. He accordingly prints this portion in small letters, and supposes that it was added by another hand, "the last leaf of the original Gospel having probably been torn away!" p. 393. The ground of the supposition that these verses do not properly belong to Mark, is certain forms of expression which are unusual in Mark. Dr. *J. Addison Alexander*, in his late Commentary, thus alludes to this critical whim: "The external evidence relied upon is the omission of the passage in the Vatican manuscript, and some indications of doubt as to its genuineness in several other ancient critical authorities. In support of the foregone conclusion thus reached, German ingenuity has not failed to detect internal indications of a different writer, such as the absence of Mark's favourite expressions, and the use of several not found elsewhere in his Gospel. The futility of such a process, when applied to a dozen sentences, if not self-evident, may easily be made plain by applying it to an equal part of any other book, and observing how triumphantly the same thing may be proved in any case whatever. The folly of supposing that the Gospel ended with the word *for* (*ἐφοβούντο γάρ*, v. 8), has led to the more complex hypothesis of a genuine conclusion now lost, and replaced by that before us, which some ascribe to Mark himself, but at a later date. But to most minds this assumption will seem far less easy to believe, than the simple supposition, that the actual conclusion is the one originally written, not only in direct continuation of what goes before, but in execution of a plan which runs through the whole chapter, and has been already stated in the introduction to it."

5. Another passage, which Mr. Alford rejects as spurious, is the history of the woman taken in adultery. John 7: 1-11. His reasons appear to us of a rationalistic nature. *Stier* confutes him. The manuscripts have, indeed, various readings; but Alford rejects them all, apparently on internal evidence. The German rationalists make no hesitation in deciding, on critical grounds, what belongs to the Bible and what does not.

6. Still another passage, about which Mr. Alford entertains peculiar views, is the last chapter of John, which he regards as an appendix, added by the Apostle. "in a later style, probably in the decline of life." 835. Now, all this critical pretension in altering the text on supposed internal evidence and in determining, from mere style, the time when certain parts were written, greatly lowers our respect for the critic's critical judgment.

Notwithstanding these remarks, in condemnation of certain parts of the volume, the object of which is to put the reader on his guard, we cordially welcome the publication, and recommend it, as one eminently fitted to promote the study of the sacred Scriptures. Its faults are upon the surface; its learning, although not infallible, is varied and edifying.

DISCOURSE ON THE DEATH OF REV. H. V. D. JOHNS, D.D. By the Rev. JOSEPH T. SMITH, D.D., Baltimore.

DR. SMITH'S Discourse is a worthy and able tribute to one of the best men that ever lived.

## The Religious World.

### STATISTICS OF THE PRESBYTERIAN CHURCH.

OLD AND NEW SCHOOL. (1859.)

	Old School.	New School.
Synods in connection with the General Assembly, . . . . .	33	23
Presbyteries, . . . . .	166	108
Licentiates, . . . . .	297	134
Candidates for the Ministry, . . . . .	493	370
Ministers, . . . . .	2,577	1,545
Churches, . . . . .	3,487	1,542
Licensures, . . . . .	132	
Ordinations, . . . . .	91	
Installations, . . . . .	189	
Pastoral relations dissolved, . . . . .	134	
Churches organized, . . . . .	118	
Ministers received from other denominations, . . . . .	42	
Ministers dismissed to other denominations, . . . . .	6	
Churches received from other denominations, . . . . .	23	
Churches dismissed to other denominations, . . . . .	2	
Ministers deceased, . . . . .	31	14
Churches dissolved, . . . . .	15	
Members added on examination, . . . . .	23,945	10,705
Members added on certificate, . . . . .	10,879	4,832
Total number of communicants reported, . . . . .	279,630	137,990
Adults baptized, . . . . .	6,672	3,500
Infants baptized, . . . . .	16,194	4,308
Amount contributed for Congregational purposes, . . . . .	\$2,070,479	
Amount contributed for Boards, . . . . .	542,695	\$226,574
Amount contributed for Miscellaneous purposes, . . . . .	221,973	
Whole amount contributed in 1859, . . . . .	\$2,835,147	

### THEOLOGICAL SEMINARY OF THE NORTHWEST.

WE are happy to announce to the Church that the four professors, elected last year by the General Assembly, have signified their acceptance of the chairs to which they were chosen by that body; and the seminary will be open for the reception of students on the 14th of September, 1859.

The Executive Committee are enabled to say to all young men, who desire the advantages of this seminary, that, through the liberality of a gentleman of Chicago, we have secured a large building, containing about forty rooms, fitted up in good style for a boarding-house, where the students will find pleasant rooms, ready furnished, and free of expense.

Arrangements will be made to afford them boarding as low as at any other seminary.

In this great city, where there is much wickedness, students, while preparing for the more enlarged labours of life, will find an ample field of usefulness in Sabbath-schools, prayer meetings, &c., in connection with the practical field labours of the professors, all of whom have been highly useful pastors, and expect to labour here as "pastors and evangelists," as well as "teachers" in the seminary.

Young men will not only find a great field of usefulness to others, but many opportunities of assisting themselves during the long vacations, as teachers, colporteurs, &c. The Secretary of the Board of Publication said here, a few weeks ago, that they wanted many such labourers in this vast field, during the vacations, but could not afford the expense of sending them from a distance for so short a time. He hopes to get them from this seminary, which is in the very heart of the field.

God has most wonderfully manifested his favour towards this enterprise (1) in appointing four good and great men for professors; (2) in putting it into the heart of one man to give so liberally towards the endowment, and of another to give a commodious and well-furnished house for the use of the seminary, and of others to give munificently of their lands for a site, and, above all, in turning the hearts of so large a portion of his people towards it in all parts of the Church.

Any inquiries will be cheerfully answered by

F. N. EWING,  
Chairman of Ex. Com., Chicago.

## In Memoriam.

### DEATH OF JAMES W. ALEXANDER, D.D.

JAMES W. ALEXANDER has been gathered to his fathers. The devoted and saintly Christian; the evangelical and large-hearted theologian; the erudite and accomplished scholar; the sympathizing and vigilant pastor; the fervid and simple preacher; the varied and useful writer; the courteous and dignified gentleman—what combinations in him were found which exist in few survivors! The Church should praise the Lord for the gift of such a man. He was a burning and a shining light. His example was precious. His influence was widespread and commanding. His works do follow him. He has entered his rest. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We copy from the "*Central Presbyterian*" some interesting particulars of the last hours of this beloved servant of Christ, and from "*The Presbyterian*" an account of the funeral solemnities:—

"A letter from the Red Sweet Springs brings us the sad and startling intelli-

gence of the death of this distinguished and beloved man. He died at that place on last Sabbath, July 31st, at five o'clock in the morning. His health has been delicate for years, but although more so recently, so that his congregation urged a suspension of his pastoral duties for a season, no general apprehension was entertained of this sad issue. He came to Virginia under the care of his brother-in-law, Dr. Cabell, of the University, and, after spending a few weeks at his house, went with him to the Springs. An acute dysentery, which commenced on the journey, passed there into an uncontrollable diarrhœa, which in a few days exhausted his vitality, and he fell asleep in Jesus.

"The nature of his disease and the necessity for the frequent use of opiates, as well as his own characteristic modesty, prevented him from much allusion to his personal feelings in the near approach of death. After the event became obviously inevitable, much of his time and strength were spent in sending messages of farewell and comfort to his beloved congregation, and the absent members of his family, on whom he knew the blow would fall with such crushing weight. After doing this, although very much exhausted, he seemed to arouse his powers to a further effort, and added: 'I have not been in the habit of talking much on the subject of my own spiritual states of feeling. With respect to my subjective religion, I have often disappointed people who look for manifestations of a certain kind. But I have often made known to my dear wife the grounds of my hope.' On a suggestion that he was exhausting himself and needed rest, he said: 'Let me add one word more respecting the solemn event to which you have called my attention. If the curtain should drop at this moment, and I were ushered into the presence of my Maker, what would be my feelings? They would be these: First, I would prostrate myself in the dust in an unutterable sense of my nothingness and guilt. Secondly, I would look up to my Redeemer with an inexpressible assurance of faith and love. There is a passage of Scripture which best expresses my present feeling, and it is this: I know whom I have believed—some persons put in a preposition and say, I know *in* whom I have believed. This is not correct; Christ himself is the object of the Apostle's faith. I know *whom* I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. That is all I have to say.' Almost immediately he fell into a sweet sleep, after awaking from which, he was able to say but little until he peacefully fell asleep.

"Thus has passed away one of the brightest ornaments of the American pulpit. Inheriting much of the wonderful wisdom and good sense of his venerable father, he added to it a most thorough culture, and a most profound and elegant scholarship. His writings, especially his admirable book on Consolation, will live among the theological treasures of our language. But we have not room, so near to our going to press, to give such a tribute to his piety, talents, and worth, as they richly deserve. This will be done more fully by other hands.

"We are glad to be able to say for the satisfaction of his friends, that although he died at a public watering-place, he had every attention and comfort that he could have had at home. He had the finest professional ability, combined with the most devoted affection, in his distinguished medical attendant. The excellent and liberal proprietor of the Springs, Mr. Bias, spared no trouble or expense to gratify every wish of Dr. A. and his family, during his illness, and it gives us great pleasure to record so rare and beautiful an example of Christian kindness,

as we understand was exhibited by this worthy gentleman. He will not lose a disciple's reward."

The following account of the funeral services is from "*The Presbyterian*:"—

"The funeral services of the deeply lamented Rev. Dr. James W. Alexander were held in the First Presbyterian Church, Princeton, New Jersey, on Wednesday, 3d inst. Brief as had been the notice, the church was filled, and had it not been the period of vacation in both the Literary Institutions, the edifice would have fallen far short of containing the multitude who would have felt it their privilege to be present on this sorrowful occasion. The ruling elders of the Presbyterian Church in Fifth Avenue, New York, of which Dr. Alexander was pastor, and nearly one hundred of the members, gathered from the dispersion of the summer to weep at the grave of him from whose lips they had been accustomed to receive the word of life. But so unexpected was the decease, that many of the most intimate and life-long friends of the beloved dead could not be summoned; and, perhaps, had not received the sad intelligence, until he had been laid in the house appointed for all the living.

"In the pulpit were the Rev. Drs. Hodge; Magie, of Elizabeth, New Jersey; Thompson, of New York; and Professor Hope, of the College; whilst in the front pew were the five remaining brothers—the Rev. Dr. J. Addison Alexander; the Hon. William C. Alexander; Archibald Alexander, M. D.; the Rev. Samuel C. Alexander, and Henry M. Alexander, Esq. The services were commenced with the hymn,

‘Hear what the voice from Heaven proclaims.’

"The Rev. Dr. Thompson then read a portion of Scripture, which was followed by a prayer by the Rev. Dr. Magie. The sermon was by the Rev. Dr. Hodge, whose heart was overflowing with sorrow, and whose words were what might have been expected from this eminent man of God on the death of one he so much honored and so dearly loved. The text was Matthew 25:34: ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ After an historical sketch of the deceased, Dr. Hodge said:—

"‘Early last Sabbath morning, as the rays of the morning sun began to shed their first beams upon the earth, he heard his Saviour say: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”’

"‘It seems almost impossible that the place made vacant by his decease can ever be filled again in the manner in which it previously was. Dr. Alexander united gifts and graces rarely combined in one man. He had a great memory, powerful intellect and application, these gifts being greatly cultivated. Probably, no one in the Church was a better scholar—understanding the French, Spanish, Italian, and German, not only as languages, but as vehicles for conveying knowledge. His style was brilliant, resembling Macaulay in some respects—many of his productions being like strings of pearls, each perfect in itself, and yet bound together by an invisible thread. He once said the only trouble he had in writing was turning the leaves.

"‘The *Princeton Review* was indebted to him for many of its ablest articles.

He also wrote a great number of books of a religious character. As a theologian, he was erudite; and as theology and philosophy are intimately connected, he was well versed in each. These were some of his gifts, but the greatest to be marked was the man, the Christian, an Israelite in whom there was no guile. Free from hypocrisy and malice, no one ever heard of his saying an unkind thing; but things pure, lovely, and of good report. No one can think of him without being better.

“Being brought early under the influence of Christianity, he was full of faith and the Holy Ghost. The pulpit was his favorite place, where he reproduced scriptural pictures in a manner that seemed to bring them to life again—where vivacity of thought and fertility of illustration characterized him. He endeavored to lead men away from themselves, and direct them to Christ. The great charm of his preaching was his power over the religious affections—reverence, joy, contrition, and gratitude, which he could call up at pleasure. Prayers which he offered were real acts of thanksgiving and supplication. Dr. Alexander's pre-eminence was not owing to any one faculty, but to a combination of parts, and this led so many to sit under his preaching from year to year with so much interest.

“Frequent family affliction and nervous suffering made him a man of sorrows and acquainted with grief; and when he entered heaven it may be said, This is one that has come out of tribulation. But we must not consider selfishly our own loss. Through a long life of usefulness he was the admiration of thousands here, and now there is laid up for him a crown of righteousness. Who would not rather have been and now be in his place than that of the greatest warrior or statesman that ever lived? The great lesson taught us here, is that Christ is the Alpha and Omega, the beginning and the end, the first and the last, who has redeemed us by his precious blood.”

We wish it were in our power to give entire this touching and appropriate discourse. At the conclusion the congregation joined in singing the hymn,

“O for the death of those  
Who slumber in the Lord!”

after which the mournful procession moved to the burial-ground, and the cherished remains were laid in that dust where were already sleeping so many of the illustrious dead—Presidents Burr, Edwards, Finley, Davies, Witherspoon, Green, and Carnahan, and the venerated Drs. Archibald Alexander and Miller. A memorable day was this in the necrology of Princeton. Deep was the grief of that mourning group as they realized that on earth they were to see that face no more.



THE  
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1859.

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Miscellaneous Articles.

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OBLIGATIONS AND DUTIES OF THE SABBATH.

IF we would make a right and profitable use of the weekly Sabbath, it is manifestly needful that we acquaint ourselves with the grounds upon which it claims to be regarded as of Divine appointment and perpetually sacred. With this end in view, I shall attempt the defence of three propositions, viz. :—

I. The Sabbath is older than the ceremonial system of Moses, having been instituted by God himself upon the completion of his work of Creation.

II. The obligation to keep holy the Sabbath did not cease with the passing away of the Levitical types and shadows, but still continues and will continue until the end of time.

III. The Christian Church has ample warrant and authority for observing the first day of the week, rather than the seventh, as the weekly Sabbath.

I. In support of the first proposition, I offer the following arguments :—

1. The language of Genesis, 2: 2, 3: "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." I am aware that some have endeavoured to evade the argument founded upon this passage by assuming that Moses recorded it solely for the benefit of the Israelites, with the design of giving the sanction of divine example, as it were, to the fourth commandment. God did not, they assert, sanctify the Sabbath at the creation; but, many ages afterwards, when Sabbatic observances were instituted

at Mount Sinai, he referred to his procedure at the creation as a reason for setting apart the seventh day. Such an assumption will not bear a candid examination. It is not even plausible. It supposes, not only without a particle of evidence, but also in the face of strong probabilities, that the narrative in Genesis was not written until after the giving of the law. It treats the writings of Moses as a jumble of facts, precepts, and doctrines, heaped together without regard either to the order of nature or the order of time; and thus virtually denies to him not merely inspiration but even ordinary literary ability. It accuses him, moreover, of so constructing his history as inevitably to mislead and deceive by far the greater number of his readers. For I venture to affirm that the vast majority of intelligent men, who have no preconceived theory to maintain, must necessarily rise from the perusal of the verses under consideration, convinced that the Sabbath is as old as the human race itself. And further, in the assumption of what we are speaking, lurks a principle of criticism, which, if generally applied, would destroy our faith in the credibility of all history whatever, by making it mean anything or nothing, according to the whim or the prejudice of each several interpreter.

The conclusion to which the passage from Genesis leads us, is corroborated by other Scriptures. We find, for example, this reason annexed to the Fourth Commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." "Here," says an able writer, "God, repeating the very words of the narrative, declares that he had already blessed and sanctified the Sabbath, at some time preceding that at which the command was promulgated." In Exodus 31: 17, after a repetition of the commandment, we read: "For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Now if the fact that God rested on the seventh day, was sufficient reason for enjoining upon the Israelites the making a religious use of that day, it was no less a reason why those who lived before the Mosaic legislation should likewise have kept that day holy.

2. Another argument for the antiquity of the Sabbath is derived from the fact that the command to observe it has a place among the ten precepts of the moral law. The other nine, confessedly, were binding upon men from the creation; therefore it is well-nigh impossible to escape the inference that this also was binding.

3. The Bible both intimates and expressly teaches that the Sabbath was observed before the giving of the law from Sinai. The Fourth Commandment begins with the word "Remember," as though about to add a more perfect and formal sanction to something already well known. Still more decisive is the incident related in Exodus 16: 22-30. It occurred, you will notice, ere the Israelites beheld the splendours of the burning mountain, whence

Jehovah issued his commands: "And it came to pass that on the sixth day they gathered twice as much bread; and all the rulers of the congregation came and told Moses, and he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning . . . Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it, there shall be none." The law of the Sabbath, therefore, was in full force prior to the commencement of the Levitical institutions.

4. The division of time into weeks is evidently connected with the six days of creation and the seventh day of divine rest; in other words, it points us to a primitive Sabbath. It was a measure of time familiar to Noah, as we read in the history of the flood, and was transmitted by him to his posterity. See Genesis 7:4; 7:10; 8:10; 8:12. "In this way it has happened," says an eminent author, "that some traces of the ancient week are to be found in every quarter of the world. Nations the most distant from each other, and of every character, have united in giving testimony to the truth of the Bible account: either by retaining in their common reckoning of time the regular division of seven days, or at least by showing such regard to that definite period as can in no other way be accounted for, if it were not received by tradition from the earliest ages. Not only has this been the case in all the countries of the East, but among the most ancient people of Europe also; and this long before they had any knowledge of Christianity, as is evident from the names of the days found in use among them, which were all of idolatrous origin. This testimony is rendered still more striking by the very general idea of some peculiar sacredness belonging to the seventh day, which has existed in every age. The week, it must be remembered, is not a natural period of time, like a day, a month, or a year, which are all suggested by the revolutions of the heavenly bodies, and so naturally come into use among every people. There is no reason in the nature of things why days should be counted by sevens rather than by eights, tens, or any other number. The division, therefore, must have had its origin in arbitrary appointment. To imagine that all the nations of the world united in forming the same arbitrary appointment by mere chance, would be ridiculous. Nothing but the authority of the original appointment, made by God himself, can be admitted as a sufficient cause for such a fact."

II. Our second proposition asserts the duty of men to observe the Sabbath until the end of time. It is obvious that the same considerations, which go to establish the previous proposition, avail for this also. For if it can be shown that the Sabbath was not first instituted by Moses, but in the very beginning of time, it must needs be admitted that the duty of keeping it holy did not cease when the morning starlight of Judaism passed into the rising day

of Christianity. There are, however, some additional considerations to be noticed.

1. The presence, in the moral law, of the injunction to observe the Sabbath, is evidence that it was designed to be perpetually obligatory. A moral precept is one that rests ultimately upon the nature of God and his necessary relations to his creatures, and cannot, therefore, be abrogated. A positive or ceremonial precept, on the other hand, is an arbitrary enactment, designed to answer some specific end, and having no binding force after the attainment of that end. Now, if we examine the ten commandments, we shall find that they all belong to the class of moral laws. The fourth commandment is no exception. The idea at the bottom of it is, that to the Almighty belongs a perfect control over us, his creatures, and that he can justly require such an acknowledgment of this as may please him. He asserts, specifically, his sovereignty over our time, and demands for our welfare, and as a token of assent to his claim, the consecration to him of the seventh part. Obviously, therefore, he could not have intended the Sabbath observance to be local, national, or temporary.

2. The language of Christ—“*The Sabbath was made for man*”—may be urged in support of our position. In this brief but weighty utterance of Him who spake as never man spake, is condensed the whole doctrine as to the obligation of keeping holy the Sabbath. He mentioned, and in mentioning sanctioned the institution, and disclosed its design. It was made for man, on his account, to promote his highest welfare—for mankind, and not for any one race—for all men, everywhere and in all ages.

3. The Apostles, even before the ascension of the Saviour, were wont to hold religious meetings in a particular day of the seven. In this practice they were followed by the primitive Christians. This fact yields abundant proof that the law of the Sabbath was not abrogated by the Founder of the new Dispensation.

III. Our third general proposition justifies the Christian Church in transferring the honours of the Sabbath from the seventh day of the week to the first.

1. It is obvious that no part of time is intrinsically more holy than another. That day is holy which God, by commandment, sets apart as such. Therefore, there is nothing in the nature of things, to prevent the Almighty, should he see fit, from transferring the idea of sanctity from one day to another. Of course, no man could venture to do this; but the Sovereign of the Universe may.

I am not unaware that the position which I have been defending is seemingly endangered by the warning addressed by Paul to the Colossians: “Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath; which are a shadow of things to come; but the body is of Christ.” (Col. 2 : 16, 17.) With reference to this passage, it

need only be remarked, that it very clearly speaks of the Jewish Sabbath, and of the Jewish mode of keeping it by types and ceremonies. Now, since the Colossian Christians observed the first day of the week as the Sabbath, it was, of course, needless to keep the seventh also; and it was worse than needless, it was wrong, to put fetters upon the liberty to which, as Christians, they were entitled, and busy themselves with rites which had now lost all their meaning and usefulness. The words of Paul, therefore, breathe no hostility whatever to the Christian Sabbath, but he would not have his brethren forced to add to this the Jewish observance of the seventh day.

2. It must then be admitted, that should any reason exist for the making of such a change, it would, in all probability, be made by Divine authority. Now, while the Sabbath has its secular uses as a time of rest from care and fatigue, its chief design, as we gather from the language of its institution, was to promote man's spiritual well-being, by giving him opportunity for such an admiring contemplation of the Divine power and goodness displayed in creation, as will excite emotions of reverence and love, and arouse ardent desires of communion with God. But let it be supposed that a more glorious and affecting exhibition of the Divine perfections is made than that beheld in the material world, would it not be natural to believe—nay, could we believe otherwise, than that our thoughts would be directed to this impressive view of the Divine character, and that a day in some manner connected with it, would be set apart for this purpose? We are supposing what is actually the case. Redemption far surpasses Creation in its manifestations of the grace and the glory of God.

So long as we are conscious of sin, we find little comfort or profit in admiring the one; while the other addresses itself at once to our degraded condition, and bids us rise to the honours and joys of everlasting life. Is there not, then, every possible consideration in favour of our keeping holy the day on which the great scheme of redeeming mercy was consummated—the day of our Lord's resurrection? There was hardly need of a special command for this. Nay, so natural does the change of days appear, that if God had not designed to make it, we should look for express information to this effect—we should look for an explicit Divine utterance, forbidding the Christian Church to obey the impulses of its grateful joy and love. A few moments' reflection upon this aspect of the case must convince any one that the probability of the change in question, is so overwhelming as hardly to need the support of direct proof.

3. Such proof, however, we have in the example of our Lord and of his inspired Apostles, which is equally authoritative with their written commands. Twice did our Lord, after his resurrection, meet his assembled Apostles on the first day of the week. On the first day of the week the Holy Ghost descended. And on

this day the churches held stated religious meetings. See 1 Cor. 16 : 2. See also Acts 20 : 7. The phrase occurring in Revelation 1 : 10, "*The Lord's Day*," affords another clear intimation that this day was regarded as sacred. That the Apostle meant by this the day on which our Lord arose is evident, both from the word which he employs, and from the testimony of the earliest Christian writers. "Let us no more," exclaims one of these, "keep the Jewish Sabbath, but let us keep the Lord's day, on which our Life arose." "On the day called Sunday," says another, "is an assembly of all who live in city or country, and the writings of the Prophets and Apostles are read." Heathen testimony might be adduced to the same effect.

4. The blessings which God has lavished upon the observance of the first day of the week as holy time, show that the change was ordered and approved by him. It were a grievous sin to effect such an alteration without his permission—a sin which he would not suffer to go unpunished. Therefore, when we reflect upon the enlargement of his Church, the enjoyment and edification of his people, and the multitudes of conversions which have resulted directly from the services of this day, we cannot doubt that by Divine ordinance, the first day of the week is to be kept holy as the Christian Sabbath until the end of time.

I have now endeavoured to prove, firstly, the antiquity of the Sabbath—from its institution by the Almighty at the creation; from the fact that its observance is commanded in the Moral Law, which, in the very nature of things, has been binding on man since his earliest existence; from the express assertion of Scripture that the Sabbath was observed anterior to the Mosaic legislation; and from the common and ancient division of time into weeks.

I have endeavoured, secondly, to prove the perpetuity of the Sabbath—from the moral law which enjoins the necessity of it, and which, as to its essential meaning, can never lose its force; from the language of our Lord, revealing the design of the institution, "*The Sabbath was made for man*," which obviously carries the idea both of antiquity and perpetuity; and from the example of the Apostles and disciples who enjoyed the Saviour's instructions, and who no less than the Jews, devoted one day in the seven to religious uses.

I have endeavoured, thirdly to show that the church of Christ has ample authority to sanctify the first instead of the seventh day of the week, from the antecedent probability that should any event occur in the Divine government transcending the material creation in importance and grandeur, a sovereign God, at liberty to choose what day he will for his own, would adopt that which might appropriately serve as a memorial throughout all generations of that event,—a probability the conditions of which are all fulfilled in the marvellous facts of the Gospel history, especially in the resurrection of Hjm who died to save a fallen race; from the practice of

the Apostolic Church, sanctioned on two occasions by the presence of Christ himself, in keeping holy the first day of the week after his resurrection, as henceforth the Lord's Day; and from the signal blessings, plain testimonies of Divine approval, which have always accompanied the observance of the first day of the week as holy time.

These positions might all be greatly strengthened by an exhibition of the usefulness of Sabbath observance in its bearing upon the physical, intellectual, and spiritual welfare of mankind. Into this discussion, however, I cannot enter at present.

I will close with a brief statement of some of the inferences that may be legitimately drawn from the truths established.

1. No man renders to God the obedience which He requires who does not honour the Sabbath. And no man can be a Christian who does not remember Christ as he hath desired and appointed. The duty of a Christian government, then, is plain. It is to protect its subjects in the unmolested exercise of their right to comply with the divine commandment. Ours is a Christian government. It is Christian as distinguished from Mahommedan, Jewish, Heathen, or Infidel—Christian as accepting the Christian revelation and making use of the volume containing it in the administration of solemn oaths; and Christian as respecting, for the most part, in its own practice, the Christian Sabbath. It is, therefore, bound to suffer no infringement of its rights, lawfully exercised, of its Christian subjects. It ought to arrest, with the strong grasp of its power, any and every endeavour on the part of individuals or of corporations to interrupt, or in any way disturb the sanctuary-worshipper or the home retirement of those who reverence the Lord's Day. Thus far ought legislation concerning the Sabbath to go. Whatever is accomplished more than this must be brought about through the influence of an enlightened and elevated public opinion. It is sheer nonsense for men who care nothing for the law of God, and who would prostitute his holy day to the seeking of gain or of sensual pleasure, to cry out that this is an interference with their rights. What rights have they but those which God has given them? And when did he give them a right to do wrong? For what can be a greater wrong than to deprive their fellow-citizens of valued privileges, to hinder them in the performance of most sacred duties? I see very little difference, as it regards the moral turpitude of the action, between the man who robs me of clothing or money, and the man or the company of men who, by noisy cars, screaming locomotives, newspaper cries, or by any other means, would rob me of the rest and the enjoyment, the bodily and the spiritual benefits of which the weekly Sabbath is the divinely ordained channel.

2. A second inference is, that if our Lord lays claim to the day as peculiarly his own, the methods of observance must be such as

he enjoins and approves. He has not left us to our own option. It is manifestly not a day of work, as are other days. As little is it a mere play-day, a time for visiting or for feasting. It is a day of rest. In carrying out the idea of it the complex nature of man must be taken into the account. The Sabbath was made not for the body merely, nor for the mind merely, but for man; and only that is right Sabbath-keeping which ministers to the highest welfare of the whole man. Man's religious nature, the nobler department of his being, puts forth special and sacred claims on the Sabbath. To refresh the body alone, or the intellect alone, is to neglect this concerning which the Lord hath asked, "What shall it profit a man, if he gain the whole world and lose his own soul?" But on the other hand, both body and intellect are rested and invigorated by every attempt to bring the soul into contact with the sublime and winning truths of the Gospel; to draw it into the presence of a glorified Saviour and a reconciled Father; to fill it, by the blessing of the Holy Spirit upon public and private devotions, with the peace of God that passeth all understanding.

3. If the Sabbath be the ordinance of God, we secure our own interests by properly observing it, and we do ourselves grievous harm whenever we violate its sanctity. The Almighty is jealous for the honour of His law. He never fails sooner or later to reward the obedient and punish the disobedient. Heaven and earth shall pass away, but not one jot or tittle of the law shall fail. "Them that honour me"—he hath said—"I will honour, and they that despise me shall be lightly esteemed." "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "If thou shalt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father."

If these words are true, nothing is ever gained by breaking the Sabbath. He who acquires money, or seeks pleasure by methods at variance with the law of God, has reason, in almost every case even in this life, to reproach himself with folly. I fear not to assert, that if there were no Sunday railway trains, nor Sunday steamboat excursions, nor Sunday traffic, nor any abuse of the day whatever, we should be a richer, a more industrious and thriving, a more moral and virtuous people than now. There would be less drunkenness and less crime. There would be more social happiness. More work would be accomplished; more money would be made; taxation would be lighter; the general health would be promoted; and the average duration of life would be lengthened.

If you will but compare the condition of Sabbath-breaking na-



tions and communities with that of Sabbath-keeping ones, you will discover that worldly wisdom, patriotism, and philanthropy unite their voice with that of religion in urging compliance with the Fourth Commandment. The plea that the poorer classes need Sabbath travel and festivities comes not from themselves, but from those who would fleece them of their hard earnings. No man needs what God has forbidden. I am willing to leave the question to the decision of any impartial and intelligent lover of social order, whether professedly a Christian or not, if Sabbath excursions and festivities are not among the most prolific sources of harm to public morality, to family happiness, to physical health, and to business efficiency. Let us have more national holidays if we need them. Let the rich cease to grind the faces of their employees, and give them sufficient opportunity for healthful recreation during the week. But let no man nor body of men, dare on any pretext whatever, to rob God of the hours which he claims as peculiarly his own.

We have spoken of temporal interests, let not spiritual interests be left out of the account. The institution of the Sabbath is an affecting proof of God's desire that all men should be saved. It removes the common excuse that there is no time for attending to the concerns of the soul. Its peaceful hours are consecrated to this sacred purpose. It reminds you of sin and of salvation—of the sin which nailed Jesus to the cross—of the salvation which is purchased by his death. It reminds you, too, that you are not always to abide on the earth. And it points you upward to the beauty and glory of the Father's house, into which they, and only they, shall be admitted, who are washed from sin in the blood of the Lamb.\*

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### LOST CROPS.

ON the night of the 4th of June last, many farmers, in the region of country bordering on the States of Ohio, New York, Pennsylvania, and Virginia, lost the crops of the season. Some lost more, some less; some little, some all. On the bright Sabbath morning of the 5th, the sun arose on many a wheat field only to finish the work of desolation begun by the frost. And there was lamentation among the farmers of that land.

1. As it is with the crops of earth, so it is with the harvests of education; *not every seed is perfected into ripe grain.* Not every

\* A SERMON, preached in the Second Presbyterian Church, Germantown, Pa., on July 31st, 1859, by the Rev. HORACE G. HINSDALE, pastor, from the text, "Remember the Sabbath day to keep it holy." Exodus 20: 8. It is published by the *Editor* as a plea against the prevalent Sabbath-breaking spirit, which was the object of the worthy pastor in its delivery.

field, that gives the promise of culture, brings forth its full reward. Death does not spare choice youth in the opening maturity of their cultivated powers; but, like frost-stricken wheat, they are often shrivelled into decay. Ah, the farmers who have lost only earth-crops, know not the grief of fathers and mothers weeping over their children, or of churches mourning their candidates and pastors. Wheat may spring up again in the returning season, but the lost influence of the dead, educated for usefulness, is not thus easily recovered.

2. *God reigns* over the field of earth and of mind. He sends into being, and he brings to destruction. The glory of the sun, and the blight of the frost, are His; His is the light of education and the omnipotence of death. Farmers and educators should acknowledge God in all their ways. There is no wisdom and goodness like His; nor is there any one else to be relied upon, in prosperity or in adversity. Every plough struck into the soil, and every lesson furrowed into the soul, depend upon the kind governing of the Ruler of the Universe. At the period of the late frost, in parts of fields, which were shaded by woods from the morning sun, the wheat had time to recover from the effects of the penetrating cold. God's shadows are bright with mercy. Many a poor student has found it so! Whilst the light of prosperity has been the ruin of thousands, the shadows of poverty have been, to others, their security and peace. The Lord reigns, and doeth all things well, in the "field of the world."

3. The riches of the farmer may *disappear in a night*; and all the wealth of unsanctified knowledge may depart as suddenly. There is no absolute security in any sort of human possessions. Agriculture has been commonly, and rightly, supposed to yield more stable returns than commerce, or manufactures, or literature. But every climate has its laws of death as well as of life; and the variations are sometimes startling and perplexing. The farmer may suddenly lose everything, by frost, by drought, by flood—assuredly by death. Is not the knowledge of the student transitory too? Is not memory treacherous? May not reason fail? At death shall not knowledge "vanish away"? In the visions of despair, unsanctified learning shall avail nothing to those whose harvest is woe and want. All, all of earth, is fleeting. Crops and letters are liable to perish in an hour, and to pass away beyond the recovery of a second culture.

4. The farmers, who are suffering from the loss of their harvests, and who are this year compelled to buy instead of selling, may learn to *sympathize with the poor*, and especially the pious poor in their attempts to secure an education. These deserving young men are often pinched with the severest wants. They often lack food and raiment, and endure cheerfully the scantiest subsistence in order to prepare to preach the cross of Christ. Oh, had they but one of the harvests that have so often gladdened the hearts of sub-

stantial farmers, it would have been enough! But they belong to that class, who are "always" in the Church; they are the appointed, but blessed, children of poverty and trial. Great have been the sufferings of the farmers of Pennsylvania and Ohio, in the garnering of their crops by frost instead of scythe. Their deadened wheat and shrivelled corn have sent pangs of sorrow into their households. Many of them have learnt, as never before, the inconveniences and sufferings of real distress. Let this experience produce a fellow feeling with the poor student in his daily trials; and when God next year, if His providence so orders it, grants an abundant harvest, share some of it with the indigent candidates for the ministry. Give more liberal contributions to the Board of Education, and to the other Boards of the Church.

5. Lost crops! What is such loss compared to the *soul's* loss? Should not farmers so live, that they may lay up treasures in heaven? What are wheat-fields, and corn crops, and acres of grass and potatoes, and all the inheritance of land, in comparison with eternal harvests of glory? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Let us all strive to live more for eternity. Candidates for the ministry are aiming to preach the Gospel of salvation. No higher work can men ever do than this. They are striving to save souls from death and to hide a multitude of sins. "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?" *Lost crops?* Alas, LOST SOULS!

6. Learn *wisdom* from God's judgments. Providence has retribution as well as mercy. The frost is one of God's messengers of punishment. Perhaps some of these farmers were flattering themselves that crops so near maturity, could not but be gathered in. Perhaps others were inwardly rejoicing that the war was likely to raise the prices in the market, and were even unconsciously hoping for its continuance. All had sins enough to warrant a deeper retribution than that which consumed their fields on a summer's night.

And does not God sometimes, in like manner, deprive the Church of candidates and of ministers, in punishment for her lukewarmness, or spiritual declension, or inadequate improvement of privileges? Are not revivals of religion sometimes withered in their opening promise, and in their bloom, in consequence of infirmities in the Church which justly provoke the Divine displeasure?

Many, many lessons may be learned from *lost crops*. Let the misfortune of our neighbours at least remind all of those two impressive figures of revelation: "For all flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you."

The other verses, alluded to, are applied by the Spirit to the

rich, in contrast with the poor: "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

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### A BAPTIST CATECHISM.

IN the *January* number of the PRESBYTERIAN MAGAZINE (page 8), is an article on "The Methodist Episcopal Catechism."

There lies before me a book called "THE BAPTIST CATECHISM;" with an Introduction, by J. L. Reynolds, Pastor of the Second Baptist Church, Richmond, Virginia. This is the Westminster Catechism *immersionized*.

The first six of the Baptist answers are different; but the seventh of the Baptist Catechism, and the fourth of the Westminster Catechism, are the same; and, with the exception of those on baptism, all the others are almost word for word, the same with the Westminster.

The Presbyterian Catechism, framed by the Westminster divines, must be an admirable production, in the judgment of our Methodist and Baptist brethren, to be worthy of being made the framework of their denominational Catechisms.

While I cannot commend the entire honesty of such *appropriations*, I sincerely hope it will do good to disseminate the truth, in whatever manner attempted. Though that venerable "form of sound words" is sent forth with immersion doctrines attached to it, the great truths of salvation by grace, contained in it, will in some degree counteract whatever else is wrong. "There was a little city, and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man; and he, by his wisdom, delivered the city; yet no man remembered that same poor man. Then, said I, wisdom is better than strength," &c. Eccl. 9: 14-17.

J. N.

## THE FALL OF GERRIT SMITH,

## OR, INFIDELITY AT PETERBORO.

MR. GERRIT SMITH, of Peterboro, New York, has fallen; fallen into the ranks of infidelity. It is properly a "fall," because he was once a reputable Christian; and, if we mistake not, a member in good standing of the Presbyterian Church. He is a gentleman of fine talents, of a certain generosity of spirit, and of good social position; all of which tend to magnify his fall. If Mr. Gerrit Smith had kept his wicked aberrations to himself, we should have been spared the obligation to criticize his performance. But he openly avows and vindicates his shame. He has published his lucubrations in a newspaper of wide circulation.\* Mr. Gerrit Smith's "Discourse at Peterboro," appears with the heading of an "Advertisement." To pay for seven and a half columns shows, at least, the author's zeal in a bad cause—a very common thing, by the bye.

Mr. Gerrit Smith entitles his discourse "*The Religion of Reason.*" Like Mr. Thomas Paine, who wrote "*The Age of Reason,*" and Mr. Charles Blount, who wrote "*The Oracles of Reason;*" Mr. Gerrit Smith advocates "*The Religion of Reason.*" He unites with these, and all other infidel writers, in rejecting the Word of God, and in exalting human reason as a competent, and the best guide in matters of religion. We propose to exhibit, and to examine, some of the views of this gentleman, who has fallen from the privileges of religious training into the perversions of an infidel and blaspheming philosophy.

I. The dignity of human nature, as a means of understanding the divine, is one of the dogmas of the Peterboro philosophy. Mr. Gerrit Smith, possessing great faith in man's natural goodness, even thinks that the attributes of God, and the principles of His moral government, may be clearly inferred from human traits of character. He reasons thus:—

"It is a sound rule in logic, to begin with the known, and proceed to the unknown; to begin with what is self-evident, and proceed to what requires proof. . . . The proposition is, that nature teaches there is a strong resemblance between God and man. . . . We infer the moral nature of God from that of man. We deduce the former from our knowledge of the latter. We know that man's moral nature is good, and therefore that God's is. Man is loving and merciful, and appreciates truth and equity. Goodness is natural to him."

Let us apply Mr. Smith's "sound rule of logic," and begin with what is "known" and "self-evident." Is there any one truth, then, belonging to the history of the race, more definitely ascertained, than man's wickedness? How can the sage of Peterboro

\* The New York Tribune.

deny that every trait of fallen humanity belongs to the race, and that, where there is no revelation, society is in a state of corruption and pollution? Mr. Smith seems to have thought of this terrible fact, when he says: "Most persons will recoil from the inference of God's goodness from man's. Their eye is on the masses of men; but *the masses are only the ruins of men.*" Here is an acknowledgment worth receiving. Mr. Smith is so violent an opponent of total depravity, that he cries out, "Let the theologians continue to insist on the badness, baseness, and blindness of human nature." "I know," says he, "that this doctrine of the goodness of human nature must shock some of my hearers—for they, and indeed nearly all of us, were trained up to believe in its total depravity. Would that men universally had faith in its goodness! Such faith would serve mightily to lift up their lives to the high level of their nature!" And yet "the masses are only the ruins of men!" Alas! so they have always been, in every stage of society, and in every condition of life, and in every age. If we reason, therefore, according to that "sound rule of logic," from what is known, we are left to infer God's attributes from masses of moral pollution and death.

But, says Mr. Smith, we must look at humanity in its best form, and "should judge of it by good men." But who ever heard of good men, where revelation has not purified society? Our missionaries declare that there is no good or moral man among the heathen. "The religion of nature" is, of itself, unacquainted with practical morality and virtue. It answers the description given of it by Paul, in the first chapter of the Epistle to the Romans. All the virtue, possessed by Mr. Smith himself, has been derived from his mother's training, which he spurns; from God's Word, which he tramples under his feet; and from the ministry of reconciliation, which he contemns with abhorrence. His "religion of reason," if left to itself, in all the folly of its aspirings, would overwhelm its abettors in the common ruins of the masses.

Mr. Gerrit Smith vindicates the terrible tendency of human nature to go to ruin, on the plea that "the religions of the world are mainly responsible for its crimes." But are not the religions of the heathen the "religion of nature?" Where else than from nature, do the cannibals of the South Seas and the impure Buddhists of India, and the degraded followers of Confucius obtain their religion? Man must have some religion; and if the religion of revelation be denied him, he will fall back upon, and down into, the religion of nature. Hence, "the masses are only the ruins of men." And it is among these ruins, for all have sinned and come short of the glory of God, that Mr. Smith would study God and "find out the Almighty to perfection!"

II. Mr. Gerrit Smith's views of human nature prompt him to *reject the Bible as a divine revelation.* Let him speak for himself.

"But it is held that these things, which are so at war with Nature and Providence, are affirmed by the Bible. I do not admit that they are. Certainly they are not by the Bible as a whole. But even if they were, that would not prove them to be true. It would only prove that, so far the Bible is false. Whether these things are true or false, is a question to be referred not to the umpirage of a book, but to the infinitely higher one of Nature and Providence.

"But is not the Bible the word of God? It is no further such than it corresponds with the manifestations of God. It is to be judged by Nature and Providence. Most religionists, very foolishly turning their backs upon the sure light that Creation and Providence shed upon this subject, as foolishly acknowledge the words of a book to be conclusive upon it.

"But is not the Bible inspired? The spirit of much of it comes, I admit, from the heavenly fount. Very common earthly sources, however, would be adequate to supply most of the remainder. No other pages are so full of the Divine presence and power as are a part of its pages. But there are pages of the Bible which might have been written by entire strangers to that presence and power.

"The Bible is the work of man, and hence even its best pages must bear the marks of human imperfection. But the volume of nature is written by the finger of God, and is, therefore, as free from error as Himself. What, however, is the Bible, or rather a Bible, that we are bound to adopt the whole of it unquestioningly, and to worship it, and to insist that there is not in the whole of it one unsound doctrine, nor one false sentiment? I wish all the clergy would tell their hearers that it is simply a selection from ancient writings—a selection, too, made by persons who no one claims were inspired.

"Perhaps both the Catholic and Protestant Bibles take in too many of these writings: perhaps too few. Were I to make up a Bible for myself, it might differ much from both. It might be inferior, possibly it might be superior to both."

Mr. Gerrit Smith, like Mr. Thomas Hobbes, ridicules the Bible, but likes to quote from it in proof of the religion of nature. In spite too of his high regard for the dignity of human nature, he hardens himself into quite a contempt for the writers of revelation and for all who receive its authority. Appealing, as he does, to "good men" in vindication of the ability of human nature to instruct itself concerning God, yet, when good men believe in the religion of revelation, and not in the religion of nature, there is no insinuation, even such as deceivers, hypocrites, tyrants, which this inconsistent son of nature, cannot lavish upon them with all the opprobrium of cunning unbelief.

1. There is no clashing between reason and revelation. Revelation is the highest perfection of reason. It is light from heaven, added to the natural light of the human understanding.

2. Why should Mr. Gerrit Smith, and other infidels, have so much prejudice against receiving a part of their knowledge of God through the minds of inspired men? If God, according to their dogma, makes Himself known by *universal* human nature, may He not specially endow some of His creatures with higher revelations of His perfections? And if the knowledge of the nature of God can be inferred from the nature of His creatures, may it not also be demonstratively and authoritatively disclosed through the minds of some, for the benefit of all?

3. A revelation of God's perfections may be surely made in

*writing* as well as in other workmanship. A book is one of the chief means of conveying knowledge, and cannot be an unworthy method of communicating that which is divine. Why is it impossible for God to furnish, through the assistance of men, a book like the Bible?

By the bye, Mr. Gerrit Smith thinks writing to be a very important method of diffusing knowledge, and of getting access to the public mind. He has written a discourse longer than Paul ever wrote, and has paid for it as an advertisement of seven and a half columns. Mr. Smith, it seems, only objects to writing when God inspires men to write. He is not opposed to books in general, but only to a book, written by good men, "as they were moved by the Holy Ghost."

4. God is good, argues Mr. Gerrit Smith. "He is a father." And is not a good father prompted to instruct a child, who is ignorant and backward in learning? The very goodness of God, which shines throughout creation, furnishes a ground for the belief that He would reveal more light, on spiritual and eternal themes, for the benefit of His children who are groping in ignorance.

5. The *necessity* of a divine revelation is proved by the gross darkness which covered the earth, even among the most civilized nations, and which still exists where its rays do not penetrate. "The world by wisdom knew not God." How little can the "religion of reason" accomplish, apart from the religion of revelation! Is history nothing?

The wisest of the heathen, as Plato, Socrates, Cicero, longed for light from heaven; they desired help from some quarter, hitherto inaccessible and long unpropitious. Why should any man, in any age, be unwilling to receive additional instruction from God? Why should Mr. Smith and Mr. Paine and others of their class, be unwilling to be enlightened by revelation, as well as by nature? Is it because the Bible does not exactly suit them? For, if the necessity of a revelation be admitted, the existing one must undoubtedly be received. Mr. Gerrit Smith is the only man we know of, who, with wicked effrontery has declared that he might make a "superior" Bible.

6. As it is a "good rule in logic to argue from what is known," there is the known fact that the Bible has been received, for centuries, by the wisest and best men on earth, as a divine revelation. Infidels cannot ignore the events, miracles, prophecies, and blessed results of Christianity. To get rid of the Bible as the Word of God, is beyond the achievements of infidel philosophy.

7. The "religion of Nature" or of "Reason" is utterly defective as a religion for a race of sinners. Some of its chief and radical deficiencies are these: (1.) Nature cannot attain to a knowledge of the true God. (2.) It cannot prescribe the mode, or objects of worship. (3.) It has no Sabbath. (4.) It has no standard of truth. (5.) It possesses no authority to enforce its



obligations. (6.) Its motives are cold and inefficacious. (7.) It cannot disclose a way of pardon to lost sinners. (8.) It is ignorant of true holiness. (9.) It has no knowledge of the resurrection and of a future world. Alas, for mankind, with no other religion than that of reason, and with infidels for high priests!

III. All infidels *reject the atonement*. Mr. Smith loathes it with scorn. It is remarkable that this amiable philosopher shows incidentally a great moral dislike to the religion of the Bible; greater enmity, indeed, than logic. He does not propose any way of his own—that is, any natural way—by which a sinner may be restored to God's favour. His long, long Discourse on "the religion of reason," altogether omits the great point, how a transgressor can be reconciled to the lawgiver. The great question, "How shall man be just with God?" requires from him no answer.

Without substituting a scheme of his own, Mr. Gerrit Smith is content with ridiculing and rejecting the atonement of Jesus Christ. Hear in what terms he speaks of the grace of God in a crucified Redeemer.

"Nor can it be properly said that the popular or orthodox view of the atonement is sustained by the Bible. The few passages for it are inconsistent with the general tenor of the book.

"The Jews were waiting for the Messiah. He came. The mass did not own him: and the few who did were sadly disappointed and utterly confounded by his death. They 'thought it had been he who should have restored Israel.' But in process of time happy turns were given to his death, whereby the believing Jews were lifted up out of the despair into which his death had sunk them. One of these turns, as honest, I admit, as it was natural, was the atonement. The sacrifice of animals for the remission of sins was deeply rooted in the Jewish faith. A very easy step, therefore, was it to a fanciful analogy between such sacrifice and the death of Christ, and still easier was the succeeding step which transmuted the fiction into an indubitable fact. The early Gentile converts were probably but little interested in the atonement. Not being prepared for it by a Jewish education, they would be slow to receive it. To them Paul says very little of it. The sacrifices of the Greeks and Romans differed widely from those of the Jews.

"I admit that the atonement is, in the esteem of the majority of Christians, the great central doctrine of Christianity—the great saving doctrine, inasmuch as they hold that every man denying it must perish, and that Christianity itself would perish without it. But if the faith of the earliest Christians is appealed to for determining its relative importance, then will but little account be made of the doctrine. Jesus did not teach it, nor was it taught until many years after his death. It would not be held to at this day, had not Paul taught it. Paul would not have taught it, had he not been a Jew. The Jews would not have received it but for their faith in animal sacrifices; and from this faith they would have been free, had they entirely outgrown paganism. It was because of their pagan conceptions of Deity that they numbered damnation and destruction among his intensest delights. It was because of the lingerings of paganism in them, that they attributed to him a burning wrath which blood and suffering could alone appease."

1. Mr. Gerrit Smith displays, in a very positive degree, his hostility to God and His Word in these remarks upon the atonement. The historical reviler thoroughly perverts the Divine plan of sacrifices. The great school of Jewish ordinances, instead of serving

the exigencies of a lost world, is explained to be a mere system of pagan ceremonies, through which an ingenious conceit was practised upon mankind at the time of the crucifixion. Entertaining such views, it is no wonder that Mr. Gerrit Smith should hold up the miraculous conception of the Son of God as "a substantial repetition of the fable of Plato, who was believed to be the offspring of a god and virgin." Few infidels have ever ventured upon the exhibition of so malicious a spirit against God's beloved Son, as this Christian-trained philosopher.

In regard to sacrifices, it may be well to note, in passing, their objects in the Divine system of ordinances, under the old dispensation. The design of sacrifices was, (1) to impress upon the mind of the offerer the sinfulness of his condition; (2) to encourage his hope of forgiveness through the propitiated favour of the Deity; (3) to teach him that the pardon of sin was connected with the shedding of blood; and (4) to typify, and point to, the coming sacrifice of the Lord Jesus Christ.

On the supposition that God designed to teach the atonement of Jesus Christ through the Jewish sacrifices, we have an important admission through Mr. Gerrit Smith in favour of the plan as an effectual and thorough one. For, says he, "The atonement would not be held to at this day, if Paul had not taught it. Paul would not have taught it, had he not been a Jew. The Jews would not have received it, but for their faith in animal sacrifices." So that the infidel unconsciously concedes the importance of Old Testament training in its relation to the work of Jesus Christ, as unfolded more fully in the New Testament.

Whether Paul said much, or "little," about the atonement, may be discovered by the biblical reader in searching the Epistles to the Romans, Galatians, Ephesians, &c.; whether, had he said more, it would have pleased Mr. Gerrit Smith better, may be inferred without reading. The assertion that "Jesus did not teach the atonement" forms, in all probability, a part of the "superior" revelation, or Gospel according to Mr. Gerrit Smith. Our Lord taught the atonement, according as the people were able to bear it. The following passages are sufficiently explicit. "I am the good Shepherd; the good Shepherd giveth his life for the sheep." John 10: 11. "I lay down my life for the sheep." 15. "Therefore doth my Father love me, because I lay down my life, that I might take it again." 17. "And I, if I be lifted up from the earth, will draw all men unto me. This he saith, signifying what death he should die." John 13: 32. "Greater love hath no man than this, that a man lay down his life for his friends." 16: 13. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whoso believeth in him should not perish, but have everlasting life." John 3: 14, 15.

2. Nature declares that mere repentance is not sufficient to remove the transgressions of the past. Mankind have in all ages resorted

to sacrifices and to self-inflicted pains and penalties with a view to propitiate the Deity. This unquestioned fact shows, at least, that the natural conviction of the race is not inconsistent with rigorous views of the Divine justice, and the necessity of gaining God's favour by other means than mere penitence. Mr. Gerrit Smith has precluded himself from taking advantage of the plea that pagan sacrifices are the traditional remnants of ancient revelation; for, in order to meet other ends of his argument—and it has many loose ends—he maintains that the divinely constituted system of Jewish sacrifices was borrowed, or stolen, from the heathen. He admits that the whole world, Jews and Gentiles, “attributed to God a burning wrath which blood and suffering could alone appease.” We put it to him, then, that if the pagans, including the enlightened Romans and Greeks, as well as the Jews, resorted to sacrifices, as part of the “religion of nature,” is not the concession fatal to his own views of the facility with which God, in the light of nature, can be supposed to forgive sin?

According to Nature and Providence, great blessings and benefits accrue to individuals through the agency of others. The merit, rank, or influence, of a third party, prevails, to rescue a private or public offender from punishment, and to pardon the guilty. In times of emergency, Providence has, not unfrequently, raised up distinguished personages to save nations from temporal and political destruction. These, and similar principles and facts, do not, indeed, cover the whole ground of an atonement; but they are sufficient to show that a Mediator, and even a suffering Mediator, is a doctrine which neither Nature nor Providence frowns upon with the scorn of Mr. Gerrit Smith.

It is also a *fact*, in Providence, that the atonement meets the wants of sinners of every class and condition, in every country, and in every age. Nature never uttered, in all her history, a more accredited truth than that “the blood of Jesus Christ cleanseth from all sin.” Tens of thousands out of “the masses in ruins,” and out of every grade of life, in all generations, confront skeptical philosophers with this witness of human experience: “I know in whom I have believed;” “in whom we have redemption through his blood, even the forgiveness of sins.” “God commendeth his love towards us, in that while we were yet sinners, Christ died for us.”

IV. One other point in Mr. Gerrit Smith's creed of infidelity, requires a few remarks. We allude to his views of God's system of retribution. The idea of eternal punishment gives no satisfaction to scoffing philosophy.

“When, too, we are told that God has prepared an eternal hell—a place of endless and inconceivably exquisite tortures—for a large share of his children, we are sure that this shocking picture finds no counterpart and no warrant in creation and Providence. These tell us of a father, and not of a fiend; of love, and not of hatred; of forgiveness, and not of revenge. These tell us that in all

ages God has made 'his sun to rise on the evil and on the good,' and has sent his 'rain on the just and on the unjust;' and these bid us hope that in other worlds, as well as in this, He will still be the father and the friend of men. Again, if men are miserable here, it is not of his infliction, but because they make themselves so; yes, and make themselves so in the midst of the numberless and sufficient means He has provided for making themselves happy. If in this world men persevere in ruining themselves, it is in the face of His perseverance to save them. And why should it be otherwise in other worlds? From nothing we see of God is he changeable. We are bound to believe that he is as ready to afford his children opportunities in one stage of being, as well as in another, for the improvement of their character; and that he is ever intent, as much so in one world as in another, to do them good, and not evil. And why should we doubt that God is as forgiving in another life as in this? Would Jesus have told us to set no limits to the times of forgiving our brother, had he believed that the exercise of God's forgiving spirit is confined to this first brief stage of human existence? Would he have told us to be so much better than he believed God to be?

"Eternal hell! Then must sin be an eternally disturbing force in the universe. For manifestly when sin shall have ceased, punishment will also.

