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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.

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## PREFACE.

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The Editor, at the end of seven years of editorial labour, looks back with gratitude upon many kindnesses from God through friends and patrons.

To the large number of subscribers who, from the beginning, have annually renewed their subscriptions, he returns his thanks, with great satisfaction for this appreciating testimony to his well-meant efforts to serve them with a wholesome and edifying literature. To the transient and variable class of subscribers, he expresses regret that he has not done more to secure a steadfast continuance of their patronage, whilst he is not at all surprised at the annual changes that overhang his work.

The Editor can truly say that, Providence permitting, he will commence the Eighth Volume of the Magazine with a firmer conviction than ever of the importance of the Periodical, and with a more cheering faith in its success and usefulness.

CORTLANDT VAN RENSSELAER.

PHILADELPHIA, November 20th. 1857.



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THE  
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JANUARY, 1857.

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Miscellaneous Articles.

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VOICE OF THE NEW YEAR.

TEN thousand cheerful voices are now greeting each other with the friendly salutation, *I wish you a happy New Year!* These wishes are accompanied, in numerous instances, with gifts, and in not a few with pious benedictions. Many have spent the preceding night in vigils, that they might hail religiously the first dawn of the New Year. Households, separated by marriage or other causes, are assembled at the ancient family mansion, to revive the memories of former days. Business houses are closed, and their proprietors are spending the day in social intercourse with their acquaintances and friends. The public legislation of the country has been suspended, and grave senators are joining in the general expression of good will, which has been uttered in every city, village, and farmhouse in our whole land.

A day, which attracts such general notice, is worthy of special consideration. In itself, January First possesses no more interest than any other day. About a century ago, our civil year began on what is now the 12th of January, and this mode of reckoning has been continued among the Greeks and Russians. The change, though made for substantial reasons, was nevertheless conventional. But the feelings of mankind are not governed by conventional regulations. When the day returns, we do not stop to inquire about the arithmetic or chronology of the question, before we exchange our joyful greetings and good wishes. It is enough for us, that, by common consent, the people of this country concur in regarding this day as marking an important division of time—so important, as to be worthy of special observance. Let this custom ever continue, and may our readers enjoy many a happy New Year.

But while we are greeting each other on the return of this day, let us inquire, whether the New Year has not a voice, and if so, what language it addresses to us; in other words, What should be the reflections of a Christian people, in view of this interesting period of time? We reply, that the NEW YEAR HAS A VOICE, and that it speaks to us significantly and impressively, *Remember the past, and Improve the future.*

I. The Voice of the New Year calls upon us, to *Remember the past.*

1st. We should take a retrospect of past events as furnishing matter for *profitable thought and conversation.* A recurrence to the commencement of the year, twelve months ago, will bring to mind our pleasant excursions, social entertainments, public lectures, and other modes of rational enjoyment which occupied a portion of our winter evenings during the first few months. And from them, as a starting-point, we are led on to think of the changes from winter to spring, from spring to summer, and from summer to autumn, with the numerous incidents which have occurred during each successive season, when business left no place for amusements, nor leisure for literary pursuits, and when even our hours for repose were abridged by the urgent demands of trade or husbandry. These are common matters, and yet, if reviewed with proper consideration, contain lessons of great value, the benefit of which will be lost, if we suffer them to fall into oblivion.

But we should not stop here. In connection with these ordinary incidents of the seasons, we should recall those which are extraordinary, or which, though ordinary, are of special importance. Some of the occurrences of the past year may have produced great changes in our views, feelings, and habits; or have materially modified our pecuniary and social position. The several circumstances which contributed to these changes are interesting facts in our personal history, and should be treasured up, both for our own benefit and that of our families.

In addition to these, there are other classes of events which claim our attention in this review. We stand related to our country, whose mutations for better or worse should be preserved in our memories. We are related to the Christian Church, the condition and progress of which it would be criminal in us to forget. We are also related to mankind in general, and should cherish a lively interest in whatever pertains to the welfare of the whole world. Thus we have a wide field for observation. An intelligent survey of those events which, during the past year, have had an influence in advancing or retarding the interests of humanity and religion, will be highly instructive and useful, and serve to render this anniversary a happy New Year.

2. We should call to mind the events of the past year, and of our past lives, as affording ground for *gratitude to God for his*

*many mercies* towards us and our families. The Voice of the New Year may be regarded as the utterance of Divine Providence, saying to each of us, "Thou shalt remember all the way which the Lord thy God hath led thee." We should remember those blessings which we have enjoyed in common with mankind in general. The fact that millions of others have enjoyed them also, does not render them any the less valuable to us. We have experienced God's goodness in the fertility of the earth, and the abundance and variety of its productions; in the springs of water which issue from our hills, and the brooks and rivers that flow through our valleys; in the numerous domestic animals and fowls which minister to our wants; and the untamed families in the air, earth, and sea, which we are permitted to appropriate to our sustenance and comfort.

Narrowing our field of thought, we should contemplate, with grateful recollections, the blessings we have enjoyed as citizens of our free, enlightened, and Christian country, around which God has been "as a wall of fire," to protect us from foreign invasion, and in the midst of it as "a tabernacle for a shadow from the heat" of sectional jealousies, "and for a place of refuge from the storm" of human passions and political party spirit. He has preserved the peace, unity, and purity of the Church, added very considerably to her membership, enlarged her boundaries, and increased her zeal and efficiency in well doing. He has imbued in an unusual degree our colleges, academies, and primary schools, with Christian principles, and made them, by the effusion of his Holy Spirit, important sources of supplying the Church with influential communicants, and with candidates for the Gospel ministry. These blessings call for our devout gratitude to God.

Circumscribing our view still further, we should remember, with grateful emotions, those special blessings which God has bestowed upon us individually, and upon our immediate family connections. He has sustained unimpaired our mental and physical powers; preserved us from fatal accidents; supplied our bodily wants; afforded us opportunities for acquiring useful knowledge; sweetened domestic life by the companionship of dear relatives and friends; and above all, has given us free access to his holy word, to the ordinances of his sanctuary, and to the throne of grace. No one who appreciates these privileges, and recognizes the source from which they flow, can withhold his hearty assent to those words of the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

3. The Voice of the New Year reminds us also of *afflictive providences*, which it is profitable to consider. Our mercies are often mixed with trials. We are liable to be unfortunate in business; to be visited with serious disease; or bereaved of near and dear relatives. Seldom does a year pass, during which the domestic circle is wholly exempt from some of these evils, and particularly sickness and death. Occasionally these visitations are fearful,

both in their number and character. Not families only, but large communities are thrown into consternation by the pestilence, which with relentless severity seizes on the old and young, and so multiplies its victims, as to exhibit the melancholy spectacle of "dying men leaning over the graves of the dead." Some of our readers may have witnessed these terrible scenes; or if not, they have probably been called to part with friends under less awful circumstances, whose decease has left a void in a large circle of endeared acquaintances, and filled many a heart with poignant grief. Though we ought not to repine at these afflictive providences, we should not forget them; and in our reminiscences of the past year, we should endeavour to reflect upon these bereavements in such a manner, and with such a temper of mind, as to realize in our experience the inspired sentiment, that though "at present afflictions are not joyous but grievous, they afterwards yield the peaceable fruits of righteousness." Thus in looking back upon them we shall find cause for resignation, and even thankfulness to God, who has chastened us, not in anger but love.

4. We are called upon by the recurrence of the New Year to review our past lives, and particularly the last twelve months, with reference to our *errors and sins*. "To err is human." The truth of this maxim is universally admitted. And the maxim is equally true when applied to the stronger term, sin. An inspired writer asserts, "There is no man that sinneth not." We may then assume that every person, in looking back upon the incidents of a year, will recollect some things, in his own feelings and conduct, which his judgment and conscience do not approve. Instead of endeavouring to forget our past failings, we should make an effort, if necessary, to call them to mind, to arraign them at the bar of conscience, to examine their moral character by the rule of God's word, and to exercise those feelings of genuine regret and godly sorrow, which belong to evangelical repentance. Such a review, if seriously made, might modify and chasten the festivities of the New Year, but would not detract from its enjoyment. "They that sow in tears shall reap in joy."

II. The Voice of the New Year calls upon us to *improve the future*.

1st. With regard to the unconverted, this call involves the duty of *commencing immediately a pious life*. We cannot begin to improve the future as we ought, without the previous preparation of a new heart; and the beginning of a New Year forms an appropriate occasion for securing this great change. In this view of the matter, the future includes the present, which is the reason why, in our division of the subject, the present time is not distinctly and separately noticed. The Hebrews had no present tense in their language, but only the past and future. The present was regarded as a movable point, which moves onward so rapidly, that, while we

are saying it is here, it has passed away. The moral conveyed by it is very instructive, viz., that the New Year, being a point of time, noting our transit from the past to the future, should be so improved with reference to that future, as to result in our devoting our lives from this time onward to the service of God.

If you have lived irreligiously hitherto, "let the past time of your lives suffice you to have wrought the will of the flesh." God's service is reasonable. Your past neglect of Him has justly excited his displeasure, and his present call upon you by his word and providence cannot be postponed, without displeasing Him still more. "A son honoureth his father, and a servant his master. If I be a father, where is mine honour? If I be a master, where is my fear? saith the Lord of hosts." A pious life will also contribute to your happiness. How many spend the New Year, as though they had nothing to live for but themselves, according to the adage, *Dum vivimus vivamus* (*i. e.* While we live, let us live). But they greatly mistake the way to be truly happy. Dr. Doddridge's epigram on this adage expresses the true philosophy of human life:

"Live while you live, the Epicure would say,  
And seize the pleasures of the present day.  
Live while you live, the sacred Preacher cries,  
And give to God each moment as it flies.  
Lord, in my view, let both united be:  
I live in pleasure, while I live to Thee!"