"Eternal hell! Yes, and it is to be suffered by men of the loveliest character, provided they were not able to subscribe in this life to certain ecclesiastical interpretations of a book.

"Putting people into an eternal hell! Why, the worst of men would not thus serve their worst enemies. How much less would God! Orthodoxy makes God infinitely more malignant and cruel than are the most malignant and cruel men.

"Eternal hell! No man does, and no man can believe it. It is untrue, if only because human nature is incapable of believing it. Moreover, were such a belief possible, it would be fatal.

"We are wont to lament the prevailing want of religious earnestness. But should we not rather rejoice in it, seeing how monstrous are the religions? With what a good stomach we should hate, and crush, and kill one another, if we really believed that we are such devils as our religions picture us to be! Once persuade me that God is waiting to roast my neighbour, and the way is made easier for persuading me that I shall do God service by hurrying that neighbour with a dagger or bullet into the prepared fire."

Christianity brings "life and immortality to light." It reveals the certainty of the immortality of the soul, and of a future state. The religion of nature, in its own strength, never solved these mysteries. The most enlightened sages of antiquity had only feeble glimpses and hopes. Mr. Gerrit Smith thinks he can argue a future state from nature, and he attempts it with that facility of complacency which characterizes, occasionally, a "broad-minded" man. But some of his own principles pinch the broadness of his consistency with no uncertain incision. For example, he says, "To be frank, I suppose all enlightened and broad-minded men do, at least, doubt the truth of miracles. They have never seen any, and hence they are slow to yield to even abounding testimony in their behalf." According to this announcement, the philosopher of Peterboro must be slow to believe in a future state; for he has "never seen any." And the testimony of Nature is not very abounding; but even if it were, he would be slow to yield his belief in what his eyes had never seen.

Assuming a future state, Mr. Gerrit Smith becomes a Universalist on certain principles of "reason and nature," which we proceed to examin.

1. Eternal punishment, says Mr. Gerrit Smith, makes God "a fiend." Yet God certainly punishes in this world. Because he is a wise father, he subjects his children to punishment and discipline. Nature and Providence demonstrate God's hatred of sin and his penalties upon the guilty. It is true that he "makes his sun to rise upon the evil and the good, and sends his rain upon the just and the unjust." He also sends clouds, lightning, tornado, pestilence, famine, sickness, suffering. There are many common blessings, and common troubles, for all mankind; but is there, therefore, no retribution here? Surely Providence, even in this life, discloses the distinction between virtue and vice, bestowing rewards upon the one and inflicting penalties upon the other. Conscience, which is the voice of nature, witnesses against and punishes sin; and Providence has ordained laws in society which frown upon offenders and secure their punishment. Shall God be called a "fiend," if in another world He allows conscience and retribution to do their work in a more unrestricted and enduring form?

The question is, then, narrowed down to one of *duration*. But we see sinners exposed to suffering and retribution all through this life, and actually living and dying "without hope and without God." In the language of Mr. Gerrit Smith, "why should it be otherwise in other worlds?"

A change of state does not imply a change of character. Even if we, of Adam's race, could not understand why punishment should continue forever, may not God justify it, in His own infinite mind, by the necessities of his moral government? The kindest Governor of a State may have the wisest reasons for keeping in confinement for life a condemned criminal, although the prisoner might fail to understand and appreciate those reasons. Shall we not grant to the everliving God the benefit of a wisdom unknown to His creatures?

Besides, death presents every appearance of being the conclusion of a probation, or dispensation; as we know from revelation that it actually is so. The framework of the body is taken down; its organization is destroyed; its ends have been answered; death closes the scene. Conscience looks beyond. If enlightened, its office is not only to punish for the past by remorse, but to look forward into the future with apprehension. Hence unusual signs in the heavens, or in external nature, always fill the world with fear. Now the use we make of these intimations is that, so far as the light of nature points to another world, it is not with the expectation that that world is to be a mere continuance of the arrangements of this one. On the contrary, Nature herself seems to suggest that death, instead of suspending, only confirms retribution, and renders another world more dreadful to the sinner than this one.

2. The fact that God affords multiplied opportunities of salvation in this life, does not imply that these opportunities will be continued forever. Nature and Providence give additional indications

to the contrary, such as the following: (1.) If the farmer does not sow in the spring, he will gather nothing into his barns in the autumn. May not this life bear something of the relation of spring to eternity? (2.) Character is early formed, and habit becomes a second nature of almost irresistible authority; so that youth seems to be the only very promising period in which to acquire true virtue and religion. If habit, as a general rule, thus stamps itself into the life of a man of fourscore, what is there to make it likely that he would change his ways at five hundred scores, or amidst the protracted slavery of an endless life? (3.) Opportunities, once lost, have been lost forever, in the pecuniary, political, social, educational, spiritual experience of every individual. These losses have caused regrets, and tears, and anguish; but they have never been regained. Was God a "fiend" because he did not perpetuate these advantageous opportunities all through this life? And will he be less paternal, if the exigencies of his moral government, in another life, shall require him to arrest them there altogether?

But says Mr. Gerrit Smith, appealing to revelation, Jesus urged forgiveness unto seventy times seven among men, and will God's forgiveness be "confined to this first brief stage of human existence?" If Jesus be appealed to, we reply in the words of Jesus: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." Because a father tells his children to love one another, does it follow that that father must not punish them in the proportion due in his judgment to their transgression?

3. "Then must sin be an eternally disturbing force in the universe," objects Mr. Gerrit Smith. To which we reply, an eternally *existing*, but *subdued* force—a force, overcome, imprisoned, punished. Not a "disturbing" force any more than a penitentiary disturbs society.

4. Again, he says: "An eternal hell is to be suffered by men of the loveliest character, provided they were not able to subscribe to certain ecclesiastical interpretations of a book." We reply, that men of outward moral appearance may conceal the bitterest spiritual enmity within. God requires the heart, and not mere morality. Men may be as the Pharisees, fair and decent, and even ornamented by an external display of virtue, and yet be inwardly, like sepulchres, filled with dead men's bones. Sinners will not be condemned on ecclesiastical grounds, but for violating the Divine law, for rejecting revelation, and above all, for not believing in the Lord that bought them. "Lovely" men may do all this as well as the profane and openly vicious.

5. "The worst of men would not thus serve their worst enemies." Let the infidels of the French Revolution attest what the worst of men will do with their enemies, when they get them within their power. But the question is not between man and man in private life. It is a question between the magistrate and crimi-

nals, between Jehovah and the rejecters of law and grace. A private individual would be very unwilling to imprison, or to hang, his worst enemy; but if he were the Governor of the State, he might sign the death-warrant without compunction, yea, with a high regard for the public interests.

6. "No man does, and no man can believe in a hell. It is untrue, simply because human nature is incapable of believing it." Human nature, depraved enough, will indeed resort to its inability in efforts to shun responsibility. But the feelings of interested, depraved, and ignorant beings are of little account in an argument; for if God himself can believe a doctrine, no one need think of escaping from the guilt of rejecting it on the plea of incapacity. Human nature seems capable of believing every absurd and wicked notion of the devil, but professes to be "incapable" of receiving the words of our Lord Jesus Christ. Our blessed Saviour was capable of saying, "He that believeth shall be saved; and he that believeth not shall be damned." Why is Mr. Gerrit Smith incapable of believing it?

7. "Once persuade me that God is waiting to roast my neighbour, and the way is made easier for persuading me that I shall do God service by hurrying that neighbour with a bullet or dagger into the prepared fire." This sentiment, by the way shows how important it is for a man to have a right belief, and what deeds of wickedness a lovely man may become capable of doing, with a wrong one. It also shows how false philosophers are capable of forging a misrepresentation. But, granting that Mr. Gerrit Smith states the doctrine of eternal punishment fairly, yet is it not a fact that those who believe in the doctrine are, as a class, the strictest moralists in the community? And if it be "a sound rule in logic to begin with the known," then reason will require Mr. Gerrit Smith to change his irrational, prejudiced, and irreligious phraseology.

We have neither time nor inclination to follow Mr. Gerrit Smith through all the shocking utterances of his long Discourse. Our purpose has been to expose some of his principal errors. Fearful is the responsibility incurred by a writer, who has the hardihood to ridicule Christianity, and to undermine the popular faith in a Divine revelation.

By what process, it may be asked, has a person, who once professed his faith in Christ, been made to suffer so awful a fall as that of Mr. Gerrit Smith? Let us endeavour calmly, fairly, and plainly to answer this question.

In the first place, Mr. Gerrit Smith has been known as a man inclined to *ultraism*, on all questions of reform. The use of wine, for example, is adjudged by him to be *malum in se*; slaveholding is, under all circumstances, sinful, &c. &c. The Bible not favouring his views on these and other subjects, he has been led to regard

revelation with indifference, then with doubt, and finally with hatred.

In the second place, ultraism brought Mr. Gerrit Smith into bad company. Leaving, gradually, the counsels and the fellowship of the people of God, he has cultivated the society of unbelievers, pseudo-reformers, champions of fanaticism, and the host of devotees to all sorts of delusions. The unfortunate influence of such association over a susceptible, excitable, and unbalanced mind, can be readily conceived.

In the third place, a love of fame is apt to become a burning passion in the breast of persons of this class. They set themselves up as the leaders of the age. A more ambitious, arrogant, applause-loving class of persons scarcely assemble beneath the sun, than these extreme advocates of temperance, abolitionism, women's rights, spiritualism, &c. The rage of notoriety has upset many a craft with gaudious colours at its mast-head, and with "reform" painted on its stern. Mr. Gerrit Smith aspired to be Governor of the State of New York; and failing in that ambition, seems willing to become king among infidels.

Then, in the fourth place, these aspiring, restless spirits become chafed under the ill success which their foolish schemes meet with in society, and begin to rave more and more; and, like all seducers, wax worse and worse. They learn to fret, to blaspheme, to speak evil of dignitaries, to defy the living God, and to follow, if not take the lead of Satan. Disappointment exasperates their proud and scheming souls. Mr. Gerrit Smith, having been abandoned, even by the negroes, at the last election (at which he obtained only 5000 votes out of half a million), it has been rumoured that his restless spirit has given vent to its contempt of the public, by an unfortunate Discourse on Infidelity.

Finally, God himself forsakes these false teachers, and gives them over to strong delusion, "that they may believe a lie." When the Spirit withdraws from men, their downward career is swift. The despisers of God find themselves overtaken by retribution at last. The fair prospects of their opening manhood become overclouded; and their unhallowed and presumptuous creed bears forth the fruits of spiritual desolation. "Professing themselves to be wise, they become fools;" and their last state is worse than their first.

To call such men philanthropists, is a calumny upon language. They are the enemies of God, and of their fellow-men.



## PHYSICAL PHENOMENA OF THE IRISH REVIVALS.\*

WHAT we purpose doing refers specially to those physical manifestations described as the very usual accompaniments of these revivals. We are the more induced to notice this subject in its specially physical relations, because attempts have been made, with more or less success, to throw discredit and an air of imposture upon the whole movement. But as public journalists, always prepared to view every public movement in its higher, that is, in its moral and religious aspects, we must demur to such imputations—no matter under what garb of science they may come—being so loosely and flippantly cast upon that which, if human testimony be worth anything at all, stands forth challenging hearty approval and God-speed from every man in a Christian community.

The general facts are these: Certain men and women, and young persons, who up to a certain time had, many of them, led lives entirely destitute of all religion, and all of them without having manifested the presence of distinct evangelical conviction, were from time to time, and often at the same time, suddenly seized with severe spasmodic affection,—thrown prostrate on the ground, where they lay convulsed; or were cast upon their beds “in an agony of sweat;” or were thrown into a state of great mental disquietude, evincing the most overwhelming emotion; and in these states giving vent to loud cries as if in the most acute distress of mind with respect to the past sinfulness of their lives. These things took place generally under the preaching or praying of ministers of the Gospel, or others officiating as such. From these conditions of body and mind they were almost in every case (exceptions are admitted) immediately relieved by those religious consolations indicated in the Word of God; and they have continued, almost without exception, to show by their renewed lives and conversation that the change was what it professes to be,—*the work of God*. We take this to be a pretty fair and plain statement of the matter, divested as far as possible of all theological phraseology; and the point now requiring our attention is that of the bodily appearances which accompanied these admittedly great changes upon the conduct of these people.

We assume at once that, as the effect, so the cause, is a work of God; for to suppose that the actual results in question are from either the devil or man, each or both together, is in direct contravention of all reasoning. Nay, more, we affirm that it is God’s work in a *direct, special* way. Everything is admitted that can be arrogated to the side of natural causes; and full indulgence is granted to that sort of shirking compromise,—ripe and plenteous in these latter

\* From the “Edinburgh Witness,” edited by PETER BAYNE.

days of Mechanics' Institutes and Constitutions of Man,—which tries, with all imaginable self-complacency to hold at once by Scripture and by a philosophy altogether anti-scriptural. Notwithstanding all this, we at once affirm it to be a psychological impossibility to reconcile the phenomena referred to by any other than distinct evangelical theory. We rather suspect that the scriptural theory of conversion obtaining nowadays, among some of our younger preachers especially, is deeply tinctured by certain vague notions on *intuition* and *secondary causation*, and that the work of God's Spirit, as disclosed in the Scriptures, is very quietly glossed over, if not altogether ignored; and further, that a very similar state of things exists among men who would feel high offence if they were recognized as belonging to any other than the class of sound orthodox Christians. For our own part, we are satisfied to abide by the old landmarks of the inspired Word; and find them amply sufficient to guide us in this, as in all like difficulties. It is quite true that God acts in the *natural* world by natural causes; but, as we are told by admitted authority, the conversion of a sinner belongs *not* to this natural world, but is a *supernatural* act, and therefore demanding supernatural means to produce it. On either the Calvinist or the Arminian theory *this* act requires the *direct, special* agency of God. Now, starting from this ground, we are ready to take up the operation of secondary causes: their existence has not been denied, but only the necessity of keeping them in their proper sphere asserted. As in the primordial act of creation—to borrow an illustration—the direct, special work of God was essential,—for clearly there could be no secondary causes in operation *then*,—while His after-work was carried on according to the operation of causes, the nature of which He had by his primordial act defined; so in our present case, the primordial act in the effectual conversion of a sinner is the work of God's Spirit on the intellectual and emotional parts of his nature; and as these, along with the other faculties of his mind, hold a very distinct relation to his nervous system—the brain,—we at once perceive how this system must be influenced under the circumstances referred to. Between the brain and the mind there is an intimate state of action and reaction, whether we admit this to proceed the length which some physiologists hold, or only to a modified extent. This being the relation, it is evident that, *other things being equal*, the greater the mental cause, so much the greater will be the consequent nervous effect, and *vice versa*. Now, admitting, on the very lowest explanation, that the cause acting on the converted man was, though moral in its nature, an altogether humanly produced conviction of sin, it will still be seen how terrible must be the effect that is wrought upon his nervous system. This effect will, of course, be vastly modified in its external features by the peculiar idiosyncrasy of the man. And more abundantly will this effect be expected to appear outwardly in the case of a poor ignorant man, when we recollect the

every-day fact that mental emotion is always the most powerfully indicated in uncultured minds. It is not necessary, neither is this the place, to state fully the enormous extent of that influencing cause of mental, and hence of nervous, manifestation which the case under discussion supposes; but if every page of the Scriptures, the every-day preaching from the pulpit, and all our missionary exertions, be not a mere farce and a sham, then surely *that* cause were enough, and more than enough, to produce all the phenomena in question. We very much fear that men who are immersed daily and hourly in all the harassing cares of worldly business, but dimly realize—with rare exceptions—man's present state and future prospects, as involved in the phrase "conversion." But here, among these persons, *has* this realization been effected; and strange would it be if such realization did not show itself by outward signs, too obtrusive, perhaps, to please fastidious tastes or rose-water sentimentality. It is, of course, quite true that these bodily manifestations, *as such*, prove nothing more than that an all-pervading and overwhelming emotion has been produced; but it does prove that. The *nature* of that emotion remains to be inferred from its after-consequences. And here the conditions of the question granted are fully up to the demands of the argument,—the after-life, so far as it has gone, of these people being, with perhaps but few exceptions, in sound accordance with the assumed cause and origin of their conversion.

As to those instances reported where disease of the nervous system has been the physical result,—the moral result being quietly left out of view,—such melancholy results are perfectly explainable on the theory we have ventured to lay down. The act of God's Spirit in "conversion" influences the mind, and thus reacts on the very delicately organized brain; and if that brain, either by self-inflicted or by hereditary causes, be in an abnormal state, that is, over-sensitive or otherwise diseased, then clearly such a brain cannot receive any powerful shock whatever without suffering more or less in its integrity.

Without attempting here to give explanations, consistently with our present theory, of every fact connected with these religious revivals, it may be well, before concluding, to notice one objection which has been made by even the friends of the movement. Respecting these cases of disease, they either deny the fact of disease being produced, or affirm that the agency at work has not been really and truly Divine. Now, we object to this one-sided view of the whole fact; and maintain that the agency may be Divine in the strictest sense of the word, and yet the result *physically* be disease. These timid friends should just remember that God *does* act confessedly in this manner. In the thunder-storm, the hurricane, the tempest, the famine, and the pestilence, we have instances to show how inseparable is the connection between His work and the operation of these secondary causes, so productive of

misery and affliction. Doubtless it will be found in the case now under our review, as in all others, that out of seeming evil He ever educes good.

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HONOURABLE W. MCKEE DUNN'S ADDRESS AT  
DR. WOOD'S INAUGURATION.

ADDRESS DELIVERED BY HON. W. MCKEE DUNN, TO REV. JAMES WOOD, D. D., ON THE OCCASION OF DR. WOOD'S INAUGURATION AS PRESIDENT OF HANOVER COLLEGE, AUGUST 3, 1859.

DR. WOOD: The Board of Trustees of this institution, in the absence of their President, have devolved upon me the duty of appearing as their representative on this occasion, to formally induct you into the office of PRESIDENT OF HANOVER COLLEGE.

The unanimity with which the Board elected you to this responsible office, the cordiality with which your associates of the Faculty have welcomed you to their counsels, and the favour and hopefulness with which your election and acceptance have been received by the patrons and friends of the College, are occasions for profound thankfulness on the part of the Board, and no doubt of comfort and encouragement to you. In calling you to the Presidency of this institution, for the proper management of the affairs of which we stand responsible to the Church and the public, we Trustees have signified, in the most unmistakable manner, our confidence in your qualifications for the position. It is because we have confidence in your Christian character, in the soundness of your judgment, in your literary attainments, and also, because we believe that you will faithfully endeavour to discharge every duty devolved upon you, that we have elected you to this position of great trial, but, as we hope, of greater usefulness.

Your having accepted this office, and appearing here to-day, in compliance with our wishes, to assume its duties, I now, as the representative of this Board of Trustees, deliver to you THESE KEYS of our college edifice, as emblematic of the authority with which we clothe you, and present you to the public as the PRESIDENT OF HANOVER COLLEGE.

[Dr. Wood, on receiving the keys, made a brief response, expressing his hope that he might be able to fulfil the just expectations of the Trustees in discharging the duties of the office, of which those keys were an appropriate emblem.]

You need no words from me to impress on your mind a proper sense of the responsibilities of the trust you have now assumed.

You know the work whereunto you are called. The Board has not deceived you as to the circumstances, the embarrassments of this College of our Church. You know full well the history of its trials during its existence of now more than a quarter of a century. You know that we have been wandering in the wilderness "lo these many years." Who knoweth but thou art the Joshua that is to lead us across the Jordan into the promised land? At any rate, I will adopt this day and apply to you as appropriate to this occasion, the language which Moses, in the sight of all Israel, addressed to Joshua: "Be strong and of good courage; . . . and the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

From this college edifice, "beautiful for situation as Mount Zion," we now look down upon the Ohio, flowing in its peaceful course, without a murmur, and almost without a ripple on its quiet surface. That river has had its flood-time, when its swollen waters could have floated the commerce of the world. It has had its summer droughts, when the fountains of its supply, in mountain and valley, were well-nigh dried up; when the great red sun, day after day, poured down upon its bosom its fervid rays, drinking up its waters and laying bare its depths. It has had its autumn mists and fogs, filling its valley from hill top to hill top, and burying it from sight. It has had its winter, when its chilled waters were locked in icy chains, and, to the eye, it moved not, but was dead. But look! there it is to-day, a constant, ever useful stream, winding its peaceful course through the beautiful hills of the lovely landscape before us. Like to these are the vicissitudes through which this College has passed. It has had its flood-time of prosperity, when students crowded its halls, so that there was not room to receive them. It has had its summer droughts, when its resources were exhausted; and its autumn, when gloom and discouragement as a cloud enveloped it. It has had its winter, too, cold and dreary, when it stiffened in the firm frost. Then its enemies exclaimed, "It is dead!" and its friends, with hands hanging down in sorrow, seemed to answer, "It is dead; it is dead!" But yet, Hanover College lives. It is a thing of life, like that beautiful river. The fathers, who planted it in faith and prayer, have all passed, or are soon to pass, away. Their sons have arisen in their places, to cherish with affection and love the tree which the fathers planted. And thus we trust it shall be from generation to generation, and that so long as that river shall flow, marking its course by the verdure of its banks and the fruitfulness of its valleys and hills, so long shall this College remain, marking its course in the history of our race, by the rich blessings it shall confer on mankind.

I shall not be guilty of the presumption of undertaking to instruct you in the duties of your presidency; but as the representative of this Board of Trustees, will make, for your consideration, a few

suggestions. You know this College was founded for the promotion of Christian education, and while it was intended that students should here be qualified for usefulness in every walk of life, yet the chief object of this institution is to educate young men for the ministry of the Word. The course of instruction here pursued, and all the influences about this College, should tend, mainly, to the accomplishment of the chief object of its foundation. And, in my humble judgment, in no profession is thoroughness of education so essential to usefulness as in the Gospel ministry. In the great conflicts of opinion constantly agitating the Church and the State, the victory does not depend upon the numbers engaged on either side, but upon the powers of a few well-educated, energetic thinkers. Mind rules the world. It wields the spear of celestial temper that, piercing error, makes it

"Writhe in pain,  
And die among its worshippers."

The pen has more power than the sword, and the tongue of the orator is mightier than legions of soldiers. We look to you, sir, and to your associate instructors, to see to it that the young men who graduate at this College should not only have their minds well stored with useful knowledge, but that they also shall be industrious, searchers after truth, having minds disciplined to investigation, and capable of clothing their thoughts in words of power, that they may prove men of might in the battles of life, of whom "one shall chase a thousand, and two shall put ten thousand to flight."

We want also earnest men, men of strong convictions of right and duty; men who in the exigencies of the state, would, if need be, sacrifice their lives and their fortunes in defence of human rights; and men in the Church, so grounded in the faith, so imbued with Christian principles, that they would "stand up for Jesus," though the furnace of persecution should be heated for them, "and seven times more than it was wont to be heated."

Not only is your position, as President of this College one of high responsibility, but it is also one of high honour. It is highly honourable, because it may be made highly useful. There is power in it. You are here brought into contact with the minds of young men at the most impressive period. Act upon them, influence them, and they in turn shall act upon and influence other minds, and these again others, in a still widening circle, extending through space, and continuing through eternity. What a fearful power is here! Thoughts may fall from your lips in tones that shall vibrate forever. The sun, with his pencil of light, presents an image on the face of the burnished metal. That image shall fade; that object shall perish; that sun shall cease to shine; but the impressions you make on the mind's eternal essence is as imperishable as the soul itself.

With such solicitude and yet such cheerful trust as a father confideth the daughter of his love to the husband of her choice and of his approval, do we Trustees now commit to your keeping the interests of this College. You are now "the man of the house," the head of this family of professors, tutors, and students, and the public will hold you mainly responsible for the proper and efficient administration of its internal affairs. Sustained as you will be by able and experienced professors, we trust you will, without difficulty, maintain wholesome discipline, and furnish thorough instruction. Fathers, from far and near, will come here with their sons and commit them to your care to be educated for usefulness in life. And the widowed mother will also come, leading by her hand the son "whom her soul loveth," and with prayers and tears will ask you to be a father to that son in the perils and temptations of his youth, and to educate him for the duties of time and the realities of eternity. These youths are the blocks of marble from the quarry, to be by you and your assistant instructors worked and finished into forms of manly strength and beauty.

After a time, these fathers and mothers will return to receive at your hands these sons whom they have committed to your guardianship. Let not their just expectations be disappointed. Return to them their sons, so educated, physically, morally, religiously, and intellectually, that whether they shall become great men or not, they shall at least be good and useful men.

In conclusion, let me say, for your encouragement, that you will be sustained in the difficulties and responsibilities of your new position by the counsels of this Board of Trustees, by the sympathy and co-operation of these professors, by the friendly interest of those who have been educated at this College and are now scattered throughout the land, occupying positions of influence and usefulness, and also by the prayers of God's ministers and people. And I trust that a greater than Moses, even the Lord of all, is saying to you, to-day, as he said to Joshua, when he gave him charge concerning Israel: "Be strong and of good courage; . . . and I will be with thee."\*

\* In the next number of the *PRESBYTERIAN MAGAZINE* will appear Dr. Wood's INAUGURAL ADDRESS, delivered on the occasion of his assuming the duties of President of Hanover College.

At the request of Dr. Wood's old friend and associate, the Editor of this Magazine, the latter is to have the privilege of first issuing it from the press.

## Household Thoughts.

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### RUTHERFORD TO A BEREAVED MOTHER.

FOR MISTRESS CRAIG, UPON THE DEATH OF HER HOPEFUL SON, WHO WAS DROWNED WHILE BATHING IN A RIVER IN FRANCE.

MISTRESS,—You have so learned Christ, as, now in the furnace, what dross, what shining of faith may appear, must come forth. I heard of the removal of your son, Mr. Thomas. Though I be dull enough in discerning, yet I was witness to some spiritual savouriness of the new birth and hope of the Resurrection, which I saw in the hopeful youth, when he was, as was feared, a-dying in this city. And, since it was written and advisedly appointed in the spotless and holy decree of the Lord, where, and before what witnesses, and in what manner, whether by a fever, the mother being at the bedside, or by some other way in a far country (dear patriarchs died in Egypt; precious to the Lord, have wanted burials, Psalm 79: 3), your safest will be, to be silent, and command the heart to utter no repining and fretting thoughts of the holy dispensation of God.

1. The man is beyond the hazard of dispute; the precious youth is perfected and glorified.

2. Had the youth lain year and day pained beside a witnessing mother, it had been pain and grief lengthened out to you in many portions, and every parcel would have been a little death; now His holy Majesty hath in one lump and mass, brought to your ears the news, and hath not divided the grief into many portions.

3. It was not yesterday's thought, nor the other year's statute; but a counsel of the Lord of old: and "who can teach the Almighty knowledge?"

4. There is no way of quieting the mind, and of silencing the heart of a mother, but godly submission. The readiest way for peace and consolation to clay-vessels is, that it is a stroke of the Potter and Former of all things; and since the holy Lord hath loosed the grip,\* when it was fastened sure on your part, I know that your light, and I hope that your heart also, will yield. It is not safe to be at pulling and drawing with the omnipotent Lord. Let the pull go with him, for he is strong; and say, "Thy will be done on earth as it is in Heaven."

5. His holy method and order is to be adored; sometimes the husband before the wife, and sometimes the son before the mother

\* Hold.



so hath the only wise God ordered; and when he is sent before, and not lost, in all things give thanks.

6. Meditate not too much on the sad circumstances—the mother was not witness to the last sigh,—possibly, cannot get leave to wind the son, nor to weep over his grave, and, he was in a strange land: there is a like nearness to Heaven out of all the countries of the earth.

7. This did not spring out of the dust. Feed and grow fat by this medicine and fare of the only wise Lord. It is art and the skill of faith to read what the Lord writeth upon the cross, and to spell and construct\* right his sense; often we miscall† words and sentences of the cross, and either put nonsense on his rods, or burden his Majesty with slanders and mistakes, when he mindeth for us thoughts of peace and love—even to do us good in the latter end.

8. It is but a private stroke on a family, and little to the public, arrows shot against grieved Joseph, and the afflicted; but, ah! dead, senseless, and guilty people of God. This is the day of Jacob's trouble!

9. There is a bad way of wilful swallowing of a temptation, and not digesting it, or laying it out of memory without any victoriousness of faith. The Lord, who forbiddeth fainting, forbiddeth also despising. But it is easier to counsel than to suffer: the only wise Lord furnish patience. It were not amiss to call home the other youth.

I am not a little afflicted for my Lady Kenmure's condition. I desire you, when ye see her, to remember my humble respects to her. My wife heartily remembereth her to you; and is wounded much in mind with your present condition, and suffereth with you.

Grace be with you.

Yours, in the Lord,

S. R.

ST. ANDREWS, Aug. 4, 1660.

## DODDRIDGE'S MOTHER.

ABOUT one hundred and fifty years ago, there lived in a stifed street in London, a tradesman and his wife, who watched with many misgivings the slender form and pale cheek of a little boy, their only son, and, with one exception, the sole survivor of twenty children. The utmost that they dared to hope for, as the result of parental faithfulness, was that "poor little Philip might, by the

\* Construe.

† Mispronounce.

grace of God, be prepared for an early death." For this they laboured, and prayed, and wept together. The chimney of the family-room, where they usually sat after their evening meal, was ornamented according to a fashion which had been imported from Holland, with a series of painted tiles. On those tiles were pictured with rude taste, scenes and events recorded in the Scriptures. There, "in deep blue on a ground of glistening white," were Adam and Eve and the serpent. Next in order were Elisha's bears, devouring the irreverent children. Then followed Joseph and the pit, into which his brethren cast him. And here, at the end of the series, we may suppose, stood the stern men who frowned on the little children as they came to Christ. Those pictured tiles were to "poor little Philip's unlettered mother more precious than the gold of Ophir." They were her pictorial Bible. In her homely way she expounded them to her son, as he was seated by her side in the old arm-chair. She poured into his curious ear her rude but truthful conceptions of man's lost condition, of God's wonderful providence, and of his more wonderful grace. She found a willing pupil. God's truth, extracted by maternal diligence from that painted wall, sunk deep into the pale boy's heart. His delicate sensibilities grew around it, and became rooted in its embrace. The distinguishing feature of his youthful piety was a love of the Bible. It grew with his growth, and strengthened with his strength. It fashioned itself in the depths of his soul into the germ of a hidden purpose, which the providence of God at length developed.

Thirty years afterwards, when the Rev. Dr. Philip Doddridge was engaged in the work of composing the "Family Expositor," he traced back the impulse which by the grace of God had moved him to that work, to those old Dutch tiles which had been the text-book of his early lessons in his mother's arm-chair. It was the remembrance of them, which quickened and sustained his zeal in the contracted labour of that which he considered his life's work. That remembrance it was which lighted up his study-lamp for his labours upon the Family Expositor, at four o'clock of the winter mornings, through a period of twenty years. That it was which forbade him to turn aside from the exposition of the Bible for any inferior service. Only in obedience to the earnest and oft-repeated solicitations of his friend, Dr. Isaac Watts, did he consent to the digression of composing the Rise and Progress. And when at last he lay down to die, in a strange land, it was his strong consolation that he had been permitted to see three volumes of the Expositor given to the world. Since that time a hundred years have come and gone, but the work of Doddridge lives.—*Prof. Phelps.*

WE SING OF THE BIBLE.

SUNG AT THE TWENTIETH ANNIVERSARY OF SUNDAY-SCHOOL NO. 58,  
SPRING STREET CHURCH.

We sing of the Bible, that shows us the way  
That leads to the mansions of rest ;  
All its pages are bright with the life-giving ray,  
And it makes the poor wanderer blest.  
Sing, sing, sing, children, sing.  
Sing, sing, sing, children, sing.

We love on the Sabbath our teachers to meet,  
And learn of the Saviour Divine ;  
While we gather around, and the story repeat,  
'Tis more precious than gold from the mine.  
Sing, sing, sing, children, sing.  
Sing, sing, sing, children, sing.

We read of the angels who sung on the plain,  
Good tidings of peace unto men ;  
And the time that shall come when the loud-swelling strain  
Shall be heard from all nations again.  
Sing, sing, sing, children, sing.  
Sing, sing, sing, children, sing.

Then sing of the Bible, the fountain of light !  
And welcome the Sabbath of rest !  
Till the morn of redemption shall break on our sight,  
And in Jesus our souls shall be blest.  
Sing, sing, sing, children, sing.  
Sing, sing, sing, children, sing.

WM. OLAND BOURNE.

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Historical and Biographical.

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ORIGINAL MINUTES OF THE WESTMINSTER  
ASSEMBLY.

The subjoined very interesting information in regard to the original manuscript Minutes of the illustrious Westminster Assembly, is furnished to the Edinburgh Witness, by Dr. Thomas McCrie.

DEAR SIR : I have been told that a paragraph appeared in several papers lately, announcing that I had discovered the Original Minutes of the Westminster Assembly. As this has led to numerous inquiries, and as it must be interesting to many to know something more regarding the document in question, permit me, through the medium of your columns,

to give a brief account of my discovery, if that term can be applied to an unexpected meeting with what had in reality never been lost. The general impression, certainly, was that the Minutes had been lost. In the preface to his excellent History of the Westminster Assembly, my friend Dr. Hetherington, says: "Inquiries have been frequently made, respecting the manuscript of the Westminster Assembly's proceedings, kept by the clerks or scribes of the Assembly; but that important document appears to be irrecoverably lost. One account states that it was burnt in the great fire of London, in the year 1666. It was long thought that a copy of it had been taken, and was preserved in the library of Sion College; and some aver that this was actually the case, and that it, too, was destroyed in the fire which burned the House of Commons, in 1834, having been placed there, along with other manuscript records relating to the Church of Scotland, during the inquiries of the Committee on Patronage." I am happy to say that these surmises were all unfounded, and that after some inquiries and not a few difficulties, I found the long-wished-for document in Dr. Williams's Library, Red Cross Street, London. This library was established by Dr. Daniel Williams, a worthy Presbyterian minister, who flourished in the early part of last century, and who bequeathed his own library, with those of Dr. Manton and Dr. Bates, for the use of the Presbyterian ministers of London. A more appropriate asylum could not have been devised for the Minutes of the Westminster Assembly; but after Arianism had unhappily infected so many of the Presbyterians of England during the last century, it could hardly be expected that much regard would be paid to the record of proceedings which issued in the production of the Confession of Faith, and the Catechisms, larger and shorter. The books were preserved, indeed, but preserved as the bones of our ancestors are, unseen and undisturbed in their mausoleums. It was, therefore, with something like the feelings of one who has discovered a long-lost treasure, that I found myself one day seated with the veritable records of the Westminster divines before me.

The Minutes are contained in three folio volumes, and bear every mark of authenticity. The first two volumes were evidently the *scroll* minutes, written during the sittings of the Assembly, by Adoniram Byfield, the scribe. They are written in a hurried, scrambling, and almost illegible hand, are full of abbreviations, and exhibit an abridged account of the proceedings. About the middle of volume third, these Minutes are, to a considerable extent, rewritten *in extenso*, in a neat and legible hand. I regret to say that the first volume is incomplete, as it wants the commencement of the proceedings, and begins with "Session 45, August 4, 1643." The Assembly, we know, met on the 1st of July, 1643. We have thus lost the records of the first month of their meetings; but when it is considered that much time was spent in preliminary arrangements, and that during this period they were discussing the Thirty-nine Articles, which led to no practical result, nothing of importance being done till October, 1643, there is less cause to regret the loss. The third volume carries down the proceedings to the very close of the Assembly, including the period when they sat as a Committee of Examination, and ending with the date March 25, 1652, the precise time when, with the Long Parliament, the Assembly was finally dissolved by Cromwell.

The Minutes are not confined to a bare record of the proceedings; they

contain a brief summary of the speeches of the members, or rather their opinions, for they do not seem to have indulged in lengthened or formal speeches. It is interesting to observe how frequently the names of Henderson, Rutherford, and Gillespie appear in the course of the debates. I have not had sufficient leisure as yet to examine the volumes thoroughly, and compare them with other sources of information; but from what I have observed, I should say that, besides the historical value of such a document in confirming facts already known, these Minutes will be found to throw considerable light on the proceedings of the Assembly, and on the sentiments of the leading spirits that composed it. I can only at present advert to one or two general points which struck me on a cursory perusal of them. Nothing is more clearly evinced by these records than the labour and industry which had been expended in the compilation of our subordinate standards. In preparing the Larger Catechism, for example, it is curious to observe that there was a separate committee for every commandment in the Decalogue: "June 23. Ordered, that the several commandments shall be considered by these several committees: Mr. Simpson and Mr. Greenhill for the first commandment; Mr. Burgess and Mr. Calamy for the second commandment, &c. The general rules for expounding the commandments (committed) to Dr. Gouge and Mr. Walker, and Report to be brought in to-morrow, seven-night, to the Committee, of whom Mr. Tuckney is in the chaire."

With regard to the authorship of the Shorter Catechism, it would appear, from the following entry, that it was also intrusted to a committee: "August 5, 1647. Resolved upon, that the Shorter Catechism shall be gone in hand with presently, by a committee now to be chosen: Ordered, Mr. Prolocutor, Mr. Palmer, Dr. Temple, Mr. Lightfoot, Mr. Green, Mr. Delmy, shall be the Committee, and are to meet this afternoon. *Mr. Palmer is to take care of it.*" This last clause would seem to indicate that the business had been specially intrusted to Mr. Palmer, perhaps, to use the modern phrase, in the character of Convener. But his name does not again occur, and he died in the course of that year. Another entry occurs, October 19, 1647: "Ordered, Mr. Tuckney, Mr. Marshall, and Mr. Ward, to prepare the Short Catechism." From this, we may conclude that a new committee was appointed; the former having failed, probably in consequence of Mr. Palmer's death. My own opinion, which I hope to be able to prove, is, that the person who prepared the original draught of the Shorter Catechism, was Dr. Anthony Tuckney.

Great must have been the patience and impartiality of the Westminster divines, if we may judge from the incessant and pertinacious opposition which they encountered from the five or six Independents in the Assembly, for hardly is there a page that does not bristle with a *dissent* from one or another of these scrupulous gentlemen, so justly termed "the dissenting brethren." Various, too, were the amendments proposed and carried during the debates on the Confession and Larger Catechism, some of which are curious, and one or two of which may be noticed as showing the influence exerted by our Scottish Commissioners. Thus, in chap. xxxi, sect. 5, where it is said that Synods are "not to intermeddle with civil affairs," our Scottish friends, by what Baillie would have called a "canny conveyance," procured the addition of the words "unless by way of humble petition in cases extraordinary." On chap. xxiii, "Of the civil magistrate," it was resolved, "upon a motion by Mr. George Gillespie,

that in the said chapter, for the word of *Christ*, the word *God* shall be put in three places." Dr. Burgess, it is said, entered his dissent from this alteration, and the following memorandum is added: "This vote was not intended to determine the controversy about the subordination of the civil magistrate to Christ as Mediator." On consulting the passage, chap. xxiii, sect. 1st and 2d, it will be seen that the alteration, whatever controversy it may or may not determine, is very important. Had it stood as originally proposed, "*Christ*, the supreme Lord and King of all the world, hath ordained civil magistrates to be, under Him, over the people," &c., it would have taught a very different doctrine from what it does as it now stands. The change of the word in the second section appears to have been intended to guard the doctrine of the magistrate's power against those charges which were so often brought against this portion of our Confession in the course of the Voluntary controversy.

Various other interesting facts are brought out and established by these venerable relics of antiquity, which I may afterwards find an opportunity of publishing.

Meanwhile, I am yours, &c.,

THOMAS MCCRIE.

GULLANE, EAST LOTHIAN, July 27, 1859.

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## Review and Criticism.

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NOTES, CRITICAL AND EXPLANATORY, ON THE ACTS OF THE APOSTLES. By M<sup>R</sup>-LANTHON W. JACOBUS, D.D., Professor of Biblical Literature, &c., in the Western Theological Seminary, at Alleghany City, Pennsylvania. New York: Robert Carter & Brothers; Philadelphia: William S. & Alfred Martien. 1859. 12 mo. pp. 430.

THERE is a great demand in these days for Commentaries. The prejudice against this class of writings, entertained by some, is unreasonable and is diminishing. The public need light on the Bible; and the great favour, with which commentaries are received, shows that there is a growing appreciation of all judicious books, whose aim is Scriptural exposition.

The previous volumes of Dr. Jacobus have been some time before the public. They have won for him a reputation for ability, discrimination, and sound exposition which the volume on the Acts of the Apostles will greatly confirm. The Notes are preceded by a valuable Preface; a learned Introduction on the Author of the Acts, his object, the plan, and the date of the book; a full Synopsis of the general Contents; and the Contemporaneous History in parallel columns. A judicious amount of practical remark pervades the exposition. We venture to affirm that the Notes of Dr. Jacobus, now reaching four volumes, constitute both a more profound and popular Commentary than could be manufactured and woven together by ninety-nine of the best men of thirty-three Synods. We have space

only for a single extract, relating to Paul's being taken to Areopagus, a locality which Dr. Jacobus saw in his foreign travels.

"Took him—evidently, as the term implies, without violence; perhaps, however, in a semi-judicial manner, to make his cause more fully known before a public assembly, and not before the judges. We found the Areopagus, or Hill of Mars, to be a rocky knoll, about sixty feet high at the south end, under the shadow of the Acropolis, from which it is only two hundred yards distant, westerly. Paul was probably led up hither from the Agora, or market in the vale below, ascending the rock by sixteen steps cut in the side. On the top is a stone bench, having three sides. This was probably the tribunal. On the east and west side of it is a raised block, one for the criminal the other for the accuser. Hither they led up Paul to expound his doctrine from this open court-house platform, asking, *may we know—can we know—may we know, if you please? Literally, are we able?* (i. e. with your permission.) The *new doctrine*, or new teaching which he had put forth in the market-place in his discussions, they would more fully know. Here then in the presence of the grandest temples and monuments of heathenism, Paul was called on to expound Christianity."

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SACRED LYRICS FROM THE GERMAN. Presbyterian Board of Publication. Philadelphia. 1859.

THE Book of Poetry, printed some years ago by our Board of Publication, continues to be among the very best books of its class, ever issued from the press. The new book of "Sacred Lyrics from the German" bears the impress of the same cultivated taste to which the former volume owes its charm and its popularity.

These Sacred Lyrics are selected from a number of German poets, and are translated by different persons. There are, of course, different degrees of merit in such selections, but they are all good and edifying. The true evangelical spirit is here found in union with poetical fire, and lessons of wisdom are enunciated in an elevated and winning tone. We observe that several of the translations were made by the late Dr. James W. Alexander, who was at home in almost every field of learning and scholarship. Our brethren, Professor R. P. Dunn and the Rev. C. W. Shields, also appear as genial translators of German poetry. The volume is issued in superior style, and is every way worthy the Board of Publication of the Presbyterian Church.

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A PASTOR'S SELECTION OF HYMNS AND TUNES FOR WORSHIP IN THE CHURCH AND FAMILY. The hymns in the body of the work being taken from the Book of Psalms and Hymns of the Presbyterians; those in the supplement from various sources. Philadelphia: J. B. Lippincott & Co. pp. 192.

GREAT care has been taken in the selection of these hymns and tunes by one of our most intelligent and popular pastors. He is himself a great lover of music, and well practised in the art. The great aim of this book is to secure *congregational singing*, which the churches must come to, at

last, after a long interval of *choiring*. The author does not dispense with a choir, but he holds it to its true aim, which is to lead the congregational singing.

The principles which the pastor has adopted in the compilation of his volume are the following: 1. Simple and easy tunes must be supplied. 2. The same tunes must be sung frequently. 3. The same hymns must be sung to the same tunes. 4. The music must be on the same page with the hymns. These appear to us to be judicious principles to assist in carrying on the work of congregational singing.

No rivalry is intended between this book and the "Presbyterian Psalmodist," although we should have preferred our own Hymn Book to be the exclusive basis of the pastor's compilation, and the whole thing to be under the superintendence of our own Board. We do not think that any hymns ought to be used in public worship, except those authorized by the General Assembly. The "Supplement" contains such. Desiring to learn how the plan, proposed by the pastor, was likely to succeed in practice, and knowing several pastors who were using the book in their congregations, we have been gratified to receive from one of them the following intelligence and hints:

"We are beginning to realize congregational singing in my church, and in the course of six or eight years, when a generation has grown up under this book, I have no doubt we shall fully realize it. Our plan pleases all concerned, leader, choir, and congregation. I am having the children taught not only in the rudiments of music, but in singing these very tunes to the words to which they are set, so as to make their practice directly available for church purposes; and I hope that older people, with duller ears, who hitherto have sung but little, will by and by, from hearing the same words so often sung to the same tunes, catch the jingle of the thing, and be able actively to take a part.

"A great mistake, as I cannot but think, made often, where congregational singing is attempted, is in confining the effort mainly to the lecture-room. It seems to be hoped that the general singing will *work its way up* to the Sabbath services. But why not sing the same tunes in *all* the services of the Church? At any rate, just so far as the same *hymns* are sung? The most hopeful place in which to *begin*, it seems to me, is the Sabbath congregation, and the choir as its leader. The most successful way of using a book of this kind, is to put it into the choir *first*, and then when the congregation have become accustomed to it, from *hearing* them, I have it adopted in the lecture-room."

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THOMAS PAINE. An Address, delivered before the Goethean and Diognothian Societies of Franklin and Marshall College, Lancaster, Pa., July 26th, 1859, by WILLIAM A. STOKES. Lancaster, Pa.: Pearsol & Geist. 1859.

THE HON. W. A. Stokes selected an important topic for discussion in his Address,—the career of Thomas Paine; and ably and truthfully did the orator handle his subject. Ample justice is awarded to Mr. Paine, as an influential political writer in our revolutionary times, whilst his infidel sentiments and profligate career are properly exhibited as a warning to



the young. The pamphlet has an important historical value, and will serve excellent moral purposes. The following is Mr. Stokes's estimate of Paine's celebrated work, called "Common Sense."

"When 'Common Sense' was published a great blow was struck. It was felt from New England to the Carolinas, it resounded throughout the world. Principles of politics were proclaimed, not new, but true; sanctioned by antiquity, familiar to the learned, but hitherto concealed in books unknown to the public; principles which found instant recognition in the natural sense of justice which God implants in all his creatures; arguments were adduced which went right home to the understanding, and found there immediate reception. Common sense—the best kind of sense, without which knowledge is vain—eagerly embraced and appropriated the dogmas and conclusions of this masterpiece of popular reasoning, which rather aroused what already lay deep down in the hidden recesses of the human mind, than communicated any strange sentiments. The boldness, vigour, directness, the very rudeness, the racy roughness of the author, gave irresistible force to his matchless appeal.

"Admirable as was the execution of this work, it was not written spontaneously, but at the suggestion of Dr. Rush, who read the sheets as they were composed, as did also Dr. Franklin and Samuel Adams. The former struck from the manuscript what seems a telling sentence—'A greater absurdity cannot be conceived of, than three millions of people running to their sea-coast every time a ship arrives from London, to know what portion of liberty they should enjoy.' When the manuscript was ready for the press, Paine proposed to call it 'Plain Truth,' but Dr. Rush objected and gave it the title of 'Common Sense.' Many years afterwards, General Washington applied the title of the book to its author, and spoke of the merits and services of Common Sense as unrewarded by this country.

"Certain it is that an instant and immense impetus was given to the cause of independence by the then unknown pamphleteer."

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**ANCIENT MINERALOGY**; or, An Inquiry Respecting Mineral Substances Mentioned by the Ancients; with Occasional Remarks on the Uses to which they were Applied. By N. F. MOORE, LL. D. Second Edition, New York. 1859. Harper & Brothers. 16mo. pp. 250.

THIS is a very curious book, well worth the reading. It is a republication, the first edition having appeared many years ago. It throws light upon some mysterious substances, to which the ancients gave names which it is not easy for all moderns to recognize.

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**SERMON** on the Death of John W. Seymour, Esq., of Baton Rouge, La., who perished on the ill-fated Princess, February 27th, 1859. Preached by Rev. THOMAS CASTLETON, Pastor of the Presbyterian Church, Baton Rouge, June 5, 1859. Published by request.

**BROTHER CASTLETON** has eloquently delineated the character of a friend of the Church and of a distinguished citizen. May precious truth be

sanctified to the living! There is a value in good sermons, which the public are learning to appreciate.

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**THE GREAT CONCERN**; or, Man's Relation to God and a Future State. By **NEHEMIAH ADAMS**, D.D., Pastor of the Essex Street Church, Boston. Boston. 1859. Gould & Lincoln. 12mo. pp. 235.

DR. ADAMS writes with much power of argumentation, and he selects good subjects for his pen. Orthodox and evangelical in his creed and spirit, he wields an influence from pulpit and books, which is eminently salutary in the land of the Pilgrims.

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**IGDRASILL**; or, The Tree of Existence. By **JAMES CHALLEN**, author of "The Cave of Machpelah," and other Poems. Neat 12mo. pp. 170. Philadelphia: Lindsay & Blakiston.

THIS queer name is the title of a new volume of poetry. The author, who is becoming widely known in literature, has undertaken to strike off poetry from his well-used anvil, and some of it has the ring of the true metal. We wish him success, and congratulate him upon the promise of the future.

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**COSMOS**. A Sketch of a Physical Description of the Universe. By **ALEXANDER VON HUMBOLDT**. Translated from the German, by E. C. OTTE and W. S. DALLAS, F.L.S. Vol. IV. 12mo. pp. 462. New York. Harper & Brothers.

HUMBOLDT has taken his departure. His works are a storehouse of knowledge, and will perpetuate his name in the world of science and learning to the end of time. His **COSMOS** has always maintained a high rank. The present edition will, no doubt, have an extensive circulation.

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**COMMENTARY ON THE GOSPEL OF JOHN**. By Dr. **AUGUSTUS THOLUCK**. Translated from the German, by CHARLES P. KRAUTH, D.D. Philadelphia: Smith, English & English.

THOLUCK, like Humboldt, is among the great men of the age. More evangelical than most of the German divines, and as learned as any, his influence has been precious and extensive. His commentaries are justly entitled to the consideration of all biblical students. In spite of his admitted orthodoxy, there is a savour of German training in some of his expositions that makes us thank God the more for Anglo-Saxon Christian literature. The present volume contains much learned and edifying disquisition. Tholuck has the following remarks upon the baptism of "the water and the Spirit" in John 3 : 5.

"Zwingle interprets 'water' as a figurative designation of 'knowledge, clearness, heavenly light' (cognitio, claritas, lux cœlestis). Calvin, as epexegetis: 'aquæ spirituales, non fluviales' (waters of the spirit, not of

the river); so, also, Beza, with a reference to the addition *πυρί*, Luke 3 : 16. A reference of a comparative nature to the baptism of John is assumed by Beausobre and Herder; the former says: 'Si quelqu'un n'est né non seulement de l'eau, mais aussi de l'esprit,' (unless a man be born not only of water, but of the Spirit also.") . . . . "Is it, however, true, that Christ himself could not have spoken of baptism? His disciples certainly baptized, see chap. 4 : 2. In addition, could not the Saviour express from his own consciousness what his hearers at the time would not understand? see on 2 : 19. We ask further, is it true that if we refer 'water' to baptism, it can be apprehended only in accordance with the Catholic or with the Lutheran doctrine of baptism? The mention of the Spirit alone, in v. 8, already contradicts such an opinion. It may still be said in accordance with the Reformed doctrine, that baptism is mentioned as a pignus, signaculum (pledge, seal). Or we may say with Neander and Lucke: 'The water may have already been known to Nicodemus from the baptism of John, as a *symbol of the purification of the inner man.*' Nevertheless, should not the mode in which elsewhere 'of water' and 'of the Spirit' are placed in opposition (1 : 26, 31, 33, Acts 1 : 5), make it probable that our Lord actually had John's baptism, and by consequence, the baptism of repentance in his mind, so that precisely these two points are made prominent, on which, according to the doctrine of the Church, regeneration rests?"

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MEMOIR OF JOHN GRISCOM, LL.D., late Professor of Chemistry and Natural Philosophy. With an account of the New York High School, Society for the Prevention of Pauperism, the House of Refuge, and other Institutions. Compiled from an Autobiography and other sources. By John H. Griscom, M.D. 8vo. pp. 427. New York: Robt. Carter & Bros.

DEAR, honest John Griscom was one of Nature's noblemen,—one of the finest specimens of a man, in appearance, in benevolent disposition, and in wisdom. His grandfather was a blacksmith, and his father a saddler; whilst he himself rose to be a teacher and a learned philosopher. Born in 1774, he commenced active life as a teacher, and in 1794 taught a school in Burlington, N. J. Here he laid the foundation of those solid acquisitions, which grew up into the grand structure of a matured and useful character. John Griscom led an active life. He was Professor of Chemistry; lectured to the mechanics in various places on various subjects; travelled extensively abroad; and assisted many a benevolent institution by his counsel and labours. He was especially interested in prison discipline, and in the reformation of juvenile offenders. He was the friend of the Bible Society; and although by birth and choice a Quaker, he had a heart for mankind. When in Scotland, in 1818, he wrote thus of Dr. Chalmers.

"There is probably no living preacher that has so great a popularity as Dr. Chalmers, and it is nowhere greater than in his own parish; and I think it is much to his credit, as well as to that of his auditors, that this popularity results in a great measure from his thorough dealing with them;—from his exposing to them, with unsparing truth, the real deformity of vice in every shape; and his showing that true Christianity requires a dedication of all the faculties, and a conformity of the whole

heart. His style, both of writing and speaking, possesses much originality; and in what way soever the strict rules of criticism may apply to it, it is wonderfully calculated for the purpose it is intended to answer,—to fix the general attention of the reader and hearer to the subject it treats of; and its immediate influence upon his congregation is evidently such as he would naturally desire.”

Mr. Robert Carter, of N. Y., was on terms of intimate friendship with this good man, and sent him all his publications, which Mr. Griscom read with great delight and profit. We have no doubt that these excellent volumes had much to do with preparing the aged saint for heaven. Mr. Griscom resided in Burlington, N. J., for the last fifteen years of his life, where he made himself useful, as Superintendent of the Public Schools, and in other influential methods, public and private. He died in 1852, universally lamented. He united loveliness to learning, and was the friend of truth and righteousness. His son has discharged, not only a filial, but a public duty in preserving, by means of this Memoir, a valuable and interesting record of the life of JOHN GRISCOM.

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**A COMMENTARY ON THE EPISTLE TO THE EPHESIANS;** Explanatory, Doctrinal, and Practical. By R. E. PATTISON, D.D., late President of Waterville College. Boston: Gould & Lincoln. 12mo. pp. 244. 1859.

THIS Commentary of Dr. Pattison contains rich and valuable thoughts on the doctrines and duties of religion, as exhibited in the Epistle to the Ephesians. His views are Calvinistic, and set forth in a plain uncompromising and inoffensive spirit. We greatly admire a commentator, who leaves no doubt as to his position, and who has the ability to fortify the truth by a conspicuous interpretation of the living Word. Practical religion is constantly inculcated by Dr. Pattison in connection with his doctrinal expositions.

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**THE CRUCIFIXION.** By DANIEL H. HILL. President of the North Carolina Military Institute, and lately Major in the United States army. Wm. S. & Alfred Martien, Philadelphia. 1859.

MAJOR HILL, whose reputation in the religious world was established by his able exposition of the Sermon on the Mount, has taken, as the subject of his next Christian labours, the events connected with the Crucifixion of our Lord. And this work has added to his ability as a Christian expounder and defender of the faith. He impartially surveys the narrative of the Gospels, explains their apparent inconsistencies of statement, discusses the true principles of historical interpretation, and vindicates the Word of God in a clear and unanswerable manner. Major Hill brings into requisition the peculiar advantages of his previous training in contact with the men and things of actual life. This work will unquestionably take its rank among the Christian classics, and be held in high esteem as a learned and able exposition of the evidences of Christianity. We recommend Harvard University to bestow on Major Hill the title of D.D. Where is the doctor among the churches, who could equal the Major on this theme?