2d. We are called upon to be *watchful against future sins and temptations*. There is no spot on earth so highly favoured, as to secure us against the approach of evil thoughts and desires. Hence the necessity and importance of that Scripture caution, "Keep thy heart with all diligence, for out of it are the issues of life." And there is no location this side of heaven, in which we are not exposed to the wiles of Satan. In view of this danger, an inspired Apostle exhorts us, "Be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." But beyond these exposures common to all, there are some ages, circumstances, and stations of life, which render us especially liable to fall into sin. Young persons, and particularly young men in our cities and large towns, are under strong and constant temptations to leave the path of virtue. The theatre, the billiard-room, and other places of dangerous resort, are daily presented to their notice, and often with pressing requests to attend. In order to resist and overcome these temptations, they require the possession of sterling principles, fostered and strengthened by that unceasing vigilance expressed in the words, "All eye, all ear, all expectation of the coming foe." As a valuable means of aiding you in this watchfulness, we earnestly recommend the enrolling of your names among the members of "The Young Men's Christian Association;" an Association which a noble and enlightened philanthropy has established in our cities, to protect the virtue, interest the minds,

and improve the intellects and hearts of this important and hopeful class of society.

But not youth alone are exposed to temptations. Men of business, professional men, men in official civil stations, men of wealth and leisure — all are assailed in ways peculiar to each, by the devices of the wicked one. And their families too are not exempt. Sentinels need to be placed at every door, and every avenue needs to be sedulously guarded, if we expect our households to escape his wiles. Even professedly religious families are sometimes led into these snares, and dishonour their Christian profession by an undue conformity to the world. How timely and important is the direction of our Lord, “Watch and pray that ye enter not into temptation!”

3. We are further called upon by the Voice of the New Year, to *embrace future opportunities for doing good*. The apostolic injunction is, “To do good and to communicate, forget not, for with such sacrifices God is well pleased.” A man who is useless to society, lives to little purpose. He might inscribe on every day in the year, what Philip of Macedon is reported to have done on his misspent time, — *Lost*. Such a life indeed is *worse* than lost, because our failure to improve the talents committed to us, in works of benevolence and mercy, will place us, at the day of final judgment, in the same category, and doom us to the same perdition with “hypocrites and unbelievers.”

At the commencement of a New Year a suitable occasion is afforded to arrange our affairs and form our plans, so as to carry into effect a plan of *systematic benevolence*, and on a scale commensurate with our ability. We allude in this remark both to the proper use of our property and to the performance of those duties which money alone cannot discharge, duties which require time and personal attention. The period in which we live is distinguished for action rather than contemplation. There may be, indeed, too little of the latter. Devout contemplation is the best aliment for nourishing and sustaining our Christian graces. “Enoch walked with God.” And so did Paul, though the circumstances under which Paul lived, required far more in the way of religious effort than was demanded of Enoch. So it is now. We ought not to be less devotional than formerly, but more so; and at the same time there is an increasing demand every year for a more enlarged philanthropy, for greater exertions to reform and improve society, for more zeal in establishing and sustaining religious ordinances in destitute places, and for a large addition to the means now employed in spreading the Gospel through the world. Let our resolutions on this New Year be worthy of us, in the relations we sustain to the grand developments of Providence with regard to the future glory of the Church.

4. Finally, the Voice of the New Year calls upon us to *prepare for death and a joyful eternity*. The brevity of time, and the

glorious issues which result from a life well spent, need not be stated to our readers. Several thousand years ago, it was written, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: but the word of our God shall stand forever." That voice is reiterating the same declaration now; and is virtually calling upon us to prepare for death and eternity. What a miserable condition must that man be in, who has entered on his last year, and yet is unprepared for a future state. Cardinal Wolsey, an eminent minister of state under Henry VIII, King of England, after having enjoyed almost unbounded power and popularity, fell under the king's displeasure, and at a very advanced age was impeached for high treason. The officer who was sent to arrest him, found him near his end; when, in great anguish of mind, he exclaimed to the officer, "Had I but served God as diligently as I have served my king, he would not have given me over in my gray hairs." With similar mental agony Queen Elizabeth is related to have exclaimed on her deathbed, "Time, time! a world's wealth for an inch of time!"

What a contrast with these cases was the decease of Rev. Samuel Davies, President of Princeton College. He preached a New Year's sermon to the students at Nassau Hall, January 1st, 1761, from the text (Jer. 28:16), "This year thou shalt die;" and on the 4th of February following, he was removed, after an illness of two days, to the unseen world. The last paragraph in his sermon was in these words: "Therefore conclude, every one for himself, 'It is of little importance to me whether I die this year, or not; but the only important point is, that I make a good use of my future time, whether it be longer or shorter.' This, my brethren, is the only way to secure a happy new year; a year of time that will lead the way to a happy eternity." President Davies experienced what he uttered. His work was done, and well done. None who are acquainted with his life and character, entertain a doubt that he died in the Lord. Let us live as he lived, and then, whether we spend one or many years on earth, our end will be peace, and our eternity happy and glorious.

MENTOR.

January 1, 1857.

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## THE SABBATH AT OXFORD.

THE Puseyites, or old demi-Popish Laudites, have, from the beginning of their new movement, contributed to degrade the Sabbath, by bringing it down to the level of a human saint's day. It was easy to foresee that the theological system which commenced by making much of saints, would end by making little of God. One necessary result of incorporating ecclesiastical feast days as co-ordinate parts of worship-time, was to unsanctify God's

special appointment. The Puseyites have never had any objection to unhallow the Sabbath,—not indeed by merry dances around May poles, which is a Laudean custom grown out of use—but by pleasant visits and sight-seeing at Crystal Palaces, Royal Museums, Libraries, Parks, and other places of “an instructive character.”

As justification by faith is a test of doctrine in the Church, so the observance of the Sabbath as a day of rest is a test of evangelical obedience and of spiritual prosperity. The Puseyites come short in both particulars. Erroneous faith leads to erroneous practice. Having done so much to pervert the doctrinal articles of the Church of England, their present course has a tendency to corrupt the morals of the people.

An Anti-Sunday League has been formed in England. This League unites many discordant elements in its support. Besides the mass of irreligionists, many of the Puseyites are its active supporters, and also others of the Church of England, who are not Puseyites. The object of the League is “to obtain the opening of the British Museum and other national institutions on Sunday, and also the repeal of the law which compels the closing of the Crystal Palace and other collections of an instructive character on that day.” Among the Vice-Presidents of this Anti-Sunday League, is the Rev. Baden Powell, Professor of Geometry at the University of Oxford, himself an anti-Puseyite. The League, in industrial zeal to demolish the law of God, have issued a series of Tracts, one of which contains two of the Rev. Baden Powell’s sermons, preached on “Epiphany” and “Trinity Sunday.” These Sundays of human nomenclature are used by the Geometrician as days on which to demonstrate the obsolescence of the true Sabbath of Jehovah.

The fundamental argument of Mr. Powell is that the Jewish laws, including the Decalogue, were merely positive precepts, imposed by the *will* of the Creator, and not moral rules flowing from his attributes of *holiness and goodness*. This is the base line of the Professor’s positive figure of demonstration. He virtually puts aside all the old axioms of theology, and obliterates the distinction between the moral and ceremonial law, with as little compunction as a man might wipe out lines on a blackboard. The Professor, indeed, admits that the moral portion of the ten commandments is reinforced by the spirit of the New Testament; but what sanction can he give for the keeping of the *Sabbath* holy, when he classes it with positive institutions?

Whilst we agree with Professor Powell in the proposition that Judaism, as a system, has ceased to exist, we deny that the fourth commandment has ever been repealed, in spirit or in letter, or that it is in any sense a ceremonial ordinance.

1. In the first place, the ten commandments stand out upon the record, separate from ceremonial enactments. The circumstances need not be here detailed.



2. In the second place, the ten commandments contain a code of moral precepts, which are in their nature of universal and perpetual obligation. The portion of time devoted to divine worship is, indeed, a positive precept; but not even Professor Powell, as we understand him, dare altogether abolish the seventh day as a day for worshipping God. The fourth commandment stands in the middle of the code, the guardian of both tables, and the general support of all the other commandments.

3. In the third place, the reason annexed to the fourth commandment, shows that it does not belong to Judaism. "Six days shalt thou labour and do all thy work. . . . 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, the *example of God's rest* is given as the reason for human conformity to the law of the Sabbath. The creation of the world in six days and God's rest on the seventh, was not merely in anticipation of Judaism; but the arrangement was constituted as an everlasting plea for Sabbath-keeping throughout all generations.

4. Our Lord's teachings do not sanction the unhallowing of the Sabbath. All his expositions of the divine requirements separate the ceremonial from the moral, and more clearly enforce the latter upon the heart and conscience. He explained the sixth and seventh commandments in all their purity and comprehensive scope. He interpreted the fourth commandment as not inconsistent with acts of necessity and of mercy, but never as relaxing its moral obligation to rest from labour on the seventh day.

5. The ten commandments are exalted in the Episcopal Prayer Book, and repeated regularly every Sunday. Moreover, they are engraven or painted, and placed within the chancel, in sight of all the congregation. And yet, according to Mr. Powell, these laws are part and parcel of Judaism! He has, however, an ingenious method of explaining them away. It is as follows:

"The consideration which probably weighs most with many persons as an objection to these views," says Professor Powell, "is the fact that the Church of England introduces the Decalogue into her service, with a prayer for its observance, and teaches it also in her Catechism. But they are apt to overlook the material consideration, that the Church, in adopting the Decalogue, also gives her own interpretation of it; and thus they ought consistently to accept the Decalogue in the service in the sense which the Church herself puts upon it in the Catechism. Now, after rehearsing the commandments, the learner is there expressly taught their import and meaning by a special exposition in what is called our duty towards God and towards our neighbour. And in these expositions, while each *Jewish* commandment receives its appropriate *Christian* sense, the meaning annexed to the fourth commandment, and the duty stated to be inculcated in it, is simply this:—'To serve God truly all the days of my life;' not one day in seven, but every day; not on the day of the Divine rest after the work of creation, according to the Judaical belief, but throughout our whole lives, by a perpetual Sabbath of rest from and working out righteousness."