Dr. Hill—we beg his pardon—Major Hill, has imposed upon himself the necessity of writing another volume, in which the Resurrection shall

occupy a prominent place. In fact, the Major's title page hardly comes up to the scope of the volume; the many *incidents* of the Crucifixion have yet to undergo the scrutiny of his vigorous mind. We do not say this in the spirit of criticism, but simply in vindication of the right of the community to expect a continuation of the work, in due time. The present volume is as large as his purpose required.

The Messrs. Martien have done their part in their usual excellent style. Valuable works deserve a good exterior. There is an art in publication as there is in writing.

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**THEOLOGY IN ROMANCE**; or, The Catechism and the Dermott Family. By Mrs. MADELINE LESLIE, author of "Home Life," &c., and Rev. A. R. BAKER, author of the "Catechism Tested by the Bible," &c. Boston: John P. Jewett & Co. In two volumes. 18mo. pp. 227, 238. 1859.

THIS work aims at exhibiting the truths of the Catechism through the pleasing incidents of practical teaching and family life. We have no doubt that the effort to serve the cause of truth, by the author of "Theology in Romance," will enlighten and profit those who properly peruse her pages.

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**KIND WORDS FOR CHILDREN**, to Guide them to the Path of Peace. By the Rev. HARVEY NEWCOMB, author of "How to be a Man," "The Harvest and the Reapers," &c. Boston: Gould & Lincoln. 16mo. pp. 141. 1859.

MR. NEWCOMB possesses the tact and ability of a ready and popular writer. The aim of his work is to win children to Christ. His illustrations and reasoning are well adapted to his purpose; and he may rest assured that those who work to bring children to the knowledge of the truth, shall not find their labour in vain in the Lord.

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## The Religious World.

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### THE CARDROSS CASE.

THE Cardross case is beginning to awaken, in the Free Church of Scotland, the same kind of apprehension that once belonged to the Auchterader and other cases, preceding the disruption. We give to our readers the substantial facts and principles of the Cardross case, as summed by the Rev. Dr. Buchanan, in his speech at the late meeting of the Free Church commission.

"Let the actions of Mr. McMillan be decided in his favour, and I hesitate not to say that a worse thing by far than the Disruption will have befallen us. (Hear, hear.) For then it will have been formally declared that the free exercise of discipline, even in an unestablished Church, is no longer to be allowed. (Hear, hear, and applause.) I say this deliberately and advisedly. Such a decision would be a fatal blow struck at the spiritual liberty of every Church in Scotland—nay, a blow struck at the purity of religion; for the purity of religion and the Scriptural integrity

of Church discipline must stand or fall together. To justify this strong assertion, to justify it to the full, it is only necessary to look at the case the report upon which has just been laid before the Commission. What is it which, in that case, the Court of Session is asked to do? Mr. McMillan, late minister at Cardross, was found guilty by the Supreme Court of the Free Church of certain grave immoralities, and was in consequence suspended *sine die* from the ministry, and separated from his pastoral charge. His case, therefore, was obviously, and on the very face of it, a simple case of Church discipline—a case which, from the very nature of things, does and must belong exclusively to the cognizance of the Church courts. Now, this is the first and the fundamental case which Mr. McMillan has brought into the Court of Session. And what is it that he asks the Court of Session to do in regard to it? It is this, and nothing less than this—to have the spiritual sentence of the Church suspending him from the ministry, and separating him from his pastoral charge, “reduced, retreated, rescinded, cased, annulled, decerned, and declared to have been from the beginning, to be now, and in all time coming, null and void, and of no avail, force, strength, or effect, and to bear no faith in judgment outwith the same; and the said Rev. John McMillan, pursuer, to be reponed and restored against the same, *in integrum*.” In other words, he asks the civil court, first, to set aside as null and nugatory a solemn spiritual sentence, pronounced by the Supreme Court of the Church, to whose authority Mr. McMillan in spiritual matters was subject; and next, he asks the civil court, either by its own naked act to restore him to the exercise of the Christian ministry, and to the pastoral charge of the Cardross congregation, or to compel by civil pains and penalties the General Assembly of the Free Church to do all this for him. This, and nothing less than this, is what he asks the Court of Session to do.”

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### FATHER CHINIQUY.

The following account of this Roman Priest is interesting, in the present position of his affairs.

THE Rev. Charles Chiniquy, who is about fifty years of age, was born in the Province of Lower Canada, where the French language alone is spoken. He was brought up in the Roman Catholic religion, which his parents professed. His father must have been possessed of a great spirit of independence, for he owned and read the Bible. At the time, he was, perhaps, the only one in that part of the country (which contains about one million of French Roman Catholics) who dared to keep in his house that book condemned by the priests. By the time his son was about eight years old, he made him read the Bible aloud, for the edification of his family and the neighbours. The priest, having heard that fact, presented himself at the house. “Mr. Chiniquy,” said he to the father, “you must give me your Bible; it is a bad book, that you cannot understand, and may do you a great deal of harm; I must destroy it.” On hearing that, Mr. Chiniquy, greatly agitated, got up and began pacing the room, without saying a word. At the end of about two minutes, he said: “Monsieur le Curé, if you have nothing else to tell me, you see the door through which you came in; please go out the same way.” Having heard

that, Monsieur le Curé took his hat, and left the house. Great was the joy of the young Chiniquy in seeing that his father had not given up his dear Bible.

Unfortunately, about a year after that event, the father died, and the son was sent to school, and, in the course of time, to the Seminary. It is almost needless to say that from the time he left home, the reading of the Bible was entirely out of the question. There remained, however, always a love for the Bible in his heart, as will be seen hereafter.

In 1833, Mr. Chiniquy was consecrated a priest of the Church of Rome. Five years later, he began to preach temperance all through Lower Canada, and continued to do so for more than twelve years.

In preaching against the use of strong drinks, he took every opportunity to preach against the Evangelical Christians, or Swiss, as they are called in that country, because the two missions in French Canada were established by missionaries from Cantou de Vaud, in Switzerland.

It was a great joy for Father Chiniquy when he could insult those miserable Protestants. Notwithstanding those sad dispositions, he did often distribute New Testaments, which he did not understand himself, but which he loved in remembrance of that dear Bible in the home of his childhood.

On account of his great reputation, he was, at different times, called by bishops of the United States to preach to the French Canadians, who are scattered through this country. In those journeys, he acquired the conviction that there were about two hundred thousand of his countrymen living in this Protestant land, who were consequently in very great danger of being lost to the Church of Rome. This gave him the idea to found a colony in the western part of the United States, where land was still cheap, and to assemble around him, as much as possible, all the emigrants from Canada, in order to keep them under the influence of Rome, and prevent them from falling into the snares of Protestantism.

His plans having met with the approbation of the bishops of Canada, Mr. Chiniquy put them in execution in 1851. He bought thirty thousand acres of land in Illinois, seventy miles south of Chicago, and went to establish himself there with a few families. In the course of a few years he had collected about ten thousand French Canadians in that part of the country.

Everything prospered, according to his wishes, in that colony, until about three years ago. At that time, the Bishop of Chicago, took from the French Canadians a chapel, which they had built themselves, and gave it to the Irish. Great was the outcry of the French Catholics, and Father Chiniquy was not slow in condemning publicly the conduct of the Bishop.

To defend his position during that quarrel, he studied a great deal the New Testament, which he distributed in large quantities amongst his people. They all read it with avidity, and when the time came to choose definitely between the Bishop of Rome and the Gospel, about five hundred families declared themselves for the Gospel. What a glorious thing! How far back must we go in history to find anything that can be compared to that joyful event?

Since then, in the midst of all kind of persecutions, they have remained faithful to the Christian religion, such as is taught in the Bible, *rejecting all hope of salvation by their works, and accepting Christ as their only Saviour and Mediator.*

## Thoughts from the German.

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THE countenance is the title-page to the book of the soul, and it may also be regarded as the preface—a portion of the work we should by no means leave unread.

As without the sun there could be no sunlight, so without Christ there could be no Christians. And as the sun's rays enlighten and enliven the world—although they are not the sun—so Christians, too, are the light and life of the world.

A NOBLE mind, weighed down and obscured by suffering, may be likened to one of the plain wooden clocks of our forefathers' days. A glance at the outside discloses nothing brilliant or beautiful; nothing strikes the eye but the dark, heavy weights which give it motion. But for usefulness they are the best of clocks.

WITH our finite understandings we comprehend sacred things just as a child, which has acquired a knowledge of the alphabet, might be supposed to read a volume—what manner of insight into its contents would it gain?

How frequently, in the course of our lives, do we gain experience by the loss of a pleasure?

As we may notice, even in a calm, by the inclination of a tree in the forest, from which side come the fiercest and most frequent blasts of the storm, so an attentive observer of men may distinguish the heaviest gales of passion.

BENEATH what a load of worldliness and worldly cares is the soul of the Christian often buried! And how anxiously and perseveringly he struggles to penetrate the mist, to return again into the bright clear light of Heaven! Yet at other times, how easily, and by what trifling matters we suffer ourselves to be led away from the Lord!

A NOBLE person needs but a plain garment to set it off; a beautiful picture but a simple frame; a great thought is best dressed in the simplest language. But all these need a spirit of understanding to be appreciated.

OUR thoughts should depend from our souls as leaves from a tree so natural, so unconstrainedly ornamental, so easily stirred, so closely connected, so entirely one in nature. And like leaves upon a tree, when a storm-wind shakes them, we shall only see the sickly, the pale, and the dead fall to the ground.



THE  
PRESBYTERIAN MAGAZINE.

OCTOBER, 1859.

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Miscellaneous Articles.

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INAUGURAL DISCOURSE

ON THE TRUE ENDS OF COLLEGIATE EDUCATION, AND THE PROVISIONS REQUISITE FOR THEIR ATTAINMENT.\*

BY THE REV. JAMES WOOD, D.D., PRESIDENT OF HANOVER COLLEGE, INDIANA.

WHEN our ancestors located themselves in North America, their first care, next to the erection of dwelling-houses and churches, was the establishment of Literary Institutions. Primary-schools and Academies occupied, of course, their earliest attention. But they also looked beyond these. Some of the colonists were men of mark. They had been educated in the Universities of Europe, and they cherished the high aim of planting in the virgin soil of America, schools of equal rank with those of the Old World. During the period of their colonial existence, they secured charters for nine institutions, in which were conferred degrees in the liberal arts; and within twenty-three years after the close of the memorable struggle which issued in the separation of the United States from Great Britain, eighteen additional Colleges sprang into existence, extending from Maine to Georgia, thereby demonstrating to the world, that the same patriotic spirit which made our soldiers victorious in war, was equally energetic in the more sublime and peaceful pursuits of science and literature. This enlightened spirit has continued to animate the minds of the American people. With the extension of our national domain, halls of science have been

\* August 3d, 1859.

speedily opened in new States and Territories, until we now number over one hundred and forty chartered Colleges and Universities.

In view of these facts, it is natural for us to inquire, *What are the true ends of Collegiate Education, and what provisions are requisite for their attainment?* These inquiries, though distinct, are so involved in each other, that they may be discussed without a formal division. Indeed, a full discussion of either, requires a virtual answer to both.

The true ends of Collegiate Education may be stated in general terms, in a single sentence, viz., the higher and more mature cultivation and improvement of our intellectual and moral powers, and the adaptation of this advanced culture and progress in science, literature, and moral training to the practical purposes of life. Elementary education is usually begun in the family, and is continued and carried forward in the primary school and academy. If parents, guardians, and teachers, entertain correct views concerning the ends of this early and primary education, they aim to initiate those juveniles into the same literary and moral tuition which the College is designed subsequently to mature and consummate. The methods to be pursued in these successive stages, are of course different, because the severe studies of riper years are not adapted to the tender nurture of childhood. But the objects contemplated are substantially the same, viz., to discipline their intellects and hearts; to teach them how to think and reason correctly; to impart a knowledge of the arts and sciences; to improve and refine the manners; to imbue their minds with sound moral and religious principles; and to qualify them for enlarged influence and usefulness among men.

These general ends of Collegiate Education, ought to be kept in view by every student, without regard to the particular profession which he intends to pursue. They are essential to a complete education. If he ignores or neglects these ends, there will be a corresponding neglect in using the appropriate means, and hence his education will necessarily be defective. But with these general ends, which should never be lost sight of, the candidate for college degrees enjoys ample opportunities for making special preparation for the particular work which he designs ultimately to pursue. His future avocation is often determined upon before he enters college, and in some institutions the curriculum of studies is arranged, with a view to this fact, into classical and scientific departments. But without such a division, and the pursuit of one or the other, at the option of the student, and without omitting any part of the college course, special reference may be had to his intended vocation, in the comparative attention which he devotes to different branches of science and literature; and this, instead of being left to accident, might be laid down in the schedule of college studies.

Particularly in our age and country, a Collegiate Education must

be adapted to qualify young men for the active duties of life. Study is in order to action. A mere bookworm, who cleaves to his studies with the tenacity of a leech, but without the power of locomotion, is very inadequately educated, however great the amount of knowledge he may have acquired. His education might have suited a former age, when learned men were expected to accomplish little more than to preserve from extinction the science and literature of preceding generations. But in our days learning must be immediately employed in diffusing knowledge among the people, in promoting agriculture and the mechanic arts, in extending commerce, in improving the means of defence against foreign aggression, in administering justice, enacting laws, and advancing the moral and religious well-being of mankind.

Accordingly, the young bachelor of arts, who has been actuated by correct views concerning the true ends of Collegiate Education makes his exit from the platform, where he receives his diploma, with his mind enriched with knowledge, and his heart with virtue, with a just sense of his responsibility to God and his duty to men. He determines to spend his days, not in learned leisure, or in an ambitious chase after fame; but in promoting the highest interests of society, and the prosperity of the Church. If he engages in professional studies, and prosecutes them with these views, he will enter the arena of public life with all the requisites for a successful and honourable career. Or, if he lives a private citizen, he possesses those intellectual and moral qualities which will elevate and adorn his individual character, and make him an angel of light and love to the social circle in which he moves.

Before considering what provisions are requisite for attaining the true ends of Collegiate Education, we will notice an objection, that colleges themselves are not the most eligible means for attaining these ends. We admit, that in some rare instances, men become distinguished lawyers, jurists, and statesmen, eminent physicians and divines, able teachers and professors, scientific agriculturists and architects, skilful bankers and accountants, eminent orators and poets, without having enjoyed the previous advantages of a Collegiate Education. We honour those self-made men who have thus pursued their way to distinction, notwithstanding the serious difficulties which impeded their progress. But it must not be forgotten that college-graduates are self-made men also, in the proper sense of this term, if they ever accomplish anything important in the world. Both at college and afterwards, they must proceed on the motto adopted by Lord Bacon, *Inveniam viam aut faciam*; *I will find a way or make one*. But college students have facilities for improving their powers of invention, and for attaining eminence in the arts and sciences, which cannot be enjoyed to the same extent elsewhere; and if they apply themselves to their utmost ability, they lay those deep foundations of future influence which qualify them to occupy the highest standing in society.

The difference between these and other self-made men is, that they are better made. Their education is more thorough and complete. Accordingly those who have distinguished themselves, without these previous advantages, are so few as to form only an exception to a general rule. Most of our eminent men, both in Church and State, are college graduates, and they owe their official elevation in a great degree to the superior advantages which they thus enjoyed.

The history of education in ancient, as compared with modern times, will show the signal benefits which the world has derived from Colleges and Universities. Among the Greeks and Romans these institutions were unknown. They had their *gymnasia*, where young men engaged, in a state of nudity, as the name imports, in physical exercises; but where also "philosophers, rhetoricians, and teachers of other branches of knowledge, delivered their lectures." Socrates is the reputed originator of this mode of instruction. The famous Academy of Plato, a disciple of Socrates, was a gymnasium, located in the grove of *Academos*, and designed primarily for physical sports; but was occupied by that eminent sage for delivering lectures on rhetoric, logic, and philosophy. Demosthenes, the most famous of Grecian orators, and Aristotle, a prince among ancient philosophers, attended his lectures. Aristotle, after having been his pupil for some years, established a school of his own at Athens, and added to the themes usually discussed, the subject of natural history. He became so famous that he was selected private tutor to Alexander the Great. Philip of Macedon, Alexander's father, wrote to him the following remarkable letter: "King Philip of Macedon, to Aristotle, greeting. Know that a son has been born to me. I thank the gods, not so much that they have given him to me, as that they have permitted him to be born in the time of Aristotle. I hope that thou wilt form him to be a king worthy to succeed me, and to rule the Macedonians."

The art of printing being unknown, authors were accustomed to rehearse their compositions in public, as the best means which they enjoyed for communicating to others the fruits of their literary labours. Herodotus recited his *History of the Olympic Games*; and other writers of distinction adopted the same course. Tacitus, Juvenal, and Horace, all allude to this method of publishing literary productions, and they make particular mention of the poets, who, if they could not secure an audience otherwise, resorted to the baths and other public places, in order to obtain an opportunity of reciting their compositions. Juvenal suggests (satirically), "that the poet who wished his works to become known, might borrow a house for the purpose of public reading, and that the person who accommodated the writer might place his friends and freedmen on the back seats, with directions to be liberal in their applause."\*

\* Dr. Miller's *Retrospect of the Eighteenth Century*. Vol. II, pp. 506-8.

With such limited literary advantages as these, it is not strange that the number of learned men in ancient times was so small, or that so little progress was made in science and literature. The branches of learning pursued were so few and elementary, that sufficient opportunity was not afforded for that profound and expansive range of thought which subsequently characterized men of learning under a more favourable state of things. Children were regarded as the property of the State, and with the exception of the nobility and priesthood, they must become either soldiers or slaves. Skill in the use of arms was accordingly their highest idea of youthful education, and military glory the grand incentive to zeal and diligence in their preparation for future life. Some of the most renowned philosophers and orators were inured to the toils and perils of the camp and battle-field; and Socrates, as occasion required, alternately delivered lectures on literature and ethics, or performed the duties of a soldier.

Anniversary orators, on the Fourth of July, or at college-commencements, may eulogize the learning, liberty, and high civilization of Greece and Rome. But if we subtract from the list of brilliant and honoured names a few well-known individuals, the galaxy of Grecian and Roman glory will lose its splendour—and the stars which would remain will be of so small a magnitude as to be scarcely deserving a record on the page of history.

In ethical instruction, Socrates, Plato, and Aristotle, were far in advance of their age. We might assign reasons which render it highly probable that they derived their moral and religious knowledge from the Jews, or in other words, from the Holy Scriptures. But so small an impression did their teachings on this subject produce on the public mind, that Socrates was condemned to death on a charge of corrupting the Grecian youth, because he inculcated the unity of the Divine Being, in opposition to the prevailing Polytheism of the people; and Aristotle committed suicide in order to escape a similar fate, exclaiming, as he left Athens, where he was about to be summoned before the Court of Areopagus, and alluding to the condemnation of Socrates, "I will spare them the guilt of a second crime against philosophy."

But though the most prosperous periods of Grecian and Roman literature, science, and religion, were much less brilliant than some may have imagined, they suffered at length a sad decline. The Roman arms made Greece a province of the Roman Empire, and the metropolis of learning was transferred from Athens to Rome. The succeeding century, and particularly the reign of Augustus, was a proud and auspicious era for literature. It produced a host of Latin historians, poets, and orators. But Rome was at length invaded and overcome by the Goths and Vandals. The lights of science and literature were almost extinguished. A long night succeeded, denominated the dark ages, which continued for ten centuries, if we date the revival of letters at the usual period assigned

in history to that event. But long before the Reformation some rays of light were shot across the horizon of darkness. According to Hallam, "the praise of having originally established schools, belong to some bishops and abbots of the sixth century. They came in the place of the imperial schools overthrown by the barbarians." These schools, however, were chiefly for the benefit of the clergy, and the sons of princes and nobles, who repaired to the monasteries to pursue the limited course of study, denoted by the terms trivium, and quadrivium, and forming together the entire curriculum of education known in that age. The trivium consisted of grammar, rhetoric, and logic; the quadrivium, of arithmetic, music, geometry, and astronomy.

The honour of having established the first university in Europe, is ascribed to Charlemagne, Emperor of France and Germany, near the close of the eighth century. He was prompted to this measure by that remarkable people, the Arabians, who, having imported into Arabia some Greek books from the Asiatic provinces, were so much interested in their contents, that they petitioned their Caliphs to obtain from the Emperor at Constantinople, the best Greek authors. These they translated into Arabic; and, in their further incursions, they carried these books with them into Europe, where, by order of Charlemagne, they were again translated from Arabic into Latin. He also established four universities—Paris, Bononia, Pavia, and Osnaburg. Not long after, Alfred, King of England, it is believed, founded the University of Oxford, in imitation of his illustrious compeer, Charlemagne. With these beginnings, institutions of this character gradually increased in number, down to the time of the Reformation, at which period colleges and universities existed in every nation of Europe.\*

The importance of these institutions is briefly stated by a sensible writer, in the following words: "When first established, their importance was incalculable. They collected the learned, who were few, and gave them a compact and honourable confederacy against the ignorant, who were powerful and many. They gave rise to the plan of collective exertion and emulative industry, which encouraged the energies of the mind, and advanced the progress of discovery more than any solitary and detached application, and they supplied a continued growth of cultivated talent, for the demands of successive generations."† These pregnant remarks furnish a theme which might be expanded into a volume. We invite special notice to a single assertion, viz. : that colleges and universities "*gave rise to the plan of collective exertion and emulative industry, which encouraged the energies of the mind, and advanced the progress of discovery.*" As an illustration of this fact, let it be remembered that all the most grand and most valuable discoveries

\* See Wharton's Introduction of Learning into England.

† Taylor's History of the University of Dublin.

which have ever been made in the sciences, and the most remarkable and useful inventions in the arts, were made subsequently to the founding of colleges and universities, and as the fruit of that awakened intellectual energy consequent on the successful operation, progress, and continuance of those institutions. To mention no others, when, and how, originated the art of printing? the mariner's compass? the telescope? a knowledge of the laws of attraction and gravitation; and the modern system of astronomy? inventions and discoveries which have revolutionized the literary, political, commercial, and religious world. They were all connected, directly or indirectly, with Collegiate Education.

But time forbids the further prosecution of this train of thought. A single example will suffice for a specimen of those distinguished scholars and philosophers, who, in successive periods, contributed to the advancement of science in Great Britain, through the advantages enjoyed at the English Universities. The illustrious Sir Isaac Newton was the greatest luminary of science which the world ever produced. When a boy he was sent to Grantham, a public school, chartered in the reign of Edward VI. Here he instructed the other boys in the best mode of making paper kites. He made a small wind-mill, and put a mouse in it for a miller; he also constructed a miniature sun-dial. He is said, however, to have been negligent in his studies, and to have stood low in his class. But having received a severe kick from another boy, he resolved to take on him a twofold revenge—first, to give him a thrashing, and secondly, to excel him as a scholar; both of which he put into execution: and he kept rising till he took a higher stand than any other boy in the school. But, owing to the second marriage of his mother, he was obliged to suspend his studies and become an overseer of her farm. His mills and mouse-gear, his paper kites and sun-dials, and his books too, were exchanged for the various duties of the farm and market. He pursued this avocation for several years, and would probably have continued a farmer till death, but for his mother's brother, a clergyman, who had been educated at Cambridge, and by whose advice and influence his nephew was sent to Trinity College, Cambridge, the place of his uncle's education. Here he obtained a fellowship, and laid the foundation for those discoveries in philosophical and astronomical science which commenced a new era in the history of profound and liberal learning.\*

We will now proceed to specify some of the provisions which are requisite for attaining the true ends of Collegiate Education.

1. The course of study ought to be adequate to meet the demands of any vocation which the under-graduates may have in view. In the Middle Ages, and under the patronage of feudal princes, and the Papal Church, though colleges and monasteries were objects of

\* See British Classical Journal, for this, and other examples bearing on the same point.

eneration, and often of special benefactions and immunities, learned men, the number of whom was always small, formed a class by themselves, almost wholly secluded from the rest of the world; and their learning was like statuary, valuable as tablets to perpetuate great events, but producing little effect on the public mind. The Latin language was the only one deemed fit for science and religion. Learned men, even in common conversation, generally conversed in Latin. The massive tomes which they penned as authors were in Latin. The themes discussed were frequently mere scholastic subtleties, which could not be understood by ordinary minds; and if they could, they were of little practical utility. The founding of colleges and universities produced, in process of time, a great change in the course of studies. Education became more practical, and to meet this change, a demand was created for new branches of knowledge, adapted to the progress which had been made in the arts and sciences. These changes have been going on in successive periods down to the present time, and hence some studies are demanded now which were passed over in a cursory manner, or not attended to at all in former centuries.

But unhappily, in this rapid and utilitarian age and country, there is a disposition, instead of adding these new branches to the old curriculum of studies, to abridge the college course, and permit mathematics and the natural sciences, with modern languages, to take the place of the ancient classics. This public taste has been created in part by the United States Government, in establishing the Military Academy at West Point; and by the public graded schools in several States, formed in this particular on the same model. Those institutions are rendering an important service to the country; and they seem to make it necessary to connect a scientific department with our colleges, corresponding in character to the course of study pursued in those schools. But, in yielding to this demand of public sentiment, it should be distinctly announced that a full and thorough course is as much to be preferred as the difference which it requires in time and expense. Because surveying and civil engineering, chemistry, geology, electricity, &c., together with English literature, and perhaps French and German, may be sufficient for ordinary practical purposes, it does not follow, as some suppose, that there is no necessity of spending several years in acquiring a knowledge of the Latin and Greek. Though we would not diminish an iota from the highest ground assumed by any as to the importance of mathematical studies, or the study of natural science, or of English literature, or the modern languages, we must protest against the practical undervaluing of those venerable classics, which, from the first establishment of colleges and universities, have contributed so largely to that intellectual distinction and influence, which have been styled the "manorial rights of learning, and its title to the tribute of public esteem."



To dispense with the study of Latin and Greek, on the plea that they are dead languages, and therefore of no practical value, is about as cogent a reason as it would be for a geologist to dispense with mineral specimens, because they are layers of inanimate rock ; or for an anatomist to dispense with a human skeleton, because it is composed of dry and lifeless bones. The study of the ancient classics is among the best means, if not itself the very best, which can be employed to discipline and improve the mind. Language is the most striking exponent of our rational nature,—that which distinguishes us from brutes. We think in words. The analysis of words and sentences, the study of their grammatical construction, and their translation from one language into another, train our thoughts to flow with precision and perspicuity, like subjecting precious metal to the heat of the crucible, by which it is rendered pure and lustrous.

And further, an accurate acquaintance with the ancient classics, and the exercise of translating them into English, make us better acquainted with our own language. The English is our vernacular tongue, and it ought to be cultivated and perfected with feelings analogous to those with which we cherish affection for our own countrymen and kindred. A PROFESSORSHIP OF THE ENGLISH LANGUAGE AND LITERATURE would be a valuable addition to our curriculum of college studies in this institution.\* If, as has been affirmed by a writer already alluded to, the introduction of the study of common law into the University of Oxford promoted patriotic and liberal feelings in the minds of the students, we may argue, with much probability, that the introduction of English literature into our colleges will have a similar tendency on the minds of American youth. The literature of a people, as well as their laws, gives tone to their national character ; and it is not less a source of just national pride to possess a language which is pure and classical, than a constitution and laws which are enlightened and free.

But the introduction of this new professorship should form an addition to the present course, and not a substitute for Latin and Greek. A substitution of this kind would result in a failure to accomplish the very object which an English professorship has in view. The Latin and Greek, it is true, are not the parents of the English, though many English words are derived from those languages. The study of the English involves the study of its early history in its Anglo-Saxon and Teutonic origin. We admire the Anglo-Saxon. Many Saxon words we prefer to any others of the same signification. They have a brevity and euphony which render them remarkably forcible in expression, and musical in tone. But

\* It has been claimed for Lafayette College, and with apparent justice, that that institution has the honour of being the first American college which has established a professorship of the English language. This example is worthy of imitation by other colleges.

it must not be forgotten that the ancient Saxon was rude and barbarous. Prior to the eighth century, the Britons did not possess even an alphabet. The venerable Bede was the first to cultivate the native language. He was also in other respects the most learned man of that age, and he did more than any one else to elevate the people from their former barbarism. He is styled by Burke, the father of English learning. But if he had been unable to study the Greek and Roman writers, to whom he is said to have resorted as the "purest sources" of learning, he would have been illy qualified for his important work.

The rise and progress of English literature, in their relation to Latin and Greek, were like the German. A hundred and fifty years ago, the German language was not regarded by Germans themselves as fit to be employed in writing books, either on science or theology. The practice of translating from Latin and Greek into German, which then commenced, imparted to that language in due time a classic purity. The number of learned works now published in German, is probably as great as in any other language on the globe. In like manner, the classical purity of the English, and our present facilities for studying it with success, are owing to the labours of literary men well versed in Latin and Greek. Except for this, Horne Tooke could not have written his able work on philology, entitled "The Diversions of Purley;" and Noah Webster could not have produced his standard Dictionary, which, according to the admission of Lord Brougham, has "virtually placed the English language on a level with the classical languages of Greece and Rome."\*

2. In order to attain the true ends of Collegiate Education, accurate and thorough scholarship, with a good moral and gentlemanly character, should be required and insisted on as an indispensable pre-requisite for securing a college diploma. An extensive and full curriculum of study will not suffice, unless our colleges practically adhere to the rule of exacting from under-graduates a thorough acquaintance with all the branches included in the prescribed course. With a view to this, care should be taken that none are matriculated who are not well qualified. Those who enter college with a partial preparation, seldom make up the deficiency; or if they do, it is frequently with the loss of health, in consequence of extra exertions. By a thorough previous preparation, they can with ordinary diligence sustain themselves, and graduate with respectability and honour.

And further, when students are admitted to college, let it be done under a distinct pledge that they will maintain industrious, moral, and gentlemanly habits. When young men go to college with no love for science or literature, and with the expectation of obtaining a bachelor's degree without the labour of accurate and thorough

\* Note in Dr. McPhail's Inaugural.

scholarship, who expect to acquire the imperfect knowledge which they obtain, through the aid of their classmates, or by consulting keys and notes of lectures, who feel themselves exonerated from the rules of polite society, and even from the laws of the land, and are disposed to indulge themselves in nocturnal vices and irregularities, it is obvious that they entertain no adequate conceptions of the true ends of Collegiate Education, or of the proper means of obtaining them. If any such have been inadvertently admitted to this college, or if they have it in contemplation to become members, we seriously advise you young gentlemen either to correct your views and reform your habits, or to seek your literary honours at some other institution. If your intellectual and moral proclivities are so debased, that neither college laws, nor civil and divine laws; neither your own reputation as gentlemen, nor the usages of refined and virtuous society; neither a desire for knowledge and wisdom, nor a noble ambition to gratify and honour your friends, and benefit your country and your race, will influence you to be diligent in study, and upright and gentlemanly in your deportment, the effort to elevate you to a reputable standing as scholars and as men, will be an Herculean task.

College students ought to act on the principle that a want of courtesy and politeness in their intercourse with each other, with the college Faculty, or with the citizens of the place in which the institution is located, is no less reprehensible than it would be at their father's fireside, or in their mother's parlour. One of the aims of college life is to humanize the feelings; but it fails to accomplish this end, if a young man is permitted to hold a good standing as a collegian, when he practises any kind of rudeness, which, if practised at home, would exclude him from refined and genteel society.

Still worse is that spirit of vandalism, which some young men, while at college, take the liberty of practising, in the destruction of public and private property, as though a club of college students might with impunity commit all sorts of depredations, not excepting those which, if committed elsewhere, would render the culprit liable to the severest legal penalties. May a kind Providence deliver us from the annoyance of ever having a single student of this character at Hanover College.

For the encouragement of high literary attainments, of a courteous and manly bearing, and of an elevated, Christian morality, the honours of college should in our judgment, be so awarded as to furnish due incentives for each of these requisites; all of which should likewise be so associated together, that a material failure in one of them would be a forfeiture of the intended honours. Foundations for scholarships ought also to be based on the same principles. These foundations are often of great value in affording facilities for the indigent to obtain a liberal education. But these scholarships ought not to be given indiscriminately to young men, merely because

they are poor. They should be awarded to the talented and meritorious. Most of the literary honours in the University of Dublin, are said to be obtained by students called *sizars*, i. e., students whose pecuniary means are small, and who receive admission to the University free of expense, as a reward for distinguished scholarship and high moral character in the preparatory department.

But after all, we must appeal to the understandings and consciences of young men themselves. The pursuit of knowledge and virtue was described by the ancients, as a laborious ascent to the summit of a rugged and lofty eminence, on which the temple of science and wisdom was supposed to stand; implying that the effort to become wise and good, is laborious, and requires the utmost attention. They also represented the retrograde movement as easy, but ruinous; from which they could be recovered only by divine grace. Thus wrote an old Roman bard: "Facilis descensus Averni," &c., which Dryden translated as follows:

"The gates of hell are opened night and day,  
Smooth the descent and easy is the way:  
But to return and view the cheerful skies,  
In this the task of mighty labours lies;  
To few great Jupiter imparts that grace,  
And those of shining worth," &c.

These sentiments, though penned by a heathen, are true and important. If vigilantly and prayerfully attended to by college students, there would be no necessity for the checks and restraints, reproofs and admonitions which are so frequently required in our institutions of learning. Then their progress in learning and virtue, though not free from toil and labour, would be pleasant, and not painful. Colleges would not be in imagination, but in reality, Academic shades, Pierian springs, where students would resort for the love of learning and virtue, and where they would enjoy, in their own happy experience, the glowing description of John Milton, in these eloquent words: "The path of virtuous and noble education is laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

3. A further requisite for attaining the true ends of Collegiate Education is, that religious instruction must form a part of the regular college course. A provision to this effect was expressly made in the plans of the first four colleges established in the American colonies. The first of these was Harvard University, in 1642. The constitution proposed as the object to be attained in its foundation, "piety, morality, and learning. And for the purpose of securing these ends, the students were to be practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language and logic of the sacred writings. They were carefully to attend God's ordinances, and be examined

on their profiting, commonplacing the sermons, and repeating them publicly in the hall. In every year, and in every week of the college course, every class was practised in the Bible and catechetical divinity.”\*

The next in the order of time, was William and Mary, at Williamsburg, Va. The charter bears date, February 14th, 1692; the preamble to which says, “Their trusty and well-beloved subjects, constituting the General Assembly of the colony of Virginia, have had it in their minds to found and establish a certain place of universal study, or perpetual college of divinity, philosophy, languages, and other good arts and sciences—to the end, that the Church of Virginia may be furnished with a Seminary of ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the Western Indians, to the glory of Almighty God.”†

The next was Yale College. “At a session of the colonial Congress at New Haven, in October, 1701, a petition was presented to that body, signed by many ministers and others, which stated that from a sincere regard to, and zeal for upholding the Protestant religion by a succession of learned and orthodox men, they had proposed that a collegiate school should be erected in this colony, wherein youths should be instructed in all parts of learning, to qualify them for public employments in Church and State; and that they had nominated ten ministers to be trustees, partners or undertakers for founding, endowing and ordering the said school, and thereupon desired that full liberty and privilege might be granted to said undertakers to that end.” The institution was opened at Killingworth, where the first rector of the college resided; but the commencements were held at Saybrook. After the union of the colonies of Connecticut and New Haven, in 1760, the college was removed to New Haven.‡

The fourth of these institutions was the College of New Jersey, founded in 1740. “The *design*, as well as the origin of this institution,” says the venerable Dr. Green, “is manifest from the statement that has been made. It is apparent, not only from the motives which so powerfully influenced those who first projected the college, and who laboured so long and earnestly to establish it, but from the express and repeated declarations of Governor Belcher in his replies to the addresses of the original trustees, that this institution was intended by all parties concerned in founding it, to be one in which

\* Note to President Quincy's History.

† See Dr. Foote's Sketches of Virginia. The college was projected, and the charter obtained by the Rev. James Blair, who made a voyage to England for this purpose. William and Mary, who were then on the throne, named Mr. Blair, in the charter, as the first president, and he acted in that capacity till the year 1742.

‡ See Dr. Sprague's Annals of the American Pulpit.

*religion and learning* should be *unitedly cultivated*, in all time to come."\*

These statements show the views of our colonial ancestors on this subject; and they are as worthy of being respected by the American people, as were the views entertained and expressed by the same men, and their patriotic compeers, on the subject of human rights, and of civil and religious liberty.

One of the means employed for carrying into effect the religious design indicated in these extracts, was the daily reading of the Bible, accompanied with prayer in the college chapel, and public religious worship on the Sabbath. In Harvard, particularly, provision was also made in the charter for recitations from the Sacred Scriptures. It is probable, however, that this provision was not carried out in practice, as Princeton College seems to have been the first in this country where the Bible was made a regular college study.† This exercise is still continued in that college, and with the most salutary results. It is attended by all the students, and occupies the place of a second religious exercise of a more public character on Sabbath afternoons. The plan has been fully indorsed by the Board of Trustees. In 1854 the trustees appointed a committee of their own body to report "*whether any, and if any, what measures ought to be taken to infuse more religious instruction into the course of studies, and to secure more pastoral oversight of the students.*" The committee consisted of the Rev. Drs. C. Van Rensselaer, John McDowell, and David Magee, *nomina clara*, whose able report was unanimously adopted by the Board, and it expressed, in strong terms, a conviction of the great importance of religious instruction to the prosperity of the College, with a high, yet merited commendation of the fidelity of the excellent and devoted President.‡

The study of the Holy Scriptures ought to be included in the programme of every American college, and be made, as at Princeton, a subject for the final examination, like any other branch of study. The Bible deserves to have the place of a classic; and in

\* Dr. Green's Historical Notes of the College of New Jersey.

† Our reason for this opinion is, that the Rev. Dr. Samuel Miller, whose historical knowledge was remarkably accurate and extensive, proposed at the centennial celebration of the College of New Jersey, June, 1847, the following sentiment: "The venerable Ashbel Green, D.D., LL.D., our venerable eighth President: we honour him, as the first head of a college, in the United States, who introduced the study of the Bible as a regular part of the college course."

‡ The closing paragraph of the report, "expressing the obligations the College is under to its present President, for the assiduous and faithful attention to its religious condition during a long series of years, while Professor and Vice-President," concludes as follows: "If his public administration shall be distinguished in nothing more than by adding to the religious instruction in the course of studies, and by increasing the pastoral oversight over our beloved youth, his name will go down to posterity, on the roll of Dickinson, and Burr, and Edwards, and Davies, and Finley, and Witherspoon, and Smith, and Green, and Carnahan, with light undimmed by the brightness of his compeers."

addition to its regular study in English, it should be studied also in the original Greek and Hebrew. If a knowledge of Pagan classics may be properly insisted on, much more an acquaintance with God's own book, the most ancient and important volume known to mankind.

The ancient Jews, like other ancient nations, had no colleges; but the Bible was made, by Divine authority, their daily text-book in every household in the land. And the effect was, that though inferior to several other nations in science, literature, and arms, the Jews stood far above all others in moral purity, domestic happiness, and social prosperity. Young men are very partially educated unless they have studied with care this Book of books; and to study it in the Greek and Hebrew originals as well as in English, is doubly profitable to college students, by giving them the intellectual as well as moral benefit of studying inspired thoughts in inspired words. It is like tracing the mighty Mississippi, the father of waters, to its crystal fountains in the northern lakes.

It must be admitted, that there is a practical difficulty in studying Hebrew in our colleges; first, because the schedule of college studies is so large as to leave little time to devote to it; and secondly, because theological students, who alone, with some exceptions, desire to study Hebrew, are too much inclined to make the knowledge of this language, which they acquire at college, a substitute for the first year's course in a Theological Seminary. They may regard this as an advantage, by shortening their course one year. But we consider it an evil. Time thus gained, unless followed by extraordinary exertions in succeeding years, will subject ministers to the penalty of a perpetual discount on the ability and effectiveness of their public performances. If some knowledge of Hebrew were required for admission into our Theological Seminaries, and incentives thereby furnished for all our colleges to teach the elements of this sacred language, as a few of them now do, this difficulty would be remedied.

4. In order to attain the true ends of Collegiate Education, it is requisite that the college Faculty be composed of well-qualified and faithful men. In addition to competent talents, sound discretion, genuine piety and skill in communicating instruction, they ought to possess profound and varied learning. And with a view to this, it is important that our colleges enjoy the advantage of *fellowships*, by which an opportunity may be afforded for graduates of superior merit, to prosecute their studies for a few years after they have received the bachelor's degree. A collegiate course is not regarded, by reflecting men, as the complete acquisition of a learned education; but only as laying a good foundation on which graduates are expected to build the superstructure. They must be students all their lives, if they become eminently learned men. But in endeavouring to arrive at this distinction, in our country, literary men generally labour under the serious disadvantage of

being obliged to engage daily in the active duties of professional business, with no opportunities for scientific and literary pursuits, except the fragments of time redeemed from the hours of ordinary repose. If fellowships were founded in our colleges, for the encouragement of young men of talents, scholarship, and moral worth, there would be a large increase in the numbers of resident graduates, who would render themselves competent to honour professors' chairs in our collegiate institutions, or to make, in other spheres, those beneficial and learned researches, which would contribute to our social prosperity and national greatness. The venerable Dr. Nott, President of Union College, in his princely donation of six hundred thousand dollars to that institution, has wisely provided for a considerable number of fellowships, and young men who desire to avail themselves of the benefits of this foundation, must not only be students of that institution, but must take a full four years' course. By this, and the other munificent provisions specified in his splendid donation, Dr. Nott has become as distinguished a pecuniary benefactor to Union College, our own *alma mater*, as he has been, in other respects, by his able and efficient presidency of more than half a century.

It would also be a great public benefit to the cause of education, if normal schools were established in connection with our colleges, where those who desire to devote themselves to professional teaching, may become qualified for the important station of principals in our numerous academies, high schools, and common schools. Independent institutions for normal instruction have been established by several of our State Legislatures, and with signal advantage to our common schools, and other seminaries of learning.

5. Another requisite for attaining the true ends of Collegiate Education is, that college trustees be men of enlightened and liberal views, of sound discretion, and of good financial ability. That they ought to be cordial, united, and zealous, in promoting the interests of a college of which they are the guardians; and also, that they should be generous in their benefactions, provided the college is in special need of funds, are so obvious, that a declaration to this effect seems to be superfluous. It is clear that none ought to accept this trust, or retain it if previously assumed, whose feelings are hostile, or even indifferent to the prosperity of the institution. But it is not enough that trustees are cordial, and even pecuniarily generous. They must be competent. The educational interests of many hundreds and thousands of young men, the pride of their parents, and the hope of their country and the Church, are committed to their hands. If they adopt wise and judicious measures, and execute them with harmony and vigour, their official acts will contribute largely to the elevation and progress of society. A college, wisely located and efficiently managed, exerts a beneficial influence on a whole State, and often over a whole country. Of course college trustees are conservators of the public good, and



they may be justly held responsible for the manner in which they fulfil their high and important trust. Especially are the finances of the institution committed to their management and control. On them are devolved the important measures of raising and investing funds, of making necessary improvements in the college buildings, library, and apparatus, and in general of keeping the institution in a healthy and prosperous pecuniary condition. How necessary then, for the trustees of a college to possess financial ability. If a distinguished college president, in nominating a successor to that office, mentioned financial ability, as a primary requisite, this is still more important in a Board of Trustees.

6. Ecclesiastical supervision is of special advantage in securing the true ends of collegiate education. This supervision may be either by individual members of the Church, associated together for this purpose, and forming virtually an ecclesiastical body, or by the Church, in her organized capacity, as a Presbytery or Synod. Instead of proving its value by argument, it will be sufficient, on the present occasion, to notice how this plan has actually worked in several of our most successful institutions. History is sometimes more conclusive than logic.

The important measure of erecting a College in Connecticut, which resulted in the establishment of Yale College, was devised in 1698, by a General Synod of the churches. It was intended that the Synod should nominate the first president and inspectors, and have some kind of influence in all future elections, "so far as should be necessary to preserve orthodoxy in the governors;" that the college should be called "The School of the Church;" and that "the churches should contribute towards its support." This project failed; but in the following year, ten of the principal ministers of the colony (all except two, graduates of Harvard College) were nominated and agreed upon, by general consent, both of the clergy and laity, to be trustees, to found, erect, and govern a college. The government of the college, though in the hands of a close corporation, is in a Congregational sense, ecclesiastical, and is so regarded by the Board itself. The clerical members sat as an ecclesiastical council in the time of President Clap, organized a college church, and installed Professor Daggett as the pastor.\*

\* See Lives of Rev. Abraham Pierson and President Clap, in Dr. Sprague's *Annals*. See also, Professor Fisher's Centenary Discourse; a note to which contains the following interesting statement: "The Address of President Clap to the Professor, sets forth, in few words, the grounds on which the authority to organize the Church was defended. The College is spoken of as an 'Ecclesiastical Society,' being constituted such by the Charter, which permitted its existence as a 'Sacred School,' for the promotion of learning and religion. The President and Fellows are a number of ministers, 'specially delegated to have the oversight and government' of the institution. Provided the approval of the Corporation is obtained, there is therefore nothing to preclude members of College from uniting in a Church. And being a body of ministers, resembling a perpetual council, the Corporation can also give, on behalf of the churches, their sanction to the pro-

The College of New Jersey, at Princeton, is another instance of ecclesiastical supervision in one of the senses we have described; and its character and success are not inferior to Yale. The College at Princeton was originated by Presbyterians, and it has always been under the regimen of Christian gentlemen (mostly Presbyterians), who were never known, except in a single instance, to swerve, even in appearance, from the religious basis on which the institution was founded; and this disposition was promptly arrested by that remarkable man, the Rev. Wm. Tennent, Jr., a member of the Board of Trustees, who was not less distinguished for decision of character, than for his extraordinary piety. He is the person who, when a young man, was favoured with a wonderful trance, the record of which has made his name familiar to thousands of Christians, both in America and Europe.

“Mr. Tennent was one of the most active and zealous founders of that college; and the great object of those worthy men, in all the labour and expense which they incurred in its establishment, was to train up a pious and learned ministry for the Presbyterian Church. For the attainment of this object, and to guard the college against every species of perversion or abuse, he was ever on the watch, and especially to promote the religious interests of the institution.

“Soon after William Franklin (son of Benjamin), was appointed Governor of the Province of New Jersey, he took his seat, according to the provision of the charter, as *ex officio* President of the Board. On one of the early occasions of his presiding in quality of Governor, after coming to that office, he formed a plan of wheedling the Board into an agreement to have their charter so modified as to place the institution more entirely in the power of the Provincial government, and to receive in exchange for this concession some inconsiderable pecuniary advantage. The Governor made this proposal in a plausible speech, and was receiving the thanks of several short-sighted and sanguine members of the Board of Trustees, when Mr. Tennent, who had been prevented by some dispensation of Providence from coming earlier, appeared in the Board and took his seat. After listening for a few minutes, and hearing from one and another of his brother trustees, the nature of the Governor's plan and offer, after several of them had in his presence recognized the Governor's proposal as highly favourable, and such as ought to be accepted; and praised his Excellency's generous proposal as what all must think well of, Mr. Tennent, looking round the Board with the sharp and piercing eye for which he was remarkable when strongly excited, rose and said: ‘Brethren! are you mad? I say, brethren, are you mad? Rather than

ceeding. In this latter capacity, the Corporation may ordain to the work of the ministry persons who are called to give religious instruction in college,—as was done in the case of Presidents Day and Woolsey.”

accept the offer of the President [the Governor], I would set fire to the college-edifice at its four corners, and run away in the light of the flames.' Such was the effect of this rebuff from a trustee of such known honesty, influence, and decision, that little more was said. The proposal was laid on the table, and never more called up.'\*

The first college established in our country under the direct supervision of a Presbytery or Synod, was Centre College, Ky. The Presbyterians were the earliest promoters of education in that State. While it was yet a colony of Virginia, the Transylvania Seminary was incorporated, with a donation of 8000 acres of land from the State of Virginia; and soon after the Kentucky colony was erected into a State, the seminary was opened near Danville, all its leading patrons being Presbyterians. But in a few years it was removed to Lexington. Unhappily the Board of Trustees was composed largely of men who professed such unbounded catholicism, that they ejected the principal, a Presbyterian, on religious grounds, and filled the vacancy thus created by electing a Unitarian in his place.

The Transylvania Presbytery then established an institution of their own, under the name of THE KENTUCKY ACADEMY, and nearly \$10,000 was raised in the Eastern States to aid the undertaking. The Kentucky Academy was so much more flourishing than the Transylvania Seminary, that the Trustees of the Seminary made overtures for a union of the two institutions, with a pledge that a majority of the trustees should always be Presbyterians, and no change should ever be made in the charter without the consent of a majority of the members of the Board. The terms were acceded to, and a new charter was obtained, under the style of the Transylvania University. Matters went on harmoniously for a few years, when, by changes made in the Board, a majority of the members succeeded in electing a Unitarian to the office of President; and, during the struggle which ensued, the Legislature, contrary to the express provisions of the charter, created a new Board, not a single one of whom was a professor of religion. The Presbyterians were thus compelled a second time to establish a College of their own. In the midst of much public obloquy, and after no little discouragement and delay in the Legislature, a charter was obtained, giving to the Synod of Kentucky the supervision and control of the institution. Centre College, which was opened under this new charter, in 1823, with the loss of \$10,000, paid to the Transylvania University, which was never refunded, and with no pecuniary support except from private munificence, soon excelled the University, though encouraged by large and repeated donations from the State, and a magnificent legacy from an individual friend of the institution. The Trustees of the University, perceiving their

\* Dr. A. Alexander's History of the Log College, pp. 153, 154.

error, endeavoured, after a vacancy occurred in the Presidency, to restore public confidence, by the successive election of men to fill that office belonging to the different evangelical churches, including the Presbyterian. But the Providence of God did not smile on these measures. One denomination after another following the example of the Presbyterians, established colleges of their own, until at length, as a dernier resort, the Trustees of the University proffered its supervision to one of these denominations; and, finally, the Legislature converted it into a Normal School. In this form it was carried on for a short time with encouraging prospects. But by political influences, the requisite pecuniary appropriations have been withheld, and the institution is now virtually closed.

Some men, with high pretensions to patriotism, profess no little apprehension lest there should be too close a union between the State and the Church, in the matter of education. But here was an attempt to conduct a University by the State alone in opposition to the Church; and the result showed, that though the scheme seemed to be temporarily successful, it terminated in a profound and mortifying failure; while CENTRE COLLEGE, *under the fostering care of the CHURCH, and by the blessing of GOD, has become a large and prosperous institution.\**

We do not assert that colleges under the direction of the State are necessarily hostile to religion. Legislation is sometimes controlled by Christian men; and where this is the case, college-trustees appointed by Legislatures will be likely to respect religion. But it is often quite otherwise. A painful proof of this has been given in the exclusion of the Bible from the public schools in some of the States; showing how unsafe it is to intrust the educational interests of the country to the exclusive control of legislative bodies. One legislature may nullify all which has been done by a preceding one; and the community is thus rendered constantly liable to those fluctuations which the caprice of party politics, or unprincipled demagogues may endeavour to effect. Nothing is so stable and reliable as Christian principle; and as the Church is founded on this basis, educational institutions under the control of the Church, are far more likely to be such as the interests of society require, than those which are controlled by men of the world.

7. Once more: in order to attain the true ends of collegiate education, colleges ought to be well endowed. The serious financial embarrassment under which many of our colleges are struggling, greatly impedes their progress and usefulness. We do not advocate expensive college buildings. But substantial buildings, with a good library, and a good philosophical and chemical apparatus, are a necessity, the supply of which is essential to the prosperity of a college. We do not plead for the endowment of professorships on such a scale as to provide for the incumbent luxurious and

\* See Davidson's History of the Presbyterian Church in Kentucky.

splendid livings. But the means of being supported with comfort and respectability are necessary to make them successful in their official labours. Parents and guardians, nay, the whole Church are therefore deeply interested in having our colleges amply endowed. The large benefactions of the wealthy, and the smaller offerings by men of moderate means, donations during life, and legacies in view of death, cannot be better applied than to found professorships in Christian colleges; and next to these in importance, is the founding of scholarships, by which a liberal education may be accessible to the talented and deserving poor as well as the rich. Without wishing to divert a dollar from other objects of public utility, we would earnestly solicit, in behalf of our colleges, a share in the benefactions of the Church. Funds placed here will be a permanent deposit for the benefit of successive generations till the end of time.

Before concluding our discourse, it will accord with its main design, and be pertinent to the present occasion, to allude briefly to the past history of Hanover College. The origin of this institution dates back as far as 1825, when a committee of the Salem Presbytery, the only Presbytery then in the State of Indiana, selected Hanover as the most eligible location for a school of the Church. In 1828, a charter was obtained for an Academy, with the intent also, of connecting with it a Theological Seminary. In 1829, the Academy was taken under the care of the Synod of Indiana, which embraced at that time, the States of Indiana, Illinois, and Missouri. A Theological Seminary\* was also provided for by the Synod, in connection with the Academy. In 1838, the charter was amended, and the name changed to HANOVER COLLEGE.

Few colleges have experienced as repeated and as serious disasters as those which marked the first ten or twelve years of the chartered existence of this institution. Had these disasters been more serious, it could not have survived. As it was, its continuance was once rendered extremely doubtful. The very foundations seemed to have been swept away as by a mighty torrent. The charter was surrendered, and the property sold. But the churches of Indiana clung to the ruin with parental tenderness; reminding one of the beautiful allusion of Lamartine, when eloquently illustrating the

\* The Theological Seminary was carried on at Hanover eight years; during which time the number of theological students amounted in all to 40. After its removal to New Albany, in 1840, to 1855, which is as late as the catalogue in my possession extends, the number in attendance was 133. Add 27 more, as the probable number for the next two years, when the Seminary was suspended, with a view to the establishment of the Northwestern Theological Seminary at Chicago. Thus the aggregate number of students who have been prepared for the Gospel ministry in the Theological Department of Hanover College, and the New Albany Theological Seminary which grew out of it, was 200. For twelve years, from 1839 to 1851, I was connected with the Seminary as a Professor, and instructed about 100 of the young men alone referred to. I am happy to bear my testimony to their worth. Some of them are highly distinguished.

love of his parents towards himself, "I remember," said he, "to have seen the branch of a willow which had been torn by the tempest's hand from the parent trunk, floating in the morning light upon the angry surges of the overflowing Soane. On it a female nightingale still covered her nest, as it drifted down the foaming stream, and the male on the wing followed the wreck which was bearing away the object of his love." Such were the feelings and conduct of the friends of Hanover College towards the child of their affections and prayers, when it was threatened with annihilation. And their tenderness was effectual to recover it from the destructive billows, and replace it on this lofty and commanding eminence.

Notwithstanding its many discouragements and vicissitudes, Hanover College has accomplished a great and important work. The whole number of alumni, including the graduates of the present year, is 236. Of this number, 136 are ministers of the Gospel, or candidates for the sacred office. One-third of the remaining hundred are lawyers, one-fourth teachers and professors, one-eighth physicians, and the others farmers, merchants, engineers, and editors. By adding irregular students, these figures would be largely increased. Not less than one thousand young men have pursued their studies for a longer or shorter period at this institution, most of whom (as far as alive), are occupying positions of honour and usefulness.\*

What is to be the future history of the College, must depend under God upon the zeal, efficiency, and perseverance of its guardians and friends. If those who have it under their immediate charge are faithful to their trust, and if the churches in Indiana adhere to it with as much tenacity and liberality as in former years, its ultimate success will be certain.