According to the Oxford Professor, the prayer of the congrega-

tion at the recital of the fourth commandment, "Lord have mercy upon us, and incline our hearts to keep *this* law," only means, that the law has no existence; and that the obligation to live a holy life every day implies no obligation to devote a seventh portion of time to the special worship of God.

But our object is not so much to argue the question at the present time, as to keep our readers acquainted with the condition of things abroad. The Oxford Professor has written a work against the "tradition" of the Puseyite school of theologians; but in what sense is his exposition of Scripture better than human tradition? Does not he himself teach "the commandments of men" as truly as those who seem to exalt tradition to a level with the Scriptures?

The saddest commentary on these erroneous teachings at Oxford, is the increasing irreverence with which the Sabbath is observed at that ancient institution of learning. The London *Record*, a journal of the Church of England, which has ever maintained the great principles of evangelical religion, communicates the following information respecting the Sabbath-day at Oxford:

"One of the most fearful perils which looms in the future of Oxford, is that which arises from the diminished observance of the Sabbath. This is a worse sign than any form of intellectual error; it is worse than Puseyism or Jowettism, or even Scepticism, because it points, not to the want of orthodoxy, but to the want of religion altogether. Side by side with the errors of which we have before spoken, is rising up a still more formidable spectre of *indifferentism*; the former are attacking, in some form or other, the great majority of the intellectual portion; the latter seems to strike at the whole body of the undergraduates. I feel, that, in saying this, I am not drawing an extravagant picture, or speaking as though there were no evils inseparable from the assembly and intercourse of fifteen hundred young men. A large amount of moral evil and spiritual indifference will always exist in such a body. But now it seems to be on the increase: for, ever since I have known Oxford at all, this desecration of the Sabbath has been spreading in every direction like a flood.

"First of all, there is the broad fact of the scanty attendance at sermons. So notorious is this, that the Vice-Chancellor is reported, at the end of last term, to have contemplated enforcing the old penalties against it. It is true, that one or two colleges absolutely require attendance on at least one of the sermons: but, as a general rule, it is about the *dernier ressort* of Sunday amusements—the last refuge from *ennui* when all else have failed. It is that which enters least into most men's Sunday thoughts; in many cases never being thought of at all. Sometimes, when such men as the Bishop of Oxford or Dr. Pusey are announced to preach, the church is crowded to excess; but these are (I had almost said 'happy') rare intervals, contrasting strangely with the empty benches which meet the gaze of an ordinary preacher, and even of such a truth-speaking Bampton lecturer as Mr. Litton. Taking a very fair average, I consider, from constant personal observation, that, at the most, the ordinary average attendance of the undergraduates does not record *one in six*. I have listened to an eloquent sermon which has scarcely had a dozen hearers in the undergraduates' gallery, and, I fear, that this will often be the case again, while the present state of feeling lasts. For here is the mischief. It is not the mere fact of non-attendance which should alarm us, but the fact that men glory in it. I have known many sets of men with whom anything like regular attendance is sneered at in a manner which it requires no small amount of moral courage to overcome. I regret to say, that I do not lay this wholly to the charge of the men themselves; many of the sermons, both in quality and quantity, are quite sufficient to tax the patience of any class of hearers. I have never heard more miserable attempts at sermons than in the

University pulpit, and I am certainly not surprised that many of the more earnest and intellectual students have given up attendance almost in disgust. Those, whose privilege it is to preach, will do well to remember this, and to strive their utmost that the blame may no longer in any degree rest with them.

“How, then, is the Sabbath spent? I am more than grieved to describe it. Even outwardly its peace and quietness are being broken by its being changed into a kind of promenade-day. I remember, how forcibly Dr. Hartley called attention to this lamentable fact, in one of his University sermons, about a year ago. ‘The feet of most of you,’ he said, ‘are heard in the streets on the Sabbath day, but they are turned far otherwise than to the house of God.’ In fact, all the excesses of Oxford immorality seem to reach their height on this one day of the week, in which there are no restraints of lectures or reading. Even many of those who would shrink from the depths of vice, to which I refer, scruple not to spend the blessed hours of God’s day in smoking, and drinking, and drowsiness. They speak of a feeling of vacancy, of a dreary sense, that reading ought to be given up, and yet an unwillingness to seek after the joys of religion, which drives them to the stolid slumbrousness of tobacco fumes and wine-bibbing. This is the preparation which many make for the work of the ministry! If this is the novitiate, what must we expect hereafter?”

“I must not forget to mention the strong sympathy with which the Sabbath desecrators in Parliament met here a few months ago. In fact, the debates at the ‘Union’ clubs, and the various college debating societies, found their audience and speakers very nearly balanced on the broad question, Is Sunday to be kept holy? Some of the ablest among the junior members of the University were in favour of the removal of all restrictions, commencing with the opening of the ‘Union’ reading-room. The anti-Sabbath feeling seems indeed to be making vast strides. Who shall say, where the influence of these Oxford anti-Sabbatarians will stop?”

Revelations, like these, call upon the Professor of Geometry to pause. His teachings detract from the sanctity of the Sabbath. Unhallowed practice is the corollary of his anti-Sabbatical demonstration.

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### SOLID COLUMNS.

IF we would bring the Church to bear up against the waste places in Zion, and the dark heathen world, in solid columns, we must first attend well to the columns in our statistical reports. Oh the blanks that are there seen! The breaches that seem to have been made by an enemy in these walls of figures! And are they not made by an enemy? Does not the great enemy of God and man contrive to hinder many a collection which ought to have a place in these columns! Oh how he works upon the avarice and parsimony of the people, and upon the cowardice and carelessness of church officers to prevent collections! What prejudices and suspicions can he not excite? What excuses can he not contrive? What delays can he not propose? And how great is his success? In these columns are more blanks than figures.

Of all the Presbyteries, not *one has reported a collection from every church to any one of our Boards!* Blanks are found in every column of every Presbyterial Report. “An enemy hath done this.” And he has done it by perverting the truth and

teaching error. His doctrine is, "That it is more blessed to keep than to give." He says, "Lay up treasures on earth." He whispers of hard times, of short crops, of coming wants, and growing families. He preaches from the text, "Charity begins at home." And the burden of his sermon is, "Let every one take care of himself, and God will take care of his Church." "Get thee behind me, Satan, for thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Yea, thou offendest me in hindering the people of God from doing works of charity, and deceiving them into all manner of selfishness, teaching them low, narrow, and hurtful views of Providence and man's responsibility. In spite of thee, O thou enemy of souls, I will make unto myself a friend of the mammon of unrighteousness. I will use, to advance the Church of Christ, your own great instrument, the love of which is the root of all evil. And farther; by the grace of God I will help to build up the wall of figures. Not a blank shall be seen in *our* report if I can help it. However small the sum, the figures shall be there, and my people shall not "lack opportunity," as the willing Philippians once did.

Come, brethren, this is a great work, and there are many adversaries. But let us forward the work, let us rear the wall, let us fill up the blanks, for they have at least the appearance of breaches. What Presbytery will first make a full report of collections for each Board? Or even for one Board! Here is the gauntlet, and a noble one it is. Old Lexington Presbytery has come nearer to it than any other. Let us rejoice in her zeal, and let us follow her example; but let us not stop until we go on to perfection in this work. Cheer up, brethren. There are truly many blanks, but they can be counted, they can be diminished, obliterated. And what may we not expect when we advance against the enemy with solid columns! God grant us rapid advances and conquests by truth and love.

WEST FLORIDA.

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## REASONS WHY THE PRESIDENT JOHN ADAMS WAS NOT A CLERGYMAN.

THE Works of the second President of the United States have been given to the public under the editorship of his grandson, in ten volumes. The first is occupied with his biography, and furnishes some interesting materials in reference to his religious history. The connection of certain parts of this history, in one view, may afford some instructive suggestions.

The grandfather of President Adams was a minister, and was settled at Newington, in New Hampshire, for sixty-eight years, —dying there, in 1783, at ninety-three years of age.

The father of the President was many years a deacon of the First Congregational Church, of Braintree, Massachusetts.

Mr. Adams was prepared for Harvard College by the instruction of the Rev. Messrs. Marsh and Cleverly, the Congregational and Episcopalian ministers of Braintree. His father expected that he would become a minister, and sent him to college with that view.

Upon leaving college, he taught school for a time. When he was about twenty-one, a friend advising him to pursue the profession, for which he was intended, in reply Mr. Adams said, that he believed that, upon the whole, an independent and conscientious minister would find the most useful and happy line of life; but added, "however, I am as yet very contented in the place of a schoolmaster. I shall not, therefore, very suddenly become a preacher." In a postscript he says, "There is a story about town that I am an Arminian."

Of this postscript, his son, John Quincy Adams, said, "These few words afford the key to that change in his predilections and prospects, which, shortly afterwards, brought him to the final determination of intrusting his future fortunes to the profession of the law." In his own diary, he made this record, "And, although the reason of my quitting divinity was my opinion concerning some disputed points, I hope I shall not give reason of offence to any in that profession by imprudent warmth."

Soon after, he writes again to a correspondent, "I am under much fewer apprehensions, than when I thought of preaching. The frightful engines of ecclesiastical councils, of diabolical malice, and Calvinistical good-nature, never failed to terrify me exceedingly, whenever I thought of preaching. But the point is now determined, and I shall have liberty to think for myself without molesting others or being molested myself."

The councils which were so terrifying, were probably those referred to in a fragment of autobiography, in which he gives some account of a controversy, in the parish, between some of the people and their pastor, "partly on account of his principles, which we called Arminian, and partly on account of his conduct, which was too gay and light, if not immoral." The doctrinal pamphlets, on both sides, were read by Mr. Adams, who confesses that he "found himself involved in difficulty beyond his powers of decision," and states, that he was much disgusted with the spirit of dogmatism and bigotry in clergy and laity. He doubted, whether he was made for a pulpit in such times.