The location is remarkably healthy. The natural scenery is admired by all who behold it. Few places could provide an artist with a more favourable position to paint a beautiful landscape, than is furnished by the grounds and cupola of this College. The edifice itself is magnificent, and its plan and construction are all which either good taste or convenience can desire. The course of study compares favourably with the best eastern colleges. Religious and biblical instruction form a part of the regular college exercises. The community around are virtuous and intelligent. The arrange-

\* If it were expedient we might enter into details, having had access to an interesting manuscript history of the College, prepared at the request of the trustees, by the Rev. Dr. John Finley Crowe, who has been connected with the institution from its incipency to the present time; and with regard to all the important measures which have contributed to make the College what it now is, Dr. Crowe might have said, *quorum pars fui*. Some future historian may pen some facts which his modesty and humility prevented him from recording. The manuscript contains a deserved tribute to the memory of two excellent deceased Presidents, the Rev. Drs. James Blythe and Sylvester Scovel; and to the earliest and most liberal deceased benefactor, the Hon. Williamson Dunn.

ments for boarding bring the students under the daily influence of the domestic circle. An evangelical and edifying Gospel ministry is regularly enjoyed on the Sabbath. With the Divine blessing on these means of intellectual, moral, and spiritual culture, the students have as good an opportunity to prosecute their studies with success, and without injury to their manners and habits, as at any other college in our land.

In entering upon the responsible office of President, I must acknowledge that I assume the obligations, and undertake the duties involved in the office, with much diffidence. Though I have had considerable experience in the work of education, my past experience has not diminished my conviction of the difficulties which may be expected in such a position. Yet I do not despair of success. With the cooperation of my respected brethren of the Faculty, the board of trustees, and the alumni of the College, of the citizens of Hanover, and the ministers and churches of Indiana, and above all with the needed assistance of the Holy Spirit, whose gracious aid I would earnestly invoke, my hope is that this College will be placed, ere long, on a firm and permanent basis; and that those who have hitherto toiled and prayed for its prosperity, will be permitted to realize, with joy and gratitude to God, their most sanguine desires and expectations.

Let past difficulties and providential interpositions encourage your faith; and let your past and present successes excite you to increased zeal and liberality. The venerable Dr. Wilson once remarked to his Session in our presence, with regard to the New Albany Theological Seminary, "You had better contribute one-half of your property, than permit the Seminary to go down." We repeat this remark: "Better give half of your property, than permit Hanover College to go down." Will the Indiana clergymen allow it to go down? Their generous subscriptions to its funds answer emphatically, No. One-tenth of the \$100,000 subscribed to the permanent fund, and one-fourth of the \$25,000 subscribed to the contingent fund, have been subscribed by ministers of the Gospel. Will the Indiana churches suffer it to go down? Their prayers and tears, and their generous contributions, respond emphatically, No. Will the alumni, and other old students, permit it to go down? More than a thousand voices promptly and unitedly respond, No: HANOVER COLLEGE LIVE FOREVER! And while this response is echoed and re-echoed through our entire literary and religious community, let all join in fervent supplication to God, that he will smile on the administration now inaugurated, and make it a rich blessing to the present and succeeding generations.

## A WORD TO PREACHERS.

EVERY man has more or less of thought; yet he may be too timid to express himself. This fear in speaking, represses thought, deadens genius, and spoils the flow of reason. Let preachers get above the fear of man. Let them speak out boldly the matter that comes to hand. Let them impel themselves forward, and the little rills of timid and feeble conception, will grow into the sublime torrent of an overflowing and irresistible eloquence! *To dare is to do.* To be free from fear is to have the pledge of success.

Many men creep along shore, who might launch out upon the ocean, and enrich themselves and others, with the products of every clime. Preachers, above all others, should get away from shore. They must venture out upon the vast ocean of truth. Nothing daunted, they must rely upon the Spirit to fill their canvas; whilst they keep a steady eye upon the Word as their chart; and follow on where a sanctified reason, their compass, directs. E.

## THE BAPTIST CATECHISM.

THE article of our correspondent, J. N., on the "Baptist Catechism," in the last number of this Magazine, has led us to purchase, and examine the catechism amended by our Baptist brethren, and issued as their own.

The *title page* does not give the slightest intimation that the Catechism is the Westminster Shorter Catechism, altered in a few particulars. On the contrary, it is announced as the Catechism "commonly called *Keach's* Catechism." The following is the title page:

"The Baptist Catechism; commonly called Keach's Catechism; or, a brief instruction in the principles of the Christian Religion. Agreeably to the Confession of Faith, put forth by upwards of an hundred congregations in Great Britain, July 3, 1689, and adopted by the Philadelphia Baptist Association, September 22, 1742."

On examining the *Preface*, we find a candid acknowledgment that the framework of "Keach's Catechism" is really the Shorter Catechism of the Presbyterian divines, assembled at Westminster. One line, however, of acknowledgment, on the title page, would make known the source of the work more than the whole page of Preface. The following is the Preface, which some of our readers will take an interest in reading:

"In the year 1677, a *Confession of Faith* was published by the Baptists, in London and vicinity. This Confession of Faith was reprinted in the year 1689, having been approved and recommended by the Ministers and Messengers of



above an hundred congregations in England and Wales—signed by Hanserd Knollys, William Kiffin, Benjamin Keach, and others.

“The present *Catechism* was prepared by Benjamin Keach, agreeably to this Confession of Faith, with the following Preface :

“ TO THE READER.

“ Having a desire to show our near Agreement with many other Christians, of whom we have great esteem ; we some years since put forth a *Confession of our Faith*, almost in all points the same with that of the *Assembly and Savoy*, which was subscribed by the Elders and Messengers of many Churches, baptized on profession of their faith : and do now put forth a short account of Christian principles, for the instruction of our families, in most things agreeing with the Shorter Catechism of the *Assembly*. And this we were rather induced to, because we have commonly made use of that Catechism in our families, and the difference being not much, it will be more easily committed to memory.

“ As occasional variations have occurred in the numerous editions which have been printed, this edition follows, with few exceptions, the one published in London, under the superintendence of Rev. John Rippon, in the year 1794.”

This Preface gives perhaps, as thorough an acknowledgment of the source from whence the “Baptist Catechism” is derived, as could be expected or be desired. But we were a little surprised at finding that this Westminster production, with its improvements, was *copyrighted* by the “American Baptist Publication Society.”\*

Let it not be supposed that we have any objections to this appropriation of Westminster truth by our brethren of any denomination. On the contrary, we yield to all, the privilege of using Scriptural truth according to the dictates of their conscience. A Scriptural Catechism ought to be as free as the Bible itself ; and although we might have objections to *altering* the Bible or the Catechism, we prefer, in this matter, to stand upon the ground of universal toleration.

On making a comparison between the Shorter Catechism and Keach’s, we find the following results :

The Shorter Catechism has 107 Questions and Answers ; Keach’s 113.

The following are *new* in Keach’s, viz. :

The first five questions and answers,	5
42 and 43, about the souls and bodies of the finally impenitent,	2
96, 97, 98, 99, 100, 102, in place of the six in the Shorter Catechism, on the Sacraments,	6
	<hr/>
1, 2, 91, 92, 93, omitted from Shorter Catechism,	5
	<hr/>
Total variations (except a few of no consequence),	18
Leaving identical with the Shorter Catechism,	95

\* Entered according to Act of Congress, in the year 1851, by the American Baptist Publication Society, in the Clerk’s Office of the District Court of the United States, in and for the Eastern District of Pennsylvania.

What are the emendations adopted by our Baptist brethren, in the old Westminster Catechism? Some of our readers might like to know the precise variations; and we accordingly proceed to state them, leaving it to every one to judge how far the emendations have the true ring of the old metal. The *first five questions and answers* are entirely new, together with the *two* on the state of the finally penitent, and the *six* on the sacraments.

Q. 1. *Who is the first and best of beings?*

A. God is the first and best of beings.

Q. 2. *Ought every one to believe there is a God?*

A. Every one ought to believe there is a God, and it is their great sin and folly who do not.

Q. 3. *How may we know there is a God?*

A. The light of nature in man, and the works of God, plainly declare there is a God; but his word and Spirit only do it fully and effectually for the salvation of sinners.

Q. 4. *What is the word of God?*

A. The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience.

Q. 5. *May all men make use of the Holy Scriptures?*

A. All men are not only permitted, but commanded and exhorted, to read, hear, and understand the Holy Scriptures.

Q. 42. *But what shall be done to the wicked at their death?*

A. The souls of the wicked shall at their death, be cast into the torments of hell, and their bodies lie in their graves till the resurrection and judgment of the great day.

Q. 43. *What shall be done to the wicked at the day of Judgment?*

A. At the day of judgment, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the Devil and his angels forever.

Q. 96. *What is Baptism?*

A. Baptism is an ordinance of the New Testament, instituted by Jesus Christ, to be unto the party baptized a sign of his fellowship with him, in his death, and burial, and resurrection, of his being engrafted into him, of remission of sins, and of his giving up himself unto God, through Jesus Christ, to live and walk in newness of life.

Q. 97. *To whom is baptism to be administered?*

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ; and to none other.

Q. 98. *Are the Infants of such as are professing believers to be baptized?*

A. The infants of such as are professing believers are not to be baptized: because there is neither command nor example in the Holy Scriptures, or certain consequence from them, to baptize such.

Q. 99. *How is baptism rightly administered?*

A. Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the Apostles, and not by sprinkling or pouring of water, or dipping some parts of the body, after the tradition of men.

Q. 100. *What is the duty of such as are rightly baptized?*

A. It is the duty of those who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.

Q. 102. *Who are the proper subjects of this ordinance?*

A. Godly persons who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works.

The question and answer, 102, looks as if it had been added by an inexperienced hand, it being the only question and answer that is not complete in itself.

On the whole, whilst we make no complaints against our Baptism brethren in their appropriations of the Presbyterian Catechism, we simply suggest one alteration, viz.: let the title-page state the source of the work. Perhaps a form like the following might answer: "The Baptist Catechism, or the Assembly's Shorter Catechism, with Alterations," &c.

May Scripture truth be ever blessed, in whatever form it may appear, and may admixtures of error be overruled for good.

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## TWO BLACK CROWS.

CROWS sometimes fly in immense flocks. Like rumours and anecdotes, they love company, and generally congregate together. Crows sometimes fly single, all alone, poor solitary creatures, with croaking voice and lazy wing. Who has not heard of *three* black crows? Our story is about *two*. Crows will remain black crows to the end of time, whether one, two, three, or one hundred and twenty-three.

Two anecdotes have been flying around in the papers, which look very much like black crows,—not *very* black, but still not white enough for truth.

The *New York Independent*, which is fond of sporting, lately went a-gunning, at Indianapolis, and succeeded in starting up a black crow. The following account lately appeared in the thrilling columns of that industrious journal:—

"At a late meeting of the General Assembly of the Old School Presbyterian Church at Indianapolis, the coloured congregation desired the Assembly, as did the other congregations in the city, to appoint a preacher for their pulpit on the Sabbath. Rev. Wm. L. Breckinridge, of Kentucky, was appointed to this service. The people of the congregation, no doubt surprised at the want of courtesy in appropriating to them a man who was so unacceptable on the slavery question, refused to allow the reverend gentleman to occupy the desk. Mr. Breckinridge, claiming his right to do so, it is said, was distinctly informed that no slaveholder, nor advocate of slavery, would be received there as a minister of Christ. The above facts are stated as reported by a member of the coloured congregation."

To this the *Presbyter* gives this reply, which we know (say the Editors of the *Banner*) to be correct:—

"We happen to know that Dr. Wm. L. Breckinridge was not only appointed to the above service, but actually performed it. A

number of the members of the Assembly were in attendance, and one of the editors of this paper occupied the pulpit with him. All felt that it was a pleasant and interesting occasion. And any one acquainted with Dr. Breckinridge, need not be told that he was among the last men in that Assembly who would 'claim a right' to preach where he was not wanted."

Our excellent and worthy brethren of "*The Banner*," in rehearsing the preceding anecdote and rebutting the crow, actually went a-crowing themselves on their neighbour's lot, according to their own confession, which followeth on this wise:—

"This coloured congregation at Indianapolis was much more courteous than one in Lexington, Ky., when the Assembly met there. For it is reported that when the Moderator of that Assembly, *Dr. Van Rensselaer*, who had been appointed, upon invitation, as was supposed, to preach to that congregation, went to the church, he was informed by the coloured preacher who ministered there, that he (*Dr. Van Rensselaer*) could not preach that day, as he had a particular subject on which he himself wished to discourse to the people at that time. *Dr. Van Rensselaer* expressed the greatest satisfaction with this arrangement, and sat as a respectful and devout listener to the end of the sermon delivered by his sable brother."

Now, we thank our brethren for paying such a compliment to the Moderator of 1857. But alas! like many compliments, it takes the wing when closely looked at and speeds away. We cannot allow such an impeachment of *African courtesy* to go down into history. The black preacher has the crow's colour, but there is really no other truth in the story.

The fact is, that the Moderator declined to preach in one of the white churches, having received a polite intimation that some people wished to hear a certain popular and edifying preacher, who is one of his own most honoured and beloved friends; and the Moderator, conscious of his own inferior gifts, did not hesitate a moment to give place, as it became him to do. He gladly accepted, and from preference, an invitation to preach to his beloved brethren of the African race, as one "bound with them." Having commenced his ministry among the slaves, he has been forward to continue it among them according to opportunity. When he went to the church, in Lexington, according to appointment, he was greeted by a very affable and polite gentlemen of African hue, who proved to be the minister. The Moderator was accompanied into the pulpit by his sable brother, who assisted in the services. And he feels bound to say that that brother is among the last men who would have treated with discourtesy an officer of the General Assembly, or the meanest servant of his Lord and Master. Everything on that day, and in that house of coloured worshippers, was conducted with the utmost harmony and good feeling; and we shall never cease to bless God for the privilege of worshipping with that good

man and his brethren. If we are ever permitted to go to Lexington again, we shall seek him out among the first of the many agreeable acquaintances formed in that renowned and beautiful city. And we have no doubt that our African brother in the ministry would give us a cordial invitation to preach (which we should accept), whether or not "he had a particular subject on which he wished to discourse."

We ought to add that, after the services of the morning were over, there was a meeting of the congregation to receive new members. Our African brother took occasion, at the examinations, to expound various matters relating to Christian experience; and, although a blacksmith on six days of the week, he wielded with a strong arm the hammer of divine truth on the seventh day. He was a "workman that need not to be ashamed."

In exposing these stories of two black crows, we exhort our readers to put little confidence in flying rumours of a corvine nature. We set up this article as a sort of scarecrow; although it is said that the knowing ones are not easily scared away from inviting seed.

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## HINTS ON SYSTEMATIC BENEVOLENCE.

A FEW words with you, brethren, on an important subject.

What is Systematic Benevolence?

Its object is to collect, by system, resources sufficient for the whole evangelistic work of the Church.

1. The Church has a great work to do in advancing the kingdom of Jesus Christ; and every congregation is bound to do *its share* in the *whole of this work*. The work, various in its details, is one in principle. The General Assembly has the right to undertake the arrangement of plans for its execution.

The first great idea of Systematic Benevolence, as organized by our General Assembly, is that every single church shall take part in executing every single plan, for the promotion of our general evangelistic operations. Every Board of the Church, or at least every *cause* represented by those Boards, is entitled to a collection from every church in the land. This idea does not exclude the right of personal preference for some objects above others; nor does it require the surrender of individual objections to any branch of benevolence, on the part of ministers, elders, or communicants; but it does fairly and righteously claim that *opportunity* be offered by the Session of every Church, to all the members of the congregation, to give whatever they think right to every scheme of the General Assembly. Anything short of this is to reject one of the elementary principles of our Presbyterian plan of systematic benevolence.

And yet, on looking over the proceedings of our Presbyteries, how often do we find these bodies recommending, or enjoining a collection for one or more, of the Assembly's plans, to the *virtual exclusion* of others! Brethren, why not make common cause of the common plans of the Church? Why introduce an enfeebling, divisive, and dishonouring partiality in the execution of a glorious and harmonious work. The plan of systematic benevolence stands, or falls, by its capability of doing the Church's whole evangelistic work. And every judicatory that fails to discharge its entire obligations, weakens its power to accomplish even the part which it aims particularly to secure.

We appeal to the Synods, and Presbyteries, and Sessions, to carry out the *whole* plan of the General Assembly for the advancement of the kingdom of the Lord. Let there be no disjointed, or partial efforts, in particular directions, but the rather a hearty, persistent, unanimous determination to bring before *every* communicant, the schemes of benevolence, *one and all*, which the General Assembly expects the Church to engage in.

2. The other idea included in systematic benevolence is *regularity*, or system. There must be, in every congregation, some well-devised, and well-executed method of gathering the contributions of God's people. The precise *mode* of doing the thing is not so important as the *doing* of it. Some prefer one way, and some another; but the difficulty is that many adopt *no* way. They allow God's work to take care of itself, which is to give it no care; and so far as they are concerned, various of our evangelistic plans would perish in their sight. Brethren! we need *system*.

Many Sessions prefer taking up the collections in the church, for each object. Others prefer monthly collections, to be divided by the Session at their discretion. Others adopt the plan of districting the congregation among committees, who shall visit every house. Others solicit each person in the congregation, at the beginning of the year, to set down on a card the amount he proposes to give to each object, with the most convenient time of paying it.

These, and other plans have been successful in different congregations. The last mode makes the highest appeal to principle, and is best adapted to nurture thoughtful and conscientious habits of benevolence. Let church officers be thoroughly persuaded in their own mind, as to the plan to be adopted. But let them adopt *some* plan.

An important element of system is *time*. A plan of various parts must have its adjustments of action. A set time to do a thing is an important step towards doing it. Many a good resolution has failed simply on account of its indefinitely postponed execution. Times and seasons are the ordinance of God; the law of the system of the universe is regularity. Habits of benevolence are best cultivated by regular and stated periods of exercise. In church collections, there should be a fixed time for

everything; a time recorded on the minutes of the Session-book, and not alterable on slight pretexts. With a good plan, and a time for working it, adopted by every church, there would be a reasonable hope that all our Presbyterian schemes of benevolence would be successfully sustained, and that great blessings would follow our enlarged efforts to send the Gospel to every creature.

All plans, however, notwithstanding the wisdom of their arrangements, and the fixed time for their execution, are liable to the infirmities of human administration. We have known, for example, a church Session to adopt the principle of systematic benevolence, and to distribute the different objects of benevolence among particular Sabbaths of the year, and yet when these Sabbaths came, no collections were taken up! The whole was a mere paper arrangement, as worthless and false as a sinner's resolution of repentance. "*Quis custodiet ipsos custodes?*"

Brethren, besides a fixed time, there must be a fixed interest. Unless the officers of the church practise systematic attention, the people can never engage in systematic benevolence. It ought to be as much a matter of principle, with the pastor, to cultivate in his congregation all the graces of charity, as to exhort them to repentance and faith. Religion consists in good works, as well as in good doctrine.

"Therefore, as ye abound in everything, in faith, and utterance, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

"For ye know, by the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

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## Household Thoughts.

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### QUEEN VICTORIA, A WORKING WOMAN.

WE have always had a loyal feeling towards the good Lady-sovereign of England. There is a dash of nature in her character which royalty has not been able to eradicate. The woman appears in the Queen, and Victoria is not above the home duties of her sex. Here is a nice little scrap of an anecdote that is worth preserving.

"THE QUEEN AND ETIQUETTE.—When her Majesty was leaving Edinburgh for the north, says the *Glasgow Herald*, she entered the royal railway carriage in presence of the Duke of Buccleuch and

a very small circle of spectators. Her Majesty immediately commenced to arrange the interior, and forthwith she reappeared at the carriage-door, and with her own royal hands held out a heavy chair, which she intimated was one too many. This little trait recalls to mind the anecdote of the Princess of Prussia, who, on being very delicately and sagely apprised that it was not usual for Prussian Princesses to hand chairs, replied with great sweetness, 'My mother, the Queen of England, hands chairs for herself and her children too.' As may be supposed, the question of etiquette was settled on the instant."

Now, it must have been a pleasant sight to see her Majesty go to work, arranging the interior of that railroad car. Perhaps some stupid son of red-tape precision had spent hours in fixing everything according to his masculine ideas of decorum. But the woman's eye of the Queen detected at once the mal-apropos arrangements. So she went to work to suit her own notions, and that she had a right to do, not because she was a Queen, but because she was a woman. Look in there at the window, and you will see her moving this article to a different place, turning that in another position, smoothing the wrinkled cover of the table, and wiping the railroad dust from the mirror. After working awhile to suit her taste, she appears at the door of the car, holding up a massive chair of royalty, and she puts it out on the platform as a superfluity. Well done, Queen!

The Duke of Buccleuch must have been horrified at such a sovereign disposal of furniture, and summoned an official to help the bustling little lady. But why did not ducal hands rush to the aid of queenly? Perhaps, however, the Duke did actually take hold of the chair, and then the scene deserved a daguerreotyped commemoration for the benefit of the aristocracy. How beautiful to see a Queen and Duke tugging at a chair!

"With her own royal hands!" Why not? Hands were made to work with, and royal hands are made like other people's hands. They have a thumb and four fingers, capable of grasping chairs as well as a sceptre. And it is working hands that are really the royal hands. True, those queenly hands may be small, and white, and tapering; but a true lady is never above domestic activity and the use of whatever muscular power nature imparts to her beauty.

The only thing that strikes us unpleasantly in this scene is the apparent exclusiveness of the little Queen. She could work hard enough, but she did not want anybody to occupy that chair in *her* car. Perhaps the Duke of Buccleuch had ordered the chair, with the hope of receiving an invitation to occupy it! If so the chagrin on his amiable face can be readily imagined. The Queen was determined to cut short all expectation of sociable entertainment in the royal apartments; and so, seizing the unfortunate chair with her own royal hands, she put it out of doors. We re-



peat it, that this action looks questionable. We never did like exclusiveness. We do not like it in relatives or friends ; we do not like it in Queens ; we do not like it in anybody, upstairs or downstairs.

1. One moral of our story is, that, although Victoria possesses a character above that of most Queens, she has not yet attained perfection. She works well, but is a little too exclusive—at least apparently so.

2. Another moral is, let all ladies do with their royal hands just what they can.

3. Never be ashamed of your proper work, whether “the circle of spectators” be large or small.

4. “Etiquette” is often senseless ; whilst industry is as bright as a jewel in a Queen’s crown.

5. A mother’s good habits are apt to be transmitted to her children. The English Princess of Prussia, on being informed that “it was not usual for Princesses to hand chairs,” replied, with Victorian spirit and habit, “My mother, the Queen of England, hands chairs for herself and her children, too !”

6. A mother will do for her children all that she does for herself ; yea, and how much more !

7. The good example of a woman in high life is precious in these degenerate days.

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### GOING OUT AND COMING IN.

1. In that home was joy and sorrow,  
Where an infant first drew breath,  
While an aged sire was drawing  
Nigh unto the gate of death.  
His feeble pulse was failing,  
And his eye was growing dim,  
He was standing on the threshold  
When they brought the babe to him.
2. While to murmur forth a blessing  
On the little one he tried,  
In his trembling arms he raised it,  
Pressed it to his lips, and died.  
An awful darkness resteth  
On the path they both begin,  
Who thus meet upon the threshold,  
Going out and coming in.
3. Going out unto the triumph,  
Coming in unto the fight—  
Coming in unto the darkness,  
Going out unto the light,  
Although the shadow deepened  
In the moment of eclipse,

When he passed through the dread portal  
With the blessing on his lips.

4. And to him who bravely conquers,  
As he who conquered in the strife,  
Life is but the way of dying—  
Death is but the gate of life:  
Yet awful darkness resteth  
On the path we all begin,  
When we meet upon the threshold,  
Going out and coming in.

[From "*Poems by Isa.*"]

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## Historical and Biographical.

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### BIOGRAPHICAL SKETCH, AND ADDRESS AT THE FUNERAL OF THE LATE SAMUEL COCHRAN.

#### BIOGRAPHICAL NOTICE.

MR. SAMUEL COCHRAN was born in the town of Kirkcudbright, Scotland, on the 2d day of February, 1806. In 1824 he emigrated to this country, and has ever since resided in the city of New York. His visits to his native land were frequent, and more or less prolonged. These visits always yielded him much enjoyment, for he loved the land of his birth with a fervour which neither time nor distance could lessen. Indeed, to his love for Scotland and his deep interest in her welfare, his generous benefactions during his life and large legacies in the final disposition of his property to aid in her missionary operations, domestic and foreign, bear ample testimony.

Mr. Cochran was called into the fellowship of Divine grace in his youth, and his whole Christian life was one of beautiful consistency and eminent usefulness. While health permitted, he was active and laborious in doing good. Aware of the importance of the religious instruction of the young, he was for many years employed in the Sabbath-school, sometimes as teacher, and again as superintendent.

In 1841 he was united in marriage with Miss Jennette Scott—a union productive of unalloyed happiness to both. Being at that time a member of the Second Presbyterian Church (Dr. Spencer's), Brooklyn, he shortly afterwards transferred his membership to the Scotch Presbyterian Church, New York, under the pastoral charge of Dr. McElroy, in which church, on the 12th of January, 1850, he was ordained to the office of Ruling Elder; and in this church, both as member and officer, his entire course was such as to command the respect and esteem of his brethren.

For several years past Mr. Cochran's health was delicate. He was subject to frequent and severe attacks of congestion of the lungs. With the view of imparting fresh vigour to his constitution, he provided himself with a summer residence of surpassing beauty and convenience on

the Hudson, some twenty-five miles above the city, and from this in past years, much benefit seemed to be derived. But at this residence, on the evening of the 27th of August, he was seized with one of his accustomed attacks, and one of unusual severity. All that medical skill and the kind attention of the family and friends could do were unavailing. He continued to sink; and with great composure and in the full hope of a blessed immortality, at four o'clock on the afternoon of August 31, 1859, he resigned his spirit into the hands of God who gave it.

“Thrice welcome death!  
That after many a painful bleeding step,  
Conducts us to our home, and lands us safe  
On the long wished for shore.”

#### THE FUNERAL SERVICES.

The remains of Mr. Cochran were removed to the Scotch Presbyterian Church, New York, on Friday, September 2d, 1859, when, after singing the hymn,

“How blest the righteous when he dies!”

and reading suitable portions of Scripture, the following address was delivered by his Pastor, Rev. Dr. McELROY :

There is nothing at which the imagination is so naturally startled as at death. This appears from that formidable array of ghastly images in which the poet and the orator never fail to present him to our view. And when we ascribe life and action to the image of death, we represent him as a hideous monster who stalks abroad among the living, who are daily and hourly falling victims to his rage. With every pang of sickness, and with every funeral procession, we fancy that we see the menacing attitude, the grim visage, and the lifted dart of the King of Terrors. And when we look upon the pale countenances of our departed friends, and follow their remains to the tomb, we imagine that we see there the trophies of a power as inimical as it is irresistible—a power that strikes down our fondest hopes, blasts our brightest prospects, and lays our comforts in the dust. Ah! who can contemplate the ravages of this inexorable enemy without a sigh! Who can look upon himself, with all on earth he holds dear as exposed to these ravages, and not feel alarm! We read of some who, ‘through fear of death, are all their lifetime subject to bondage.’ And we need not wonder that this should be the case. For what does he not effect? What total ruin does he not at one fell blow deal to all the objects of our delight? See the effects of his power upon the body! The eye has lost its lustre. The tongue has become silent. A dark and livid hue has settled upon the countenance. The breath has gone. And that body, once so comely and so interesting, we hasten to remove out of our sight as too loathsome to behold. See the effects of his power upon the affections! Here a faithful friend whom we loved as our own soul is taken away, and with him all those pleasures which his counsel and regards for us inspired. There, a dear child is removed from a distressed parent, whose anguish forces him to exclaim, “O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son!” Here, a voice of maternal lamentation is heard, Rachel weeping

for her children and refusing to be comforted, because they are not. There, the children gather round a parent's death-bed, and gaze, and fear to gaze upon a father or a mother whom they are soon to follow to the "narrow house." Here, the attached, devoted husband sees the beloved wife fade and vanish from his sight. And there, the fond and loving wife is called to part with the husband of her youth. My friends, have you ever witnessed such scenes as these? If you have not, you have yet to experience the most deeply solemn feelings of which the human bosom is susceptible. And what renders these feelings the more solemn, is the thought that what we now witness in others will one day be witnessed by others in us; for death is the doom of all. Each one of us must look upon this event as certain, unavoidable.

That this should be the case with those who continue in their sins, is not wonderful; but that it should be the case with the people of God, does at first view strike us with surprise. Death being the wages of sin, and their sin having been blotted out by the atoning blood of the Saviour, we may well wonder how they come to die. But whatever may be mysterious in that Divine arrangement which renders this necessary, one thing is clear, viz., that no part of that horrible thing which we call death, belongs to the Christian's portion. While animal death is a part of the curse to those who die under the curse, the whole nature of death in the case of believers is changed through the death of their Saviour; so that it comes to them not as a part of the curse, but as a blessing, and is expressly promised as such: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours: and ye are Christ's, and Christ is God's." Moreover, the whole power of depravity, both in soul and body, has been working the work of death in us since the very commencement of our mortal being. Corruption and imperfection are inwoven with our frames. Now if God see proper to take down these frames, that he may purify them from corruption, and rebuild them in much more magnificent style, never again to be taken down forever, can we have any objections? And further still. There is mercy, great mercy, in Christians having to submit to temporal dissolution. Suppose it were otherwise. Suppose God had so ordered it that His people should never die; that they should either live here forever, or be translated, as was Enoch, what would be the consequences? Why, one immediate consequence would be, the moment any poor sinner died, it would be known to all connected with him that he had gone down to perdition. And what a scene of consternation and horror would this produce among surviving relations and friends!

But, whether or not we can satisfactorily account for God's people dying as well as other men, the fact that they do die is beyond dispute. You have demonstration of it to-day before your eyes; for in that coffin lie the remains of a child of God—one who long professed His name, and through grace adorned that profession.

I am utterly unfitted, by the emotions of this hour, for portraying the character of our friend; but were I to say nothing respecting him on this solemn occasion, I should both disappoint your expectations and do violence to my own feelings. You will permit me, therefore, to say that he was a man of a sound, vigorous, discriminating mind—a mind improved much by reading, but still more by thinking, by reflecting.

He was a man of unbending and incorruptible integrity—governed by

moral principle in all the transactions of life. Long and extensively engaged in mercantile pursuits, his probity and honour have been unimpeached and unimpeachable; and he has gone from among us with the unfeigned respect and cordial esteem of all with whom he has held intercourse, whether business or social.

He was a generous man; and for the gratification of this disposition, Providence gave him ample and increasing means; and as these means increased, he did not set his heart upon them, but devoted them to their true uses—employed them as became a man of intelligent benevolence and warm-hearted piety. His acts of beneficence, however, were studiously concealed. Everything like ostentation in such matters he abhorred, and acted more strictly than any person I have ever known upon the Scriptural maxim, "Let not thy left hand know what thy right hand doeth." Indeed, it is only since his death that any, beyond his nearest relatives and the immediate dispensers of his bounty, have been made acquainted with his liberality in the regard of which I speak. But it now appears (and, as I conceive, to the honour of his memory, the praise of divine grace, and as an incentive to others to imitate his example, it *ought* now to appear) that his benefactions have been large, embracing in their sphere the temporal necessities of his fellow-creatures, the furtherance of the various objects of Christian benevolence, and especially the spread of the glorious Gospel of God his Saviour. Nor were his liberal contributions to objects of this nature wholly the result of natural generosity. They proceeded from principle, *gracious* principle. Accordingly, one who knew him well informs me, "that of late years (during which period he seemed to those most intimate with him to be ripening fast for heaven) these contributions have been much increased." His mind seemed constantly occupied in devising schemes for the advancement of his Redeemer's kingdom. Amongst others, he had established in his native town in Scotland, missionary operations which had already brought much joy to his heart by their eminent success. He had likewise more recently introduced a system of colportage in the same neighborhood, with a view to benefit the long-neglected class of agricultural labourers. Four colporteurs have already commenced their efforts in this cause; and it was his intention, had God spared him, greatly to increase their number and extend the sphere of their operations. In this city, too, one missionary has been supported by him, and towards the support of another he was a large contributor. Oh! how does such conduct rebuke that of many, many who are even professors of religion, who, as they advance in life, and wealth flows in upon them, instead of employing it for their Master's glory and the temporal and eternal well-being of their fellow-creatures, hold it with a miser's grasp.

He was a man *stable* and *abiding* in his friendships. Once acquire his confidence, and he must be well satisfied that confidence was misplaced before it would be withdrawn. Unlike those changelings, who are your friends to-day and your enemies to-morrow, you could rely upon him to any reasonable extent. And in this connection, were it allowable to intrude into the family circle—now sacred by the freshness and intensity of its griefs—I might show you that his demeanour as a son, a brother, and a husband, was in perfect keeping with the rest of his character; and I might picture to your minds the warmth and tenderness of his domestic attachments, and how deeply he was enshrined in the affections of those who knew him best.

His crowning excellence, however, was, he was a firm believer in the Lord Jesus Christ. This is the principle from which sprung the virtues to which I have been referring, and the many other virtues that adorned his character. Under a deep sense of his guilt and depravity, he relied for acceptance with God solely upon the sacrifice of His Son, and the influence of living faith in Him was visible in all the relations and all the walks of life; you saw it in the family, in the church, in the counting-room, and in his general intercourse with society. He walked with God—cherished a lively sense of the presence of God—had an abiding feeling of his accountability to God—and lived in habitual intercourse with God.

Now, as might be expected in the case of such a man, his end was *peace*, a calm serenity of soul, a holy composure, resulting from the firm belief of his interest in the Divine favour. Accordingly, when informed by his physician, on Tuesday evening, that his situation was peculiarly critical, and that probably he had but a short time to live, he received the communication with the utmost tranquillity, observing, "I have not put off preparation for death till now." A little later, in answer to the inquiry, if the Saviour was precious to him, he replied, "Very, *very* precious. He is all my hope—the only foundation of my hope;" and with great emphasis added, "One thing I do know, I have long loved my precious Saviour." It being now intimated to him that if he had any worldly arrangements to make he had better attend to them without delay—this was immediately done—and with great calmness and distinctness he dictated his wishes; and after the weightier matters were all disposed of, he desired his brother to write down some special entries he wished made in the books of the firm—some particulars known only to himself, and embracing matters of apparently no great moment—thus evincing, at once, his strong regard for truth and order, and the perfect composure of his mind as his spirit was just about to pass into eternity.

These temporal matters settled, he then, in the most appropriate and affecting manner, bade farewell to the numerous relatives and friends around him. Taking his beloved wife by the hand, he addressed her affectionately and tenderly, commending her to the care of their covenant God, in the confident hope of their reunion before the "throne and before the Lamb," where they should spend an eternity together.

In like manner, taking each by the hand, and with suitable counsels and with his parting benediction, he bade farewell to his brothers and sisters, nephew and nieces. Messages of kindness, and love, and blessing, were sent to absent relations and friends; and even his domestics were not forgotten, but in that solemn hour received his last advice and his affectionate charge to love God and to meet Him in heaven.

Towards the morning of Wednesday his strength rallied a little, but his articulation was painful and difficult. In broken sentences he spoke of "the sprinkling of the blood of the covenant," "of the peace-speaking blood of Christ," of his desire "to lie low at the feet of Jesus," and frequently remarked, "All is peace, all is peace."

As the day advanced, he asked to have the Scriptures read to him, indicating the portions he wished, and also favourite hymns, always selecting those most full of the Saviour and of the great plan of redemption; and frequently he appeared engaged in prayer, with his hands folded on his breast and his eyes directed upwards. Thus his last hours were occupied.

For myself, though aware of his being indisposed, I was not apprised of his extreme illness until the morning of the day of his decease, and then, hastening to his bedside by the speediest means of conveyance, I was not permitted to reach him until the very hour of his death. But I shall ever esteem it as one of the most valuable privileges, that I was allowed to witness the closing scene, to receive his sweet smile of recognition, to find him in the full, unclouded exercise of his mental powers, to hear from his own lips the assurance that the Saviour was near to him, to recite to him various passages from the Word of God appropriate to his circumstances, and to unite with him in confessions, and thanksgivings, and supplications, at a throne of grace. Thus, with no repinings at the dealings of his heavenly Father, no shrinking from the conflict with the last enemy, but strong in the faith of Him who has abolished death and him that had the power of death, refreshed by the communications of divine grace, and cheered by the prospect of endless glory, our beloved friend took his departure. And in all this what a proof have we of the reality and efficacy of our holy religion! Can anything more clearly demonstrate its divine origin? Surely, surely, Christianity must be from heaven, or it could never thus support the soul under circumstances so trying.

My friends, it is a solemn thing to die. Think of that hour which combines reflections upon years and scores of years with the prospect of an endless eternity, in which a last farewell must be taken of beloved relatives and friends, and in which the cold and iron grasp of death is felt upon the vitals—think on this hour, and tell me, is it not a solemn event which has brought us together! There is, however, instruction and admonition, as well as solemnity, in this event. We are here to-day, husbands and wives, parents and children, to sympathize with these afflicted friends, but God only knows how soon the severing of some of these ties may claim for us the sympathy of others. God only knows how soon our friends and acquaintances may be assembled to pay to us these last offices of respect and kindness. May the blessing of the Highest rest upon the example of our departed brother in Christ. May his bereaved, mourning family walk in his footsteps, now that he is taken from them! And may we all, like him, be built up in the faith, and share with him the peace and the triumph of a Christian's dying hour! Amen.

Prayer was offered by Rev. Dr. Spring, and the benediction pronounced by Rev. Dr. DeWitt.

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## Review and Criticism.

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**THE TYPOLOGY OF SCRIPTURE:** Viewed in connection with the entire Scheme of the Divine Dispensations. By PATRICK FAIRBAIRN, D.D., Professor of Divinity, Free Church College, Glasgow. In two volumes. From the third Edinburgh edition. Philadelphia: William S. & Alfred Martien, 606 Chestnut Street. 1859.

THE name of Dr. Fairbairn has taken its place among the eminent Masters of Theology. The typology of Scripture has received, at his hands,

a sound, able, and impressive exposition, which meets the substantial approbation of the evangelical world. The eminent judgment, the resources of learning, the spiritual discrimination, displayed in these volumes, have confirmed the importance of typology in a system of biblical instruction, and established it upon its true foundations.

We give, in a few words, Dr. Fairbairn's views of the nature and uses of types.

"Understanding the word *type* in the theological sense, or with respect to the relations between Old and New Testament things—for the word itself is undoubtedly used with greater latitude—it is admitted by general consent, first, that in the character, action, or institution, which is denominated the *type*, there must be a resemblance in form or spirit to what answers to it under the Gospel; and secondly, that it must not be *any* character, action, or institution, occurring in Old Testament Scripture, but such only as had their ordination of God, and were designed by Him to foreshadow and prepare for the better things of the Gospel. For, as Bishop Marsh has justly remarked, 'to constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence.'"

"What, then, was the nature of these resemblances? Wherein precisely did the similarity which formed more especially the preparatory elements in the Old, as compared with the New, really lie? This is the point that mainly calls for elucidation. And the general statement we submit respecting it, that *two* things were here essentially necessary: there must have been in the Old the same great elements of truth as in the things they represented under the New; and then, in the Old, these must have been exhibited in a form more level to the comprehension, more easily and distinctly cognizable by the minds of men."

"As to the previous *design and pre-ordained connection* necessarily entering into the relation between type and antitype, a relation so formed, and subsisting to any extent between Old and New Testament things, evidently presupposes and implies two important *facts*. It implies, first, that the realities of the Gospel, which constitute the antitypes, are the ultimate objects which were contemplated by the mind of God, when planning the economy of his successive dispensations. And it implies, secondly, that to prepare the way for the introduction of these ultimate objects, He placed the Church under a course of training, which included instruction by types, or designed and fitting resemblances of what was to come."

After various learned and lucid disquisitions upon the principles of typical interpretation, with a view chiefly to the determination of the real nature and design of types, and the extent to which they entered into God's earlier dispensations, Dr. Fairbairn discusses, with some minuteness, the types under the dispensation of primeval and patriarchal times, and in the second volume examines the types under the Mosaic economy.

These volumes contain the "seeds of things," and constitute a fine preparatory study to a true system of theology.



**HISTORICAL SKETCHES OF HYMNS, THEIR WRITERS, AND THEIR INFLUENCE.** By JOSEPH BELCHER, D.D. Philadelphia: Lindsay & Blakiston. New York: Sheldon & Co.

THE venerable author of this work has taken his departure to a better world, where praise and song employ immortal tongues. He has left behind him various works of interest and of influence. The present volume is an instructive and pleasant one. It is divided into three parts. I. The first part contains "Historical Sketches of Church Music and Choirs," and traces the origin of choiring in our American churches further back than we had supposed, even about a century ago. Dr. Belcher brings to light an anecdote of Dr. Bellamy. After the choir had sung in very bad style, the Doctor read another psalm, saying, "You must try again; for it is impossible to preach after such singing." II. The second part of the volume gives an account of "The Authors and Origin of Hymns," which is much the largest part and perhaps most valuable of the work. The names of the authors are arranged alphabetically, and much valuable information is made easily accessible. III. The third part of the work contains "Illustrations of the Influence of Hymns on Personal and Social Happiness." It is a rich repository of incidents and anecdotes.

These historical sketches will be highly prized by many in the Christian community; and although we think that the plan might be slightly improved, we are thankful for the book just as it is, and hope that all who read it may unite with the venerable author in singing, "All hail the power of Jesus' name."

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**LETTERS ON PSALMODY: A Review of the leading Arguments for the exclusive Use of the Book of Psalms.** By WILLIAM ANNAN. Philadelphia: William S. & Alfred Martien. 1859.

THE claims of our exclusive Presbyterian brethren in favour of Rouse's Paraphrases have always seemed to us unreasonable, unscriptural, and unprofitable. We think the cause of religion is endangered by the Rousists, —for so this new party ought to call themselves. Mr. Annan, in his close-pressing and well-reasoned volume, shows that the Presbyterian churches in Scotland have never taken the high Rouse ground, which sundry Presbyterians in this country seem to insist upon. The spirit of our own General Assembly is eminently tolerant. We wish an end might be put to this controversy by a new poetical version of the Psalms, adhering closely to the inspired original, and executed with Christian taste and vigour. Has not the time come for such a work?

Mr. Annan's plan in the discussion, is, I. To examine the question, whether our brethren employ in praise, "*the songs of inspiration*," "an inspired Psalmody," or rather, whether their Psalmody be not, to a great extent, an *explanatory paraphrase*. Letters II.—V. II. The question of a *DIVINE WARRANT* for the *exclusive use* of the "book of Psalms," as the only and perpetual Psalmody of the Church, under both Jewish and Christian dispensations, and to the end of time. Letters VI.—VIII. III. "The more excellent way." Statement and defence of the principles and practice of the Presbyterian Church in regard to the subject of Psalmody. Letters IX.—XIII. IV. Defence of Dr. Watts, &c. Letter XIV.

**LECTURES FOR THE PEOPLE.** By the Rev. HUGH STOWELL BROWN, of Liverpool. First Series, with a Biographical Introduction by Dr. R. Shelton Mackenzie. Philadelphia. Published by G. G. Evans, 439 Chestnut Street. 1859.

THE title of this book bespeaks an interest for it. The title is true. Here are, in reality, most excellent lectures for the people on a great variety of important subjects. Mr. Brown is a Baptist clergyman, who commenced lecturing about six years ago, in Concert Hall, Liverpool, on Sabbath afternoons. His audience ranges from 2000 to 3000 people. He is a self-educated man, and is said to have taught himself even while at work, his first Greek exercises being written with a bit of chalk inside the fire-box of a railway locomotive. His track, as a lecturer, is laid level with the masses, and he engineers his words with skill, speed, and power, into their understanding. Possessed of a knowledge of the people's wants and ways, he talks to them in a familiar, plain, sociable manner, wins their ears and their hearts, and instructs them with truth as they can bear it. He makes great use of the common proverbs of the day and the incidents of the times. His lectures are not *sermons*. The volume is adapted to do great good. It is the best "gift" Mr. Evans ever made to the public. The subjects of the lectures will give a very good idea of the work. 1. The Lord's Prayer. 2. The Golden Rule. 3. The Prodigal Son. 4. "There's a Good Time Coming." 5. Turning Over a New Leaf. 6. Taking care of Number One. 7. Penny Wise and Pound Foolish. 8. Cleanliness is next to Godliness. 9. A Friend in Need is a Friend Indeed. 10. Five Shillings and Costs. 11. Saturday Night. 12. There's nae Luck about the House. 13. The Road to Hell is paved with Good Intentions. 14. Poor Richard's Almanac. 15. Waste Not, Want Not. 16. Tell the Truth, and Shame the Devil. 17. The Seventh Commandment. 18. The Street.—Part I. 19. The Street.—Part II. 20. Stop Thief. 21. The Devil's Meal is all Bran.

The Introduction, by Dr. Mackenzie, is admirably done.

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**MORAL PHILOSOPHY**, including Theoretical and Practical Ethics. By JOSEPH HAVEN, Professor in the Chicago Theological Seminary. Boston, Gould & Lincoln, 1859.

PROFESSOR HAVEN'S work on Mental Philosophy is universally acknowledged to be of the first order. We doubt whether his work on Moral Philosophy will take quite so high a place as the other. We have not given it as close a study as it deserves; but we take exceptions to three points, found in the earlier part of the volume.

1. Professor Haven makes the operations of conscience too prominently intellectual. We admit that the great function of conscience is to judge of moral actions. The mind takes cognizance of right and wrong, and makes the distinctions properly belonging to the moral faculty. But are not the *emotions*, which follow these moral discernments, properly a part of conscience? Are not the rewards and punishments, which follow the discriminations of the intellect, as much a part of the moral faculty as its mental operations? At least, we think that Professor Haven has laid far too little stress upon the emotional phenomena.

2. The foundation of virtue is traced to "the eternal fitness of things." Our strong objection to this phraseology, for the difference is rather in

words than in meaning, is that it seems to put God out of view. Professor Haven says that God cannot change the nature of virtue; to which we reply, that virtue is what *it* is, because God is what *he* is. God himself is eternal; and it is impossible to conceive any "eternal fitness of things" irrespectively of his own eternal attributes of holiness. We do not like any visions of moral philosophy which content themselves with an ideal life, independent of the ever-living Jehovah. They are the reveries of "science falsely so called."

3. Professor Haven's long and commonplace disquisition on slavery does not even touch the great moralities of this practical and momentous subject. To the question of the conscientious slaveholder, "What must I do under present circumstances?" this volume cannot give an answer. We infer that Professor Haven is an abolitionist of the *per se* school; if not, he is careful to conceal his opinions. His remarks are abstract rather than practical. The unlawfulness of slavery in its origin is admitted by all; but the moral philosopher ought to discuss questions of existing obligation. We were greatly disappointed in not obtaining a single ray of light from Professor Haven's book on this dark and interesting subject.

On the whole, we repeat the conviction that, whilst there is much to admire in this treatise, both in the outline of its plan and in the ability of its execution, the book scarcely attains the position of eminence, reached by its more Mental kindred.

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EVERY-DAY FAULTS; Illustrated in Brief Narratives. Written for the Board of Publication. Philadelphia: Presbyterian Board of Publication, 1859.

WE have been greatly interested in this little book. Its author understands child nature, and also the true idea of a Sabbath-school book. Some of the prominent faults of children are here kindly and skilfully pointed out. Narrative and anecdote serve admirably well in illustrating human defects. Gifts of authorship, like those apparent in this little volume, ought to be acknowledged by their frequent exercise. We take it for granted that it is from a female pen. Females have always been the best writers for children; and this writer is among the best.

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MAY I BELIEVE? OR THE WARRANT OF FAITH. By the Rev. ALFRED HAMILTON, D.D. Presbyterian Board of Publication.

THE difficulties of a doubting mind are candidly and ably considered in this little volume. The warrant of faith is established upon scriptural principles. The reasoning of Dr. Hamilton is always conspicuous; and his knowledge of the human heart enables him to shape his arguments to the wants of spiritual life. The volume combines theological learning with practical experience.

## The Religious World.

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### THE IRISH DELEGATION.

A LARGE audience assembled at the Cooper Institute, New York, on Thursday evening, 22d September, to join in welcoming the deputation of Irish clergymen, consisting of the Rev. Dr. John Edgar, of Belfast, the Rev. S. M. Dill, of Ballymena, and the Rev. Daniel Wilson, of Limerick, in their mission of love. Addresses were made by Drs. De Witt, Murray, Adams, and George H. Stuart, Esq., welcoming the delegation and bidding them God speed in their great object of obtaining increased pecuniary resources for the evangelization of Ireland. The delegation responded in excellent and impressive addresses.

We understand that the work of obtaining funds has been commenced under very favourable auspices. The following appeal has been issued by brethren of different denominations.

### THE IRISH APPEAL.

NEW YORK, Sept. 1859.

DEAR BRETHREN: The undersigned ask your attention to the following statement made in behalf of the Deputation of the General Assembly of the Presbyterian Church in Ireland, to the Churches of America.

The population of Ireland is now about six millions, of which four millions are Roman Catholics. The Protestants of the island are mainly confined to Ulster, and the Roman Catholics mainly to Leinster, Munster, and Connaught.

The missions to the Roman Catholics occupy many districts to the south and west, and the whole province of Connaught. And to illustrate their success, we merely state that in a district where ten years ago there was only six mission stations, there are now forty-two.

As one result of the present glorious revival now in progress in Ireland, wide and effectual doors are open to the Roman Catholic population; and from many papal districts there is a cry for help to assist in meeting these daily increasing demands. The General Assembly appeals, through its Deputation, to the Churches of America for aid. Popish emigrants are to America no gain, and to their native land no loss; but if enlightened, and brought to the knowledge of the truth, they would be a rich blessing to both and to the world. Protestants in America should be as much interested in Protestant Missions to these as Protestants in Ireland. And we respectfully but urgently solicit your assistance to aid the Presbyterian Church in its noble efforts to give the Gospel to the entire Roman Catholic population of Ireland.

We hope, if you are not called upon by any member of the Deputation for your contribution, you will send it to the Treasurer, James Stuart, Esq., 33 Nassau Street, New York, or to George H. Stuart, Esq., 13 Bank Street, Philadelphia, whatever amount you may think God in his providence calls upon you to give.

N. MURRAY,  
JOHN N. MCLEOD,  
A. R. WETMORE,  
JOSEPH SANDERSON,  
HENRY BUTLER,  
WILLIAM E. DODGE,  
HORACE HOLDEN,  
G. H. STUART,  
THOMAS DE WITT,  
ELWIN F. HATFIELD,  
ALEXANDER CLEMENTS,  
H. J. VANDYKE,

F. F. RUSHTON,  
JOHN MCCLINTOCK,  
WILLIAM HAGUE,  
WILLIAM ADAMS,  
S. I. PRIME,  
ALLAN HAY,  
M. C. DOREMUS,  
JOHN W. GRAYDON,  
JAMES STUART,  
JOHN THOMPSON,  
J. E. ROCKWELL,  
H. H. BLAIR.

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### ARMINIAN INCONSISTENCIES AND ERRORS.

ALTHOUGH this book was published in January, 1856, it has met with no reply, so far as I am aware (beyond three short notices in newspapers) down to the present time. About eighteen months ago, a Methodist preacher in ———, wrote to a Methodist preacher in ———, for an answer to it, which the latter was understood to have published. The reply was, that an answer had been attempted, and abandoned.

More than a year ago, a copy of the book fell into the hands of an intelligent Methodist gentleman, of my acquaintance. Meeting with me shortly afterwards, he bought three copies, two of which were for circulation.

On last Christmas day, I received a beautiful octavo copy of the New Testament from a Methodist lady, who had but recently read it, as a Christmas gift. She informed me privately, that it had made her a thorough Calvinist.

Only a few weeks ago, I received a letter informing me of the recent conversion of a Methodist preacher, from Arminianism to Calvinism by reading my book. The same individual is now an active colporteur in the employment of our Board of Publication, &c. &c.

The work referred to, contains an erroneous statement of some importance, which ought to have been noticed sooner. It is, that the pretended abridgment by Wesley, of Toplady on Calvinism, is not contained in Wesley's works. It is hardly necessary for me to say that this error was most unintentional. It was never my design to do Arminians the slightest injustice. If other errors shall be discovered they will be corrected also.

Yours truly,

HENRY BROWN.

P. S. Will editors friendly to the circulation of my book, please copy this article?  
H. B.

## REFORMED DUTCH CHURCH.

THE Christian Intelligencer gives the following comparative statistics of the Reformed Dutch Church for 1858 and 1859 :

	1858.	1859.
No. of Churches, . . . . .	393	410
“ Ministers, . . . . .	389	409
“ Students in Theology, . . . . .	42	51
“ Members received on profession, . . . . .	4,099	5,165
“ Members received on certificate, . . . . .	1,788	1,744
Total of communicants, . . . . .	46,197	50,304
Adults baptized, . . . . .	847	978
Infants, “ . . . . .	3,472	3,844
Catechumens, . . . . .	14,959	14,431
No. in Sabbath-schools, . . . . .	23,278	40,905
Contributions to benevolence, . . . . .	\$99,199	\$126,268

## THE PHILANTHROPISTS IN CONVENTION.

## REFORMERS' MEETING IN BUFFALO.

ANOTHER of those singular public demonstrations in the name of philanthropy and reform, peculiar to this age and country, has just occurred at Buffalo, N. Y. It has afforded abundant food for merriment to the unthinking crowd, and it must be confessed that its general aspect was ludicrous enough. But there is also a serious side to these movements. They seem to us like the inarticulate cries of human despair and hope, with a prophetic significance that will be better understood by another generation.

For the old stagers of agitation, who resort to these conventions, there can be little respect. It is a purely professional matter with them. They are the peddlers of reform, and take along in their heterogeneous packs, whatever will find a market. Anti-slavery, women's rights, peace, labour reform, spiritualism, are all alike to them, and are all treated on the same comprehensive method, which consists in wholesale abuse of Government, Church, and everything and everybody, not contributing to the support of their budget of reforms, which means making up for them liberal salaries. They “deal damnation round the land” with a freedom and genuine heartiness never attained by any of the old hierarchies. These men were at Buffalo, of course, and had their say, which is not worth repeating, as it has been reiterated continually for the last ten or a dozen years, until the public has it by heart.

But there is also in these conventions a class of sincere and earnest men and women, who appreciate the social evils that exist, the miseries which the world groans under, and with tender hearts and open hands would willingly do something for the relief of suffering humanity. But alas, they know not what to do, and they get very little light from the apostles of philanthropy. The Buffalo Convention, like its predecessors of the same name, occupied itself chiefly about the old metaphysical puzzle of

the origin of evil. Like the theologians, the reformers suppose that if they can ascertain exactly where evil commences in men and society, they can remedy it; if they can find the leak they think they can stop it. Different opinions prevailed in the Convention as to this question, and there was very warm, if not very intelligent, debate over it. The Convention at first voted that "the primary cause of evil is referable to parentage." This corresponds to the dogma of inherited depravity, which if a fact, is logically enough to run back to the first man and woman, and the couplet of the primer,

"In Adam's fall  
We sinned all,"

is adopted as the theory of the modern reformers. The fact that mental and moral traits are inherited we suppose to be generally understood. For the evil coming in this way there seems to be no remedy. It can only be outgrown by the improvement of the individuals of the race for a series of generations. Some of the reformers talk as if they would like to confine the propagation of the race to the model men and women, but they do not tell us how this is to be brought about, or how the great majority, who are not models by any means, are to be disposed of and kept out of mischief meanwhile.

But the Convention did not rest satisfied with this solution of the great problem, and afterwards resolved "that evil in its last analysis is ignorance, an organic fact incident to human existence." Taking this for granted, their occupation is at an end, unless they can contrive to have children born wise, as well as from sound parents. There is no proposition from any quarter to accomplish that. The conclusion of the whole matter, then, so far as these philanthropic speculators have gone, is that human nature and its surroundings are as they were made, and that the world must go on substantially as it has. So far as it goes this is a wise conclusion. Human nature is undoubtedly just what it was meant to be and answers its purpose; evil is not to be cured by the reorganization of society, or any new theory. Evil pertains to the individual, is his own "act and deed," and must be remedied within him, if at all, and not by any organization of mankind in the aggregate. Having argued themselves completely round the circle to this old starting-point, whether they see it or not, our social reformers may as well devote themselves now to the perfection of their own personal characters and the instruction and improvement of their neighbours. Society cannot be reformed in the aggregate, but only in its individuals. Let each man produce a specimen of human excellence in himself, and he will do the best thing in his power towards the general progress. This is the conclusion we are compelled to by the discussions, the wisdom, and the nonsense of the Buffalo Philanthropic Convention. The reformers will do well to accept it and act upon it.—*Springfield Republican, Mass.*

## Fragments.

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### MORAL REFLECTIONS ON TOBACCO.

THIS Indian weed, now withered quite,  
 Though green at noon, cut down at night,  
 Shows thy decay ; All flesh is hay,  
 Thus think, and smoke tobacco.

The pipe, so lily-like and weak,  
 Does thus thy mortal state speak,  
 Thou art ev'n such, Gone with a touch ;  
 Thus think, and smoke tobacco.

And when the smoke ascends on high,  
 Then thou behold'st the vanity  
 Of worldly stuff, Gone with a puff:  
 Thus think, and smoke tobacco.

And when the pipe grows foul within,  
 Think on thy soul defiled with sin ;  
 For then the fire, It does require :  
 Thus think, and smoke tobacco.

Thou seest the ashes cast away ;  
 Then to thyself thou may'st say,  
 That to the dust, Return thou must :  
 Thus think and smoke tobacco.

*R. Erskine.*

### THE DOWNWARD PATH.

THE death of E. T. S., of Cleveland, was at first a mystery to all who knew the man by reputation merely. He came of the Salisbury family of S. ; went to Cleveland many years since, and by his large-heartedness and sound judgment, won a prominent place in the affections and respect of the good people of that city. He was a communicant of St. Paul's Church, a warden of that church, a faithful teacher in the Sabbath-school, a regular attendant upon divine worship. His nature was broad and generous, his habits were hospitable, his nobility of heart was unconcealable, and who so knew him best, best knew that there was no mean streak in him. And yet, this man, this natural nobleman, died the death of a degraded sot, breaking in his skull by a drunken tumble, in the darkness of midnight, on the stone sidewalk. For two years past he had been treading the downward path—had been remonstrated with by his pastor—had striven to break the bonds which bound him ineffectually—had linked the gambler's vice to the weakness of the drunkard, and at length was left by the *friend* who had plucked him of every dollar in his possession, too drunk to stand alone, to grope his way in darkness down the stairs and into the public streets, where it was destined he should be picked up, like any vulgar wharf-rat, not merely dead drunk, but dead !—*Exchange paper.*



THE  
PRESBYTERIAN MAGAZINE.

NOVEMBER, 1859.

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Miscellaneous Articles.

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THE VALUE OF SABBATH-SCHOOLS.

It is certainly a most interesting and significant fact, that our Divine Redeemer paid special attention to *children*. Centuries before he came into the world, it was said of him characteristically, by the Prophet Isaiah, "he shall gather the lambs in his arms, and carry them in his bosom;" and all know how beautifully this prediction was verified by the facts of his life. All know how, while on earth, he rebuked those who seemed to look upon children with indifference or contempt, and how he said, "Suffer little children to come unto me, and forbid them not," and how he received with delight their hosannas, and took them in his arms and blessed them. And when he was about to leave the world, and was making provision for his Church, he did not overlook the children, but made such provision for them as evinced his profound knowledge of human nature, equally with his goodness and grace. In instructing the Apostles with reference to the establishment of his kingdom in the world, wherein he would rule over men for their good and his glory, he was too wise to allow them to pass by the children, and direct their attention only to adults. He knew well the susceptibility of the young heart to impressions, and the strength and permanency of principles obtained in early years,—how, as the poet hath it, the young heart is "*wax to receive, but marble to retain.*" So we find him, in his Divine wisdom and goodness, giving to Peter, and through him to all his people, the solemn charge, "FEED MY LAMBS."

Assuming that the religious training and culture of the young  
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is a matter of most solemn and urgent obligation upon the Church of Christ, let us turn our attention to a great instrumentality in discharging this duty,—

#### THE SABBATH-SCHOOL.

I. The *design* of the Sabbath-school, as is now generally well understood, is to instruct children and youth in the principles of our Holy Religion, with a view to bringing them, through the Divine blessing, to the saving knowledge of the truth as it is in Jesus. The Bible is placed in the hands of those attending the school, and the power of the living teacher is used in communicating a knowledge of its wonderful History, its charming Biographies,—its sublime Prose, its matchless Poetry,—its world-renowned Proverbs,—its impressive Parables, its striking Prophecies,—its all-wise Precepts, its gracious Promises,—its just Penalties,—and especially its account of the love, life, labours, and death of our Lord Jesus Christ. The endeavour is to fix in their minds its sublime doctrines, and instil into their hearts its pure and blessed spirit. They are, moreover taught to sing the praises of the Lord, and are led to the throne of grace in the solemn exercise of prayer. In all this the first wish and prayer ought to be, and usually is, to secure in their young hearts faith in and love for the Saviour, and to make them followers of “the Lamb of God, that taketh away the sin of the world.” Subordinately to this, they are taught to reverence the Sabbath, to be truthful and honest, to be obedient to parents, and kind to associates, and trained to habits of order, cleanliness, politeness, punctuality, and patient thought. In most cases the children are not only instructed while in the school, but they are furnished with suitable books and papers to carry to their homes.

The *adaptation* of the Sabbath-school, above all things else, to secure the religious instruction of the young, *generally*, will be manifest if we will observe, that the text-book used is the wonderful word of God; that there is employed in it the power of the living voice, and that the books and papers which the children carry with them, continue the instruction at home, sometimes shedding a ray of light in abodes of dark sin and sorrow, and oftentimes furnishing in happy homes, opportunities and facilities for the inweaving of the golden threads of religious truth into the web of Family History.

In accomplishing its designs the Sabbath-school acts, in the first place, as an auxiliary to parental efforts. An objection sometimes (even at this day) made to the Sabbath-school is, that it interferes with household instruction. If this were so—if it took the religious instruction of their children out of the hands of the parents—if it occupied the only time the parent could devote to this object—if it in any way contravened the proper tuition of the fireside—

then it ought to be dispensed with. For family religious instruction is a positive ordinance of God, and woe be to that family in which, for any reason, it is not attended to. But it is certain, that the Sabbath-school never was *designed* to interfere with family instruction, and however plausible the objection to it on this ground, facts will not sustain it. The truth is, that those very parents who are most alive to the religious instruction of their children, and who make the most strenuous efforts to secure this, welcome most gladly the Sabbath-school, not as a substitute but as a worthy co-worker. The Sabbath-school is an arrangement that does not weaken proper home influence, but brings to bear a stimulus which oftentimes cannot be secured at home, and adds to the force of appeals in favour of religion derived from a parent's love and authority, all that there is in the new interest in the child's welfare created in the mind of the teacher. The teacher may do—sometimes has done—the very thing for which the parent has been praying and labouring for years. He may, through the Divine blessing, drop into a heart prepared for it through the instrumentality of a parent, the seed which shall bring forth the fruits of piety, or give that direction to the immortal mind which shall carry it onward and upward to the footsteps of the eternal throne.

And while the Sabbath-school does not *interfere* with the instructions given by parents who *can impart* it, it renders an immense benefit to those who cannot give the proper instruction. The opportunities of some parents were so limited in early life, and their acquirements are so slender, or they may be so occupied with getting their children bread, that they either have not the knowledge or else not the time necessary to prepare themselves to give their children the home training they ought to have. "How," says an eloquent writer, "is the father of a family, who is perhaps possessed of only the humblest capacity, and whose education was of the meagrest sort, who is obliged to leave his home for the field, the factory, or the shop, before his children are awake, and who returns exhausted with his labour, only when they are too drowsy to receive instruction, and the intervals of whose Sabbaths scarcely suffice to recruit him for his week's toil; how is such a one to perform properly and effectually, the office of a religious instructor? Or how can a poor widow, of limited intelligence, who is obliged to rise every day with the dawn, and toil with her needle, or at the washtub, till the night comes, to procure food and clothing and shelter for her children, give them line upon line, precept upon precept, here a little and there a little, until their minds are imbued with the noble and sanctifying truths of the Gospel? Such persons may be as sensible of the importance of religious instruction and as anxious to train their children for God and for Heaven as any others, and they may indeed set them an example of patience and uncomplaining submission to their hard lot; they may pray for them and take them to the House of God, and even in their

poor way, instruct them on the Sabbath ; but after all this, more, much more, is needed. And just here is where the Sabbath-school comes in with one of its most blessed works, and does for these parents what they cannot do, and yet what their own welfare, and that of their families, the Church and the State, require to be done."

But besides such parents, there are those who, though professedly pious and well qualified intellectually for the instruction of their children, yet make their circumstances an excuse for almost, if not wholly neglecting this duty. Their sense of religious obligation is so small, and their worldliness so great, that they *will not* rightly attend to this matter, and unless some other agency does the work it will not be done.

And then again, there is still another class of parents, larger far than either or all of those yet mentioned,—those who are not professedly pious : the irreligious and followers of false religions. The children of such not only do not receive any sound home religious instruction, but they are often trained in shame and sin. Sabbaths such have indeed, but they are spent in destructive amusements, idleness, and dissipation. Books they may have, but they are the corrupt stuff that teems from an infidel and licentious press. Meeting-places they have, but they are in deed and in truth the very synagogues of Satan. The offspring of the vicious poor, or of the sin-hardened in better circumstances, they are too literally like lambs scattered on the mountains and exposed to savage beasts.

And these must be cared for ; the Church must care for them. She is not to say within herself, "Let the parents attend to them ;" Or, "Let them perish." No, no, no ! *She* is bound to see to it that, to the utmost possible extent, the pure and transforming influences of our Divine religion shall be breathed about them all. Now observation shows us that the instrumentality which most readily and effectually reaches such children, is the Sabbath-school. Many parents who feel no responsibility about the religious welfare of their offspring, who care nothing about the sanctuary or its ministers, are yet perfectly willing that their children shall go with those of their neighbours to receive an hour of Sabbath instruction. In the school such children can be taught what it is most needful for them to know, and from it they may, from week to week, return to their homes with such sentiments in their hearts, and books and papers in their hands, as but for this instrumentality would probably never get there.

Such is the theory of the Sabbath-school system ; such its modes of operation. The actual results of this system—the good accomplished and the evil prevented—are beyond computation. It is true that the language of unmeasured eulogium can never be properly applied to any mere human instrumentality ; and the Sabbath-school system has been operated so imperfectly hitherto, in most instances, that it cannot, and never will, be a "cure-all" for the evils of society. Nevertheless, there is most abundant evidence

that great good has been done by this most unpretending and yet powerful instrumentality.

A fact which ought always to be remembered in estimating the influence of Sabbath-schools is, that very much of their work is "*underground*," or, as one has said, it is in its very nature a preparation of the ground and a seed-sowing,—a work very necessary to be done, but which must be followed by other operations, and which in the subsequent operations, or in the joy of the harvest, may be forgotten or contemned. In many an instance the Sabbath-school, while it has not indeed secured the conversion of those who have attended it, yet has been a restraining power in all the after-life, and its instructions, carelessly received, it may be when given, revived in after years, have prevented many an outburst of wickedness which would otherwise have been given way to.

The trophies of Sabbath-schools are on every hand, wherever the schools have been conducted with the true spirit and with perseverance. From the various schools of this country thousands and tens of thousands of souls have been added to the Church of Christ. Many most precious revivals of religion have commenced in our Sabbath-schools; many vigorous churches have grown out of them, and they have frequently followed the tide of emigration to our frontiers, and supplied, for a period, in many instances, the only means of grace for the destitute parts of our country.

II. If the Sabbath-school is designed, adapted, and needed for the proper religious education of the children of the Church and country, and if it has already accomplished so much good, what is the manifest duty of the Church in regard to it? The question is not "What may the Church do?"—Ah! that question has been asked too often already; nor yet, what would be kind, prudent, and wise for the Church to do; but what *ought* she to do, what *must* she do, or prove faithless to her Divine Master, and false to herself. What *must* she do, or practically doom many precious souls to grow up in utter ignorance of the saving truths of the Gospel, and give to lawlessness and impiety the opportunity of shattering the pillars of our Republic.

The Church's own welfare is closely connected with the Sabbath-school. It is a mode of religious instruction presented to her by God, pointed out by His Spirit, and approved in His Providence, and He will hold her responsible for the manner in which she uses it. Just so far as she vigorously plies it, just so far will it benefit her, and bless the children composing it.

1. The Church ought, in the first place, to *support the Sabbath-school*; and by this is meant that, to the utmost of her ability, she ought to furnish all the funds necessary to carry it on. Funds are needed sometimes to make suitable provision in the way of a place for the sessions of the Sabbath-school. Too often this is entirely overlooked, and the school is left (even where there is ample ability, on the part of the Church, to have it otherwise), to make

the best of a very unsuitable place. But, manifestly, this is a great error. If we wish to attract and retain scholars, we must, at least, make the school-room comfortable, and if it is a room used for other purposes, it ought yet, if possible, be so arranged as readily to adapt it to the use of the Sabbath-school. But besides this, every school, as a part of its very constitution, an appliance absolutely necessary to its operation, should be furnished with an *ample supply* of Bibles, Hymn-Books, Question-Books, Class-Books, Maps, and Prints, together with books and papers for the scholars to carry home with them. And then again, oftentimes, if not always, there should be, in connection with the school, a *Library for Teachers*, consisting of Commentaries, Bible Dictionaries, works on Biblical Antiquities, the Art of Teaching, the History of Sabbath-schools,—in a word, a library rich in everything that relates to the illustration of the Bible and that would aid the teachers in understanding it, and otherwise fit them for their difficult and most important work.

It is a mistaken economy for the Church to be close in their expenditures for the Sabbath-school. If curtailment is necessary at all, it ought not to be here. There is no department of Christian effort which, in comparison with its cost, renders a more ample return. The success which has rewarded every zealous effort, heretofore made in this department, magnifies the importance of the enterprise, and encourages a liberal expenditure of labour and money. Through the Sabbath-school, Religion has taken her first steps in carrying her blessings to many a godless place. Through this means, parents, who have been the victims of a vulgar infidelity and sensualism, or of an equally vulgar superstition, have been reached by their children, and brought into the ways of purity and piety. Through this means, many a church has been built, and many a minister called to labour where at first no other instrumentality was available. And lastly, through this means—wherever it has been tried—a cheap solution has been found of the great social problem, how shall we save our Republic and our freedom from the immense strain put upon them by a rapidly growing population, and a most terrific material prosperity.

And shall such an enterprise as this—an enterprise accomplishing, so silently, and yet so surely, so much good, be unduly stinted in needful funds? Shall the means of support be so meagrely and reluctantly doled out as to embarrass the teachers in their work, and greatly hinder the usefulness of the schools? This would be, in very truth, exceedingly unwise. Or should the teachers, who give their time and labour without fee or reward, and almost without notice, be left to defray the necessary expenses of the school? This would be both ungenerous and unjust.

2. Another duty of the Church is to *gather into the Sabbath-school all children* within her influence, who may be of suitable age to attend.

It is undoubtedly the duty of all *Christian* parents to train up their children in the nurture and admonition of the Lord; and they should, and gladly will, avail themselves of every means in their power to do so. Now, as has been already shown, the Sabbath-school is adapted to be an important aid to them in this matter, and they should, therefore, send their children to it for the good they will get, and also to encourage others in their attendance. But there are in every locality parents whose sense of obligation to give their children religious instruction is very weak, if it exist at all. The children of such must be sought out by the Church and brought into the Sabbath-school, else they may grow up in ignorance and sin, become pests to society, and perhaps perish on the very threshold of the Church. Such children are the wards of the Church—spiritual foundlings, orphans with the worst sort of orphanage. Every Church-member ought to see to it, that, if possible, every child of his or her acquaintance—every child with whom they may come in contact, or to whom they may gain access, is brought into some Sabbath-school. If any such perish, how can the Church be innocent? Will not the blood of souls stain the hands of those who might have saved some of these souls from death and hidden a multitude of sins, and yet who refused or neglected to do it?

3. In the third place, it is the duty of the Church to *provide an ample number of competent and faithful teachers* for the Sabbath-school. The actual work of teaching is the very essence of the Sabbath-school. It is in vain to prepare a machine, no matter how admirably made, if there are no hands to work it, or if it is left in incompetent hands. In order fully to develop the capabilities for good of the Sabbath-school system, the most efficient hands that can be procured, and a sufficient number of them, must engage in the work. And these the Church ordinarily can and ought to furnish; sending labourers into this promising field, male and female, the old with their rich experience and ample store of knowledge, and the young with their enterprise and energy, until this whole garden of the Lord is all alive with competent and busy workmen. There is much unemployed talent in the Church that ought to be devoted to the Sabbath-school. There are men and women of vigorous, and it may be, even cultivated minds, who might accomplish in the Sabbath-school a great work for perishing souls and their Divine Master, and yet who, from a false notion that the work does not require such good gifts as theirs, or that they have already done enough in this way, refuse to enter upon, or remain in the work. Classes are sometimes dwindling for want of the exertion they might make. Children are growing up around them in ignorance and vice, and yet they do nothing to instruct and reform them. Souls are perishing at their side, and yet they do nothing to save them. The most competent and laborious

Christian parents need their help in leading their children to Christ, but they do not give it. Poor parents, who have but little opportunity, and perhaps still less ability, to instruct their children in the ways of holiness, implore their aid, and yet they do not give it. Irreligious parents need their help, to rescue their children from ignorance, preserve them from indolence, intemperance, dishonesty, and licentiousness, and hold them back from the penitentiary and the gallows, and yet they do not give it.

But *some must* do this work; and if they have not time, they must take time from some other less important and less urgent occupation. If they are not qualified, they must qualify themselves, or else the Saviour's command must go unobeyed! Children suffer in body and soul, in time and eternity! and the Church, as such, and its individual, unfaithful members, will reap the righteous reward of their selfishness and neglect.

Such, in brief, are some of the duties the Church owes to the Sabbath-school.

4. But the duties of a Church do not end with its own school. For while we are bound by the most solemn obligation to care for our own, there is also the injunction, to look not only on our own, but also to look on the things of others. If we neglect our own, we have denied the faith; but if we stop with our own, the sin of selfishness must be laid to our charge. There are in our country many Sabbath-schools which, in a very significant sense, are orphan schools,—located in the more remote and unsettled portions of our country, and in the outskirts and alleys of our great cities,—having no particular ecclesiastical relations, being connected with no one church or even denomination, and yet faithfully and fully teaching the fundamental doctrines of our common salvation. These must be looked after, and, as far as the ability goes, their wants supplied.

And then again, there are whole regions in our country, and localities in our cities, where children are without Sabbath-schools, and yet loudly calling for them, by their necessities at least; and these must not be neglected. The inhabitants of such districts cannot, or will not, themselves plant and sustain even the simplest institutions of the Gospel; and yet they must have them, or the children will grow up in godlessness and guilt, to consume our substance in poorhouses and prisons; to curse our country by their deadly influence, and call down upon us and our children the judgments of God.

Let the Sabbath-school cause be the subject of thought, of feeling, and of prayer; and let there be given to it as God hath prospered each, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

W. E. H.



## THE SCRIPTURES TESTIFYING TO CHRIST.

How remarkable, and indeed how vital, is the difference, when the Scriptures speak of JESUS CHRIST, and when they speak of any other person or prophet upon all their pages! There have been eminent men in the Church of God in different ages; but here is ONE of eminence, superior to all that have ever appeared—One to whom Abraham looked forward with joy—One, compared with whom, Moses was greatly inferior—One surpassing Solomon in wisdom—One of eloquence more instructive than the trumpet tones of Jonah.

The Old Testament, it is worthy of our notice, is the history of the Church of God. Upon its pages individuals are mentioned, their characters are set forth, and their conduct narrated; but it is only as they stand connected with the train of history and prophecy, whose main burden is the Church. But as soon as we enter upon the New Testament pages, the burden of history, and of doctrine, and even of prophecy, seems to be no longer the Church, but a single individual,—even JESUS CHRIST: who is set forth as the Head of the Church, and who obtains a prominence that can be attributed to no mere member of the Church without blasphemy. Not only do four New Testament historians fill their narrations with Christ, but every New Testament prophet and preacher fills his doctrine with Christ; makes Christ's grace the burden of every promise, and urges Christ's love as the highest motive for every obligation; and moreover, every interpretation of the Old Testament, found upon the pages of the New, shows plainly that from the beginning, in all time past, the coming of Christ was a matter of hope and expectation, by those who were most eminent in gifts and graces.

Christ stands before the entire history of the world, the distinct, luminous object of a hundred predictions, converging and meeting in him alone; and by this, distinguished from every other name upon these immortal records. Abraham does not foretell the coming of Moses; nor Moses the coming of David; nor David the coming of Isaiah. John the Baptist is the only prophet whose birth was foretold, and his only because he was immediately to precede Christ, and to announce him. But to Christ, says the Apostle Peter, "gave all the prophets witness." And thus he makes, not the New Testament alone, but the entire Bible, a testimony to Jesus Christ. And so in truth it is! The third chapter of Genesis, in making the first reference to human salvation, couples it with Christ: the seed of the woman. And the last chapter of Revelation sketches his influence over the entire future of human history, and invokes his coming at the consummation of all things. Thus, according to the Bible, Christ is the centre of

all doctrinal statements, of all biographical delineations, of all typical rites, of all prophetic anticipations, of all historical records; and, without feeling any sensible loss in history, we could afford to strike out any other name or character. Yea, all other names and characters put together, rather than be ignorant of this Great One. The stars may cease to shine, the moon may decline her beams, but we cannot afford to lose the sun. Yet, just as well blot out the sun from the natural sky, as Christ from our religious views. It seems indeed that, taking the Scriptures for our guide, it is impossible for us to entertain respect too profound, or opinions too honouring, to the Dignity, and Character, and Work, and Love, of our Lord Jesus Christ.

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#### GEORGE W. CURTIS AND INFIDEL LECTURES.

THE public Lecture, as one of the institutions of the day, is liable, like all other good things, to perversion. That it is a channel of great influence, cannot be denied. A popular writer, or speaker, can readily draw a crowd. And hence a lecturer of ability, who is destitute of moral principle, possesses the opportunity to inculcate his aberrations at great advantage.

The multitude attend these lectures rather for amusement than instruction. Some persons undoubtedly expect instruction, and generally gain some addition, more or less valuable, to their stock of knowledge. But the great majority go to while away the evening, without any definite purpose beyond the social, or mental enjoyment of the hour. Among an audience, thus drawn together by indefinite and miscellaneous objects, Infidelity commonly finds good scope for the utterance of its untruths, and the very fact that such an audience is *off its guard*, gives, to a professional master at arms, the easy opportunity of aiming deadly thrusts at the heart.

The tendency, on the part of the public, to patronize the system of lecturing, has stimulated a certain class of educated minds to devote themselves to *piquant* writing and oratory. Some of these gentlemen inculcate unexceptionable opinions, and throw their influence in support of the cause of truth. Others seem to aim more prominently at amusing their dull hearers with anecdotes and witticisms; whilst another class, formidable in talent, influence, and number, demoralize the public mind by the dissemination of false philosophy and irreligious doctrines. Some of the latter class undoubtedly wince under the rebukes of the religious press. Nothing more chafes a thoughtless, self-opinionated and proud spirit than the admonitions of Christianity. This may be one of the reasons that excites the smarter and more irreligious sort of lec-

turers to indulge in witticisms against the truth, or in the more open and logical profanation of its divine doctrines.

Among the most distinguished and popular lecturers of the day, is Mr. GEORGE W. CURTIS. Possessed of a fine mind, having the advantages of education, wielding an influential pen as a writer, and the author of some works in general circulation, he might have contributed to the enlightenment and amusement of the public, with honour to himself and usefulness to his generation. But he has chosen a different course. Like other savans of more pretension, he has preferred to identify himself with infidel reformers, in a crusade against the kingdom of God and the best interests of society. On the 17th of October last, this gentleman chose *Infidelity* as his theme. He was appropriately introduced to the audience by the Rev. W. H. Furness, a preacher of Unitarianism. A brief and skilfully drawn sketch of Mr. Curtis's lecture appeared in the Philadelphia "*Press*," from which we obtain a ready insight into the CHARACTERISTICS OF AN INFIDEL LECTURE. We proceed to state them.

1. One of the characteristics of infidelity is a sense of shame on account of the name applied to it. Names go for things in the judgment of mankind. And, therefore, Mr. Curtis, like other infidels, tries hard to get rid of the plain nomenclature of common sense. He says:

"If only a bad name could be given to anybody or anything, and made to stick, all further argument against it might be dispensed with. A bad name, however, was not always a *real* stigma; but it was those only who could receive such maligning epithets in the side like a missile, and wear them in front like a diamond, that had nothing to fear from such attempted reproach."

Now, that infidelity is a term of reproach, we shall not deny. It is a reproach to a man's understanding, feelings, conscience, and will. It is a reproach to him, as an individual and as a member of society; a reproach as father, son, and brother; a reproach as an immortal being, who rejects the salvation of Christ, and arrays himself against God. No wonder that Mr. Curtis dislikes to be called an infidel. He will be obliged, however, to bear the burden of the name, in spite of all literary and platform remonstrance. The common sense of the people is tenacious of a phraseology that well expresses the thing signified.

2. Another characteristic of infidelity, and of infidel lecturers, is an anxiety to *define away the meaning of the term*. Entertaining a salutary doubt of their ability to get rid of the word, they fall back upon the equally absurd enterprise of misrepresenting its meaning. Thus, Mr. Curtis defineth infidelity:

"The word *infidelity*, as popularly used, meant neither more nor less than *dissent from public opinion*. In that sense, therefore, every one of his hearers who thought for himself was an infidel,

and the epithet, for this reason, was rather a compliment than a reproach."

Infidelity is analyzed by the lecturer into "dissent from public opinion." This definition admits the non-essential idea, but discards the essential. It acknowledges that public opinion in this country is against infidelity, but takes no cognizance of the nature of the subject on which the public judgment is expressed, or of the responsibility involved in the dissent. Knowing that there are some topics, in regard to which public opinion may be right or wrong, without necessarily involving culpability in those who take opposite views, Mr. Curtis endeavours to class religion among the things indifferent. Infidelity implies a mere disagreement in opinion! There is no very deep and serious meaning in infidelity, he thinks, and, as men innocently differ in their views on so many subjects, why may they not on this one? The reason, Mr. Curtis, is, that public opinion on religious subjects is formed from the authoritative teachings of the Divine Word; and a man who dissents from the Bible and makes its doctrines a lie, endangers his eternal interests. Infidel dissent has, therefore, a type of intellectual and moral perversity that cannot escape the condemnation of the great Lawgiver. "He that believeth not, is condemned already." Infidelity has always been one and the same scheme of error and of evil that has visited the world in all ages, and whose real spirit culminated in a blaze of ruin, at the French revolution. It is a dissent from the enlightened public opinion of earth and of heaven, and thus a true ground of self-accusation and individual reproach.

3. Infidelity always arrogates to itself the praise of bringing to light new truths. *Truths*, indeed, which have their origin in the subtlety of the darkened understanding and corrupt heart! And *new* truths, indeed, which are as old as Satan's falsehoods, and are reproduced by a philosophic generation as precocious and fertile as that of serpents! "Truth is immortal," cries Mr. Curtis; little imagining that the declaration utters the doom of his own system. "Every new step was but an honest, onward step towards new truth," exclaims the lecturer; enlarging his charity so as to confound the distinctions between right and wrong. Everything "new" seems to Mr. Curtis like truth. But the fact is, that the newness of infidelity is oldness of error. The pernicious dogmas of Gerrit Smith, the reformer; of the Rev. Mr. Furness, the Unitarian; and of G. W. Curtis, the infidel lecturer, are as ancient as the world, the flesh, and the Devil. Old heathen writers—Porphyry, Justinian, Celsus—eliminated a whole system of unbelief, more ingenious, but substantially the same. Hobbes, Bolingbroke, Tom Paine, were giants in comparison with the babbling babes who lisp about "new truths." New truths? Old lies, *very old*.

4. Infidelity, and infidel lecturers, make a great outcry about the *free toleration* of thought and opinion. "The Pope," says Mr.

Curtis, "turned out Luther for thinking for himself. Others were similarly dealt with for exercising the same right." According to the interpretation of infidelity, toleration must be all on one side. No man ever railed against the evangelical clergy of his country with a fiercer spirit of denunciation than did this very tolerationist, G. W. Curtis, at this very lecture. The "toleration" of infidelity is demonstrated in its history, which has been one of blood, wherever it has gained the vantage-ground. Its heart is unchanged amidst all its pleas for toleration, and its vainglorious assumptions of innocence and charity. Its amiability is that of a bride who was all smiles at the altar, but a vixen the moment she was outside of the church. The reign of infidelity is the reign of terror; its "toleration," if it had free scope, would erect scaffolds, sharpen daggers, mould bullets, and pollute the land, now and ever, as hitherto.

5. Infidelity, and infidel lecturers, take every opportunity to *abuse the Church*. "The pillar and ground of truth" is, to scorners, an unceasing object of attack. "Holiness to the Lord" is the grand obstacle to the destructive and calamitous triumph of their principles. Nothing is, therefore, hated with more sincerity than the Church of the living God, purchased by precious blood. Let us hear how G. W. Curtis gives vent to the passions of his amiable toleration.

"The forty-five thousand congregations in this country which weekly assembled in their respective churches, were spoken of as so many gatherings where the young of both sexes tangled their eyes in looking at each other, while the older ones were calmly planning their next week's business campaign, or perhaps falling asleep under the blissful consciousness that nothing improper would fall from *that* pulpit. After this dull service was over, and the congregation was moving out, such comments as these were not unfrequent: 'A good sermon;' 'What a handsome new bonnet is that!' 'How your boots shine!' 'That was an excellent discourse,' &c."

"The domineering spirit of sectarian bigotry was represented as claiming to be the only legal railway to heaven! This railway was guarded and completely taken possession of by the stockholders, who, in their official capacity, denied that there was any other way to reach it. Many became disheartened at this prospect, doubted in their own mind whether the assurance of these officials would render secure the dangerous-looking bridges on the way, and decided, accordingly, to proceed *in their own conveyance*, and take the risk of a late arrival!"

6. Infidelity always assumes a *show of special philanthropy*. Whilst held in restraint by the force of public opinion, and necessitated to preserve a fair appearance of decency and morality, it assumes a hue resembling the benevolence of Christianity; it even lays claim to a higher order of morality, and to a more strict and

imperative rule of life. "Speaking of the slavery question," says The Press, "the lecturer (Mr. G. W. Curtis) was very severe upon everything which leaned towards its toleration. The Church that winked at it, in his opinion, had no more of God in it than Christ found in the Temple when he turned out the money-changers."

How much Mr. Curtis's opinion is worth on religious subjects, every reader may form his own opinion. Our own impression of infidelity's philanthropy is, that, if it held in its own hand the scourges of authority, it would expel all spiritual worshippers from the temple of God, and give free ingress to the sellers of merchandise and the lecturers of evil. The idea that infidelity exercises a moral influence in favour of philanthropy and "universal brotherhood," is one of the most preposterous that could be put forth in a land of Bibles. This new "universal brotherhood" excludes Christians and the evangelical clergy from its fellowship, and embraces in its arms of love all sorts of men of all sorts of opinions. Its type of spirit and of action is that of the infidel Cain, who exclaimed, "Am I my brother's keeper?" It is freely admitted that some infidels and errorists are moral men, not destitute of works of charity and benevolence. But that the general trait of a system, which rejects or perverts the Word of God and tramples upon the blood of his Son, is one of evil influences, is proved both by the logic of reason and the logic of events. Infidelity's "brotherhood" is Pandemonium's triumph; special philanthropy would be its unchristian miracle.

7. When did infidelity ever omit to *abuse the ministers of Jesus Christ*? As the infidel Pharisees crucified the Lord of glory, so their successors in all generations unceasingly scorn and revile the faithful ministers of the Crucified One. Mr. Curtis could not have identified his genealogy more clearly than by his ill-concealed malice against the preachers of righteousness. The following is a report of his sentiments:—

"The undue respect paid to the clergy was easily enough accounted for. Its cause was found in the sanctity which, from the early days of the Colonies, attached to smooth chins and white cravats. But a great change was overcoming public opinion in this respect. Not half a dozen years had elapsed since *three thousand* New England clergymen had presented a respectful petition to the Senate of the United States, which was very unceremoniously rejected, *ostensibly* upon the ground that it was *the petition of a class*, but *really* because of this gradually decreasing respect for the clergy. And he would venture to say, that if the same number of New York or Philadelphia merchants, or lawyers, or shoemakers, or soap-boilers, had presented such a petition, it would have met a very different reception. The day for clergymen to *preach* religion, and the people to *practise* it, he believed was *waning*."

Perhaps there was something in the *nature* of the petition which

contributed to its unceremonious rejection by the Senate! The insinuation that the clergy do the preaching, and expect the people alone to practise religion, is scarcely on a level with the low witticisms of Paine, and shows very clearly the charity, toleration, and reverence of Mr. George W. Curtis.

8. Infidelity has always been exceedingly *charitable towards errorists*. This point has been incidentally noticed already; and we shall not enlarge upon it. The lecturer took it for granted in his discourse. In reviling the evangelical doctrine of the atonement through the sufferings of the Son of man, he highly lauded the enthusiastic errorist, George Fox. "George Fox," says Mr. Curtis, "does not believe that bodily suffering will propitiate the divine will, and he does not hesitate to act accordingly. So of some other brave spirits who have dared to confront the despotism of public opinion." Of all despotisms, the despotism of Infidelity is the fiercest in spirit that ever undertook to reign. Very charitable towards Error, it uplifts an arm of vengeance at the Truth.

9. Infidel lecturers have the presumption to lay special claims to *intellectual elevation*. That some of them are smart, well-educated men, is apparent from the performances of Mr. Curtis himself; and that some possess even higher intelligence and genius, will not be denied. But, as a class, infidels are greatly inferior, with all their boastings, to the men in this, and in past generations, who have believed "the truth as it is in Jesus." Especially on the subject of religion, are they commonly the merest tyros. Many of them have never read their Bibles; and as a general rule, they could not stand an examination on the Scriptures with a little girl in the Sabbath-school, of twelve or fourteen years of age. Shallow declaimers against the revelation of the God who made them, they have never exhibited their intellectual superiority in any of the departments of life, except in irreligious, scurrilous, and polluting publications, which is a field peculiarly their own.

Such are some of the characteristics of infidel lecturing. The lecture of Mr. Curtis is among the most presumptuous ever delivered before a respectable audience in Philadelphia. Its presumption was the more inexcusable from its being delivered, as we have understood, in behalf of an institution of benevolence.

The question arises, "*How shall infidel lecturers be met, and what is the best way of counteracting their insidious attempts to propagate their errors?*"

First of all, let the friends of morality, religion, and the best interests of society, **CEASE TO ENCOURAGE INFIDEL LECTURERS BY THEIR PRESENCE**. Whilst infidels should not be excluded from good society, and thus forced beyond the elevating and reclaiming influences of Christianity, their publications and lectures ought to receive no countenance from the virtuous, wise, and patriotic. Incendiaries are not more dangerous to our buildings, than are the

propagators of vicious sentiments to the public welfare. If Christianity be true, infidelity is a system of soul-corrupting and pernicious error. Let Christians shun its contamination. Why should fathers and mothers encourage lecturers who pervert the truth of God, their Saviour? Why should young men and maidens venture into an atmosphere that has poisoned the mental and moral worth of many a youth in this and former generations? Why should patriotic and decent citizens lend their influence to the insidious inculcation of sentiments, that injure the morals of the community and undermine its social and political prosperity? Let no one be deceived into the impression that an occasional lecture of this sort does no harm. Droppings wear into the rock. This new plan of attack, if resisted at the beginning, may be successful; but once allow flippant and infidel lecturers to propagate evil in the presence of an influential and Christian audience, and who cannot see that disastrous results must follow, and that the difficulty of putting an end to the evil must be greatly increased? These lecturers, having commonly some regard to their popularity and to their pockets, will soon learn to avoid topics with which a Christian community have no sympathy, and which must be dropped from the lecture, or the lecturer be dropped himself.

Secondly. Another way to meet infidel lecturers is to EXPOSE THEM. The press and the pulpit should warn society of the peril that lurks amidst the attractions of the platform and lecture-room. Fidelity to the truth requires that error be stripped of its disguises. These lecturers on infidelity ought to be exposed in all their vain pretensions and mischievous assaults on divine revelation.

In the third place, the Committees who have charge of public lectures, must EXERCISE DISCRIMINATION IN THEIR INVITATIONS. There is great responsibility in this matter. A prominent motive for getting up lectures being usually pecuniary gain, it is important to obtain a lecturer who draws a good audience; and hence moral qualifications are in danger of being overlooked. The young men who are appointed to secure lecturers ought to be on their guard; and bearing in mind their responsibility to the public, should invite such lecturers only, whose morality and religion are above suspicion. Especially, let them beware of professed infidels.

Finally. The last measure of protection against the propagation of infidel sentiments in the community, is to disseminate Bible truth through the pulpit, the press, and all the methods open to an enlightened and aggressive Christianity. On this point we need not enlarge.

Our object has been to call public attention to the undisguised infidelity of Mr. G. W. CURTIS, and to give a note of warning on the danger and growing audacity of this class of lecturers. We entertain no other feelings than those of kindness towards Mr. Curtis personally, although we have not hesitated to administer a very



plain rebuke. It will require considerable legerdemain in infidel lecturers to transmute "missiles" into "diamonds;" nor will their art avail to debase truth into error.

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### THE REVIVAL OF THE SLAVE-TRADE.\*

It does not come within the prescribed range of this article to discuss the question whether fresh importations of Africans to this country would prove a blessing or a curse. Southern men, of wiser heads and abler pens, have already discussed this branch of the subject, and have demonstrated, as we conceive, the extreme folly and danger of the measure. Our object will be to show that the South cannot countenance the revival of this traffic without dishonouring herself, and inflicting renewed and incalculable misery and wretchedness upon the inhabitants of Africa, and this we propose to do by showing that the trade never has been, and cannot be, carried on to any considerable extent, except by fraud, by violence, and by perpetual warfare and bloodshed.

The slave-trade, in its most vigorous days, was carried on in Western Africa over a sea-coast line of more than four thousand miles, and in Eastern Africa along a line of nearly half that distance, whilst a vigorous traffic also found its way across the Great Desert, and through Egypt to Western Asia. The markets of North and South America, including the West Indies, have been supplied with slaves almost entirely from Western Africa, and it is to this part of the Continent that our statements will mainly apply. There are three types or conditions of society here that should be mentioned, as indicating the different modes by which slaves are procured for exportation.

1st. We have the Mohammedan negroes, particularly the Fulahs, the Jalofs, and the Mandingos, occupying Senegambia, the great country lying between the Senegal and Gambia rivers. These people, being restrained by the principles of their religion, have never waged war with each other, or with any other portion of the Mohammedan family, for the express purpose of obtaining slaves, but they have laid hands unscrupulously upon all the Pagan tribes along their borders, and have, at the same time, been very actively engaged in transporting slaves through their country to the sea-coast from the great kingdoms of Soudan.

2d. Our second division includes the great Pagan despotisms of Ashanti, Dahomy, Yoruba, Benin, and Congo, in Northern and

\* This article is extracted, with some omissions on account of its length, from the "*Southern Presbyterian Review*,"—a quarterly of great ability, conducted by our brethren at Columbia, S. C. This article was written by the Rev. J. Leighton Wilson, D.D.—*Ed. Presb. Mag.*

Southern Guinea. Among these, standing armies have always been maintained, for the avowed purpose of capturing slaves by the wholesale, or for defending themselves against the retaliation which their own lawlessness is constantly provoking. These communities, unlike the preceding, are under no religious restraints to influence them in this matter, and they consequently wage war not only upon each other, and the weaker tribes around them, but when these sources are dried up, they prey upon themselves. This process of demoralization and self-immolation has been carried on until three of the five above-mentioned kingdoms have lost all just claim to a distinct nationality.

3d. The third class embraces the great mass of the Pagan population of Northern and Southern Guinea, not included in the above-mentioned kingdoms. These live in small independent communities, varying in population from one or two to forty or fifty thousand, but having no special political relationships, except such as necessarily grow out of their proximity to each other. These smaller communities taken together, form the great mass of the population of Western Africa. Wars are seldom waged among them for the express purpose of obtaining slaves. The traffic here assumes the outward appearances of a peaceful commerce, but, in fact, as will be shown presently, has been no less destructive of the peace and welfare of the country.

In relation to the mode in which the slave-trade has been carried on, in the two first-mentioned divisions, the writer has but limited personal knowledge, and he must rely therefore upon the testimony of others to show what it has been in these regions. He will quote, however, only from such travellers as are well known, and whose testimony on all other subjects would be received with implicit confidence. Our object will be to show from the undoubted and concurrent testimony of these authors, that the slave-trade has always been attended with scenes of the greatest cruelty, and that almost all the anarchy, misery, bloodshed, and warfare, that have reigned in that country for two centuries past, are to be traced to this source.\*

It is not in the capture of slaves alone, however, that these cruelties are practised. Equally as great harshness is inflicted on their journey to the sea-coast, during their detention there, and on what is called the middle passage, which in fact is but another term for the grossest cruelties ever practised upon any portion of the human race. We might speak of the principal highways to the sea-coast as strewn with human bones, of human limbs worn to the bone with iron fetters, of hundreds of these human beings starved to death in the barracoons, because no vessel came to take them away at the appointed time; or, of whole cargoes suffocated

\* The various quotations, in proof of this point, are necessarily omitted.—*Ed. Presb. Mag.*

to death in the hold of the ship by the attempt to avoid detection; but we refrain from these painful details. After a most careful examination of this whole subject, extending our inquiries over a period of more than a hundred years, and carefully weighing the statements of more than fifty different authors, we have come to the deliberate conclusion, that in the seizure of slaves, in the march to the sea-coast, during their detention there and on the middle passage, the destruction of life must be more than one hundred and fifty per cent. upon those safely landed in America. So, that to get one hundred slaves for practical purposes, at least one hundred and fifty lives must be sacrificed! Let us dwell upon this startling fact. In order to procure one hundred thousand labourers for the cotton and sugar fields of the South, we must go into the business with the full understanding, that it cannot be done except by sacrificing the lives of at least one hundred and fifty thousand immortal beings, to say nothing of the wide-spread desolation which it must occasion in other respects in Africa. Is the South prepared for this? Will she forego her honour, her sense of justice, and her religion, so far as to associate herself with the vilest men that have ever disgraced the annals of humanity, and once more apply the torch of discord and war for the purpose of obtaining slaves? Can American civilization be promoted in no other way than by trampling out the last spark of life from the Continent of Africa? Had the Creator no other object in forming this great Continent, and filling it with inhabitants, than that it should become the theatre for the display of the worst passions of the rest of the world?

If any one would have a true picture of the cruel and desolating results that follow in the train of the slave-trade, especially in those portions of the country we have under more special review at the present moment, let him peruse the pages of Barth with care and patience; note down the almost innumerable sites of desolated towns and cities through which he passed; the diminished population of the country compared with what it was thirty years ago when visited by Denham, and let him observe, above all, the perpetual strifes and exterminating wars going on in what would otherwise be one of the most peaceful and prosperous portions of that whole Continent. Nor has this traffic been less disastrous to the great Pagan kingdoms nearer the sea-coast. Benin and Congo have become completely disorganized, and neither, at the present day, can put up a plausible claim to a distinctive nationality. They retain now nothing but the name of their former greatness. Yoruba would have reached the same condition, if it had not been for the timely change in the tide of affairs, consequent upon the return of so many of her children from Sierra Leone with the blessings of civilization and Christianity in their hands. Dahomy was once proud of her military prowess, and could count her population by hundreds of thousands, but is now rapidly sinking to the condition of mere lawless banditti. Ashanti, with her two million of inhabitants would,

long ere this, have reached the same condition of anarchy and depopulation, if her slave-trade had not been arrested by the operations of the British forts along the Gold Coast.

We do not ascribe all this disorder and deterioration to the exclusive influence of the slave-trade. Africa is essentially a heathen country, and heathenism everywhere combines in itself almost every element of moral and social evil. But the slave-trade has quickened and given intensity to all these elements of discord, and has thus made the African race one of the most unhappy and miserable people on the face of the earth.

Thus far our remarks have been restricted to the influence of the slave-trade upon those portions of the country where it has been carried on by open warfare, and upon what may be denominated the wholesale operation. We proceed now to speak of its influence upon other parts of the country, where it has assumed the outward form of a peaceful commerce; and we shall endeavour to show that, notwithstanding this more favourable exterior, it has not been less destructive of the peace and welfare of the country than the other system. On the previous part of our subject we have been compelled to rely, in a great measure, upon the testimony of others. In what is to follow, we shall speak only of what we know, and testify only to what we have seen.

That portion of the population of Western Africa of which we are now to speak, though comprising only the smaller tribes or communities, forms, nevertheless, the great mass of the population of the country; and it is from this class that the great body of the slaves have heretofore been obtained. The principal points along the sea-coast, where this traffic was formally concentrated, were at or near the mouths of the rivers Pongas, Gallinas, Sestos, Asaini, Poppi, Lagos, Benin, and Bonny, in Upper Guinea; and at Old Calabar, Cameroons, Gaboon, Cape Lopez, Mayumba, Loango, Congo, Loando, and Benguela, in Lower Guinea. So long as there was no prohibition of the traffic, vessels were in the habit of collecting their cargoes by touching at all or most of these points, and purchasing such slaves as might happen to be on hand. Sometimes a cargo was obtained by robbing some other vessel that had collected one, but which happened to be without the means of defence. The trade has always been characterized by piratical proceedings, and would, no doubt, be so in all future times, even if it were legalized. The mode of obtaining slaves had to be changed, however, after the British squadron was stationed on the coast for the purpose of suppressing the traffic. Vessels could no longer proceed leisurely along the coast, touching at these well-known points, without multiplying the chances of seizure and confiscation. This led to the establishment of factories or barracoons, as they are called, at one or more of these points, where slaves could be gradually collected, and could be taken away without detaining the vessel in which they were shipped more than a few hours at any

one place. It has usually required six months or a year to collect a full cargo at any one of the above-mentioned points; and a much longer period, if there happened to be rival factories at the same place. A double-pallisaded inclosure is always constructed for the confinement of the slaves as they are brought together, one portion of which is covered with thatch, to defend the inmates from the sun and rain; but in other respects it is perfectly open, and, when filled with wild savages, reminds one of a great menagerie. No person of humane feelings would wish to visit one of these establishments a second time. The slaves are not only locked up in these inclosures, but they are further secured, by being chained together in pairs, or in bands of five or six. They are brought to the factory from day to day, and are bartered for, just as any article of native produce would be. The buyer asks no questions about how they have been obtained, and the seller volunteers no information on the subject. It is enough for the former to know that they are of suitable age, have sound and healthy constitutions, and will command a fair price in the market for which they are destined. Tobacco, rum, guns, powder, cutlasses, and cotton cloths, are the articles usually demanded and given in exchange, the value of which varies from fifteen or twenty to thirty or forty dollars.

But the question which mainly concerns our argument is, how are these slaves obtained for the market? This is a vital, all-important point, and no honest man will wish to evade it. Here we speak from personal knowledge, and it is on this point mainly that we feel constrained to testify.

We reply, in the first place, that, with a few exceptions, they are *not persons who were born in a state of servitude*. I know that this is the prevailing opinion, but, so far as my knowledge and observation go, it is a mistake. This class of persons—home-born slaves—are, of all others, the least liable to be sold into foreign servitude. From what this exemption proceeds; whether it is the kindlier feelings of the people, their superstitious fears, or the dread of some apprehended retribution, we were never able fully to ascertain; but of the fact itself, especially in Southern Guinea, we have no doubt. We know that an African slave-dealer would almost as soon sell his own son as a bond-slave born in his own house. Indeed, they are regarded more in the light of children than slaves. If only slaves—those previously reduced to this condition—were transported across the ocean, then we would admit the force of the argument, that there is no essential difference between the African and the domestic, or inter-State trade. But when it is remembered that, in the former case, men must be reduced to the condition of servitude for the first time, and through fraud, violence, or bloodshed, whilst in the latter case, it is a mere transfer of ownership from one individual to another, or from one section of the country to another, without any material alteration in their outward condition, the matter assumes an entirely different complexion, and no

man can contend for the parity of the two cases, without denying the clearest decisions of reason and common sense.

Persons are doomed to foreign servitude in Africa for various causes, and in a variety of ways. In the great majority of cases, it is professedly for crimes or misdemeanours. Murder is always punished in this way, if a slave-factory is within reach. Theft and adultery, although ordinarily doing no great violence to the moral sense of the people, are sure to be magnified into crimes of the deepest dye, if there is any possibility of selling the offender. A refractory wife, if suspected of infidelity to her husband, is very apt to be hurried away to a slave-factory before the blood relations can possibly interfere in her behalf.

The most prolific source of all, however, is to be found in the charge of witchcraft. This superstition has an existence in Africa farther back, and entirely independent of the slave-trade; and none but those who have been initiated into the mysteries of African life, can form any right conception of the absolute authority which it exercises over that race. The belief in it is one of the first, the deepest, and most enduring of all the impressions made upon their childhood. It grows with the growth of every man and woman in the land, and finds something to strengthen its hold upon the popular feeling in every day's experience and observation. It insinuates itself into the usages, the laws, the religion, and, indeed, into the entire fabric of the moral and social system. It undermines all the deep foundations of society, and keeps every family and community in a state of uneasiness and perturbation. No worse suspicion can possibly affix itself to any man's character. It breaks in twain the strongest bonds that hold human society together. The child is discharged from all filial duty, and the father or mother from all parental obligation, if the slightest taint of this suspicion rests upon the character of either. The brother will denounce the sister, or the sister the brother, if either falls under the condemnation of public opinion. The husband will thrust from his bosom the most cherished wife, if she does not, upon the first insinuation of a suspicion, purge her character, by a resort to some of the appointed tests of witchcraft. Hundreds and thousands of innocent men and women are annually put to death in Africa in obedience to the demands of this foul demon. If the slave-trader could get to the rescue of this class of persons, and confine his operations to them alone, then, indeed, his calling would be one of mercy. But, unfortunately, his presence and avocation but add fuel to the flame. Direful as are the fruits of this insane superstition, they are rendered tenfold more so under the stimulation of this cruel traffic. Under its influence the charge of witchcraft is multiplied a hundredfold; and when the work of crimination and recrimination is fairly started in any community, it produces a state of society that scarcely has any parallel, and can neither be described nor understood. Old grudges are started into life, and

every possible means is employed to obtain revenge, through the medium of this subtle agency. Avarice comes forth in all her might, and hesitates not to ally herself with this all-pervading superstition, for the accomplishment of her purposes. The defenceless stranger, under the sanction of her authority, is seized upon and hurried away to the slave-factory, never to see his home or kindred again. The silent traveller is suddenly seized by men who have waylaid his path, and, after a hurried and mock trial, finds himself in the hands of a white man,—the representative of the Christian world,—who listens to no protestations of innocence, and knows not how to relax his grasp. The unfortunate wife who has incurred the displeasure of her lord, is accused of this great crime, and, without the formality of a trial, is handed over to the slave-trader, and thus doomed to perpetual servitude in a foreign land. A family burdened with the care of a feeble or idiotic member, will countenance the charge of witchcraft against him by others, for the twofold object of sharing in the profits of his sale, and getting rid of the care and expense of a burdensome member. A man who has excited the cupidity or the envy of his fellow-men by his superior wealth, is liable to be brought under condemnation, and be sent abroad, from nothing but a desire for plunder on the part of others.

Of course these acts of cruel injustice do not go unrevenged. Those who bring about the downfall of others, through mere motives of envy or cupidity, must expect to reap the bitter fruits of their own sowing. The friends of the stranger who has been so unceremoniously bartered away, will seek revenge by murdering the chief actor in the affair, or some townsman, and thus throw the whole responsibility upon the original offender. And when these deeds of retaliation commence, no one can tell where they will end. I have myself heard the midnight discharge of eight or ten muskets in the same neighbourhood, each of which told of a slain victim, and all to revenge the sale of a single individual to a slave-factory the day before. Indeed, the very presence of a slave-factory in any community is but the sign and symbol of perpetual disturbance and petty warfare. Jealousy and distrust reign in every heart, and no one feels secure of life and limb. No man lies down to sleep without planting a loaded musket at the head of his bed. The silence of the night is constantly disturbed by screams that are intended to frighten away lurking enemies. No man will venture fifty rods from his own door, during such periods of excitement, without being armed. The women of any town may not venture to the common watering-place, or visit their little farms for the purpose of getting the fruits of their previous labours, without being accompanied by an armed escort. The sound of a distant oar, or the rustling of a banyan leaf, will cause a panic of fear, and throw a whole community into the utmost perturbation.

But this disturbed state of society, and these acts of perpetual

violence, are scarcely more to be deprecated than the moral insensibility that is engendered by the traffic. Cases do occur, though we are glad, for the sake of humanity, that they are not very frequent, where parents have consented to the sale of their own children. The other relationships of life are less regarded. I have known two young men, from a distant part of the country, professed friends, to visit the neighbourhood of a slave-factory for the purpose of curiosity, or for general observation, when one has secretly bartered away the other, and gone home and divided the proceeds of his sale with his own friends. It is not uncommon, in the history of this business, for a man to find himself in the same barracoon by the side of individuals whom he himself had sold there only a few days or weeks previously. I have known a company of six or eight men, at the beginning, sworn friends, who have successively conspired against each other, and in almost every case on the charge of witchcraft, until the last man was sold by some one else, and the whole company carried away in the same cargo. And this state of insensibility and treachery, let it be remembered, is brought about among a people who are naturally kind, affectionate, and confiding, and who would live in peace and comparative happiness, if it were not for the disturbing element we have under consideration.

There are great wrongs and injuries also inflicted upon these people during their imprisonment on the sea-coast. The owner of the factory intends to be kind to the slaves he has purchased. It is his interest to provide wholesome food, and use all the means the circumstances of the case will allow, to preserve their lives and health. But, unfortunately, he partakes of the insensibility that his avocation almost always produces. Any murmuring or attempt to escape, on the part of his imprisoned subjects, is very apt to be punished with instant death,—yes! death, inflicted without even the formality of a trial, and under circumstances sometimes of great cruelty. Sickness, too, often makes great havoc in the ranks of these unfortunate beings. No sooner does death take place (and in many cases even before life is extinct), than the miserable victim is dragged out in the open field, to putrefy or to be devoured by beasts. I have myself walked over fields that were strewed with the bones of those who had been thrown out of these factories. There is, or was a few years ago, on the Island of Corisco, a mound of human bones, that were gathered there from a neighbouring slave-factory, and no doubt many were laid on that pile before the light of reason or the breath of life had been extinguished. This is a painful picture, but not more painful than true; and it ought to be attentively considered by those who advocate the revival of this wicked traffic.