And yet, again—

"When yours came to hand, I had thoughts of preaching; but the longer I live, and the more experience I have of that order of men, and of the real design of that institution, the more objection I found, in my own mind, to that course of life. I had the pleasure to be acquainted with a young gentleman of a fine genius, cultivated with indefatigable study, of a generous and noble disposition,

and of the strictest virtue; a gentleman, who deserves the countenance of the greatest men, and the charge of the best parish in the province. But with all these accomplishments, he is despised by some, ridiculed by others, and detested by more, only because he is suspected of Arminianism. And I have the pain to know more than one, who has a sleepy, stupid soul, who has spent more of his waking hours in darning his stockings, smoking his pipe, or playing with his fingers, than in reading, conversation, or reflection, cried up as promising young men, pious and orthodox youths, and admirable preachers. As far as I can observe, people are not disposed to inquire for piety, integrity, good sense, or learning, in a young preacher, but for stupidity (for so I must call the pretended sanctity of some absolute dunces), irresistible grace, and original sin. I have not, in one expression, exceeded the limits of truth, though you think I am warm. Could you advise me, then, who you know have not the highest opinion of what is called orthodoxy, to engage in a profession like this?"

Mark, in connection with these sentiments, that Mr. Adams said, in reference to this and other letters, half a century afterwards, "Nothing but want of interest and patronage prevented me from enlisting in the army. Could I have obtained a troop of horse, or a company of foot, I should infallibly have been a soldier."

Hear also the commentary of John Quincy Adams, upon the reasons which diverted his father from the evangelical ministry, for such was the ministry of Massachusetts at that period—1756:

"His disgust at the doctrines of Calvinism was, perhaps, riveted by the opinions which he found disseminated in the social circle into which he had been introduced. The Calvinistic doctrines of election, reprobation, and the atonement, are so repulsive to human reason, that they can never obtain the assent of the mind but through the medium of the passions; and the master passion of orthodoxy is *fear*. Calvinism has no other agent. The terrors of eternal damnation are the only propagators of the faith; and when they prove inefficacious, the Calvinist kindles the fagot upon earth to their aid. Extremes are apt to produce each other. The tyranny over the conscience, exercised by the Calvinistic preachers, necessarily produced a reaction." Then Mr. J. Q. Adams goes on to sketch the rise of the series of infidel writers in England and France in the last quarter of the eighteenth century, from Bolingbroke to Helvetius, with the degeneracy of morals, particularly in France, that attended the spread of infidelity. Mr. A. does not inform us where or what the Calvinism was that produced all this fruit, but he says again,

"The bigoted and gloomy doctrines of Calvinism, though deeply rooted in the Thirty-nine Articles of the Church of England, had been gradually eradicated from the actual creed of her hierarchy. They still burrowed, however, in most of the dissenting churches of New England, and it was their domineering and persecuting

spirit which drove John Adams from the profession of divinity to that of the law."

Now see another link in the chain we are following, and let it have all the benefit of the opinion of Mr. J. Q. Adams: that his father was not tainted by the books he read, or the company he kept.

"The writings of the freethinkers had made their way across the Atlantic, and, while contributing to dissolve the spell of Calvinism, had not been altogether inefficacious in disseminating the errors of infidelity. The posthumous philosophical works of Bolingbroke—posthumous, because he had not dared to publish them in his own lifetime—were published by David Mallet shortly before Mr. Adams's residence at Worcester, and he found them in the library of Mr. Putnam. Many of the individuals with whom he associated were infected with the prevailing infidelity of the times, but it never reached him."

He states that his father's copy of Bolingbroke is filled with refutations of its errors; but it also appears that he was so much pleased with the posthumous works that he read the five volumes three times.

Another piece of circumstantial testimony as to the state of mind and heart of the young student and teacher is furnished also by himself, in the statement that in the last two years of his college life he belonged to a club who spent their evenings "in reading any new publications, or poetry, or dramatic compositions that might fall in their way." He adds, "I was as often requested to read as any other, especially tragedies, and it was whispered to me, and circulated among others, that I had some faculty for public speaking, and that I should make a better lawyer than divine. *This last idea was easily understood and embraced by me. My inclination was soon fixed upon the law.*"

Three weeks after college commencement, he went to Worcester, and found at his boarding-house (before he read Bolingbroke) "Morgan's Moral Philosopher, which I was informed had circulated with some freedom in that town, and that the principles of deism had made a considerable progress among several persons in that and other towns in the country."

Such is the history of the early religious course of the young student who was turned from his consecration to the pulpit by the ferocities of Calvinism. How did it end? His grandson writes of his last years: "He devoted himself to a very elaborate examination of the religion of all ages and nations, the results of which he committed to paper in a desultory manner. The issue of it was the formation of his theological opinions, very much in the mould adopted by the Unitarians of New England. Rejecting, with the independent spirit which in early life had driven him from the ministry, the prominent doctrines of Calvinism, the trinity, the atonement and election, he was content to settle down upon the

Sermon on the Mount as a perfect code, presented to man by a more than mortal teacher. Further he declined to analyze the mysterious nature of his mission. In this faith he lived with uninterrupted serenity, and in it he died with perfect resignation."