Nor do we see how these evils can be materially mitigated by legalizing the traffic. The amount of mortality might be diminished somewhat on the middle passage by the enforcement of proper laws.



But no legal enactments can lessen the evils connected with the seizure of these victims. No professions of humanity on the part of the slave-dealer, no offers of ulterior good, can ever induce the African to become a voluntary slave, or consent to be transported to an unknown land. He and his friends, except in a few cases of extreme apathy, will resist every effort to take away his freedom. He loves his home, the wilds and woods in which he has roamed, and he can never be dragged from it except by superior force. The Portuguese missionaries once tried all their powers of persuasion upon the inhabitants of Congo, to induce them to go as voluntary slaves to the Christian land of Brazil, holding up to them the highest spiritual rewards, both in this life and in the life to come, but without having made a single convert to their views. The simple-hearted people of that region could easily be induced to practise most of the outward rites of the Romish Church, but all were irreconcilably averse to becoming slaves in a foreign land, even though that land flowed with milk and honey. The same feeling prevails all over Africa, and always will so long as human nature remains the same. The arrival of a slave-ship in any African port is always the occasion of varied associations and painful apprehensions. It awakens in the bosoms of those who hope to share in the pecuniary profits of the traffic, the worst of all the human passions, and there are no deeds of fraud, violence, or bloodshed, which they are not ready to perpetrate. The minds of those, on the other hand, who are liable to become its victims, are occupied with the single thought of defending themselves, or escaping out of the reach of the foul monster. The stranger who, perchance, may be in the neighbourhood at the time, comes to the conclusion that it is time for him to be bending his steps homeward. The timid wife, especially if her blood relations are in a distant part of the country, carefully considers, in her own mind, the exact state of feeling existing between her and her lord. The debtor feels that his is a critical position, and he is on the *qui vive* lest his seizure be the inauguration of new relations with his creditor. In short, all the bonds of social life are dissolved, and the community, for the time being, must live in a state of the utmost strife and perturbation.

Now, we would ask, is it possible for honourable, Christian men, to lend their countenance to such business? Will the high-minded men of the South consent to obtain labourers for their plantations on such terms? Are there no other ways by which an honourable living may be obtained? Shall we, knowingly and deliberately, sanction all the marauding, pillaging, kidnapping, and murdering, that are inseparably connected with the traffic? What though Northern merchants are ready to advance their money and employ their ships in the traffic, does this alter the true complexion of the affair? Can the prosperity of the South be promoted in no other way than by reducing the Continent of Africa to a scene of perpetual tumult and warfare?

To those who regard this traffic with allowance on the score of the advantages which these people derive from being brought to this country, we reply that there are other ways and means of improving their condition than by forcing them through this terrible ordeal. The very fact that they have made progress here, shows their capacity for improvement elsewhere. If they are susceptible of religious impressions here, and have risen to a higher scale of social and intellectual improvement, why may they not, under proper influences, make the same progress in Africa? It is not pretended that they ever will rise to a full equality, in all respects, with the Anglo-Saxon, or other white races. There are certain traits in the African, as there are among other branches of the human family, which will always assign him a different place in the scale of civilization. He may never rival the energy, the enterprise, or the ingenuity of the white man, but there is nothing to prevent his becoming a virtuous, intelligent, Christian citizen, and in some of the milder graces of our nature he may, under proper training, be as far ahead of the white man as he is behind him in the sterner virtues. Nor are these mere matters of speculation. We have, in Western Africa, at the present time, the clearest evidence of a desire and capacity for improvement in all parts of the country that have been disengaged from the trammels of the slave-trade. The proof of this is to be found in the great augmentation of her commercial resources, during the last quarter of a century, and especially in the production of palm oil, cotton, and various other articles of equal value. But there is still higher proof of this in the decided success which has attended the efforts of missionaries to promote the cause of Christian education among them. We cannot go into details here without extending our article to an undue length. But we have no hesitation in affirming, that the Gospel has made as strong an impression upon the natives of Africa, and brought about as important results in proportion to the amount of means employed, as upon the same race in this country, or any other portion of the human race whatever. Is it nothing that nearly one hundred Christian churches have been founded, and more than fifteen thousand native converts have been gathered into those churches in the last twenty-five years? Is it nothing that there are now two hundred Christian schools in full operation along that coast, and more than twenty thousand native youths receiving a Christian education in those schools? Is it nothing that twenty different dialects have been studied out and reduced to writing, into most of which large portions of the Sacred Scriptures have been translated and circulated? Is it no token of encouragement that scores of native Africans are now actively and effectively engaged in teaching and preaching, who, twenty years ago, were but naked savage boys? Let these measures be sustained and multiplied according to the ability of the Christian Church in this and other Christian lands, and, by the blessing of God, Africa will soon

become a peaceful, happy, and prosperous land. Restore the slave-trade, and all these bright prospects, humanly speaking, will be swept away, and a darker cloud will settle down upon that land than ever before rested upon it.

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## Household Thoughts.

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### NO DESPONDENCY IN CHRISTIAN PARENTS.

CHRISTIAN PARENTS, stir yourselves up to the exercise of confidence in a covenant-keeping God! Tried, severely tried, you will no doubt sometimes be. In the tender years of your children, and while kept to a great degree detached from the influence of bad examples and pernicious counsels, you often see so much that is conscientious and thoughtful in them, as to encourage the hope that a work of grace has actually been begun in their hearts. But time passes on, and a change for the worse appears. The Bible is not read as it once was, nor are prayer and the Sabbath regarded as they once were; nor do they listen as they once did, when you speak to them of sin, and Christ, and Heaven, and the serious child becomes a giddy, inconsiderate youth.

This is no uncommon occurrence, as thousands of anxious parents could testify. But gloomy as is the prospect, never give way to despondency! No instrumentality ordained for the salvation of men has such ever-present, such ever-applicable power, as that committed to your hands. Your influence precedes that of the pulpit, and it is more constant and abiding. One day in seven is usually allotted to the minister, but the whole week, with all its placid mornings and quiet evenings, belongs to the parent. If the preacher's work be like the pouring shower, yours is like the gentle and penetrating dew. Besides, everything—the disappointments of life, the restless cough, the sudden illness, the death of friends, all come to your aid. Only be faithful in seizing upon such incidents, and your labour shall not be in vain.

Yours, too, is a duty which cannot be devolved upon others. Whatever be the excellency of the day-school, or the Sabbath-school, in which your children have a place, neither of these institutions can supersede the necessity of kind and faithful home instruction. They may help you, but they cannot do the work for you. As an auxiliary to the efforts of the parlour and the fireside, their value is great; but if they be permitted to supersede these more frequent and more affectionate labours, they will do more

harm than good. Nothing must be allowed to set aside the good old plan of family catechizing and familiar conversation. A hint given, a single sentence dropped, when the mind of the child is tender, may prove like "a nail in a sure place, fastened by the Master of assemblies."

A heavy responsibility rests upon you as believing parents. Under God you are to furnish, from your own firesides, members for our communion-tables, elders for our churches, and preachers for our pulpits. How noble the work intrusted to you by Zion's King! Be not disheartened. Set your children an example of consistent piety; instruct them carefully out of God's law, and be importunate in prayer on their behalf; and then hope on, hope ever. Let no unfavourable appearances stand in your way. Even should some of the branches die, and be broken off, the family tree will live, and bear fruit for ages to come.

Some years ago I attended a funeral, where, by the side of the new-made grave, stood a widowed mother and a group of helpless children. Everything to the eye of sense seemed cold and cheerless. But that widow was herself a child of the covenant, and an humble follower of Christ. And as the clods of the valley fell upon the coffin of her husband, she committed herself and the beloved ones around her (the two youngest of whom she held by the hand), anew to the God of her fathers. That dedication was accepted! The mother lived to see all her children walking in the ways of piety, and several of them rising to distinction in Church and State.

How can we despond with such cases before us? It cannot be too much for us to expect, when we receive a child at the hand of God, and take it to the altar for the sprinkling of baptism, and unite with it in the daily prayer, and follow it to its own bedside to teach it to say "Our Father," and bring it with us to join in the worship of the sanctuary; it cannot, I say, be too much to hope that God, in his own good time, will make our child his child, adopt it into his family, and make it an heir of his kingdom. Fathers, mothers, cast yourselves and your offspring afresh on the covenant mercy of the Most High. Beg him to remember the word on which he caused you to hope. Refuse to let him go without a blessing.

"This is just what I expected," said a pious mother when her first-born child, at a very early age, gave evidence of a change of heart; "this is just what I expected when I gave her to God in baptism." Blessed confidence this! According to your faith be it unto you.

D. M.

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### AN UNHAPPY FAMILY.

THE ugliest and most mischievous Miss we ever knew was Miss-Government.—*Ex. paper.*

Her sister, Miss-Management, is no beauty.—*St. Louis Bulletin.*

Miss-Demeanour surpasses them both ; and while she is uglier and haughtier than either of her sisters, she is still constantly getting courted.—*Lexington Expositor.*

While we have no particular liking for Miss-Government, Miss-Management, or Miss-Demeanour, we have a decided disliking for Miss-Fortune. She is ever sticking her nose in where it is not wanted.—*Jeff. Ez.*

Among those unfortunate Misses may be placed Miss-Take, who is generally compelled to bear the blame for the acts of Miss-Government, Miss-Management, Miss-Fortune, and sometimes Miss-Demeanor.—*St. Charles Reveille.*

As for us, we can indorse and even tolerate any of the above-named Misses as well or better than Miss-Ann-Thropy. Of her we have a perfect abhorrence.—*St. Louis Adv.*

There is a whole family of Misses whose company had better be avoided ; for instance, Miss-Chief, Miss-Lead, Miss-Judge, Miss-Quote, Miss-Represent, Miss-Rule, Miss-Trust, &c.—*Presbyterian.*

If you want to make an editor boil over, hand him a letter that ought to have been received weeks before, marked on the envelope, "Miss-Sent."—*Due West Telescope.*

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## Historical and Biographical.

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### CENTENNIAL DISCOURSE AT TICONDEROGA.\*

THE promontory between these two beautiful lakes, in the North American wilderness, is grand by nature and renowned in history. The Architect of worlds gave shape, as well as sublimity, to the landscape, uniting the rocks, and streams, and forests of Ticonderoga in a physical configuration suited to a theatre of great events.

Nature becomes a prophet by the inspiration of God's hands. The earth's outlines are commissioned with foreknowledge, to declare the purposes of their original destiny. The magnificent river, the broad bay, the defiant mountain-pass, the extensive plain, the encircling lake, the roaring waterfall, the jutting peninsula, send up to distant ages many-voiced predictions of their future importance in local and universal history.

\* A CENTENNIAL DISCOURSE, in commemoration of the capture of Ticonderoga by the British and American forces in 1759. Delivered at Ticonderoga, N. Y., Oct. 11th, 1859, in the Congregational Church. By C. VAN RENSSELAER. Published by request. [Copious notes for the pamphlet edition, are omitted in the Magazine.]

The promontory of Ticonderoga was by nature prefigured for uses in war. For centuries, it stood like an Indian chief, born and trained to his destiny, watching both lakes with bow and arrow in hand. The spirit of military achievement was early encamped upon its rocks, tented beneath its woods, refreshed in its streams, and inspired by its positions of strategy. The oracle of the Indian, with savage omens, was enshrined within these forests. Here, the shrill clarion of gallant France has echoed its onsets and its victories; and the martial music of sturdy old England and of the Colonies has here thundered to the charge, or sounded retreats and requiems. Ticonderoga was baptized for war;—a prophet, indeed, but a warrior, too; a very chieftain of the old frontiers! We hail thee in 1859, Veteran of many battles; not in the pride of thy fiery youth nor for thy deeds of death, but, rebaptized with the spirit of peace, in the centennial soberness of age!

It is just a century since Ticonderoga fell into the possession of the Colonies by its forced evacuation on the part of the French, in 1759. History invites us to remember the first triumph of American arms upon this memorable promontory. Let it be our aim to recall the scenes and expeditions, of which Ticonderoga was the centre; to discuss some of the principles involved in the events enacted in the region; and to carry away with us some of the impressions nurtured by the lapse of a century.

#### THE INDIAN GATEWAY.

The promontory of Ticonderoga was the OLD INDIAN GATEWAY from the Iroquois country of the South to the regions of the North and of the East. Before the Celtic Frenchmen came, the Indians were in possession here. The sons of the forest were invested with proprietorship by rights of nature and physical power. The Great Spirit had spread out for them, in North America, a vast and splendid inheritance, long unclaimed by a rivalling civilization.

In the progress of centuries, the Iroquois rose to be the chief nation of Indian history. Their wigwams and council-fires were in Central and Western New York; but their hunting-grounds included parts of Pennsylvania, of Virginia, of the Northwestern territory, and of Canada. Their confederation, as Five Nations, dates back to about the year of our Lord 1500, or a century before the Dutch began to encroach upon their forests and streams. During the whole period of Iroquois domination, and anterior to it, the Ticonderoga pass was the outlet for their expeditions of war in this direction. "Bald Mountain"\* was then, as now, natural in its scalped and savage desolation. Vegetation shunned its rocks; and the Indian canoe, in gliding by its frowning height, knew that

\* Now known by the romantic name of *Rogers' Slide*. The old name ought to be restored to this mountain. "Rogers' Slide" might be retained as part of "Bald Mountain."

Che-on-de-ro-ga, the outlet of the lake, was near. If the promontory be a Gate, opening between the two lakes, or countries, then beautiful Lake George may be called the meadow, or prairie, beyond it; whilst the outlet was the dangerous and rugged water-path leading down from the upper prairie through the Gate to the lower meadow. In these solitudes of woods and waters, the Iroquois wandered. As peaceful hunters, or warlike scouts, the ancient forests knew their trail on the spring grass, on the autumn leaves, or on the feathery snow. The "Gate" opened either way, towards the Champlain or the Georgian prairie; and turning upon its harsh hinges, the winds of war oft swung it to and fro, creaking with the wails of death. On either post hung a scalp, dangling from the antlers of a deer, or transfixed by the point of the flinty knife.

This promontory was thus, by position, pre-eminently war-ground. The Iroquois went through its passes, to battle with the Hurons and Algonquins, who in turn boldly sought the hostile Iroquois through Ticonderoga. The trails of ancient days witnessed many a deed of woe upon the blood-stained soil; and shadowed in the lakes by day or by the light of the stars at night, canoes have glided through the deep with paddles plied by savage passions.

The outlet, Che-on-de-ro-ga,\* was familiar to the admiring tread of the Indians. Within that mile of falls and foam, what grandeur has inspired the passing aborigines! The present road follows, in the main, the old French military road between the Upper and Lower Falls, and deviates from the waters of the outlet. Methinks the Indian trails may have skirted closer to the dashing stream!

The lake narrows about a mile above the Upper Falls, and engineers for itself a channel among the meadows and hills. It soon reaches a rocky pass, romantic in configuration, about half-way to the Upper Falls. Here is a beautiful and lively *chute*, with several channels—the deepest to the west, close to the shore; and among those sharp rocks many a canoe has sped down, like an arrow from the bow, and safely reached the mark of the "Carrying Place." This first rocky pass is a sentinel outpost of alarm, where the lake arrays itself for the coming water-fray.

At the "Carrying Place," the rough strife begins. The war-notes rise in the air; the opposing waves rush, like Iroquois and Algonquins, to the contest; the dense ranks close fearfully upon each other; and the sound of many waters roars to the distance, like rolling thunder. The main course of the outlet, for more than a mile, is a series of rapids. So incessant are the little falls and descents, that the outlet resembles a water stairway, whose cascade steps, painted white with foam, reflect every colour of the sun.†

\* This is the Indian name, corrupted to Ticonderoga, meaning "Sounding Waters." The French name was "*Carillon*," expressing the same idea, or more particularly a "chime."

† See NOTE I, on the Outlet of Lake George.

The Indians, as they wander up and down, centuries ago, on either side of Che-on-de-ro-ga, forget awhile the tumult of war, and rest their thoughts with sublime visions. Hark! a noise in the thicket suddenly reanimates savage life; and see! with straining eye and ear, the bow is bent between brawny arms.

Thus passed centuries, before the white man came. Warwhoops sounding; waters splashing; arrows flying; forests overshadowing; birds soaring; wolves howling; deer affrighted; scouts exploring; tomahawks piercing; warriors dying; and the old GATE swinging northward and southward, to Iroquois and Algonquin.

In the mean time, the sun and stars kept their course in the skies; and Providence was preparing Ticonderoga for Celtic and Anglo-Saxon entrance.

#### CHAMPLAIN'S EXPEDITION OF 1609.

The second series of historical events at Ticonderoga, was ushered in by the EXPEDITION OF CHAMPLAIN, in the year 1609. Authentic history now begins.

Before the Dutch had landed in New York, and before the Puritans had touched Plymouth Rock, Champlain stood upon the promontory of Ticonderoga. Hendrick Hudson entered the river now bearing his name, in "De Halve Maan,"\* on the 3d of September, 1609; Samuel Champlain, in his little canoe, navigated the Iroquois Lake in July of the same year. It is, therefore, exactly two centuries and a half, or just two hundred and fifty years, since the French discoverer knocked at the old Ticonderoga gate. And his first knock was with the butt-end of an "arquebus."

Champlain was the first man who used powder and ball in Iroquois territory, in the State of New York. The echo of the first gun through the forests, and over the mountains, and up the water-course of Ticonderoga, was from that arquebus,† fired in 1609.

Another memorable characteristic of this expedition, consisted in its provoking the first contest on the soil between the white man and the Indian. Two Iroquois chiefs fell at Champlain's murderous discharge.

Yet another notable circumstance belongs to this expedition: the Iroquois continued ever after to be the implacable enemies of France. Transferring their Indian enmity to the new settlers at Quebec, they contributed more than any single agency, under Providence, in overthrowing the dominion of France in North America.

Discoverer, arquebus-firer, Indian aggressor, and stirrer of retribution, SAMUEL CHAMPLAIN's name has an eternal connection with TICONDEROGA.

What brought the illustrious Frenchman here? Terrible war!

\* The Half Moon.

† An arquebus, was a large, unwieldy sort of a gun, cocked with a wheel.



At the head of twenty-four canoes of Indians, containing sixty warriors, he came from Quebec on a military expedition. Several months before setting out, he had met the "Algonmequin" savages a few leagues above Quebec, where he assured them that "they could judge whether he intended to make war, or not, since he carried with him firearms, and not merchandise for traffic, as they had been given to understand."\* And when the Iroquois warriors, perceiving their small numbers, sent two canoes, to learn of their enemies whether they wished to fight, Champlain's party replied, that "they desired nothing else."† War, and only war, had brought them to Ticonderoga.

Champlain gives the following account of the battle:—

"The moment we landed, they [Champlain's Indians] began to run about two hundred paces towards their enemies, who stood firm, and had not yet perceived my companions, who went into the bush with some savages. Ours commenced calling me in a loud voice, and making way for me, opened in two, and placed me at their head, marching about twenty paces in advance, until I was within thirty paces of the enemy. The moment they saw me they halted, gazing at me, and I at them. When I saw them preparing to shoot at us, I raised my arquebus, and aiming directly at one of the three chiefs, two of them fell to the ground by this shot; one of their companions received a wound, of which he died afterwards. I had put four balls in my arquebus. Ours, on witnessing a shot so favourable to them, set up such tremendous shouts, that thunder could not have been heard; and yet, there was no lack of arrows, on one side and the other. The Iroquois were greatly astonished, seeing two men killed so instantaneously, notwithstanding they were provided with arrow-proof armour, woven of cotton thread and wood; this frightened them very much. Whilst I was reloading, one of my companions in the bush fired a shot, which so astonished them anew, seeing their chiefs slain, that they lost courage, took to flight, and abandoned their fort, hiding themselves in the depths of the forest, whither pursuing them, I killed some others. Our savages also killed several of them, and took ten or twelve prisoners. The rest carried off the wounded. Fifteen or sixteen of ours were wounded by arrows; they were promptly cured."‡

The question, whether Ticonderoga was the exact locality mentioned by Champlain, has been commonly settled in the affirmative. The description corresponds; the latitude is the same; and the spot is marked on Champlain's map as "the place where the Iro-

\* *Les Voyages du Sieur de Champlain*, i, 180.

† "*Qu'ils ne désiroint autre chose*," i, 198.

‡ A full account of the battle between Champlain's party and the Iroquois, may be found in "*Les Voyages de Champlain*," i, 198-202, which has been translated into English in the *New York Colonial Documents*, iii, 2-24. It may also be found in "*Home Sketches of Ticonderoga*," p. 34, an exceedingly able, interesting, and valuable historical pamphlet, by Mr. FLAVIUS J. COOK, a student of Yale College; 1859.

quois were defeated." Besides, Champlain seems to have pursued the enemy as far as the lower waterfall. In his account, he says:—

"I saw other mountains to the south, not less high than the former; only that they were without snow. The Indians told me that there we were to go to meet their enemies, and that they were thickly inhabited, and that we must pass by a *waterfall*,—*which I afterwards saw*,—and thence into another lake, three or four leagues long; and, having arrived at its head, there were four leagues overland to be travelled, to pass to a river, which flows towards the coast of the Almouchiquois, tending towards that of the Almouchiquois, and that they were only two days going there in their canoes, as I understood *afterwards* from prisoners of war that we took, who, by means of some Algonquin interpreters who were acquainted with the Iroquois language, conversed freely with me about all they had noticed."\*

Another more important question is, whether Champlain was justified in heading this hostile expedition. If judged in the light of Christian civilization, the answer would be "No;" but in the night of backwoods opportunity, which threw a double darkness over war-ethics, Champlain traced "Yes," with Indian blood, on the Ticonderoga rocks. His relations to the Algonquin tribes, however, did not necessitate his participation in all their feuds. Nor was the existing war one of defence. On the contrary, the expedition was an aggressive one, depending, to some extent, in its origin, upon Champlain's co-operation. In his previous exploration up the St. Lawrence as far as the island of "St. Eloy," near Lake St. Peter's, the Indians had witnessed, for the first time, the effects of firearms;† and probably convinced that, with an ally like Champlain, they could defeat their old hereditary enemies, they persuaded him to accompany their little army, numbering only sixty warriors, far into the Iroquois territory.

Champlain undoubtedly conciliated the St. Lawrence Indians by his active agency in securing their victory. Adventurers generally would have pursued the same course. The temptation of new discoveries and explorations may have added to Champlain's military ardour on this memorable occasion. History pleads for some leniency in judging of the actions of public characters in similar circumstances.‡

The expedition of 1609, with its incidents of right or wrong, brought a new name to Lake Iroquois,—European in the place of Indian, and prophetic of the universal change of dynasty,—a name given at *Ticonderoga*, and associated forever with these rocks as well as with the waters.

\* Champlain's Voyages, i, 196. See also, NOTE II, for further remarks on THE LOCALITY OF CHAMPLAIN'S BATTLE.

† Voyages, i, p. 178.

‡ The use of the arquebus against the bow and arrow was not an act of bravery or of magnanimity. Like the expedition itself, if defensible at all, it is only so by the terrible necessities and usages of war.

## THE OLD FRENCH WAR.

A third series of events in the historical outline of Ticonderoga, is marked by the scenes and expeditions of the OLD FRENCH WAR. The causes of these contests between England and France, had their origin afar off in the past. A very brief view,—a mere glance at the overclouded and distant landscape,—must not be omitted on the present centennial occasion.

The boundaries between the two kingdoms, which were, in Europe, the common waters of a narrow channel, became still more intermingled in the Western world by the unsettled lines of nature's mysterious wilderness. Both England and France traced their titles to their transatlantic possessions over the graves of ancient voyagers, through the dust of partisan maps, amidst the darkness of confused treaties, under the wiles of perpetual encroachments. Finally possession, which is stronger than claim, umpired to France Canada and most of the valley of the Mississippi, and to England her North American Colonies. England had chained her lion at the sea-shore; France had uncaged her eagle in the forests of the interior.

England, however, never surrendered her claim to the Ohio and Mississippi valleys. France was equally resolute in pressing her title to parts of New England and New York; the Governors of New France ever maintaining that all the country, watered by streams flowing into the St. Lawrence and the great lakes, belonged to Canada. Under this latter claim, most of Northern and Western New York fell under French dominion.

The boundary contest, so far as New York was concerned, was fought by diplomacy upon the territory of the Iroquois. Inasmuch as the hunting-grounds of these Indians extended by universal acknowledgment from Lake Champlain on the east, to lakes Ontario, Erie, and Huron, on the north and west, both parties laboured to show their title to be the protectors of these Indians, and the virtual sovereigns of their soil. Documentary history is filled with accounts of conferences and treaties with the Five Nations, attended with the usual quantity of wampum-belts, bead-strings, powder, rum, and eloquence. The testimony of history is, however, decisively on the side of the English. From the beginning, the Five Nations were on terms of friendship with Great Britain, and in a position of general hostility to France. After disputing for half a century, England obtained a great advantage over France at the treaty of Utrecht, in 1713, in which the Five Nations were acknowledged to be the "subjects of Great Britain." France had previously succeeded, at the treaty of Ryswick, in 1697, in obtaining the implied acknowledgment of her right to all the Mississippi Valley, watered by streams flowing into the Mississippi. England disowned the French interpretation of the treaty of Ryswick; France rejected the English interpretation of the treaty of Utrecht.

The OLD FRENCH WAR was almost a continuation of the preceding contest. Notwithstanding the treaty of Aix-la-Chapelle, in 1748, the French pursued their schemes of territorial aggression with more spirit and resolution than ever. About this time the English turned their attention with new interest to the Ohio Valley. The Ohio Land Company, which was chartered in 1749, engaged Gist and Trent to explore the country up to the junction of the Alleghany and Monongahela rivers, and into parts of Western Virginia and of Ohio. The French took measures to increase their power, in order to retain possession of the entire valley of the Mississippi. They launched a large war vessel on Lake Ontario, strengthened their fort at Niagara, and commenced building a fort on the river Le Bœuf, in Northwestern Pennsylvania, where Waterford now stands. They also took possession of the fort which the Ohio Company was building on the present site of Pittsburg. The Governor of Virginia had already sent out Major Washington—God bless the young officer!—to remonstrate against the French encroachments. But the embassy was in vain. God's blessing-time had not yet come. Washington commenced his military life by abandoning Fort Necessity, and retiring behind the Alleghanies. The French dominion then extended over the whole valley of the Mississippi, from Canada to Louisiana. Not a military post, not an encampment, not a flag-staff, was owned by England in the mighty West.\*

Aroused at length, England resolves to win her way to western empire. Regulars are sent from Ireland and Scotland; and large provincial forces are gathered to strike a determined blow. Three expeditions were formed in 1755: one under Braddock, to capture the fort at the junction of the Alleghany and Monongahela; another under Shirley, to defend Oswego and to attack Niagara; and a third under Johnson, to attack Crown Point.

The wails of Braddock's defeat soon echo through the forests and mountains of Pennsylvania. The Colonies are filled with dismay. Has the God of battles forsaken the cause of liberty and Protestantism? Despair not! Reverses occur in war; defeats recover victory.

The expedition against Crown Point† was undertaken for the recovery of rights of soil, long invaded by the French, and held adversely to the British, by the title of a fort. Fort St. Frederick had been erected on this Point (originally on the opposite side of Lake Champlain), in 1731, on lands belonging to the Iroquois, contrary to two stipulations of the treaty of Utrecht; first, that "the Five Nations were subjects of Great Britain," and secondly, that their lands should be held "inviolable by any occupation or encroachment of France." Being on the highway to Canada, the possession of this fort was of the utmost importance to the Colonies;

\* NOTE III. ON THE OLD FRENCH WARS.

† NOTE IV. ON CROWN POINT.

and one of the three expeditions had been, therefore, organized for its capture.

The first sound of the war that reached Ticonderoga, was the rustling of the wind, from the south, among the trees of the forest. A large provincial army was gathering at Albany, to march for the capture of Crown Point. A part of it is already at the Carrying Place, engaged in building a fort,\* and in cutting a road to Lake St. Sacrament.† Dieskau's expedition is soon seen sweeping down Lake Champlain, with an army of three thousand men, rampant in the confidence of victory. Ticonderoga is as yet a wilderness, but its military eminence offers a good place for camping ground. Dieskau resolved to leave one division of his little army at Ticonderoga, and a smaller one at the Two Rocks,‡ about two miles farther on, whilst he himself advanced, with the remainder of his corps, through the South Bay,§ to the American lines. If Fort Edward had been attacked, according to the original design, a triumph would have undoubtedly rewarded the heated valour of the French; but the Indians, who dread the cannon of a fort, refused to assist in the onset.

Dieskau then dashed on towards the English encampment at Lake George. Near the point of a mountain, still called "French Mountain," he arranged his forces to encounter the American detachment under Williams and Hendrick, which had been sent out to meet him. This detachment was terribly cut up and defeated; and the French hurried on, to enter the camp with the pursued. But the tide of war has already turned. The Yankee soldiers are there, behind rude entrenchments; they fight for their country and their homes, and gain a notable victory at the camp of Lake George, on the 8th of September, 1755. The remnant of the dispirited French soldiers reach Ticonderoga on the 10th, and encamp upon its silent heights, to sleep away defeat and toil. The gallant Baron Dieskau never again saw Lake Champlain. Wounded and taken prisoner, he was soon after transported to Europe.||

\* Fort Edward.

† The French name of Lake George, was "Lake of the Holy Sacrament." For the origin of this name, the reader is referred to the author's *Historical Discourse* at the Centennial celebration of the Battle of Lake George, delivered in 1855, p. 41. In the same note will be found a defence of the name of *Lake George* against the fanciful name of *Horicon*, suggested by the great novelist Cooper, to meet his romantic purposes.

‡ The "Two Rocks" is a pass, about ten miles from Whitehall, which naturally attracts the attention of the traveller. N. Y. Col. Doc. X, 320, 383, 720.

§ Dieskau's line of march was not past the present site of Whitehall, as is set down on some of the American maps, but through the "South Bay." Turning to the right, instead of going on to Whitehall, his bateaux and canoes passed beyond the new bridge, and moored at the extreme end of the bay, on its southwesterly side. The line is thus laid down in a map attached to the French narrative of the expedition. See Paris Documents in N. Y. Col. Doc. X, 720.

|| Dieskau survived several years. The impression stated in my note to the *Lake George Discourse*, that he died in 1757, is not correct.

The first military lesson taught by the Old French War, at Ticonderoga, was, "BOLDNESS WINS, ONLY WHEN FORTUNE FAVOURS."\*

The scene changes. All is animation, now, at Carillon. Engineers come to survey its ground, and to line out the site of a fort. The axe rings upon the trees; the spade is struck into the rocky soil; the hammer sounds on the nail; the saw crashes through the timber; iron drills into the rock; the soldiers have become labourers and mechanics. If Johnson is busy at Lake George in the erection of Fort William Henry, shall Vaudreuil remain inactive at Carillon? No; an English fort at one end of the lake, shall find, face to face with it, a French fort at the other. The lilies shall be planted under the lion's eye.

A clearing was, until then, unknown to this promontory. Hitherto, the wild forests had rustled together in the freedom of solitude, and waved their branches in the unmolested lights and shadows of nature. As the work advances, the opening space lets in the sun to see the arts of war. The road from the lake has been already cut; and a military store and hospital are going up at the landing, simultaneously with a fort on the hill. A saw-mill is also begun at the falls.† The logs of the fort are now laid; the earth, cannon proof, is thrown in; the rude ramparts are fashioned; the intrenchment is ready; the bastions are completed. Amidst the cheers of the regulars, Canadians, and Indians, the standard of France is run up into the air, and its lilies of grandeur wave over the little stockade fort of Carillon!

Fort Carillon was commenced in September, 1755, soon after Dieskau's defeat. Vaudreuil, the Governor of Canada, writes, September 25th, 1755: "The engineer has reported to me that the situation of Carillon is one of the best adapted for the construction of works capable of checking the enemy; that the suitable place for a fortification is a rock which crowns all the environs, whence guns could command both the river which runs from Lake St. Sacrament, and that leading to the Grand Marais and Wood Creek. I see no work more pressing and useful than this fortification; because it will enable me to maintain a garrison to stop the enemy in their march from Lake St. Sacrament, the immediate outlet of which is no more than a league and a quarter from that post; and I will be able to harass and fire on them pretty often within pistol range, for more than three-fourths of a league in a river, both on this and on the other side of the Carrying Place. I add, that it is of infinite consequence to hurry the work, as it is to be feared that the enemy will seize upon Carillon, of which it is certain he would employ every means to keep possession. I have given orders that men should set to work there, without a moment's delay. It

\* Dieskau's motto was, "*Boldness wins.*"

† Paris Documents, X, p. 427.

would be highly necessary that this fortification should be finished this fall, and that it were possible to place a good battery there."\*

The fort was originally a square fort, with four bastions, which were defended by a redoubt, situated on a hill that commands the fort. †

The Marquis of Montcalm writes: "The fort consists of pieces of timber in layers, bound together with traverses, the interstices filled in with earth. Such construction is proof against cannon, and in that respect is as good as masonry, and much better than earthen works; but it is not durable. The site of the fort is well adapted as a first line at the head of Lake Champlain. I should have wished it to be somewhat larger, capable of containing five hundred men, whereas it can accommodate, at most, only three hundred." ‡

The fort was provided with twenty guns, besides swivels and mortars. It was completed in September, 1756.§

In addition to the fort, Montcalm established a post at the Lower Falls, and a strong intrenchment at the Upper Falls, flanked by two bastions. ¶ There was also an intrenchment to command the position near the present steamboat landing. ¶

A fort is an agitator in the military world. It not only invites assault, but is itself a centre of aggressive operations. Carillon, built for defence, is all ready to attack. It stands on the promontory, the enemy of Fort William Henry, by oath of position; its guns glowing for opportunity, its flag flapping its impatient folds, its encampment eager for the march.

The second military lesson, taught at Ticonderoga in the Old French War, is, STRATEGY BEGETS STRATEGY.

Whilst the war between England and France was waging in other parts of the world, what of the two forts in the northern wilderness? Shall Fort William Henry triumph? or shall the eagles of Lake George alight on the ramparts of Carillon?

Montcalm had arrived from France in May, 1756, as Dieskau's successor. In June, he hastened to Carillon, to examine its defences. He carefully surveyed all the approaches to the fort, and made an exploring tour through the woods, with Chevalier de Levi, on the "Mohawk Road."\*\*\* He formed a camp on the heights, of three hundred and thirty tents and seventy log-houses, with three

\* Paris Documents in Colonial History, X, 325.

† Ibid. 414.

‡ Montcalm, x, 433. This account, written by Montcalm himself, shows that the fort was originally a wooden and earthen fort, like William Henry. It was, doubtless, afterwards strengthened with stone by the French, as they found leisure. The stone works, as now seen, were in part built by General Amherst, in 1759. The works were still further strengthened by the Americans in the war of the Revolution. The fort, as it now stands, is, therefore, very different from the original structure of 1755-6.

§ Ibid. 480. ¶ Ibid. 425. ¶ Ibid. 436. See NOTE V, ON FORT CARILLON.

\*\* X, 470.

thousand troops here and at Crown Point.\* But the American expedition of 1756 did not advance; it was dilatory and inactive, like that of the preceding year. General Abercrombie did not reach Albany until the end of June, and then delays occurred, which prevented any aggressive movement from Fort William Henry during the season.

In the meantime, Montcalm was determined to be busy elsewhere. Organizing a military expedition, he soon reached Frontenac, crossed Lake Ontario, and in a few days victoriously assaulted the two forts at Oswego. He took sixteen hundred prisoners of war, and captured thirty pieces of artillery, with a large amount of ammunition and military stores. This bold exploit struck terror throughout the frontiers, even down to Albany, and undoubtedly contributed to arrest any military movements against Crown Point. Montcalm, on returning to Carillon, considered the practicability of attacking Fort William Henry; but finally it was concluded at a council to be "too great a risk, lest they should be beaten, as they were last year under Dieskau; so it was resolved to wait for the English, and see if they would come."† They did not come.

The winter of 1756 passed sluggishly at the French fort. Early in the spring of 1757, before the snow had left the mountains, or the ice melted in the lake, the war-fires began to blaze. A party of nearly two thousand Canadians and Indians, set out on snowshoes against Fort William Henry, provided with scaling ladders and all the appliances used in a general assault. They first appeared before the fort, early on the morning of the 19th of March. The noise on the cracking ice was soon followed by the sharp sounds of the artillery of the garrison, which beat off the assailants. Four other brave assaults were equally unavailing; but the French succeeded in burning two sloops, all the bateaux, several storehouses, and most of the huts of the rangers.‡

This expedition had thoroughly explored the little fort; it was the scouting party of the larger expedition soon to be organized. The doom of Fort William Henry was sounded among the hills.

Montcalm skilfully organized his plans. His army consisted of six thousand regulars and Canadians, and seventeen hundred Indians. The Indians arrived at Carillon on the 23d of July, from the North, by the way of the St. Lawrence and Lake Champlain. In the language of one of the French missionaries among the Abenakis,§ "Scarcely had we begun to distinguish the summit of the fortifications [at Ticonderoga], when our Indians arranged themselves in the order of battle, each tribe under its own ensign. Two hundred canoes thus formed in beautiful order, furnished a spectacle which caused even the French officers to hasten to the banks, judging it not unworthy of their curiosity."

\* Entick's History.

† VII, 239.

‡ NOTE VI. ON THE ASSAULT ON FORT WILLIAM HENRY, MARCH, 1757.

§ Father Roubaud. His Narrative may be found in Kip's *Jesuit Missions*, pp. 139-189.



The army is at last collected together; the cannon, bateaux, and provisions, are, with the greatest labour, transported by hands to Lake St. Sacrament. The march is begun, by lake and land, towards Fort William Henry. As a dark storm-cloud rallies its scattered masses in the sky by the beat of the loud thunder-drum and the banners of lightning, so Montcalm's expedition of 1757, collecting together its elements at the mountains of Ticonderoga, moved through the valley of the lake, arrayed southwardly with woe and war.

The march is eminently successful. De Levi, with a large detachment of Canadians and Indians, cut his way through the forests, passing back of Bald Mountain, by way of Sabbath-day Point and Bolton, to the landing-place near the fort; whilst the boats reached their destination in safety with the greater part of the Indians and regulars, headed by Montcalm. On their way down the lake, they met the wrecks of the barges, and the dead bodies of the troops, engaged in Colonel Parker's unfortunate expedition from Fort William Henry.\* Everything inspired courage in Montcalm's army. It landed without any opposition a short distance below Tea Island, on the 2d of August, 1757.

On the next day, the camp was formed further up towards the fort. It was situated on the south side of the brook which enters the lake a short distance from the cove where the wreck of the "Caldwell," now lies. That little cove was called "Artillery Cove," because the cannon were there landed. The trenches were soon dug, and two batteries were opened. On the seventh day after the operations were begun, the trenches had been pushed as far as the gardens around the fort, and the third and last battery was being prepared. The Indians took great delight in the progress of the operations of the siege, and actively assisted in the trenches. They greatly admired the artillery and the dexterity of the gunners. One of their number, an Indian chief, undertook to fire one of the guns, and pointing it against one of the angles of the fort, which had been assigned to him as a mark, he fortunately hit the very spot, amidst the applause of the wild sons of the forest. On being urged by some French officers to repeat the experiment, he declined, giving as a reason for his refusal that he had reached that degree of perfection to which he had aspired, and did not wish to risk his reputation in a second trial.†

Fort William Henry, abandoned by its proper supports, and being already crippled in its defences, sent a flag of truce before the last battery of the enemy was opened, and obtained honourable terms of capitulation. The garrison was immediately removed to the intrenchments on the rocky hill where Fort George was afterwards built, and prepared to march in the morning to Fort Edward.

\* NOTE VII. ON COLONEL PARKER'S EXPEDITION.

† Kip's *Jesuit Missions*, p. 178.

But Indian thirst had become excited, and the revelry of vengeance coursed, or cursed, through the hearts of the savages. I pass over the scenes of slaughter. The Colonies were horrified even more than with Braddock's defeat. The war-cloud had burst over the captive garrison, and blood flowed like the swollen streamlets, poured by a storm into the lake.

The fort was demolished with axe and fire. The name of William Henry ceased to be known among military fortifications. It has come down in history with the associations of a French triumph, an Indian massacre, and a splendid American hotel.\* Montcalm returned to Carillon in triumph. He had driven the English from Lake St. Sacrament. With the means of transportation for his cannon and stores, he might have flung back the cowardly Webb from Fort Edward, and even sounded French clarions in Albany.† But the work on which he went had been done, and done thoroughly. The fort on the southern shore of St. Sacrament was no more, whilst Carillon stood in the proud life of victory, the champion of the northern hills. Montcalm, reversing the defeat of Dieskau, had gathered the laurels of the lake, and, with them, large treasures of war.

Thus, the third military lesson, learnt at Ticonderoga, in the Old French War, was, **MILITARY GENIUS IS TERRIBLE IN ITS VICTORIES.**

[The conclusion next month.]

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## Review and Criticism.

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**LETTERS OF JOHN CALVIN:** Compiled from the Original Manuscripts, and Edited, with Historical Notes, by DR. JULES BONNET. Translated from the original Latin and French. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street.

THE letters of Calvin!—his correspondence from his boyhood to his death-bed! What Presbyterian—what lover of pure religion, and true liberty, in Church and State, but must hail with gratitude and delight this precious treasure! The Board, in issuing this correspondence, have discharged a duty incumbent, not only upon the churches of Protestant Christendom, but also upon the nations of Western Europe and America. To Geneva more than any other city, and to Calvin more than to any other man,—yea, to him more than to all his contemporaries put together, is liberty, both civil and ecclesiastical, a debtor. Invested by reason of his genius, learning, and piety, with a universal bishopric and sovereignty, he wielded a power both in Church and State, at home in Geneva, and abroad among the countries of the Reformation, unknown in the annals

\* NOTE VIII. ON THE CAPTURE OF FORT WILLIAM HENRY.

† NOTE IX. ON MONTCALM'S MILITARY POLICY.

of our race ; and all this power, with a constancy that knew of no variable-ness, and a vigilance which never languished into repose, he put into exercise in behalf of civil and religious liberty. That flame which was kindled in his bosom by the torch of truth in the very presence of the death-fires of expiring martyrs, served as a beacon to Christendom during the formative period of the Reformation, and ceased not to burn even when the tenement which it had lighted and energized was tottering to its fall. In the words of Dr. Bonnet, the indefatigable collator and accomplished editor of the correspondence : "The same man, worn by watchings and sickness, but rising by the energy of the soul above the weakness of the body, overturns the party of the Libertines, lays the foundations of the greatness of Geneva, establishes foreign churches, strengthens the martyrs, dictates to the Protestant princes the wisest and most perspicuous counsels ; negotiates, argues, teaches, prays, and with his latest breath, gives utterance to words of power, which posterity receives as the political and religious testament of the man."

Dr. Bonnet has acted the part of a most impartial collator. Regardless of the expectations of Calvin's enemies, or the enthusiasm of his friends, he has lifted the veil from the entire correspondence of his eventful life, and allowed both friend and foe to look in upon the man as he actually appeared, in the family, in the academy, in the church, and on the high places of intellectual and moral power from which he controlled the many chariots of state. He has thus allowed us to listen to the man, as with uncovered head he holds converse with princes and mighty men, and as with uncovered heart, he holds communion with his friends ; as he counsels the King of England and the Duke of Somerset, and as he reciprocates the unaffected friendship of Bullinger, Farel, and Viret. The letters in which the man is thus clothed as with a garment, require no signature to attest their genuineness. They furnish, in fact, so many photographs of the great reformer, traced by the unclouded light of his own peerless mind. And when the entire three hundred and thirty-nine images of the man, taken almost every month, from 1528 to 1553, and at every angle, are placed before the stereoscope of critical scrutiny, they blend into one likeness—it is one man appears ! One man,—a man, and not an angel,—a man, and not a god ; a man sanctified in measure upon the footstool, and not a man made perfect before the throne.

As we have already said, our Board have discharged a great duty in issuing these letters, a duty common to all Protestant Christendom, but peculiarly binding upon the inheritors of Calvin's faith and polity. We hope that the demand for the two handsome volumes published thus far, will warrant the Board in the issue of the remaining letters. We think they have acted wisely in keeping back nothing of that part of the correspondence which has been regarded as injurious to the memory of Calvin. It was due to candour and due to Calvin, that he should be allowed to stand forth in that dreadful conflict with the Libertines, exactly as his own correspondence may exhibit him. His character is one which cannot be darkened by the discovery, or disclosure of one spot ; and these images present us with only one,—and that one not absolutely dark. It is one thing that a man is chargeable with a holy indignation against, and with counselling the execution of, one who is in the very act of opening the flood-gates to let in a tide of Libertinism and frenzied heresy, to deluge both Church and State, and quite another thing that a man is chargeable

with a fiendish rage against manifested holiness and truth, and with murderous efforts to destroy both. The former is the only thing that can be laid to the charge of Calvin,—the latter is the charge which rises from the Smithfields of Christendom against the mother of harlots. Calvin was wrong in the means he adopted to prevent the approaching ruin (means to which “a son of the Church” could be no stranger), but right in the impelling motive. Rome is wrong in both motive and means. Moved by an intense hatred against the image of God, she has burned men for wearing it. Moved by an intense hatred of licentiousness and anarchy, Calvin counselled the execution of a notoriously wicked man for attempting their introduction. He was wrong, but not as Rome is. He was wrong in the means, but right in the motive. Rome is wrong,—iniquitously wrong, in both.

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ANNALS OF THE AMERICAN PULPIT; or, Commemorative Notices of Distinguished American Clergymen of Various Denominations, from the Early Settlement of the country to the Close of the Year 1845. With Historical Introductions. By WILLIAM B. SPRAGUE, D.D. Vol. VI. New York: Robert Carter & Brothers. 8vo. pp. 860. For sale by Gould & Lincoln. Price, \$3.

DR. SPRAGUE'S noble volumes appear with such rapidity that he literally immerses his readers in historical annals. The sketches of apostolic ministers is traced up, this time, through the Baptist stream, or line, of succession. The same ability, tact, and candour which distinguish the previous volumes, adorn this one. Our Baptist brethren bear their Christian testimony, with other denominations, to the truth as it is in Jesus, and appear in their true light of devoted followers of the Lamb.

The biographies of Hansard Knollis and Roger Williams fail to produce the impression that either of them received immersion at the hands of an authorized minister. Roger Williams was a Congregationalist, when he raised the banner of religious freedom. His religious career was a singular one. He withdrew from the fellowship of the Baptist churches in Rhode Island, on account of some difference of opinion.

Dr. Sprague's volumes appear at the right time, when all Protestant churches are strengthening the bonds of Christian union. The tendency of this series of ministerial biographies is to draw the churches closer together. They exemplify the author's own fraternal spirit, and are in the direction of the signs of the times.

Our Baptist brethren, with the exception of sundry small Presbyterian bodies, are the only evangelical Christians who do not maintain the doctrine of open communion. The day is at hand, when these views will be surrendered. Dr. Sprague's volumes form an argument against denominational exclusiveness. We rejoice in their publication on account of their excellent moral tendencies, as well as on account of their invaluable historical and biographical treasures.

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THE PURITANS; or the Church, Court, and Parliament of England, during the Reigns of Edward VI and Queen Elizabeth. By SAMUEL HOPKINS. In three volumes. Vol. I. Boston: Gould & Lincoln, 59 Washington Street. 1859.

THIS new history of the Puritans is original in its sources and in its execution. Mr. Hopkins combines landscape and portrait painting on the

canvas of history. He gives lively sketches of the times and of the persons who flourished in them. His work has the charms of romance in union with the verities of real life. This sparkling mode of representing historical events has its advantages; but it may be carried too far, as we think Mr. Hopkins has done in his opening chapter. We are not disposed, however, to be over critical. We admire his work. We admire its freshness, its originality, its impartiality, its industry, its genius. He gives a vivid picture of the old Puritans, and of the Queen and her courtiers. Elizabeth did her best to secure uniformity, and she failed. The Book of Common Prayer needed a little more salutary purgation, in order to satisfy the religious portion of the Church of England; but the imperious sovereign of the realm refused concession.

This elegant volume, printed in royal Elizabethan style, rather than Puritan, will claim the attention of the religious world.

**THE ANCIENT CHURCH:** its History, Doctrine, Worship, and Constitution, traced for the first three hundred years. By W. D. KILLEN, D.D., Professor of Ecclesiastical History and Pastoral Theology to the General Assembly of the Presbyterian Church in Ireland. New York: Charles Scribner. 8vo. pp. 656. For sale by J. E. Tilton & Co. Price \$2.

PROFESSOR KILLEN'S History is a large, able, and valuable work, produced by the publisher in handsome style. His arrangement is perspicuous, his learning profound, his style clear and elevated. The present volume includes only two periods of his projected history; first, from the birth of Christ to the death of the Apostle John, A.D. 100; and the second, from the death of the Apostle John to the conversion of Constantine, A.D. 100-312. Dr. Killen's plan is to consider, under each period, first, the History of the Church; secondly, its Theology and Literature; and thirdly, its Constitution and Worship.

Dr. Killen presents an able delineation of primitive Episcopacy and Presbyterian ordination; traces the rise and progress of Prelacy and of the Hierarchy; and vindicates Church History from many of the perversions of sundry sects and errorists. His work will be ranked among the best defences of Apostolic order.

**LEADERS OF THE REFORMATION;** Luther, Calvin, Latimer, Knox. The Representative Men of Germany, France, England, and Scotland. By JOHN TULLOCK, D.D., Principal and Primarius Professor of Theology in St. Mary's College, St. Andrew's; author of "Theism," a Prize Treatise.

THE Leaders of the Reformation will be ever interesting to mankind. Dr. Tullock's Essays are worthy of attentive study. They contain suggestions that ought to be received in the spirit of impartial investigation. In regard to Calvin, there are some things said that we do not approve; but, on the whole the sketch is favourable. *Dyer*, an enemy to Calvin, who undertook to write his biography, writes in such a spirit that, if he had lived in the days of the Reformer, and if he had had the power, it might be suspected that he would have burnt Calvin and all his followers. Dr. Tullock has a high appreciation of the character of all the Reformers, and writes like a Christian and a philosopher.

**THE LIFE OF JOSEPH BUNTING, D.D., with Notices of Contemporary Persons and Events.** By his son, THOMAS PERCIVAL BUNTING. Vol. I. Harper & Brothers, New York. 1859.

CHRISTIAN biography is an important means of instruction to the devout reader. The lives of men of God, who belong to a different denomination from our own, possess peculiarly salutary influences. They show the workings of the same Spirit, and lead us upward to the same God of hope and consolation. Dr. Bunting was one of the honoured leaders in the sacramental host of God's elect. Born in 1799, he lived in exciting times, and wielded a mighty influence in the cause of religion and Wesleyism. We hope, on the appearance of the next volume, to give an estimate of his character and services.

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## The Religious World.

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### THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE annual meeting of the American Board was held in the city of Philadelphia, in October last. The most important discussion was on dissolving the connection of the Choctaw Mission with the Board. This question was decided in the affirmative by a vote of about 35 to 20. The mission thus discontinued consists of the following persons and stations:

**STOCKBRIDGE.**—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, *Teachers*.

**WHEELOCK.**—John Edwards, *Missionary*; Samuel T. Libby, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Mercy Whitcomb; Miss Lucy E. Lovell, Miss Mary W. Lovell, Miss Mary J. Semple, *Teachers*; Joseph Dukes, *Native Preacher*.

**PINE RIDGE.**—Cyrus Kingsbury, D.D., *Missionary*; Mrs. Electa M. Kingsbury; Miss Priscilla G. Child, *Teacher*.

**GOOD LAND.**—Oliver P. Stark, *Missionary*; Mrs. Harriet Stark; Miss Mary Ann Greenlie, *Teacher*.

**LIVING LAND.**—Ebenezer Hotchkin, *Missionary*; Mrs. Phelina T. Hotchkin; Miss Ann J. Hotchkin, *Assistant*.

**BENNINGTON.**—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland.

**LENOX.**—Simon L. Hobbs, M.D., *Missionary*; Mrs. Mary C. Hobbs, Miss Eliza C. Kendall; Thomas H. Kendall, *Native Helper*.

**OUT-STATIONS.**—*Mount Zion*, Rev. Pliny Fisk, *Native Pastor*. *Bok Chito*, Jonathan E. Dwight, *Native Preacher*. *Mount Pleasant*, Rev. Allen Wright, *Native Preacher*.

Seven stations, three out-stations, seven missionaries—one a physician—two male and twenty female assistant missionaries, four native preachers.

Thirty-three men and women constitute the present working force of this mission. In the churches there were, last year, twelve hundred and ninety-six members. One hundred and thirty-two have been added the present year, making more than fourteen hundred communicants.

In announcing the discontinuance of the mission, the Prudential Committee declare with emphasis, "Whatever may be said of other attempts

to Christianize the aborigines of our country, there has been no failure here."

#### OPERATIONS OF THE YEAR.

The receipts for the last financial year were as follows, to wit: Ordinary donations, \$263,804 45; legacies, \$49,963 03; contributions to the deficiency fund, \$12,792 93; sums from other sources, \$24,355 04; making a total of \$350,915 45, an advance of \$16,896 97 on the receipts of the previous year. Of the "ordinary donations," the children have contributed \$6589 35 for the "Mission School Enterprise." The expenditures of the year were \$376,418 71; which sum is in excess of the receipts \$25,503 26.

The debt, August 1, 1858, it will be remembered, was \$40,870 87. Deducting the contributions to the deficiency fund, there remained, August 1, 1859, a balance of \$28,077 94. Adding to this sum the excess of expenditures above the receipts (aside from the deficiency fund), we have \$66,374 13, as the entire debt of the Board at the commencement of the present financial year.

Of the "Missionary Herald," 16,000 have been published monthly; of the "Journal of Missions and Youth's Dayspring," 50,416.

The following is a summary of the present operations of the Board:—

MISSIONS.	
Number of Missions,	26
"    "    Stations,	127
"    "    Out-stations,	131
LABOURERS EMPLOYED.	
Number of ordained Missionaries (8 being Physicians),	169
"    "    Physicians not ordained,	4
"    "    other Male Assistants,	14
"    "    Female Assistants,	210
Whole number of labourers sent from this country,	397
Number of Native Pastors,	21
"    "    Native Preachers,	222
"    "    Native Helpers,	254
Whole number of Native Helpers,	497
Whole number of labourers connected with the Missions,	894
THE PRESS.	
Number of Printing Establishments,	5
Pages printed last year, as far as reported,	41,529,940
THE CHURCHES.	
Number of Churches (including all at the Sandwich Islands),	153
Number of Church Members (including all at the Sandwich Islands),	23,515
Added during the year, do. do.	1,279
EDUCATIONAL DEPARTMENT.	
Number of Seminaries,	7
"    "    other Boarding Schools,	19
"    "    Free Schools (omitting those at the Sandwich Islands),	313
Number of Pupils in the Free Schools (omitting those at Sandwich Islands),	7911
Number of Pupils in the Seminaries,	401
Number of Pupils in the Boarding Schools,	637
Whole number in Seminaries and Schools,	8949

## Gleanings.

### BENEDICT ARNOLD'S MOTHER.

THE New Haven "Journal and Courier" says: A friend has showed us a number of interesting old letters and documents which belonged to the estate of the late Pierpont Edwards, of this city, and are now in possession of his family. Among them is the following letter from the mother of Benedict Arnold to her son, written one hundred and six years ago, during, apparently, the prevalence of the yellow fever at Norwich. The letter shows a faithful mother's love, and proves that Arnold was not without good religious teachings in his youth. The letter is probably the oldest manuscript letter in the city. We give it as it is written. It is directed on the outside as follows:—

To Mr.  
Benedict Arnold  
att  
Canterbury.

NORWICH, August 13th, 1753.

My dear child through ye goodness of god wee are starring and sumthing comfortable att present but deths are multiplied all round us and more daly expected and how soon our time will come wee know not pray my dear whatever you neglect dont neglect your presios soal which once lost can never be regained—your uncel Zion Arnold is dead he left time ye 5 of this instant.

give sarvis to Mr. Cogshall and ladey and dear mrs Hannah from your affectionate mother

HANNAH ARNOLD.

Capt bill has lost all his sons John post has lost his wife John Lathrop and his son barnibus are boath dead.

### CURES FOR FITS.

*For a Fit of Passion.*—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

*For a Fit of Idleness.*—Count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a negro.

*For a Fit of Extravagance and Folly.*—Go to the workhouse and speak with the inmates of a jail, and you will be convinced—

Who makes his bed of brier and thorn,  
Must be content to lie forlorn.

*For a Fit of Ambition.*—Go into the churchyard, and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow; corruption your father, and the worm your mother and sister.

*For a Fit of Despondency.*—Look on the good things which God has given you in this world, and to those which He has promised to His followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt, will find them; while he who looks for a flower may return into his house with one blooming in his bosom.



THE  
PRESBYTERIAN MAGAZINE.

DECEMBER, 1859.

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Miscellaneous Articles.

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THE FEAST OF INGATHERING AT THE YEAR'S END.\*

"And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end."—Exodus 34 : 22.

THE festivals of ancient Israel were memorable occasions. Pass-over, Pentecost, and the Feast of Tabernacles, here called the "Feast of Ingathering," were seasons of festive joy, replete with valuable instruction. Without attempting to draw an exact parallel, we shall accommodate the language of the sacred writer to the *present season*. If we have no literal ingathering of the fruits of the earth at this particular period, even that is not long past, and we may now have a moral review—an ingathering of spiritual fruits at the year's end, as the result of previous labour.

FIRST of all, mark the particular period of time specified—"THE YEAR'S END." It is a season pregnant with useful lessons to a reflective mind. In the case of ancient Israel, the people at this feast of ingathering dwelt in temporary booths, to remind them that they were strangers and pilgrims on the earth. We, too, are travelling through a desert, and dwelling in tents; and, at the year's end, when we look back on the way by which we have been led, mingled emotions rise within the breast. The closing year has, to most of us, its dark as well as its sunny memories. As we recall its rapid course, it tells of sorrow's tear and sudden death—it tells of the widow's sigh and the orphan's wail of sorrow—it tells of new-made graves and desolated homes!

\* From the United Presbyterian Magazine, of Scotland.

Should it not also remind you and me, my brother, of the close of life and the end of time? At the end of one year, and near the dawn of another, we stand, as it were, between two worlds; and, as the old year sinks into its grave and the new one rises to our view, have we not a vivid picture of death and the resurrection—of the transit from this life to the next? The “year’s end” comes to every thoughtful mind with a voice of power; and if it could give utterance in words to the comprehensive lesson it is so well fitted to teach, that utterance would be, “Set your affections on things above.”

SECOND. *The year’s end is expected to exhibit IMPORTANT RESULTS.* It is a season of ingathering. The agriculturist computes the result of his toil and the fruits of all his increase, and expects to find his barns filled with plenty. The merchant, at this period, scrutinizes his ledger with special care, reckoning up all the items of profit and loss, and striking a balance, that he may know whether his estate is better or worse for the enterprise of the year. And why should there not be a computing of profit or loss, of progress or backsliding, in spiritual things? The modern Jew, we are told, carefully examines both sides of the spiritual account at the close of every year, that he may know how his soul stands with Heaven. The season is appropriate and suggestive. It is well fitted to fix and define our view, and to help us in our calculation, as we cast our eye back over a given period, and ask ourselves what are the results? Comparing January with December, can we apply to our own case the language of inspiration, “Better is the end of a thing than the beginning?” Is it better with our own souls? Is it better with our children and friends? Is it better with the church to which we belong?

If the agriculturist would look blank and bewildered should he find no ingathering at the year’s end,—should not we feel alarmed and ashamed, if, upon careful investigation, we discover that, during twelve months, we have made no progress in the divine life?

Do you, my reader, ever make this periodical investigation into the state of your soul’s account with Heaven? If you do not, be concerned, I beseech you, lest you become bankrupt before God! When the merchant has an inward consciousness that he is going back in the world—that it is all loss and no profit in his business—he shrinks from an investigation of his ledger, lest it should, too certainly, reveal to him the dreaded truth!

Better to pause in time, and ponder, and investigate, and place thyself, my brother, under Divine guidance, lest, when it is too late, a balance be found struck against thee in the book of God’s remembrance. At this year’s end, let there be in every home, and in every conscience, a careful reckoning, so as to determine, if possible, what is the result—what the ingathering which arises from the providences and privileges of the past.

THIRD. *The ingathering at the year’s end implies PREVIOUS*

LABOUR. The ingathering of harvest implies the scattering of seed-time. Had the Jew of old merely gazed in listless admiration on the setting sun and the falling shower, without tilling the soil or sowing the precious seed, would it not have been a fool's expectation for him to look for the ingathering at the year's end? So it is in the spiritual world. There must be no idle recumbency on the goodness of God. We must sow if we would reap. There must be toil, and struggle, and sacrifice, with earnest prayer, and humble dependence on the God of all grace, if we would have the spiritual increase: "Whatsoever a man soweth, that shall he also reap."

What ground have you, my reader, to look for such an ingathering? What seed have you been sowing? What tilling of the soil of the heart—what pruning of the exorecences of folly and sin—what works of faith and labours of love—have engaged your attention during the year? *There is the good seed of the word* which has been liberally scattered, as God has enabled His servants. Some of this has fallen by the wayside, and some on stony ground. How much on good ground? Can the increase be estimated at thirty, or sixty, or an hundred fold? What harvest of souls appears as the fruit of your labours or mine—as the fruit of all the evangelistic labours of the Presbyterian Church, in its ministry and its membership, during the twelve months now so near a close?

*There is the good seed of religious training among the young.* This seed is now scattered more profusely than half a century ago. The virgin soil is cultivated with more assiduity and skill. "Train up a child in the way in which he should go," is an injunction now more generally attended to than it was a generation since. The Christian husbandman is now sowing beside all waters, and surely some part will prosper, either this or that.

*There is the seed of Christian beneficence.* "Do good to all men, as ye have opportunity," is part of the law of Christ; and, in obeying this law, we are scattering seed which will one day yield an abundant ingathering.

Have you been sowing any of this good seed, my Christian brother? If so, be assured God will give the increase. We may not see it all at once, but we have laboured, and it shall not be in vain. Nothing done for Christ is lost. Not the widow's mite, not the Bible lesson, not the simple fervent prayer, not the word in season to the aged or the young, shall fail of some good result. We see it not now, perhaps, but let us wait for the appointed weeks of harvest, and cry for the former and latter rain. Souls will be saved, and set as priceless gems in the Redeemer's diadem, and you and I may yet see, in some of these trophies, the fruit of our own labours. O what a glorious ingathering shall there be when all the ransomed of the Lord shall meet and mingle at the world's harvest-home! Meanwhile, we must labour and pray for the smaller local ingathering at the year's end, as the prelude and earnest of that

universal ingathering, when God shall bring His sons from afar, and His daughters from the ends of the earth.

FOURTH. *A good ingathering is ground for GRATITUDE AND JOY.* There was not only an ingathering, but a feast, at the year's end. It was a season of much comfort and satisfaction. The barns were filled with plenty, and the presses burst forth with new wine.—We notice three features of these Jewish feasts, suggestive of instruction to us.

*Joy*, exuberant and enthusiastic, was a prominent feature in the demonstration. "Thou shalt rejoice in thy feast," was the Divine injunction, and most earnestly was it obeyed. It lasted for seven days, and the last day was the greatest. On this day the white-robed priest poured water on the altar, and the people shouted for joy. So intense was the festive gladness, that it has been said, "He who never saw the rejoicing of the drawing of water on the last day of the feast, never saw rejoicing at all."

And shall not we, too, rejoice before God, with all the joy of harvest, if, at the close of another year, we have some tokens, from God himself, that he has greatly blessed our own souls, and established the work of our hands?

*Favour-seeking* from the rulers of the land was another accompaniment of the feast of ingathering. The subject was free to ask some special boon from the sovereign, as when Esther made her petition to the king, and it was granted, even to half the kingdom.

And why should not we imitate the spirit, if not the letter, of this ancient custom? Why not go, at this year's end, with some urgent and special petition to the King of kings? For thyself, my brother—or for thy household—or for thy minister—or for the Church of Christ—improve the present season—prefer thy *special* request, and thou shalt not be sent empty away.

*Thank-offering* to the Lord was another peculiarity of this festive season. All the Divine injunctions for the regulation of the Jewish solemnities were concluded with the words, "And they shall not appear before the Lord empty." "Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee."

And what better demonstration can we give of our gratitude, than to come into God's house, and bring an offering, at our feast, in the year's end! If there is amongst us any true gratitude for blessings, personal or public, to families or to churches, during the year, let it be *expressed* by some special thank-offering to the Redeemer's cause. The claims of Christ are not less pressing or paramount now than were the claims of Israel's God under the old economy. The command is not less binding now, to "honour the Lord with our substance, and with the first-fruits of *all* our increase." The spirit of the command is greatly enlarged and liberalized. We are not now assessed, and tied down to particular offerings, or a particular per centage of income for religious pur-

poses ; but it is said, "Every man, *as he is able*, so let him give." MORE is required, and more, not less is expected of us than of the Jews ; and shall we abuse our liberty, by laying less upon God's altar ? Shall we hold more than is meet, because the appeal is now made, not to the letter of the law, but to a large, loving, and cheerful heart ? Stinted and stipulated contributions, of so much or so little each month, and just as much or as little as a neighbour may give, without respect to comparative ability, is one of the defects of our Christian benevolence. Stated and stereotyped giving, without reference to increase or decrease of means, has long been, and still is, one cause of much shortcoming in the charitable and religious contributions of God's people.

Let the dull level monotony of our usual routine be broken, and let the termination of this year, and the coming dawn of another, be signalized by some generous and free-hearted thank-offering to one of the charitable or religious institutions of the Church—to her missions, or to such an excellent scheme as that for the "support of ministers incapacitated for official duty, by disease or otherwise." Thus will our Church strike her roots deeper than ever into our soil, secure the increased affection and confidence of many who have spent their best days in her service, draw down the blessing from Heaven, and mark, by a noble act of Christian duty, "the feast of the ingathering, at the year's end."

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## CHRIST'S POVERTY, OUR RICHES.

IN the words, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich," the Apostle presents us with exalted views of Christ, and designs thereby to excite our cheerful service to Him. We will take up the several expressions, and the scope of the whole :—

### I. WHO, THOUGH HE WAS RICH !

Christ was rich ! When ? Where ? Rich in what ? We have not the slightest account that he ever was rich in the gold of this world ; or during his sojourn in this tabernacle of clay. Born of humble parents, cradled in a manger, nurtured in poverty ; acknowledging in manhood that he had not where to lay his head ; being in a manner through all his life indebted to charity for the supply of his wants, we have abundant evidences of poverty in Jesus of Nazareth. But we search in vain his entire history, from Bethlehem to Calvary, to find proof of his riches. He was rich, indeed, in grace ;

rich in power, rich in wisdom, rich in good works, rich in the Holy Ghost; but of these things the Apostle does not speak: for they are quite irrelevant to his argument, and it is not true that Christ ever made himself poor in these things. The riches of which Christ divested himself for our sakes, were such as he never possessed in this world. The expression of the Apostle cannot possibly be justified, unless we admit the pre-existing state, and the pre-existing glory of our Lord. He was rich! When? Before he became poor. But he was poor from the first breath he drew of earthly air. He was rich! When? Before he came into this lower world at all! He was rich! Where? Let us gather our reply from his own teachings of a glory that he had with the Father, before the world was. (John 17 : 5.)

It cannot be shown that our Lord Jesus Christ was ever rich before he became poor, nor can the riches be even designated that he laid aside, in order to become poor, unless we recognize the doctrine of his Divinity. And then, we find no difficulty in pointing out what his riches were; but are only unable to find terms in which riches so great can be adequately described. But for one moment acknowledge that Jesus Christ was the Eternal Son of God, the Creator and Upholder and Governor of the Universe; that he voluntarily left the courts of heaven, to become a man of sorrows, and while this acknowledgment is abundantly justified by the Scriptures, surely the man who makes it, can find no difficulty in pointing to the riches which Christ surrendered when for our sakes he became poor. No other construction can even plausibly be placed upon the language of the text, than that Christ was rich before he became poor; and that his poverty consisted in the absence of those things which had constituted his riches. He came down from being an inhabitant of heaven, to become a sojourner upon earth: from being the possessor of worlds, to become dependent upon charity—from the worship and glory of holy ones, to the shame and reproach of sinful men—from the ineffable happiness of the Son of God, to become a man of sorrows—from the songs of heaven, to the groans of earth—from the fulness of life, to the dissolving pangs of death. He was rich in all that can possibly be called riches; and he possessed all by rights so inherent and inalienable, that nothing, short of his own voluntary choice, could change the elements of his wealth, or interfere with his everlasting possession of his boundless riches.

But we have somewhat anticipated the next expression:—

## II. HE BECAME POOR.

The poverty of our Lord may be said to include all his sorrows, and his humiliation upon earth. Let this one thing be noted, that his poverty was not a moral poverty. He became not defiled or unholy. In the time of his deepest poverty, he was as rich in

moral character, as rich in the strength of settled principles, as rich in the Holy Spirit of God, as ever he was ; and, so far as his human soul is concerned, he became richer and not poorer, in grace and wisdom as he grew in years. There is no contrast that can be contemplated between one period and another of his earthly career. The only possible contrast is between what he was on earth, and what he had been before he came to earth.

We will not dwell upon the poverty of Christ. It is strongly set forth in the text, and in another passage, from the same inspired writer, to this effect : " Let the same mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation (the original is *ἑαυτὸν ἐξένωσε*, and means HE EMPTIED HIMSELF, and is therefore remarkably parallel to the text, *ἐπώχθησε πλοῦσιος ὧν, ἃς became poor*), and took upon him the form of a servant, and was made in the likeness of man ; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2 : 5-8.)

There is an important idea in both these passages, which may justly claim more distinct notice. This is his *voluntary assumption* of this low estate. The text says, he was rich and became poor ; and the entire force of the Apostle's argument lies in the thought that he did this *voluntarily*. He might have remained rich, without the compromise of either principle or duty ; but Infinite Benevolence urged his action, and he chose to lay aside his riches and become poor. So the language in the Epistle to the Philippians : He *humbled, or emptied himself*, and became obedient. He did not need to stoop so low ; nor was a creature's service to the law his natural duty. Now, upon the supposition that our Lord Jesus Christ was a mere man, there were important ingredients of his poverty that were not voluntary ; and, indeed, it cannot be shown that, as a man, he could have averted, had he desired to do so, the evils he suffered. That he was born of humble parents, cradled in a manger, permitted to grow up without education, and sent forth into the world to struggle with poverty, are matters which no man ever controls in his own case. And if thus he appears to be voluntary, where other men are not, it is just as evident that he claims a higher species of voluntary action, where other men also are free. If of every martyr we may say, " he is a voluntary victim," because, by shrinking from duty, he might avoid the stake ; yet, upon the lips of what other sufferer can we hear sentiments so lofty as these ? " No man taketh my life from me ; but I lay it down of myself : I have power to lay it down, and I have power to take it again." (John 10 : 18.) There is a *voluntariness* in the earthly career of our Lord Jesus Christ, that is widely apart from the claim to voluntary action which any other man may prefer. A voluntary coming into the world, a voluntary laying down of life, and a voluntary resurrection from the grave ; the voluntary surrender of riches, the

voluntary assumption of poverty, the voluntary subjection to law, the voluntary endurance of reproach, the voluntary submission to suffering; no constraining motive discernible in all the Saviour did or endured, but an all-consuming, infinite love: surely we may call this *the grace of our Lord Jesus Christ*; surely we may say that the Being in whom these things meet is not merely human, but truly divine, even our GOD-MAN MEDIATOR.

We cannot too much magnify the grace of our Lord Jesus Christ. No voice of justice called him from the skies; or had he obeyed the stern voice of justice, he must have changed his mission to one of condemnation. Love urged, where duty could not command; and obedient to her call, he became poor. Look at his riches and his poverty. Consider him in the glories of his high and heavenly abode, surrounded by the deserved praises of innumerable holy beings, who owe to him their existence and all their bliss! See him disrobe himself of his glory! He veils the Godhead in a tabernacle of clay; he lays aside authority over law, and becomes subject to the law; he voluntarily abandons the joys of eternity, and feels the sorrows of time; abandons the company of angels for an association with men, and even exposure to the malice of devils; abandons the praises of heaven for the curses of earth. The robe of unapproachable light around the majestic God is exchanged for the purple garment of mock dignity arraying the limbs of a feeble man; the sceptre in that mighty hand that ruled the universe and rolled along in their courses the innumerable stars, was exchanged for a taunting reed in the hand of a maltreated prisoner; the thousand circlets of shining beauty that composed the diadem of the King of kings, was exchanged for the prickings of a thorny crown placed in derision upon his brow; the bowings and adorations of holy angels and the spirits of the just, give place to the malice of the Jew and the scorn of the Roman, as they bow the knee in mockery of his rightful claims; the throne of glory is exchanged for the cross of shame; the smile of the Father, enjoyed during eternal ages, to which even our *thoughts* cannot approach, gives place to an eclipse of horror, but partially signified even in a Saviour's agonizing cry; and life itself is given up, that the Author of all life may taste the shame, the bitterness, the curse of death. There is inexhaustible meaning in the expressions of the Apostle; and though we cannot fathom all, we know the grace of our Lord Jesus Christ, who, though HE WAS RICH, *yet* BECAME POOR.

### III. THAT YE MIGHT BE RICH.

Grace is the bestowment of favour. In itself it implies an absence of all claim on the part of the recipient: it is greater grace when he is ill-deserving; and it is of course magnified, also, by the largeness of the blessings it bestows, and by the freeness with which its gifts are granted. The poverty of its recipients, and the riches



to which it elevates us, magnify the grace of Christ. We were poor, and he makes us rich.

Of course we do not speak of any change made by the grace of Christ in our condition of earthly poverty or riches. A man without grace may be poor, and with grace may remain so; without grace may be rich, and with grace may remain so. Our wisdom, or wealth, or influence, may or may not be increased or diminished by our part in Christ. The tendency of piety, no doubt, is to all possible improvement in a man and in his outward estate; and yet there is no essential connection between the grace of Christ and worldly prosperity. Some men may become poor when they give up their possessions for Christ's sake; other men become rich and useful when they give up their vices for Christ's sake.

But whatever effect the grace of Christ may have upon our worldly condition, which it may make better or worse, it is in moral, spiritual, and eternal matters, that this grace finds us poor and makes us rich.

We were poor in the darkness of our understandings, in the stupidity of our consciences, in the perverseness of our wills, in the pollution of our memory and affections; and grace comes to enlighten the mind, to awaken the conscience, to renew the will, and to purify the heart.

We were poor, as having within us so many sources of wretchedness; and grace comes to make us enjoy better the pleasures of life, to fear less its sorrows, and even to sing in its darkest hours of tribulation.

We were poor as the enemies of God, as exposed to the curse of his holy law, as the prisoners of justice; and grace comes to reconcile us to God, to remove the dreadful curse, to let the oppressed go free!

We were poor as averse to recognizing our own poverty; as glorying, like the maniac, in our fancied riches; as proud of our rags, and mirthful in our misery. How often did we turn a deaf ear to offers made for our relief, and look with scorn upon the earnest efforts which Christian benevolence designed for our salvation!

We were poor, not as the beggar who possesses nothing, but worse than this,—as the bankrupt, who over and above his mere destitution, is encumbered by debts, which all the efforts of life seem rather to increase than diminish. We cannot estimate our poverty of soul, because the mighty indebtedness exceeds our finite numbers; the prison-house of despair is a bottomless abyss, and imprisonment must be endless, where payment is impossible.

By Christ's poverty we are made rich. He alone could become our surety. By no less means than his interference, could our deliverance be effected; and he shrunk not back from the needful interposition. He took our place. The demands of the law against us he expiated; as it is written, "He will magnify the law and make it honourable." But when he sees all our liabilities cancelled as the

purchase of his poverty, we get even then only a partial idea of the riches the grace of Christ secures for us. Set a bankrupt free from his liabilities, and he is still poor, because he possesses nothing. If the grace of Christ sets us free from much, it gives us much, and promises us more.

Well may the Christian rejoice in present treasures bestowed by the grace of Christ. The wandering, starving prodigal has returned, has been stripped of his rags, and the jewels of the royal treasury have been lavished for his adorning. He has, as an earnest of better things, a store of precious gems and pearls beyond price, from the heavenly treasures distributed by Christ to enrich his friends. Admire the wealth of the Christian's casket. Take up that sparkling diamond, set with fine gold, the first gift of his Saviour's love. Like a star, it is only the brighter for the surrounding darkness, and it cheers in gloom where no earthly lamp can shine. This costly jewel is his *faith in God*. If you are a merchant, try to estimate the value of this pearl, which many have sold all their possessions to buy, and been infinitely the better of the bargain. Its name is *Pardon of Sin*. Examine that stone of crystal brightness, through which you may so clearly look, and in which there is a new name written, that no man knoweth save its possessor; but we know it is a symbol of *adoption into the family of God*. Look at that chrysopease; green and gold, indeed; beautiful and almost transparent: he may well wear it upon his bosom, for its name is *Peace of Conscience*. Observe this ring! Its gold is not from the mines of California; it is made of the pure gold of the sanctuary. The man who wears it upon his finger, has a talisman that prevents him from putting forth his hand, or even his thoughts, to his neighbour's goods; and it has this inscription written inside in Gospel Greek,—*ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἶμι, ἀντάραχος εἶναι.* (Phil. 4: 11.) Here is a gem with a graving upon it, evidently designed for a seal; yes, the Seal of the Spirit; and its double motto is, *Holiness and Security*. (2 Tim. 2: 19.)

But all is not in possession; there is much more in promise. Among these treasures granted us from the abounding riches of Christ, we discern the title-deed to an everlasting inheritance. You know that immense values may be expressed in a few feeble words upon a perishing leaf. A few thousands of dollars in silver might burden a man beyond his strength; while a child might grasp in valid promises, the wealth of the Bank of England. So the immense wealth of the Christian is in the unfailing promises of his Lord to be redeemed hereafter. He makes us rich. That single promise, that "we are to be like him," is one whose worth the arithmetic of eternity alone can calculate; the crown we are to wear is unfading; the portion we are to receive is satisfying; and the mansions in which we are to dwell are everlasting. We, indeed, the heirs of Christ, know very little about our own wealth. We get something here as minors: an education, and such food and apparelling and

ornaments as he thinks best for children going to school; but the inheritance, incorruptible, undefiled, and unfailing, is of untold riches, beyond even our imagining.

What a contrast there is of riches and poverty between what Christ was and what he became; and what a contrast of poverty and riches between what he found us and what he makes us!

Christ made himself poor, that we through his poverty might be rich. And now ask your soul, oh redeemed sinner, oh prodigal, clothed in new robes, oh panting aspirant for eternal glory, ask your soul what claim had you upon Christ for all this?

These entire thoughts URGE BENEVOLENT FEELING AND ACTION UPON EVERY CHRISTIAN.

It will appear from the slightest examination of the context, that Paul here introduces this mention of Christ's grace, with the direct design of advocating and enforcing the important duty of Christian benevolence. We know the grace of our Lord Jesus Christ; with what immeasurable love, at what immeasurable cost, to what immeasurable depth he stooped for our relief; and knowing this, we should be impelled to imitate his example. We too, have opportunities of benevolent action; and with his grace in view, and with such personal indebtedness to it, the calls of misery should never appeal in vain to us.

J. M. L.

## AN AFRICAN'S VIEWS OF THE AFRICAN QUESTION.

IN A LETTER FROM LIBERIA.\*

MONROVIA, LIBERIA, August 22, 1859.

TO THE REV. C. VAN RENSSELAER, D.D.

DEAR SIR: I have for some time, as I have been able to get hold of copies, been an attentive reader of the "Presbyterian Magazine," under your editorial supervision, and I am glad to know that that periodical enjoys the prospect of long-continued and increasing usefulness. May it go on in its "labours of love," gathering strength and influence as it goes, until there shall not be borne upon the "wings of the wind" a more efficient instrumentality in the promotion of the cause of truth and righteousness!

I have just had the pleasure of seeing a portion of a discussion on slavery, that took place, during last year, between Dr. *Armstrong*, of Virginia, and yourself. The arguments on both sides I have read with a great deal of interest; and I rejoice to see that there exists in our church that degree of candour and enlightened liberality, which will allow of discussions, in a friendly and edifying

\* We publish this letter just as it is written. It deserves a perusal, whether the reader agrees or not with its sentiments.—EDITOR.

manner, on that vexed question, between parties representing opposite views in the Church. I believe that the discussion, conducted as it has been, with a manifest desire on both sides to arrive at truth, has been fruitful of much good; and I believe that it is by utterances on that subject, thus clearly, dispassionately, and charitably expressed, that the great evil which affects your country, and by which millions of my race are doomed to degradation, is to be extirpated. Men like Dr. Armstrong and yourself possess more influence upon the destiny of slavery in the United States than may at first sight be apparent. The joys and griefs which alternately pervade the breasts of the coloured population, are created, for the most part, by the influence which, in one direction or the other, you are exerting. Had Christian ministers of talents and earnestness discussed more frequently in the public prints, and set forth, as you have done, in all its aspects, social, political, and religious, the institution of slavery, it would no doubt have long since disappeared from North America. But there has been a delicacy resting upon the subject, with which quiet minds have had no disposition to interfere. A delusive sophistry has been prevalent, palliating the evil, and stifling convictions which else had fastened themselves upon reflective minds. There has been rife, among conscientious and worthy men, an indefinite notion of the negro's absolute inferiority; whence there has occurred, if not an entire indifference to his condition, yet the absence of any real anxiety to ameliorate it. But the tide is turning; and it is refreshing to behold Christian men of leading minds, unable and unwilling to suppress the evidence of reason and experience, taking the true position, and coming out, on scriptural grounds, in defence of the poor and the outcast. It is gratifying to see them, by the power of talents and erudition consecrated to God, dissipating the cloud which has hung so fearfully upon the condition of the negro; disarming of its power that bewitching sophistry, by which the institution of slavery has been made to appear, in the minds of many, the natural and indispensable agency of civilizing the African, and keeping him in a state of civilization.

Notwithstanding Dr. Armstrong's gloomy intimation, in his "Second Rejoinder," that he "cannot distinctly see a freedom for them (the slaves) in the future," it is my firm belief,—though it may be the result of an ardent and all-controlling wish, but I think I have carefully surveyed the matter,—that the position taken and openly avowed by most of the influential ministers of our church, will hasten an emancipation which will shed its long-expected light upon the darkness of the poor slave, attended by concomitants of a highly gratifying and satisfactory character. With the Bible in their hands, and with a determination not to recede from its principles, who has reason to doubt that much will be done by such men to accelerate the advent of a day of jubilee to the two millions and a half of bondmen in the United States? I have no fear for the

cause of the African in their hands. Their variety of talent, their generosity and humanity, their unswerving devotedness to that which they believe to be right,—all combine to give them a power far beyond any that has ever been exerted by those noisy enthusiasts, who, led on, I am inclined to believe, by the mere impulse of political ambition, have been oral friends of the African.

There are prophecies in the Bible which look to the disenthralment and elevation of all the descendants of Africa, whether we take into consideration those which refer particularly to Africa, or those which in their general tenor, with respect to the moral and intellectual progress of the races, include this benighted land. I have specially examined in the original that glorious and oft-cited passage, in Psalm 68 : 31, "Ethiopia shall soon stretch forth her hands unto God." I think that this text might have been more literally rendered, "Ethiopia shall *suddenly* stretch out," &c. For the idea contained in the verb *שׁוּרָה* rendered, "shall soon stretch out," is not so much *temporal* as *moral*. The first meaning of the verb is, *to run*; then, in the Hiphil form, *to cause to run*, or *to lead on hastily*, *to do the thing quickly*, before the occurrence of any obstacle; hence *suddenly*. Gesenius renders the passage, "Ethiopia shall let her hands make haste unto God." The vulgate has, "*manus præveniet.*"

If, then, the promise is that Ethiopia shall *suddenly* be redeemed, is there not furnished a rebuke to those who, because things now look unpromising, give themselves up to despair, and fancy that there will never be the inauguration of better times? Why should men at any time boldly deliver themselves on matters in which the intellectual vision is necessarily bounded, and with regard to which experience so abundantly shows that they cannot arrive at infallible conclusions, however extensive the induction upon which they base their reasonings? The problem of African disenthralment and elevation, is beyond the power of human ingenuity to solve. Nothing short of Omniscience could so lay down the premises for reasoning on this important subject, as to insure a result entirely free from error. Can the most acute and far-reaching intellect indicate the immediate antecedents, or the concomitants of that remarkable period when "a nation shall be born in a day?" We may now be upon the very eve of events which are to usher in the redemption of the African. The time, yea, the set time to favour Africa, may be just about to break upon us in all its glory. And yet it may be that centuries form the interval which lies between us and that day of jubilee. We cannot tell. Though, from the signs of the times, we feel justified in taking a hopeful rather than a desponding view.

The last half century has been remarkably prolific of schemes for the recuperation of Africa. Men of influence, both in Europe and America, who formerly sat quietly and did nothing for Africa, are zealously coming forward to her assistance. Genius, learning,

wealth, enthusiasm, are all being applied to the overthrow of those agencies which have so long exercised a depressing influence upon this country and her descendants. And now, in various parts of the earth, whither this unfortunate people have been scattered, they are rising gradually in intellectual, social, and political importance. They are beginning to emerge from the overwhelming floods which for centuries have rolled their afflicting billows over them.

I regret to notice, in Dr. Armstrong's "Second Rejoinder," the following sentiment: "*To a people, such as the slave race in our country, the effect of slavery is elevating, not degrading.*" Is it not of such assertions, proceeding from such positions, that the avaricious avail themselves in coming to these shores in quest of human cargoes? Is it not with such sentiments that they administer quiet to a chiding, guilty conscience? Indeed, precisely the same argument was, on one occasion, employed by the most notorious slave-trader that has ever visited these shores, when remonstrated with for his inhumanity in engaging in so sanguinary a traffic. Take the sentence, without the qualifications evidently intended by Dr. Armstrong, and what slave-trader would have reason to blush? Would not Da Souza, Pedro Blanco, and Theodore Canot, take foremost positions among the benefactors of mankind? Need we wonder if, under the influence of such unguarded expressions from their spiritual guides, there should be in the South that strange anomaly of civilized men openly advocating the resuscitation of the slave-trade. I say the Doctor evidently intended a qualification; for such a statement, sent unqualified into the world, will strike the minds of some, at least, as resulting less from careful and unbiased observation, than sectional partiality.

I thoroughly agree with Dr. Armstrong as to the necessity and propriety of due preparation of the slaves for freedom. He is undoubtedly right in recognizing this necessity. But I do not exactly understand the process by which the Doctor intends that this preparation shall go on? What is the idea intended by an "ameliorating slavery?" Will not a preparation, to be at all available, necessitate the introduction of elements into the present condition of the slave which will divest it of many of those characteristics on account of which we denominate it *slavery*?

After the process of preparation has been completed, I see, for the descendants of Africa in the United States, no other hope than a general exodus to Liberia, or other portions of this continent. And I believe that such will be the *finale* of American slavery. Africa is to be the great receptacle of the major portion of Africans in the Western hemisphere. I believe that there will yet come a time when, by one mighty impulse from above, coloured men in the North and in the South, in the East and in the West, will turn anxiously hither. Liberia is not yet prepared for their reception; but, as soon as she is prepared, they will come. The work

here is going on simultaneously with that in America. This is the theatre upon which are to be performed those acts which will deliver the African from his degradation, and secure for him the respect of the other races. O ye, men and brethren, more favoured by Providence, help us to "act well our part." If you are doubtful of our progress, and cannot predict ultimate success, do not raise clouds to darken the prospect immediately before us. Send us the aid of your superior education, larger experience, and overflowing treasuries. Help us to diffuse intelligence over our land, that the means of education, multiplying with the increase of population, may keep pace with the growing wants of Church and State. Entreat and urge all intelligent and worthy coloured men to come here and assist in the great physical and moral work to be accomplished.

Coloured men of intelligence, who remain in the United States, determined to battle, by social, political, and ethical reasonings, against the influences which tend to depress them, are under a great mistake; they are doing very little more than "beating the air." It is not possible for oral instrumentality alone successfully to attack and destroy inveterate prejudice. I regret that, instead of coming here, and laying their shoulders to the wheel, and urging forward this newly-constructed republic of African nationality, they are wasting their physical and intellectual energies in resultless endeavours to achieve a moral impossibility.

The time has now come when the enlightened descendants of Africa should earnestly set themselves to the recovering that respect and attention for Africa of which centuries of degradation have divested her. And, in engaging in this noble task, they should, it occurs to me, abandon all doubtful and ambiguous positions. They should leave all questionable arguments. Subjects, upon which leading minds are divided, they should not meddle with. The world is pretty thoroughly learned on ethical and political obligations and duties. While discussion of these is important, they should not be exclusively adhered to. I do not believe that the moral force which is to advance our cause lies only in ethical and political demonstrations. "This is an age of *practice*; the true credentials are *deeds*; the genuine test is *performance*." Our hope of effectually dispelling the delusion of the absolute inferiority of the negro, lies in our furnishing to the world *practical proofs* of our ability to acquire and maintain all the elements of true manhood. We must attract attention towards us by our success in the cultivation of all those qualities of intellect which adorn the European. We must obtrude upon them evidences of our capacity for engaging successfully in all the honourable pursuits in which they engage. In fine, we must make constant and conspicuous exhibitions of the fact that we are possessed of all the political, industrial, intellectual, and moral susceptibilities that Europeans possess. Thus, and thus only, will the world render to

Africa that respect which her sons will labour in vain to acquire otherwise. But the continent of Africa offers the only theatre where these demonstrations can be successfully made. If coloured men, then, would elevate themselves and their fatherland, their duty is clear.

Very respectfully yours,  
 EDWARD W. BLYDEN,  
 Principal of Alex. High School.

P.S. Will you, Dr. Van Rensselaer, be so kind as to favour me with a few lines, if convenient? Will you further oblige me, by forwarding to my address, the entire discussion on slavery between Dr. Armstrong and yourself, referred to in the above letter, if you have any copies on hand.—[Yes, Sir.—*Ed.*] E. W. B.

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LINES ON THE DEATH OF REV. ALEXANDER  
 MACKLIN, D.D.

BY MRS. J. L. GRAY.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 THESS. 4 : 14.

WEEP not for him—his pilgrimage is ended;  
 His days of pain, his sleepless nights are past;  
 Safe and secure, by angel-guides attended,  
 His soul hath found the better land at last—  
 Where winter's storms, nor summer's suns annoy,  
 Calm and unchanging, cloudless world of joy.  
 Weep not for him!

Weep not for him—he is not dead, but sleeping;  
 How sweet his slumbers, and how soft his bed!  
 The blessed need no tears, and know no weeping—  
 Tears for the living; triumphs for the dead!  
 The blessed dead who in the Lord hath died—  
 Whose woes are ended, and whose tears are dried!  
 Weep not for him!

Weep not for him—well may the hopeless sorrow,  
 But thou hast hope; an anchor strong, secure,  
 And cast within the veil, whence faith can borrow  
 A balm for every wound, a promise sure—  
 Light, joy, assurance, to the righteous given—  
 Who sleep in Jesus shall awake in heaven!  
 Weep not for him!

Weep not for him—no heart hath e'er conceived—  
 Nor eye such glories ever yet hath scanned;  
 Hope's wing ne'er soared so far, nor faith believed,  
 The untold beauties of that better land,



Where he with saints and angels, homage meet,  
Casts his bright crown before his Saviour's feet.  
Weep not for him!

Dry up thy tears—to this vain world of weeping  
Thou wouldst not call him back—the mouldering clay  
Which he hath cast aside, not till the reaping  
Of Christ's great harvest, shall awake to day—  
But thou to him mayest go; with him arise,  
Ransomed, renewed, united in the skies.  
Dry up thy tears!

Dry up thy tears! O! sister, look above thee;  
There, there, behold thy Jesus on His throne;  
A Husband, Brother, Friend—ah! who hath loved thee  
As He hath loved thee, that never-dying One!  
Whose arms of mercy circle round thee still—  
Whose voice of love is whispering, "Peace, be still!"  
Dry up thy tears!

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## THEOLOGICAL SEMINARY OF THE NORTHWEST.

HAVING been requested to insert the action of the Synods of the Northwest, in regard to the new Seminary at Chicago, we do so, but with sorrow. We reserve our commentaries for the end.

The following is the action of the Synods:—

### SYNOD OF CINCINNATI.

Whereas, This Synod has surrendered its right of synodical control in the Northwestern Theological Seminary into the hands of the General Assembly, and said General Assembly has accepted this control, with all the interests of said institution, and has organized it accordingly.

*Resolved*, That this Synod has no more peculiar local interest in this Seminary, other than it has in every other Theological Seminary under the control of the General Assembly.

### SYNOD OF INDIANA.

The Committee appointed to examine the Minutes of the General Assembly, brought in the following report, which, after considerable discussion, and various efforts to strike out or amend, was adopted by a vote of 28 to 10.

While Synod would express its high regard for the authority of the General Assembly, to whose wisdom it had committed the organization of a Seminary for the Northwest, feels constrained to dissent from the Assembly's action in the case.

1st. Because in that action the known wishes of this body were disregarded in the organization of the Seminary.

2d. Because this Synod, although representing one-sixth of the church membership within the limits to be served by the Seminary, and notwith-

standing it has borne the burden of theological education for nearly thirty years in this region, yet is represented by but one director in a Board composed of forty members.

And for these reasons this Synod declines to recommend this Seminary, as now organized, to the churches under our care, preferring to give our support to other seminaries of the Church for the present.

The following *protest* against this action was presented and admitted to record:—

We protest against the action of Synod on the subject of the Seminary for the Northwest, for the following reasons:—

1. No further action is needed.
2. It is irregular for the inferior judicatories to take further action on a question which, after reference by the parties concerned, has reached final action in the supreme court of our Church.

Signed,

W. L. BRECK,  
J. E. CAMPBELL,  
G. R. MCLROY,  
DAVID STEVENSON,

A. C. ALLEN,  
W. STEWART,  
JOHN MITCHELL,  
JOHN F. SMITH.

We protest on the first ground named.

WM. H. MOORE,  
DAVID M. STEWART.

#### SYNOD OF NORTHERN INDIANA.

The Committee on the Minutes of the General Assembly, of which Brother E. W. Wright, of Delphi, was chairman, presented a preamble and resolution in regard to the action of the Assembly in the organization of the Presbyterian Theological Seminary of the Northwest. After some discussion the following substitute, offered by James M. Ray, of Indianapolis, was adopted, viz. :—

“In reference to the action of the General Assembly in organizing the Theological Seminary of the Northwest, as shown by the minutes, we feel constrained to state, lest our silence be misunderstood, that such action was not in such consonance with our views and judgment on this subject, as to leave this Synod under any other obligations or relations to the Seminary at Chicago, than it sustains to any other seminary under the care of the Assembly.”

The vote on this action stood twenty-eight to thirteen. The negative voters presented the following protest, which was admitted to record without answer:—

We, the undersigned, members of the Synod of Northern Indiana, beg leave to protest against the action of the Synod this day in regard to the Theological Seminary of the Northwest, for the following reasons, to wit:—

- 1st. Because the General Assembly located, and elected Directors and Professors of the Seminary, as was requested by this Synod one year ago.
- 2d. Because we believe that the Synod was not called upon to say anything upon the subject in the premises.
- 3d. Because we believe that this action will be used for party purposes, and thus to the injury of the Seminary.

4th. Because we fully believe that this action tends to destroy the peace of the Church, and the injury of the cause of Christ.

5th. Because we believe that the work now committed to this seminary has such a bearing upon the interest of the kingdom of the Redeemer, that we feel constrained solemnly to protest against any action which will tend to hinder it from doing the work committed to it by the General Assembly.

J. C. BROWN,	H. K. HENNIGH,
H. L. VANNUYS,	W. P. KOUTZ,
S. P. ROBBINS,	S. N. SHULTZ,
E. W. FISK,	N. S. PALMER,
A. Y. MOORE,	T. WHALLON,
B. MCCLURE,	JOSEPH ALLEN,
THOMAS P. GORDON.	

#### SYNOD OF ILLINOIS.

The Committee to prepare a minute in relation to the Seminaries at Danville and Chicago, reported, and the motion to adopt was laid on the table.

The following resolutions were then introduced:—

*Resolved*, That when this Synod agreed to transfer the Presbyterian Theological Seminary of the Northwest to the General Assembly, it was in the full confidence that the organization of the Seminary would be such as would be conformable to the known views and wishes of the great body of the ministers and churches in the field immediately concerned; and it is with deep regret, that the Synod has learned that its just and reasonable expectations in this respect have not been realized, but that the known, and clearly expressed wishes of a large majority of the brethren in the Synods of the Northwest, have been disregarded.

*Resolved*, That, while the Synod disavows the imputation to the Assembly of an intention to disregard the rights and expectations of the Synods immediately concerned, this Synod does hereby enter its earnest dissent from the present organization, and declines to recommend the Seminary, as now organized, to the support of the churches.

A motion was made to lay the above resolutions on the table, upon which the ayes and noes were called with the following result: *Ayes* twenty-nine; *noes* twenty.

After these resolutions were laid upon the table, the following were adopted:—

*Resolved*, That Synod has heard the statements of Professor Yerkes and Rev. F. N. Ewing, representing the Theological Seminary at Danville, and the Seminary of the Northwest, with great pleasure.

*Resolved*, That we rejoice in the prosperity of these Seminaries respectively, and commend them to the confidence of our churches.

A protest, signed by twenty members, was presented against the action of Synod in adopting the above resolutions.

#### PRESBYTERY OF CINCINNATI.

The following paper was passed with reference to the Theological Seminary:—

“Whereas, the Synod of Cincinnati, with which this Presbytery stands

connected, did, at its late meeting at Hillsborough, declare that 'it has no peculiar local interest in the Theological Seminary at Chicago;' and whereas this action of the Synod leaves each Presbytery at liberty, and lays upon them to some extent the necessity of deciding with which of the Seminaries of the Church they will co-operate; and whereas, there are many reasons which indicate that the Seminaries at Allegheny and Danville can and will answer our purposes at present better than any other; therefore

"Resolved, That this Presbytery commend the Theological Seminaries at Allegheny and Danville to the liberality and patronage of the churches under our care, as institutions entitled to the confidence of the Church, and well adapted to train up a ministry suited to the wants of that portion of the West within which they are located."

Against this action the following *protest* was presented by Dr. Slack, viz. :—

"Protest of the undersigned against the decision of Presbytery on the last resolutions presented by the Committee on the Minutes of General Assembly of the Presbyterian Church, referring to the Theological Seminaries.

"1. We protest against the introduction of a resolution on Theological Seminaries; because your protestants do not see that such a resolution was called for, either in this connection or by the state of the case.

"2. We protest; because in this Presbytery considerable work was done to establish a Northwest Seminary under Synodical government, and the voice of the Church transferred that Seminary to the General Assembly of the same Church, and the resolution referred to seems indirectly to operate against the success of such an establishment.

"3. By the words '*liberality* and *patronage*,' directed by said resolution to the Allegheny and Danville Seminaries, a still more invidious and exceptionable course is taken against the Northwest Seminary, than in the former items of protest. Against *this* part of the action we also protest.

(Signed)

"ELIJAH SLACK,  
"JAMES BLACK,  
"S. C. LOGAN,  
"JOHN D. THORPE."

In regard to all this action against the Seminary, we have a few remarks to make.

1. In the first place, this action is the *undertow*, produced by the preceding storm. New Albany seems to have been providentially set aside as a location, first by Danville, and secondly by Chicago. Our own original preferences were for St. Louis, as the best centre for a Seminary, considered in reference to the present and to the future. We believe now, that we were mistaken. For Providence seems against us. Our New Albany brethren have shown much feeling on the subject—which was perfectly natural, and which we do not undertake to condemn, so far as there was any rational cause to give it being. We confess, that we had no idea of the extent of the dissatisfaction with the Assembly arrangements, until it was exhibited in the recent action of the Synods. The strength of the undertow shows the violence of the storm.

2. This action of the Synods, in opposition to the Seminary, will strike the members of the last Assembly with great surprise. The Synods had surrendered the Seminary to the General Assembly, and had requested that body to take its oversight in all particulars. The Assembly consented to do so; and having perfected the plan, proceeded to the election of Professors. This was all done in good faith, and the Assembly filled the Professorships according to its best judgment. For ourselves, we thought, and still think, that it would have been wiser to have yielded two of the professorships to the nomination of the brethren of the minority. But the Assembly thought otherwise; and its decisions, it seems to us, ought, under the circumstances, to have been acquiesced in. The following is the paper by which the Board of Trustees, agreeably to the instructions of the Synods, agreed to transfer the Seminary to the General Assembly :

Whereas, The Board of Directors of "The Presbyterian Theological Seminary of the Northwest" did, in accordance with the vote of the Synods, heretofore having the control thereof, present to the General Assembly of the Presbyterian Church in the United States, at its sessions held at Indianapolis, in the State of Indiana, in May, 1859, a resolution previously adopted by the said Board, in the following words, to wit :

"Resolved, That the Constitution of the Presbyterian Theological Seminary of the Northwest be and is hereby so amended that the direction of the said Seminary—the right to determine the number of Directors and Professors, and to appoint the same, and all the powers which have heretofore been vested in the Synods, shall be and hereby are transferred to and vested in the General Assembly of the Presbyterian Church in the United States, provided that this direction be accepted by the Assembly.

"And whereas, The said Board of Directors did at the same time present to the said General Assembly an overture, praying that the said General Assembly would accept the control and direction of the said Seminary, in accordance with the terms of the said resolution," &c. &c.

3. The action of the opposing Synods appears to us to be disrespectful to the Professors. These brethren, two of them from a distance, and all of them elected with great unanimity by the Assembly, accepted office under the implied acquiescence, by the Synods, in all the Assembly's arrangements. Nothing was said in the Assembly, so far as we remember, against the election of the incumbents, with one exception. No protest was offered, no dissatisfaction expressed. And yet the election of Professors, which was one of the main reasons of the transfer to the Assembly, is no sooner over, than the Synods, at their first meeting, openly find fault with the Seminary, as organized by the Assembly. If the Professors elect had been made acquainted with the state of feeling on the part of their brethren, it is quite probable that they

would not have accepted office. Was it altogether courteous thus to proceed against them?

We, by no means, charge the Synods with an intentional act of discourtesy. Far from it. We have great confidence in our Synodical brethren; but we believe that they have done a thing which none of them, if elected Professors, would have considered equitable and proper.

4. A more suicidal course could not have been pursued towards the Seminary, as an important and useful institution in the Church. Had not all these Synods expressed a great desire to have a Seminary in the Northwest? Did they not themselves originate the plan,—the Synods of Indiana and Cincinnati taking the lead, and working most industriously to secure its accomplishment, through the active agency of distinguished brethren, whom we ourselves met at several of the Synods in 1856? And now what do we see? These same Synods disowning their interest in the Seminary, and practically withdrawing all efficient co-operation in the management of its affairs. Is this action calculated to build up, or to pull down, an institution, deemed so important to the interests of the Northwest? We can scarcely realize the fact that our brethren could willingly pursue a course so detrimental, as it seems to us, to the interests of the cause of Christ within their own bounds.

But we forbear to pursue the subject. We have made these remarks with sorrow. We are impartial spectators, as we think, and uninfluenced by local or personal predilections. We count honoured friends on both sides of this question. We have no party views to gratify. We have always taken a deep interest in the establishment of a Seminary in the Northwest—have written several articles in its favour, and have pursued a straightforward course in advancing its interests under all circumstances. We still hope for the best. Providence is a mighty settler of controversies; and Grace heals personal alienations. We look forward a few years; and behold! the Northwest Seminary is doing a great work on a great scale! Breaches are healed; brethren see eye to eye; large numbers of students are pursuing their theological studies; and God is glorified in the peace, unity, and prosperity of the churches of the Northwest.

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## SYNOD OF NEW JERSEY ON THE SUPPORT OF THE MINISTRY.

VARIOUS Synods and other Judicatories of the Presbyterian Church have taken action, lately, on the support of the Christian ministry. The action of the Synod of New Jersey seems to us to be as effectual a way of promoting the object as any that we have seen:—

“*Resolved*, That in view of the inadequate support of many of the ministers within our bounds, this Synod enjoin it upon the Presbyteries to take order directing their sessions to inquire whether the ministers of their churches receive a sufficient temporal maintenance, and to report to this Synod at its next meeting what they have done, together with the result of their inquiries.”

The efficiency of this action, in promoting the object in view, consists in these particulars:—

*First.* The authority of the higher Judicatory is brought to bear upon the question. The Presbyteries, whose organization is confined to a small district, often shrink from the full discharge of their duty in regard to the salaries of pastors within their bounds. The injunction of the Synod renders the investigation of the subject imperative. No true or false delicacy will be accepted in justification of its neglect.

*Secondly.* The Presbyteries are the proper bodies to urge upon the Churches the maintenance of the ministry. The Sessions are under their direct supervision, and can be used to great advantage in instituting inquiries of this sort. Although the temporal affairs of the Churches are under the care of trustees, who sustain no direct relation to the Presbyteries, yet the object can be reached through the influence and action of the elders. The public sentiment of the congregation, and the facts in the case, can always be ascertained by a conference with the pastor and trustees, or by a call for a public meeting of the congregation. The elders possess the right of calling the congregation together to consider this matter; and whenever the salary of the pastor is deemed inadequate, this is *generally* the best way of meeting the difficulty.

The Committee of Bills and Overtures in the Synod of New Jersey were, at first, disposed to recommend the Synod to take the matter into its own hands, and to require the Churches to report their proceedings directly to the Synod. But a little reflection satisfied them that the easiest, simplest, most ecclesiastical, and most efficient way, was to act through the Presbyteries.

*Thirdly.* The great point is to bring the proper maintenance of the ministry, in a kind and authoritative manner, to the consciences of the church-members and pew-holders. The authority of the Synod is undoubtedly more weighty than of the Presbytery; but the present action proposes to make use of both Synod and Presbytery; and thus no Church can evade the investigation of the question, or fail to meet its just responsibility. If a Presbytery omits the performance of its duty in regard to any of its Churches, whether one or more, its proceedings will be revised by Synod, and remitted for correction.

We have, therefore, great hope that the action of the Synod of New Jersey in favour of the better support of the Christian ministry, which was overtured for consideration by the Presbytery of Elizabethtown, will result in important benefits. We shall keep

our readers informed of the working of the plan, at the proper time. In the meanwhile we offer a few remarks on some of the GENERAL PRINCIPLES which underlie the proper maintenance of the Christian ministry.

I. God has ordained that the Christian ministry be duly *supported*. They who preach the Gospel, shall live by the Gospel. What was a part of moral and ceremonial observance under the Old Testament, is continued as duty and privilege under the New. This is fundamental to the whole subject. We need not enlarge upon it, or indeed upon any of the principles to be propounded.

II. The more a minister *devotes himself to his work*, the more favour he will gain among the people, even in temporal things. An earnest, active, self-denying pastor, who labours in season and out of season, inspires true appreciation and gratitude in the hearts of his congregation. Providence secures its ends by unseen but appropriate agencies. What power is there in the activity of a faithful pastor! Will God allow him to starve? If, for some wise reason, such a servant of the Lord undergoes for a period the discipline of a scanty maintenance, will not his ministerial fidelity re-act, silently but surely for his deliverance, under the government of his ascended King?

III. A pastor's temporal support depends upon *the piety of the people*. When the ways of Zion mourn, the cause of the ministry languishes. At such periods, sentiments depreciating its character and claims will come into vogue. "Why should he have more than many of us have?" "Why cannot he work as we do?" Questions like these indicate a low state of religious feeling. A congregation that does not serve the Lord with zeal, will not care much for His ambassadors. On the contrary, when there is active religious life in a congregation, even the temporalities of the Church are revived with prosperity.

IV. To compel a minister to *seek additional means* for his support, *damages the power* of his office. Not only are the responsibilities of the people for his better maintenance ordinarily relaxed to a corresponding extent, but the minister is in danger of impairing the purity and spirituality of his character by worldly schemes. Many a servant of Christ has bitterly experienced the perils of secular employment. Necessitated to resort to these other means of support, in consequence of the penuriousness of the people, both they and he have been troubled with leanness in their souls.

V. The *cultivation of benevolence*, outside of the congregation, stimulates pastoral support. Neglect of duty on one point endangers its discharge on all. If any minister thinks of bettering the prospect of his own temporal maintenance by discouraging collections for the advancement of the Lord's kingdom, the thought involves both folly and guilt. The more dismal the temporal condition of a congregation, the less can it afford to withdraw within itself. A man who, if left to his own thoughts and solitude, would become



a hypochondriac, is made a healthful and influential member of society by being brought in contact with genial and benevolent influences and exertions. So a Church that is stirred up to assist in preaching the Gospel to "every creature," will necessarily learn to discharge its obligations to its own pastor.

VI. An adequate support *binds pastor and people together*. The strength of a social bond depends upon the *heart* that is in it. When the people respond to the claims of pastoral service, and show their affection in all appropriate and dutiful ways, what encouragement is instilled into the pastor's mind, and how the people are refreshed, and knit together to him and to one another, with all affection. Ministers, however inadequately supported, commonly show great forbearance, and their delicacy on the subject is often carried to excess. Too frequent allusion to it would often alienate the congregation, and increase, perhaps, the difficulty; but where both parties perform their reciprocal duties, a kind and sympathetic interest is promoted, and the relation itself becomes *permanent*, instead of transient, as is so often the case.

VII. *Faith in God* has much to do with a minister's support. God must be honoured in all the aspects of the ministerial office, spiritual or temporal. His promises are not given, irrespective of faith and prayer. He avenges his own elect, who cry unto him in earnest dependence. Providence is unto his control. He has the hearts of all men in his hands. And he will fulfil his promises and his ordinances, according to the honour yielded to him by sincere and lively faith. Oh, what temporal, as well as spiritual answers, have descended upon ministers and people, in all ages, who have called upon the name of the Lord!

VIII. The *cause of religion* is connected with an adequate support of the Christian ministry, directly and indirectly. If the people refuse to do their duty to the servants set over them in the Lord, can they expect the blessing of the Holy Ghost? Are not God's promises connected with the use of means, and with the performance of Divine commands? Let not the people deceive themselves into the idea that this subject possesses simply temporal bearings. It is *intimately* related to the prosperity of true religion in every individual church, and with the advancement of Christ's kingdom at home and abroad. It is its *spiritual* bearings that give it an interest beyond the price of houses, and farms, and merchandise. Its relations extend to the edification of saints, the salvation of the perishing, and the glory of God throughout eternity. Take care, then, ye who love the cause of truth and righteousness, that the maintenance of the ministry be in accordance with its Divine claims and your own providential ability.

IX. *Some churches* are not in a position to *sustain the ministry without aid*. Far be it from us to implicate the innocent with the guilty, the weak with the strong. We have the poor always with us in the world,—poor men and poor churches. Missions must be

supported in our own and in heathen lands. Privileged are the strong to help the weak.

X. It is the duty of *Church Judicatories* to supervise, with pious fidelity, the *support of the Christian ministry*. There has been too much neglect here. Presbyteries, Synods, and General Assemblies have, indeed, acted upon the subject from time to time. And our Board of Publication has published Tracts. But what we lack is quiet, persevering, practical working. We need systematic attention. Our Judicatories should hold fast to the subject till a reform is effected, and the people realize, as they should, their scriptural obligations to provide an adequate support for those who minister to them in spiritual things.

It would be very unfair and ungenerous, in closing these remarks, not to acknowledge the Christian conduct of many of our churches and people, all over the land, in providing for the suitable maintenance of their pastors. May Heaven's reward abide upon all such, and God's name be glorified by the removal of all reproach everywhere!

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## Household Thoughts.

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### ADVICE TO THE YOUNG.

I BEG you to consider, that each one of you, in your own person, is intrusted with the care of these three gardens, physical, intellectual, and moral, and every day and every hour you are dressing and keeping them, or neglecting to do so. Remember, then,

First. That you must plant *good seed* there, not tares; and you must plant at the *right time*. Spring is the right time for most seeds. It would be vain to plant them in the winter. And so there is a springtime in your existence; and that is youth. In this morning of life then sow thy seed. And be sure to sow good seed; the good seeds of knowledge, such as you will find in the book of God. You will pluck no precious fruit and reap no golden grain in after years, without good seed in the soul, any more than in the soil.

Remember, secondly, that you must *stir the soil*, to make the seed grow. It is not enough to sow even good seed. The best seed in the world will come to nought without culture. You must daily dig the ground by hard study; you must diligently stir the soil; that is, exercise all your faculties of body, mind, and heart.

Remember, thirdly, that you must *keep down the weeds and grass*. You may have good ground, good seed, and do hard work;

but if you spare the weeds and grass you cannot raise a good crop. They will be sure to eat out all the good seed. They will become the masters of the whole plantation. Now the weeds and grass are such as these: indolence, sloth, idleness, self-indulgence, frivolity, selfishness, all bad habits, all bad passions, all false sentiments and opinions.

Remember, fourthly, that you must let in freely into your garden the fresh air, the genial sunshine, the gentle dews, and the soft showers of heaven. That is, feeling your dependence upon God, you must seek those influences that come from without, and from above. Paul may plant, Apollus water, but God only giveth the increase. You must be generous, liberal, pious, patriotic. You must learn to live for others, live to be useful, live for your country and for God.

You must not fence in the garden of your soul with a high wall of self-conceit, ambition, and exclusiveness, nor overshadow it with a thick covering of pride, covetousness, and misanthropy. No good fruit ever ripened in such an atmosphere, under such an inclosure, any more than under a upas-tree.

Did you ever visit the Mammoth Cave? You have all heard of it. What would you think to see a man carting in rich soil there, laboriously digging it, laying it off in smooth beds, sowing the best seed in the world there, and then going in daily to watch for a crop in the shade of those everlasting walls of rock? That is what the young man is doing, whose soul is pent up in the narrow bounds of self-conceit, exclusiveness, and pride. No, my young friends, that will never do. Fling away selfishness, fling away ambition. "Let all the ends thou aimest at be thy country's, thy God's, and truth's."

Let all the gentle breezes of philanthropy blow into the garden of your soul, let the bright sunlight of a common humanity and brotherhood shine full upon all its plants, let the distilling dews of evening and morning devotion, and all the refreshing showers of celestial grace, descend in copious effusion there; and thus shall you bear fruit that both God and man shall delight in.

Be diligent, be faithful, be active, ready for any work. Make the most of life, by making the most of life's young springtime. "Learn to labour, learn to wait." Labour as with heaven in sight; labour and study as hearing God's own animating voice above, ever crying to you, "Servant of God, well done!"

Then,

"Higher, higher, will we climb  
Up the mount of glory,  
That our names may live through time  
In our country's story;  
Happy when our welfare calls,  
He who conquers, he who falls.

"Deeper, deeper, let us toil  
In the mines of knowledge—

Nature's wealth and learning's spoil  
 Win from school and college;  
 Delve we there for higher gems  
 Than the stars of diadems.

"Onward, onward, will we press  
 Through the path of duty;  
 Virtue is true happiness,  
 Excellence true beauty;  
 Minds are of supernal birth,  
 Let us make a heaven of earth.

"Nearer, dearer, bands of love  
 Draw our souls in union,  
 To our Father's house above,  
 To the saint's communion;  
 Thither every hope ascend,  
 There may all our labours end."

L. J. H.

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## Historical and Biographical.

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### CENTENNIAL DISCOURSE AT TICONDEROGA.\*

[Concluded from page 522.]

THE reverses of the English in the campaigns of Europe and America aroused the public opinion of the nation against the Ministry. The Duke of Newcastle had already been compelled to resign, and the great William Pitt had been called into power, first, for an interval of a few months, and now again, in 1757, more permanently. New energies were at once inspired into the administration of public affairs, at home and abroad. The "Great Commoner's" sympathies with the American colonies enabled him to summon a large military force into the field. Abercrombie was already in America; but Pitt selected Lord Howe as the virtual and efficient head of the new expedition against Crown Point.

On the 5th of July, 1758, an army of sixteen thousand men, with a large quantity of artillery, set out from the head of Lake George for Ticonderoga, in nine hundred bateaux and one hundred and thirty whaleboats.†

Arise, arise, Carillon! Arise, or fall! Thy name of "Chime"

\* It is proper to state that the author of this Discourse, being accustomed to spend a few weeks of the summer, for recreation, at Lake George, was naturally led to investigate the local history of that section of country. Hence this Historical Discourse, whose military aspect is out of the line of his general pursuits.—C. V. R.

† NOTE XI, ON ABERCROMBIE'S EXPEDITION.

can only be held by the chorus of artillery. The little garrison is on the alert. On July 1st, the regiments of La Reine, Guyenne, and Bearne are marched up to the Carrying Place. On either side of the Lower Falls are posted the regiments of La Sarre, Royal Rousillon, Languedoc, and the first battalion of Berri; whilst at the Fort the second battalion of Berri stands on guard.\* This disposition of forces was not made with any serious expectation of arresting the progress of the British, but with a view to impede their march, and to take advantage of any disaster, or error, incident to the work of war.

It having been reported that the British intended to land near Bald Mountain, or perhaps even fall in the rear of the French, by the way of Trout Brook Valley, two detachments of volunteers, commanded by Captains Trépézet and Germaine, were sent, on the 5th, to watch the movements of the enemy, and to oppose, or harass, the disembarkment in that direction.†

The immense armament, however, faltered not at the bay or the precipice, but rowed on towards the outlet, somewhat uncertain about the exact point of landing, until finally the "Burnt Camp" is selected.‡ Some of the boats passed through the reedy shallows; some stopped at their edge; some rounded the little island in the present steamboat channel, and some continued through the *chute* to the Carrying Place.§ The French fired a few volleys, at the distance of six hundred yards,—too far to do execution,—and then retired to their position at the Lower Falls.||

Abercrombie's host effected a landing without loss. The gallant Howe leaped ashore in the name of "England and King George;" a true representative of people and monarch, and the very embodiment of the spirit of a military expedition. The troops, after being drawn up in military order, marched in the early afternoon, in four parallel¶ divisions, on the left of the outlet, towards the fort. Lord Howe headed the advanced column of the right centre. The sounding waterfall was a scout more unerring than a Mohawk, to give the general direction; but the line of march which had been adopted could not be preserved amidst the entanglements of the aboriginal forests, and the columns fall upon each other in some disorder. At this juncture, when about half-way to the Lower Falls, Howe's column, after crossing Trout Brook,\*\* immediately

\* N. Y. Col. Doc. X, 721, 737. See NOTE XII, ON THE MILITARY MATERIAL OF THE OLD FRENCH WAR.

† X, 722, 738.

‡ X, 728.

§ A New York regiment, and a part of the Jerseys, landed at the same time, near the French camp. X, 734.

|| X, 734.

¶ So Entick in his history, III, 252. The official despatch of the French says, "The regulars in the centre and the provincials in the flank." X, 716.

\*\* Trout Brook is called in the French despatches, "Bernes River," "Bernets River," and "Birney," on the same page. X, 738.

encountered hostile troops, wandering on the opposite hill,\* and apparently uncertain as to their course. They are the detachments of Trépézet, which, having seen the first division of three hundred bateaux pass Bald Mountain, intended to oppose their landing, or at least prevent themselves from being cut off from their own army; † but, losing their way in the forests, they were now seeking their camp, perplexed and bewildered. A conflict immediately ensued. Nearly two hundred French were killed, or taken prisoners; a few only escaped, by wading through the rapids to the large island, and thence to the Falls. ‡ But alas! among the eight of the British slain, LORD HOWE, the army's hope, lay dead on the edge of the hill. Near the moaning waters of the reluctant brook, he ended his life-campaign. A thousand men on that day, and there, were less than one! Numbers vanish to cypher, in problems of war. The living Howe, at the crisis of Ticonderoga, was a host, and a host's leader to victory; his corpse in the camp gave the mute watchword of coming woe. The army retreated with their fallen hero, to spend the night in a vigil of tears; whilst Nature, with uninterrupted glory, imaged her stars and her mountains in the quiet lake,—quiet on that calm July night as death itself, and bright as the hope of the resurrection.§

The work of war must go on. On the 7th, Lieut.-Colonel Bradstreet marched, about noon, with 6000 men,|| to take possession of the saw-mill; but the enemy, on their retreat, had burnt it and destroyed the bridge. Colonel Bradstreet secured the position, and reconstructed the bridge. The whole army took up their quarters there for the night.

On the morning of the 8th, Engineer Matthew Clerk, was sent to reconnoitre the enemy's intrenchments; and "on his report that the works could be carried, if attacked before they were finished, it was agreed to storm them that day." ¶ The attack was begun under the folds of brave banners, and with drums and bugles that had often sounded victory. It was soon ascertained that "the intrenchments were not only much stronger than had been represented, and the breastworks at least eight or nine feet high, but that the ground before them was covered with felled trees, whose branches pointed outwards, and obstructed the advance of the troops.\*\* On, Battalion of Royal Americans! On, regiments of New England, New York, and New Jersey! On, brave Highlanders of Scotland, and English veterans of King George! "Forward" was the morning watchword of that day of blood.

\* X, 735.

† X, 735.

‡ X, 722.

§ NOTE XIII. ON LORD HOWE, AND THE LOCALITY OF HIS DEATH.

|| X, 722. See also, "A Narrative of the Battle of Ticonderoga," by Dr. James Searing, of Long Island, a Surgeon in one of the Regiments; contained in the "Proceedings of the New York Historical Society for 1847," pp. 112-117.

¶ Abercrombie, X, 726.

\*\* Ib. 727.

"Few, few shall part where many meet,  
The turf shall be their winding sheet,  
And every sod beneath their feet,  
Shall be a soldier's sepulchre."

Fearfully well had Montcalm made his preparations. Earth and timber are choice materials in military defence. Ditches and embankments, felled trees and redoubts, supply formidable places of shelter to brave men, resolved to do or die. Three thousand soldiers had been, for two days, woodcutters, diggers, and wheelbarrowers; and on the third day, they stand with burnished guns to defend their works. The battalion of La Sarre occupies the left, towards the outlet; Royal Rousillon is in the centre; and Gayenne on the extreme right. Intermediate between the left and centre, lay Languedoc and Berri, and between the centre and right, La Reine and Bearne. Bourlamaque commanded on the left; De Levi on the right; Montcalm in the centre, and everywhere.\*

Near the beginning of the action, an attempt was made by the English to enfilade the intrenchments in reverse, by some pieces of artillery floated down the river on two rafts, which had been constructed for that purpose; but the guns of the fort were soon brought to bear upon them, and one of the rafts was sunk.† This disaster compelled the retreat of other barges which the English had caused to advance, in the hope of turning the left of the enemy during the battle.‡

The attack embraced four points along the line of the intrenchments, which extended over a quarter of a mile. Never did soldiers fight more bravely, or at greater disadvantage. The severest onset was against the French right on the Lake Champlain side. Here the Scotch Highlanders and English grenadiers performed prodigies of valour, and advanced close upon the abattis.§ But valor, in front of entangling intrenchments, and concealed musketry and artillery, was on that day in vain.|| Falling back to attack the centre once more, they were again repulsed; the banners of Royal Rousillon defied the storm. After another ineffectual effort on the French left, which was protected by La Sarre, the English and Americans retreated between six and seven o'clock in the evening, with 1400 men wounded, and over 500 killed.¶ Among the latter, was the engineer, Clerk, who had advised the attack without sufficient reconnoissance.

Some remarkable providences connect themselves with Abercrombie's expedition. 1. In the first place must be noted, the

\* X, 737.

† X. 735, 740; also Dr. Searing, 116.

‡ Montcalm, X. 728, 745, 749.

§ X. 747.

|| The trees which had been cut down to form the abatis, left an open space, in front of the French lines, of about 350 feet; so that, while the French were concealed behind the intrenchments, the English were in full view.

¶ See MONTCALM'S Report of the Battle, X. 737, 738, 739. Also X, 748, in a letter to Vaudreuil.

influence of the death of Lord Howe. In consequence of this catastrophe, the army returned, on the second day, to the landing; whereas, if they had marched on, they would have found the lines of intrenchment just begun, and unable to arrest their progress.\* 2. There was, virtually, no commanding officer. Abercrombie himself remained at the saw-mill; and he might as well have been a sawyer as a general. Was it not remarkable that no head could be found to direct sixteen thousand men?† 3. In the third place, the energies of the provincial troops were not fully brought out on the occasion. Abercrombie, like Braddock, had a contempt of the colonists, and had depreciated them ever since he assumed the command.‡ Putnam and Stark were on the field, but nothing is heard of them. The total number of killed was 576, and of these only 92 were provincials; of the 1421 wounded, only 261 were provincials. The regulars bore the brunt of the battle, in consequence of Abercrombie's prejudices. 4. Another providence was the entire absence of Indians among the French.§ Six hundred warriors arrived only five days after the engagement.|| Had these been present in the first conflict, at Lord Howe's death, hundreds of the British and Americans would have fallen, entangled in the woods.¶ Or could these savage warriors have been present to pursue Abercrombie's disorganized soldiers, as they fled back to their camp on Lake George, what additional slaughter would have defiled that terrible day!\*\*\*

The English, still fourteen thousand strong, fled before thirty-five hundred French and Canadians. On the following morning, the whole army re-embarked in their bateaux up Lake George, eighty boats being filled with the wounded,†† and reached their encampment, at the head of the lake, the same night.‡‡

Thus, the fourth military lesson taught at Ticonderoga, during the Old French War, was, **NUMBERS, WITHOUT A HEAD, PERISH BEFORE THE POWER OF A WELL-ORGANIZED BAND.**

The defeat of Abercrombie§§ operated, like all reverses in a good

\* Montcalm says: "On the 7th, the entire army was employed at the works and abatis, roughly prepared on the previous night by the 2d battalion of Berri." X, 738.

† The official account does not mention the name of a single officer, during the battle. X, 725, 726. Bradstreet and Clerk had been mentioned previously.

‡ Bancroft, III, 340.

§ Doreil says, "There was not a single one of them." X, 745.

|| On the 13th of July.

¶ "I am certain, had the enemy three or four hundred Indians with them at the beginning of this rencounter, they would have beaten us and driven us to our bateaux." X, 735.

\*\* Montcalm writes: "What a day for France, if I had had only two hundred Indians to let loose at the close of the action." X, 749.

†† X, 740.

‡‡ Dr. Searing says: "July 9th. The principal part of the bateaux arrived at Fort William Henry at seven o'clock in the evening, and again encamped." New York Hist. Proceedings, 1847, p. 117.

§§ NOTE X, IV. ON ABERCROMBIE'S DEFEAT, AND THE FRENCH LINES.



cause, among the brave, in inspiring the resolution that, what ought to be done, must be done. Fort Carillon ought to fall, and it must fall. Canada ought to be conquered, and it must be conquered. The old purpose of gaining possession of Canada was thus established with crowning energy in the minds of the British rulers and of the American people. "No talk of peace," writes Vaudreuil, Governor of Canada; "on the contrary, the English will absolutely have Canada, and are to attack it at various points."\*

Three expeditions were organized in 1759, whose destiny was Quebec and Montreal. One division of the British forces was to sail for the St. Lawrence, under the command of Wolfe; the main branch of the army was to pass through Lake George, Ticonderoga, and Crown Point, under General Amherst, who had conducted the successful expedition against Cape Breton the preceding year, and who had succeeded General Abercrombie in the command; and a third, under Prideaux, was to co-operate with the other two, after capturing Fort Niagara, by entering the St. Lawrence through Lake Ontario.

Montcalm early foresaw the triumph of the English. Writing to Marshal de Belle Isle, on April 12th, 1759, he remarks: "Canada will be taken this campaign, and assuredly during the next, if there be not some unforeseen good luck, or a powerful diversion by sea against the English colonies, or some gross blunders on the part of the enemy."† Again, he said, "If the war continue, Canada will belong to the English, perhaps this very campaign, or the next."‡ France had neglected to reinforce her crippled regiments.

The large armament, collected under Lord Amherst, took the usual route to Albany, Fort Edward, and Lake George. A fort, called Fort George, was built by Amherst lingering at the head of the lake.§ After the usual waste of time, the expedition, consisting of 12,000 men, with artillery and stores, set out in boats on the 21st of July. A landing was effected without opposition at the point, above the present landing, on the eastern shore of the lake.|| The advantage of this route to the fort consisted in its soon joining the well-travelled road from the carrying-place to the lower falls, without risking opposition at landing. The point itself formed a bay, where the army could disembark without molestation. The march to the lower falls was soon made. On crossing over to the French lines of intrenchment, so fatal in 1758, they were found to be abandoned. Many a soldier remembered the military tragedy, enacted there the preceding year, and cast looks of mysterious scrutiny at the rude works so victoriously defended.

Montcalm no longer commanded on the promontory of Ticonderoga. The severer exigencies of the campaign had summoned him

\* X. 947.

† Ib. 960.

‡ Ib. 962.

§ Mant's History, p. 207.

|| So laid down upon the English map. The point is south of the steamboat landing, and is easily recognized.

to Quebec, to resist the movements of the gallant Wolfe. The regiments of La Sarre, Languedoc, Bearne, Gayenne, and royal Rousillon, which once stood conquerors behind those intrenchments, were now afar off on the St. Lawrence; and the garrison in the fort, never large, was reduced to about five hundred men. Perhaps a repetition of last years' indiscretion might yet win a victory from the fort, like that gained at the intrenchments. Alas, for the French! Abercrombie was in England. Amherst was a different officer. Although he commanded 12,000 men against 500, he was not to be ensnared before fortifications, Accordingly, he commenced, in approved military style, to dig trenches, run parallels, and establish batteries. At the end of three days, the works were ready. Two batteries\* were to be opened against the fort on the morning of the 27th;† but Burlemaque, the French commander, foreseeing its doom, had already abandoned it in the night, demolishing a part of the walls, and drawing off his forces to Crown Point. On the following day, July 27th, Amherst took possession of the fort in the name of King George.

For the first time, an English army stood upon the fine old promontory of Ticonderoga. A grand scene of mountain and of lake greeted the soldiers. There, arose Mount Defiance, inactive in the war, yet towering in strength above Carillon, overlooking the joy of the conquerors. From its eminence, as yet unnamed and unoccupied, Mount Independence smiled upon the change of dynasty. Opening in the distance, lay the great lake, which had borne so many boisterous expeditions of war, now placid in the summer sun, and exciting admiration as when Champlain's eye first rested upon its bosom of beauty. And there, amidst the glories of the scene, stood up the rude fort of Carillon, full of pluck and war, with its four bastions guarding every point of the compass, and its banner, tattered by many a wind, left floating over the ramparts, to be pulled down by other hands than those which had strung it up.

The victory had been won at last, without a battle. Never had an English cannon been fired against Carillon; never had the fort discharged its guns against an assailing foe. Called into life against William Henry, it had survived its vanquished enemy, and had rallied at its advanced lines a gallant army to win one of the most wonderful victories ever achieved in America. But the time of its own doom had come! Behold! the English flag now waves its royal folds over its shattered ramparts; the drums beat "God save the King;" the French lilies, trodden beneath strange feet, give incense to the conquerors; and the guns of the fort sound aloud to either lake the final triumph of 1759. Thus Carillon

\* Holmes's American Annals, II, 233.

† *Amherst's* Official Report, is the only document I have seen, which clearly gives the date of the occupation of Ticonderoga by the British and American forces.

yielded up its name; and England, in the place of France, occupied the promontory of Ticonderoga!

The fifth military lesson, taught at Ticonderoga in the old French war, was, PROVIDENCE SHAPES THE END, ROUGH HEW IT HOW WE MAY.

#### REVOLUTIONARY EVENTS.

The FOURTH SERIES of historical events at Ticonderoga, relates to the war of the American Revolution. Although these events do not properly belong to the times now commemorated, yet the interval between them is so short and the events are so intimately connected with Ticonderoga, that a brief reference to them is demanded by the occasion.

Peace between England and France was concluded in 1763. Questions of Colonial policy had already risen, on which different opinions were held by the King's ministers and the Colonies.\* In the agitation which prevailed, a speedy rupture was foreseen. Blood was spilt at Concord and Lexington in April, 1775. What can now resist the tide-wave of the American Revolution?

The dawn of a May morning, in 1775, found Ethan Allen and eighty-two sons of New England inside of Fort Ticonderoga, waking up the British soldiers by loud defiant huzzas. Allen himself then knocked on the commanding officer's door with the strong fists of a Vermonter; and when De La Place made his appearance in the unmilitary undress of night clothes, the impetuous victor shook his sword over his head, and exacted an immediate surrender "*in the name of Jehovah and the Continental Congress.*" The astonished officer obeyed the peculiar and resistless summons; and Ticonderoga became the first-fruits of the harvest of American victories.†

Seth Warner, two days after, captured Crown Point.

The peculiarities of Arnold's daring exploit consisted partly in the authority under which it was executed, which was not that of the Continental Congress, or of the New York Legislature, but of the Governor and Council of the "land of steady habits." Connecticut also furnished the funds. 2. The deed was performed fourteen months before the Declaration of Independence. 3. It was executed with great skill and bravery. Although numbers were on Allen's side, all the contingencies were against him; and few men could have succeeded as he did. 4. The event inspired the Colonies with hope and self-reliance. Indeed, few recorded exploits excite more admiration, not unmixed with mirth, than Ethan Allen's at Ticonderoga.

I need not detain you by reciting how Burgoyne recaptured

\* Among the members of Parliament, who uniformly voted against the American cause, was the very Abercrombie who had disgraced England and her Colonies, in 1757, at the French lines, and in the flight to the camp on Lake George.—Bancroft, IV.

† NOTE XVI.—ON ETHAN ALLEN'S CAPTURE OF TICONDEROGA.

Ticonderoga, in 1777, first by gaining possession of Mount Hope, and cutting off the communication with Lake George; then by conveying cannon to the top of Mount Defiance, where the holes, drilled in the rocks (as some think, to keep the artillery in position), are still visible, and also the remains of the old block-house. You all know how St. Clair, perceiving his certain doom, evacuated the fort, which was recovered on the surrender of Burgoyne, and again captured by the British in 1780, and given up at the close of the war.\*

These revolutionary incidents arise to our view, like distant points of an attractive landscape, although outside of the range of special observation.

Our present commemoration is with the old French war; and to that we now come back, at the summons of 1759, to meditate upon some of its lessons.

#### CENTENNIAL LESSONS.

The sounds of war, echoing with centennial reverberation over the passes of Ticonderoga, suggest moral and historical reflections.

I. WHAT A CONTRAST BETWEEN THESE TIMES OF PEACE AND THOSE TIMES OF WAR! Ticonderoga has been the graveyard of many a soldier. Its sod has been crimsoned with human blood, like the red hue of the forest now pervading the autumnal landscape. Scenes of terror have been enacted here. Up and down Lake George, tides of woe have been stirred by war upon its rocky shores. Oh, War! with laurel-entwined brow, thy hand grasps for vengeance; thy heart burns with wrath! The visible impress of an awful presence still abides in Ticonderoga. The ruins of the old fort are the emblems of the fierce old times, when men sought for blood as the thirsty deer laps the fresh water of the brook. All hail, Peace! sent of God to bless the new century! The promontory no more resounds with warwhoops; Celts and Saxons pursue no more their stratagems of death. The contrasts of peace elevate the century that is, above the century that was.

II. The various military events enacted at Ticonderoga in former years, declare THE MAGNITUDE OF THE OBJECT BEFORE THE TWO CONTENDING PARTIES. It was to settle not only the boundaries of kingdoms, but the dominion of religion, of language, and of race; not merely for a State, but for a Continent. Shall France rule in America? Shall the Papacy triumph in the valley of the Mississippi? Shall Celtic or Anglo-Saxon be the language and literature prevalent on both sides of the Alleghanies? These were the great questions put and answered at the cannon's mouth, and discussed in the conflicts on the Monongahela, at Ticonderoga, and

\* NOTE XVII.—ON MOUNTS HOPE, DEFIANCE, AND INDEPENDENCE.

in Quebec. Higher far than elements in the extension of the possessions of the House of Bourbon or of Hanover, were the plans of statesmen, the deeds of warriors, the blood of armies. Interwoven among the incidents of campaigns were issues far-reaching and transcendent. New England especially was alive with the activity of religious thoughts and feelings. She seems to have had a prophetic sense of the coming destiny. Her ministers preached and laboured for the success of the Protestant arms; chaplains attended her soldiers, on distant encampments; and religion, more than liberty, animated her public spirit through the trying scenes of these old campaigns. Not less earnest were Jesuit priests and Roman Catholic leaders in a war, upon whose events hung the missions of the St. Lawrence and the lakes, and the progress of the ancient religion throughout the vast boundaries of the Western World. The old French war was emphatically a war of religion.\* In this respect, it possessed a moral grandeur above that of the American Revolution. The contests at Ticonderoga were for an open Bible and a free conscience. Our Puritan fathers, like the Israelites, went to the battle-field for their inheritance; and although the campaigns were often projected by worldly officers, and fought by thoughtless soldiers, yet was religion the great issue involved in the contest, and remembered at the family altars and in the sanctuaries of New England and New York. Mothers pressed their children in faith to their hearts, and prayed for the success of Johnson, and Abercrombie, and Amherst, and Putnam and Stark; and far-seeing clergymen and statesmen beheld, in every victory of liberty, the triumphs of Christianity.

III. The conflicts at Ticonderoga CONTRIBUTED TO THE ACQUISITION OF CANADA AND THE MISSISSIPPI VALLEY. According to the measure of their success, the military actions of the region had a bearing upon the final triumph. The war was begun, on the part of England, with the simple aim of resisting French encroachments, and of maintaining her own rights of territory. There were not wanting, indeed, public men, both in New England and New York, who maintained, in the early part of the struggle, that the conquest of Canada was the only solid foundation of peace.† But this object did not enter into the aims of English statesmen until Pitt came into power. And it has been said that, even as late as the autumn of 1758, England would have been content to make a treaty, leaving Canada to France, provided the latter power would have agreed to give to England her boundaries in Acadia, on the New York frontiers, and in the valley of the Mississippi.‡ However that

\* The old French war on the Continent of Europe and in America was, properly, the last of the religious wars.

† "Canada, my lord," wrote a distinguished New Yorker in 1757, "Canada must be demolished—*delenda est Carthago*—or we are undone."—Review of Military Operations, p. 143.

‡ Entick's History.

may be, it is certain that every victory, which weakened the power of France, engaged England to claim Canada. The expeditions of 1759 openly aimed at its conquest. The taking of Ticonderoga was one of the preliminaries of success. Amherst had been expected to press forward with the main army, and join Wolfe before Quebec. Instead of building a fort at Lake George, and repairing and enlarging the one at Ticonderoga, and establishing a new one at Crown Point, which was the most northern position he reached, he ought to have pushed his way down the St. Lawrence, and stood with Wolfe upon the plains of Abraham. Wolfe succeeded merely by one of those providential interpositions, which sometimes crown the daring of a forlorn hope. Montreal fell in the following year; and Canada became English after the long toils and conflicts of the Old French War, in which Ticonderoga bore so important a part. Canada being conquered, the dominion of France in America necessarily terminated at the end of the war; and the whole country, east of the Mississippi, with a slight exception, reverted to England.\*

IV. Another centennial reflection is, that **STRONG MILITARY POSITIONS OFTEN BECOME WEAK IN THE PROGRESS OF CIVILIZATION.** Ticonderoga possessed strength in its original configuration, by its command over the passes between the St. Lawrence and the Hudson. In the early state of the frontier, no military position in northern New York equalled it in importance. Its strength was greatest, however, *relatively to the times*. The engineering skill of the Old French War did not venture to seize the overhanging mountain near at hand; † nor could the ordinary artillery, used in the western wilderness, assail with sure effect at such distance. Modern warfare seeks new military positions, and necessitates new centres of attack and defence. The frontier itself has, also, been removed far off. So that Ticonderoga has lost much of its importance; like a man outliving his usefulness, or whose influence has been overshadowed by a change of circumstances. Providence sets up one place and puts down another, in the ever progressive movements of its sovereign ordinations.

V. **THE SACRIFICES IN THE OLD FRENCH WAR, scarcely less than those of the Revolution, LED ON TO THE CONTEST FOR INDEPENDENCE.**

War always demands sacrifices; sacrifices of time, of resources, of industry, of comforts, of human life. New England freely contributed of them all in both wars. So did New York and New Jersey, and the other colonies. The people became inured to self-denial and suffering, and fought their way up in spirit and power

\* NOTE XVIII.—ON THE CONQUEST OF CANADA.

† It does not appear to me clear that Montcalm himself regarded the mountain as available in reducing the fortification. Certainly, the English did not.

to national independence. Not more certainly is Mount Defiance included in the same landscape with Mount Independence on the opposite shore of Champlain, than do the battle-fields of the French war stand in juxtaposition with those of the American Revolution. The interval that separated the two wars was short—only twelve or thirteen years; and that interval was marked by political agitations, which may be said to have kept the watchfires burning.\* The men who had defended themselves against French encroachments, were not the men to submit to English aggression. Truer ideas of liberty had been evolved in all the discussions of the French war, and a stronger reliance had been nurtured in provincial prowess. Ticonderoga was one of the military academies, where were trained the generals and soldiers for the Revolution. As Lake George flows into Lake Champlain by the connecting pathway of a narrow stream, so the Old French War, after a brief interval, found its natural outlet into the expanding course of American Liberty.

VI. The true defences of a country consist, NOT IN ITS FORTS, BUT IN THE HEARTS AND ENERGIES OF THE PEOPLE. Unless a fort occupies a commanding military position, extremely difficult to assault successfully, it invites preparations for its destruction, and it is sure to fall before an active foe. How far Forts William Henry and Carillon accomplished any important result that was not equally within the reach of military expeditions, it may not be easy to decide. Sir William Johnson, after the defeat of Dieskau, was afraid to proceed against Ticonderoga, although unprotected at that time by a fortification. And it is certain that Fort William Henry was not of any great service during the war. Indeed, its unmilitary position, and the unprotected state of its defences, invited its memorable doom of blood. Ticonderoga was undoubtedly of more use to the French than was William Henry to the English. Yet there was no power in Ticonderoga to arrest Amherst in 1759, or Burgoyne in 1777. Burgoyne easily captured the fort from its natural point of attack; but his own army was as easily captured after he had rashly advanced into the territory of a people resolute to defend their country and their homes. Without denying the utility, and even the necessity, of fortifications among the resources of war, and without depreciating the ancient power of these little fortresses on the Northern frontier, it will be generally admitted that the true defences of a country against an invading foe consist in the intelligence, the virtue, the hardihood, and the skill in arms, of the yeomanry of the land.

VII. A word may be said in commemoration of THE GREAT MEN, WHO HAVE MOVED AMONG THE PASSES OF TICONDEROGA.

\* The year 1763, in which the treaty of peace between England and France was signed, was the very year in which SAMUEL OTIS delivered in Boston his celebrated speech, which opened the campaign of the American Revolution.

At the head of the illustrious, stands CHAMPLAIN. Animated by the spirit of adventure, he left his Normandy home for the seas, and became the founder of Quebec, and the discoverer of the lake of the Iroquois and of Ticonderoga. If a monument should ever be erected on the promontory, in honour of its great men and its great events, the name of Champlain ought to be upon it, with an arquebus engraved as the fit memorial of his presence, in 1609.

Among the Iroquois, who often ambushed here, was HENDRICK, the great Mohawk chief. There is a recorded notice of one of his excursions against the Canadians, in 1747.\* With his people, he often importuned the Governor of New York to organize an expedition to attack Crown Point.† Let the name of Hendrick be upon the Ticonderoga monument, in commemoration of the Iroquois owners of the soil, with a bow and tomahawk for a memorial.

MONTCALM is forever associated with Carillon. The two great exploits that made him the hero of Lake George, were the destruction of Fort William Henry at its south side, in 1757, and the repulse of Abercrombie on the north side, in 1758. Let a sword, with its handle entwined with lilies, be the emblem of the heroic Frenchman.

LORD HOWE, young and chivalrous and beloved, died a military death in the overarching forests of Ticonderoga. A wreath of laurel is his appropriate monumental remembrancer.

AMHERST, the tardy and the watchful, the "slow but sure" of generals, has a title to a place on the monument, as the capturer of Carillon. The arms of our mother England should be inscribed with his name.

ETHAN ALLEN, the daring, dashing Vermonter, performed a deed of valour in the early dawn of the American Revolution, that demands a patriotic commemoration. Let his name be engraved in *old Roman* letters, with a representation of the stars and stripes!

Other great men, as the Schuylers, Putnam, Stark, Pomeroy, Burgoyne, St. Clair, &c., were well known here; but the preceding names may be a sufficient and proper selection from them all.

Citizens of Ticonderoga! shall not 1859 make the contribution of a monument in memory of 1759? There is no finer or fitter place in the world for an historical shaft. On an elevated and memorable plateau, amidst the ruins of the olden time, in sight of grand and towering mountains, and in the presence of a beautiful lake, Nature pleads with History for a memorial. Let not a monument be denied on such a site, for such names, and for such deeds, at the beginning of a new century, which rekindles afresh memories that can never die!‡

VIII. The last thought, suggested by the occasion, is the CENTURY'S CALL.

\* Hendrick or "White Head," a great Mohawk Chief, who had made an attack on our settlements, last war. X, 323. Also VI, 343. † VI, 946.

‡ NOTE XIX. ON A MONUMENT AT TICONDEROGA.



The roll has often been beaten by the drum in Fort Carillon, and in its successor fort, Ticonderoga; sounding its notes with the morning sun, and arousing the camp to duty and to toil. To-day, the new Century beats the reveille! Its awakening strains call to thoughts of the past and of the future! Methinks, I hear the solemn sounds from the band of a hundred years, coming down to the armies of the living generation, over the graves of millions sleeping in the camp of death.

The advent of the new century demands a *grateful remembrance of ancestral deeds*. The work, done by the men of olden time, was great in its passing benefits, but greatest in its progressive good. What an inheritance of unnumbered blessings, personal, social, and religious, has been bequeathed by our ancestors, whose character is stamped armorially upon all their gifts! Those men are ours by country-right and history-right; ours by the consecration of doing and suffering and dying. At the incoming of 1859, Gratitude cherishes the virtue and the valour of past generations.

The century's call announces *the future destiny of our country*. With prophetic trumpet in hand, the new century points to the coming greatness and influence of America among the nations of the earth. The elements tendered by local history for the calculation, evolve a problem of vast magnitude. At the capture of Ticonderoga, thirteen States and two millions of inhabitants were the sum of our national power; at the end of a hundred years, thirty-three States, with as many millions of inhabitants, rise up in the name of American progress. In 1759, the Empire State was almost an unbroken wilderness, north and west of Albany; in 1859, its fields and valleys, from Lake Champlain to Lake Erie, are robbed with the vegetation of abounding harvests; and the eighty thousand of its inhabitants have swelled to three millions, or one-third more than were in the whole country a century ago. Who can foretell the future progress, resources, and greatness of America?

“ Oh, fair young mother! on thy brow  
Shall sit a nobler grace than now,  
Deep in the brightness of thy skies,  
The thronging years in glory rise,  
And, as they fleet,  
Drop strength and riches at thy feet.”

The century's call is to GOD, *above all and beyond all*. He created the majestic mountains around about Ticonderoga, its sweet valley, and glorious lakes, and notable promontory. In his holy Providence, He has overruled all the wars of Indians, and of Frenchmen, and of Englishmen, to the advancement of Americans. To God alone belongs the glory of giving Liberty and Protestantism to these United States. Often has He interposed, in dark times of trial, to restore our fallen fortunes. In 1757, when, after the destruction of Fort William Henry, France reigned triumphant

over our entire Northern and Western frontiers; and in 1758, when Abercrombie's army was repulsed with fearful slaughter at the Ticonderoga lines, our father's God brought forth for the American cause, victory out of deep disaster. During the intervening century, His goodness has marked out our way with clouds of direction and with fiery pillars of defence. Throughout two other wars our country has been conducted in safety and honour. Plenty fills the land. Revivals of religion animate the churches. Power dwells safely with the people. Institutions of learning and religion nurture the young. Peace smiles upon our inheritance. "Ye are blessed of the Lord who made heaven and earth." Lift up your hearts to Him in the thoughts of centennial commemoration. Let Ticonderoga give praise for the events which have wrought greatness into its own history, and which have contributed to the advancement of the general history of the world.

Every occurrence, on whatever scale, brings glory to God. Time daily worships Him at the altar of Providence. Ages bend before Him in adoration. Centuries, as they sweep by on their wings of majestic flight, veil their faces before His throne.

The end of all things is at hand. Hark! The reveille of eternity is marshalling the nations for their last review. Mountains, and lakes, and skies are folded away, like tents, forever. **THE PROMONTORY OF TIME IS NO MORE!**

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## Review and Criticism.

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**THE BOOK OF THE TWELVE MINOR PROPHETS.** Translated from the original Hebrew, with a Commentary, Critical, Philological, and Exegetical, by E. HENDERSON, D.D. With a Biographical Sketch of the Author, by E. P. BARROWS, Professor in Andover Theological Seminary. Andover: Warren F. Draper. Boston: Gould & Lincoln. New York: John Wiley. Philadelphia: Smith, English & Co. 1860.

DR. HENDERSON was an eminent biblical scholar, of the Independent Church in England, and was for a time a Professor in the Theological School at Highbury. In his early youth, he had been taught the trade, first of a watchmaker, and then of a shoemaker. His experience as a Christian minister and a missionary, was a varied one. God led him in paths that he knew not, and honoured him with learning and with suffering. He performed missionary labor in Iceland, Denmark, and Russia. He travelled also in Asia, and saw a great deal of the world, and wrote various accounts of his journeyings, in books and magazines.

Dr. Henderson's biblical researches are numerous and able. In 1840, he published an elaborate commentary on Isaiah; in 1851, on Jeremiah; and in 1855, on Ezekiel. He also published Notes on Daniel, besides the present volume on the Minor Prophets. He was a profound scholar,

and was well versed in quite a number of languages, ancient and modern. His great defect as a commentator, is in his persistent refusal to give any other interpretation to historical passages than the one demanded by the immediate local application. He limits all prophetic declarations to particular events; and denies that there is any such thing as an enlarged or double interpretation. He would not, and could not be moved from what he himself calls "the plain, simple, grammatical, and natural species of interpretation." In this respect, he carried his prejudices entirely too far, and thus was often compelled to be restricted to low views of Divine truth.

Dr. Henderson's Commentaries are rich in wholesome and true exposition. His Commentary on the Minor Prophets will probably be more popular than any of his writings. The volume is more needed; its interpretations are condensed; and they are generally evangelical. Our good friend Mr. Draper, who obtained permission from Dr. Henderson, when living, to issue this improved edition, has rendered a true service to the literary and religious world, in sending out this valuable volume.

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THE HISTORY AND HABITS OF ANIMALS, with special reference to Animals of the North American Continent, and those mentioned in Scripture. By PETER WALKER. Presbyterian Board of Publication, 1859.

EVERY well-contrived attempt to promote the knowledge of natural history, in any of its departments, deserves the favour of the community. Mr. Walker's book exhibits love for his subject, attention to the progress of science, and a careful condensation of the general knowledge relating to the animals of our continent, and those mentioned in the Bible. The volume deserves a place in our Sabbath-school libraries and in our home libraries. It is beautifully illustrated with engravings; and is altogether a useful and creditable performance. We hope that Mr. Walker, whose industrious habits are well known in the department of the "Home and Foreign Record," and other publications, will continue to devote whatever leisure time may be at his command, to the production of useful works for the rising generation.

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MEMOIR OF THE REV. JAMES MACGREGOR, D.D., Missionary to Pictou, Nova Scotia. With Notices of the Colonization of the Lower Provinces of British America. By his grandson, Rev. GEORGE PATTERSON. Philadelphia: Joseph M. Wilson. 1859.

THIS memoir contains biographical and historical matter of great interest. It illustrates the life of a good man, by a judicious exhibition of his self-denying and useful labours in a field of destitution and of promise. Dr. Macgregor was a precious servant of Christ; and the seed sown by him not only bears present fruit, but its garnerings will doubtless appear greatest on the "resurrection morn."

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REMAINS OF THE REV. JAMES MACGREGOR, D.D. Edited by his grandson, Rev. GEORGE PATTERSON. Philadelphia: Joseph M. Wilson. 1859.

THE writings of Dr. Macgregor are worthy of preservation. Among them is an excellent treatise on Baptism. To his friends in particular, and to all lovers of sound theology in Canada, this volume will be welcomed with peculiar interest.

HISTORY OF THE FIRST PRESBYTERIAN CHURCH, TRENTON, N. J. By the Rev. JOHN HALL, D.D., Pastor. New York: C. Scribner. 1859.

No history of an individual church has probably been more thoroughly written than this one. Dr. Hall has explored all the original sources of information, has investigated the general as well as local history, and has brought to bear upon his subject the earnest spirit and power of historical scholarship and pastoral zeal. The work is the fruit of great labour and perseverance. To every pastor, we say, Go and do thou likewise—if you can.

HISTORY OF INDEPENDENCE HALL, from the Earliest Period to the Present Time. By D. W. BELISLE. Philadelphia: James Challen & Son. 1859.

INDEPENDENCE HALL is a great rallying-place of patriotic associations. Every one who comes to Philadelphia goes to see it. Here is a book, full of information about its men, and its events, and its *things*, for there are a good many relics there of the olden time. The Independence Hall book is a good idea, well carried out. We thank Mr. Belisle and the Messrs. Challen for this memorial of liberty.

CHRISTIANITY AND THE CIVIL LAWS: a Lecture by the Rev. JAMES A. LYON, D.D., of Columbus, Miss.

DR. LYON ably discusses in this Sermon, or Lecture, the duties we owe to the Church and to the State. The circumstances which called out the Lecture are historical, and worthy of a record. The following is a part of Dr. Lyon's "Introduction:"—

"About the 20th of March last, some half dozen of the supposed pirated Africans, that had been smuggled into the country by the 'Wanderer,' were brought within the hearing of the church bells of Columbus and offered for sale. This excited the disgust and indignation of many of our citizens. The author of this Lecture, fearing that some his friends, being uninformed of the true moral character of the act, might be tempted to become a party in the crime of those who offered them for sale, by purchase, thereby involving themselves in difficulty and disgrace, availed himself of the first opportunity that offered of putting his fellow-citizens, and especially young men for whom he feels the deepest interest, on their guard against such temptation. This opportunity was soon afforded at a public and promiscuous meeting of the citizens, assembled to hear a lecture on morals and manners in general; at the close of which, there being ample time, the people were requested, by one of our most distinguished and wealthy planters, to remain seated; and the author, being invited to speak, gave utterance to the indignation the people felt at being thus insulted by the aforesaid violators of law who presumed that the high-toned, moral, and intelligent people of Columbus could be tempted to become a party with them in their high crime. These sentiments, however accordant with the views of a great majority of the citizens, as evinced by the significant and creditable fact that the aforesaid bold violator of law made no sale of his smuggled property in this place, were nevertheless not entirely without opposition sufficient to create a little excitement. This led the author to give notice in his pulpit that he would, on the following Sabbath afternoon, deliver a lecture on 'Christianity in its relation to Civil Laws.' This announcement brought the excitement to its acme on the part of the few that we shall term the Opposition, 'some,' as the ancient

Ephesians in Paul's day, 'crying one thing and some another;' amongst which 'confusion,' it was said, that the author had transcended his duty in warning his friends against becoming parties in the aforesaid high crimes, that it was intermeddling with things that did not belong to his calling! Others admitted that the thing itself, that is, the warning of men against the commission of crime and great sins, was not so very much out of the line of a clergyman's duty, but that the *time* and *place* of doing it was exceptionable; that the Minister of the Gospel should not speak against sin and vice in the *streets* and *markets*, but should remain silent until, invested with gown and bands, he gets into the pulpit! These and similar criticisms, gave occasion to the author to preface his Lecture with the following preliminary remarks, viz. :"—[necessarily omitted.—Ed.]

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## The Religious World.

### NORTHWESTERN THEOLOGICAL SEMINARY.

THE Board of Directors of this Institution had a pleasant meeting, during which much important business was transacted, from the 25th to the 27th Oct. The following may be noted as items of public interest.

1. *The Inauguration.*—The exercises commenced on Tuesday evening, with the delivery of an appropriate sermon by the Rev. J. H. Brown, D.D.; the actual induction of the four Professors was then effected by their subscribing the pledge, followed by prayer, after which the President of the Board, the Rev. S. T. Wilson, gave the charge. On Wednesday afternoon, Drs. Rice and Lord gave their inaugural addresses, and in the evening Drs. Halsey and Scott theirs. It is sufficient to say that these addresses were of a high order. They, with the also excellent charge and sermon, were requested for publication under the supervision of the Executive Committee.

2. The Executive Committee reported the offer, by Messrs. Ogden, Sheffield, and others, of twenty acres within the city limits; and by Messrs. Lill and Diversey of five acres adjoining, and just without the corporation, as a *site* for the Seminary. The tract lies on the north side, perhaps two miles from the centre of the city, three-fourths of a mile from the lake, and not more than five minutes' walk from the termination of the Clark Street horse railroad. It is considered worth now \$50,000. The conditions of the gift were liberal and satisfactory. The Board therefore accepted, with thanks to the donors, and requested the Board of Trustees at once to take out proper conveyances.

3. The Board was further notified that the Seminary opened at the time appointed, September 14th, with ten students, to which number two more were shortly added. A commodious building, with elegantly furnished apartments for forty students, and good lecture-rooms, and located in the midst of the city, has been obtained for the first year, at a nominal rent, through the liberality of an anonymous gentleman.

4. The Committee also reported that H. K. Corning, Esq., of New York, had, through Dr. Lord, one of the Professors, offered at least \$1500, to be drawn at the pleasure of the Professor, towards founding a library;

and that our Board of Publication had generously given a full set of their valuable publications. Suitable minutes were adopted, expressing the thanks of the Board to both these parties; and copies, subscribed by the President and Secretary, were ordered to be transmitted to them. It was resolved, too, to call the department of the library—filled with the fruits of Mr. Corning's generosity—" *The Corning Library.*"

5. A similar minute of thanks was adopted in view of the munificent donation of \$100,000 by Cyrus H. McCormick, Esq., to the Endowment Fund, the first instalment of which, \$25,000, it is understood he has paid to the Trustees, though not due until next September; and it was ordered that the first Professorship be called " *The Cyrus H. McCormick Professorship of Theology.*"

The session will this year close on the first Wednesday of May; but hereafter will, in accordance with one of the by-laws, open on the first Thursday of September, and close on the first Thursday of April in each year.

The esteemed agents—the Rev. R. P. Farris and Mr. C. A. Spring—seem to be meeting with much success, having in about six weeks of service, and at only a few points, obtained some \$15,000 in notes, for general purposes, besides one scholarship of \$2500, pledged by a ruling elder and his son, in the First Church, Peoria.

The Board adjourned to meet at ten o'clock, A.M., in the North Church, Chicago, on the Tuesday before the first Wednesday in May, 1860.

JOHN M. FARRIS, *Secretary.*

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## The Old Year.

[From "The Central Presbyterian, of 1857."]

THERE are few minds that do not feel somewhat tinged with sadness at the melancholy indications that mark the dying year. However immersed in business, or whirled along the giddy circlings of folly, yet, unless completely encased in stupidity, or hardened in crime, they will feel a shade of saddened reflection steal over the spirit, when the earth prepares herself to be wrapped in her wintry winding sheet, and laid in her yearly grave. There is a quick and beautiful sympathy with nature in the soul, by which we rejoice when she rejoices in the glad sunshine and bright sky of her season of vernal greenness and beauty, and are sad and thoughtful when all the glories of leaf and of flower depart, when the chilly and moaning winds sweep mournfully over the fields like the dirge of the dying year, when the dry and faded leaves fall slowly rustling to the earth, or whirl in the eddies of the circling blast, when the earth grows sombre and sad in its livery, and the skies become dark and lowering, and all nature seems slowly tending to the lonely repose and stern dominion of the season of frost and wintry desolation. At such a time the reflective mind is thronged with images of sad and melancholy beauty. Thoughts too deep and dim for utterance pass over the spirit, like the fitting shadows of an autumnal day, and we remember sadly that this is a mournful emblem of human life. Our feelings of saddened thoughtfulness grow deeper, when

we come to stand beside the grave of the dying year. We remember, as its sands are wasting away, that it is gone, and gone forever. Its spring-time of flowers and green fields and blue skies, has passed away like a beautiful dream. Its summer hours of bright clouds and golden fruits have perished. Its glories and beauties have all departed forever from the earth. Its hours of sunny joy and festivity, its seasons of friendly intercourse and hallowed communion of souls, and its times of domestic tranquillity and affection, of spiritual enjoyment and improvement, its Sabbaths and hours of prayer, are all fled, to return no more forever. Empires, worlds, could not purchase a moment of its time.

Nor are they fled alone. Many a high hope, and many a golden promise are lying in the same deep and silent grave. Many a sweet and joyous babe, whose cherub smile and winning ways entwined around it the strongest love of the human heart, has closed its young eye on a world of sorrow, and faded, like a sunset cloud, into heaven. Many a gay and giddy youth, whose heart was inflamed with the love of dress and ornament and festivity, before whose ardent eye danced years of coming pleasure, in long perspective, has exchanged the banqueting hall for the coffin, the robes of fashion and splendour for the shroud and the pall, and the thronging crowds of the living for the solitary dwelling-place of the dead. Many a heart fired with ambition, pressing eagerly forward to write another name on the bright scroll of distinction, has ceased to throb or glow, in the pulseless and voiceless grave. The strong arm has been unstrung, the bright eye has been quenched, and the fair and noble form has been laid in the last resting-place of man. The mother and wife have been taken from the bright circle that hallowed the homestead, and left sad and riven hearts to weep over her loss. The father has been struck down in the fullness of his strength, and left a lone and widowed one, with nothing to bind her to earth but her helpless and orphaned babes. The friend, the brother, the sister, the child, who, but a short year ago, had "their way with the multitude, the living tide of men," who lived and spoke and acted as we do, mingled with us in the social circle, the public assembly, or the private walk, are now sleeping calmly in the silent habitations of the unreturning dead. The warm heart has ceased to throb, the bright eye has grown dim and glassy, the gray hairs of age and the flowing locks of youth have all alike been laid where the wicked cease from troubling and the weary are at rest.

How many plans of distinction, improvement, or pleasure, have been frustrated? How many visions have vanished into thin air? How many hopes, bright and blooming, have been nipped by the untimely frost, and lie, like the sere and yellow leaves of autumn, along the pathway of memory. Ambition has ended its fiery career in choking failure and bitter neglect, or in the roar and crash and madness of the bloody field of death. Affection, disappointed in the object of its choice, deceived in the heart on which it had built the fondest hopes, pierced by the stay on which it leaned, has recoiled upon itself, in all the bitterness of chilled and rejected love. Affliction has counted its weary hours in the chamber of disease, the hovel of poverty, the darkness of the dungeon, and the bitterness of oppression; and has looked and longed for a deliverance, until the eye grew dim with weary watching and scalding tears, but the closing and opening year find it still the victim of the bitter sickness of hope long deferred.

Sad and gloomy as may have been the natural results of the year just

ending, its moral and spiritual results have been still more calculated to call forth sober reflection. Who can estimate the sins that during its hours have been registered in the great book of God's remembrance? Who can reckon the vain and frivolous thoughts, and the corrupt and grasping desires that have trooped through the minds of earth's thousand millions; the words of folly, of anger, of harshness, or of detraction that have fallen from their lips, and the acts of positive crime, or the omissions of positive duty that are chargeable upon them? When we remember the crimes of our entire world that have risen up before God during the hours of this year, the untold millions of its iniquities that have gone reeking with the foulest and rankest iniquity to heaven; how dark must be the register of these circling days? If to this we add that nearly thirty millions of our race have ended their state of trial and gone to that changeless condition where he that is filthy is filthy still, a vast majority of them ignorant of "the only name given under heaven and among men, by which we can be saved," its moral results become tinged with a still deeper hue of sadness, and swell to a still vaster importance. And the feeling of gloom that comes over us like a wintry cloud, as we prepare to lay this year in the tomb of centuries, to slumber until it shall be summoned as a witness at the judgment bar, is a feeling that is most appropriate to our position. We feel how fleeting are our years, how soon they have passed, how few have been their valuable results, and we are ready to join with the Prophet leader of Israel, in the high and melancholy breathings of his manly spirit in that beautiful Psalm, that utters at once the requiem and the epitaph of the departed year—"We spend our years as a tale that is told."

But the year has had its sunshine as well as its shade, its smiles and joys as well as its tears and sorrows, and we should also write on our memorial stone, "hitherto hath the Lord helped us." It has been a season of crowded blessing from God, as well as of crowded sin from man.

On each of us individually the year has dropped blessings from above, all along its hours and moments. Life, health, prosperity, peace, the unbroken family circle, the merry laugh of childhood, the radiant brow of youth, the undimmed eye of age, the ruddy light of the unquenched fire on the hearth, and the rich music of sweet voices in the homestead, all these have been ours, and are so still. And even if a shadow has fallen on the hearth, it has only darkened the lights of earth to brighten those of heaven, and to make the home above more attractively beautiful, by transferring to it the loveliest things of the home below. Let us then strive to "forget not all His benefits," for the year has been full of them.

Let us examine how we have met these tokens of kindness from above. God has given much to us, how much have we given to Him? We have bestowed much time and money on our own families, how much have we on His? What portion of our income have we given to Him?

During the coming year, some of the eyes now tracing these lines, shall close in death. Will they open in Life? They shall cease to look on the things of earth, will they look on the things of heaven? Let us each press this thought on our own hearts, and set our houses in order. Let us enter this year, as if it were our last, and then whether it be or not, we shall close it with the greater joy. If we enter it as sincere and believing Christians, our next New Year may be where there are no sad memories, no wintry skies, no faded leaves, no chilling winds, but the bright, unfading loveliness of that better country, that is far, far away.