If the reader will consult the correspondence of Mr. Adams, especially that with Mr. Jefferson, as given in the Works of the latter, published by Congress, he will find that this residuum of the creed of the venerable patriot, after a life of ninety years, is expressed in very moderate terms. But not to aggravate the matter as to the extent to which the faith in which he was baptized was gradually worn out, the following conclusions seem to be fairly drawn from the extracts we have given.

1. Mr. Adams was devoted to the ministry by his father before he gave any evidence of a change of heart.

2. Mr. Adams himself weighed the ministry in his judgment and choice, merely as a profession.

3. The inconsistency of his views with the sacredness of the office, and his own unfitness for it, are displayed in the fact that his first choice would have been the life of a soldier.

4. Rejecting Calvinism, although confessing that the controversy between it and Arminianism was beyond his power to decide, and so losing the foundation of the faith of his ancestors, he was open to any form of error which exalted reason above revelation, and flattered independent thinking.

5. His own want of settled opinions, and prejudice against orthodoxy, made him regard the restraints of creeds, and the authority of ecclesiastical tribunals, as tyrannical and bigoted.

6. The same causes gave Morgan's Deism and Bolingbroke's Philosophy attractiveness to his mind. They were more on his side than the orthodox preachers of Braintree and Cambridge, and though he noted some of their falsities, the general impression was calculated to draw him to *their* side.

7. According to his own statement, the flattery he received for reading poetry and tragedies well, had its power in turning him to the bar.

8. The termination of the course thus beginning in a proud independence, was in the cold, barren creed, that the Sermon on the Mount was religion enough; that the trinity and atonement were as false as the more strictly Calvinistic doctrine of election; and that the mission of the Lord Jesus Christ was such a mystery that he declined to investigate it.

9. The melancholy picture is completed by the record in the biography that this descendant of Puritan saints found the chief amusement of his old age—not in the consolations and promises of the Gospel—but in "the brilliant fictions of Walter Scott, the sea stories of Cooper, and the poetry of Byron," "the reminiscences of contemporaries, or the speculations of more profound writers in England and France."



## LINES ON SIR WILLIAM HERSCHELL'S TELESCOPE.

THE forty feet telescope of Sir William Herschell is no longer in use. It has been placed in a horizontal position, in the direction of the meridian, near the middle of the circle on which moved the mechanism which formerly controlled it. It rests on pillars of solid masonry, Sir John Herschell having so placed it, and made of it an appropriate monument to his father, who died in 1822, in the 84th year of his age.

Before the tube was closed up he sang with his six children the following requiem :

## THE OLD TELESCOPE.

"To be sung on New Year's Eve, 1839-40, by Papa, Mamma, Madame Gerlach, and all the little bodies, in the tube assembled.

"In the old telescope's tube we sit,  
And the shades of the past around us flit.  
His requiem sing we, with shout and din,  
While the old year goes out and the new comes in.

*Chorus.*

"Merrily, merrily, let us all sing,  
And make the old telescope rattle and ring.

"Full fifty years did he laugh at the storm,  
And the blast could not shake his majestic form.  
Now prone he lies, where he once stood high,  
And searched the deep heaven with his broad bright eye.  
Merrily, merrily, &c.

"There are wonders no living sight has seen,  
Which within this hollow have pictured been ;  
Which mortal record can never recall,  
And are known to Him only who made them all.  
Merrily, merrily, &c.

"Here watched our father the wintry night,  
And his gaze has been fed with pre-Adamite light ;  
His labours were lightened by sisterly love,  
And united they strained their visions above.  
Merrily, merrily, &c.

"He has stretched him quietly down at length,  
To bask in the starlight his giant strength ;  
And Time shall here a tough morsel find,  
For his steel-devouring teeth to grind.  
Merrily, merrily, &c.

"He will grind it at last, as grind it he must,  
And its brass and its iron shall be clay and rust.  
But scathless ages shall roll away,  
And nurture its fame in its form's decay.  
Merrily, merrily, &c.

“ A new year dawns, and the old year’s past ;  
 God send it a happy one like the last,  
 (A little more sun, and a little less rain,  
 To save us from cough and rheumatic pain.)  
 Merrily, merrily, &c.

“ God grant that its end this group may find  
 In love and in harmony fondly join’d,  
 And that some of us, fifty years hence, once more  
 May make the old telescope’s echoes roar.

*Chorus.*

“ Merrily, merrily, let us all sing,  
 And make the old telescope rattle and ring!”

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## ON THE MANNER OF PREACHING.

WE do not design to discuss in detail the subject of Homiletics; but to notice briefly a few things which are essential to a minister’s success in winning souls to Christ. By omitting other particulars, we must not be understood as attaching to them little importance. The graces of diction and oratory, though subordinate to higher qualities, give their possessor a decided advantage both in securing the attendance of a larger number to hear the Gospel, and in making a stronger impression upon the audience than can be done by those ministers who are not thus gifted. A few listen to preaching for the sake of the truth alone, without regard to the speaker’s manner; but a far greater number notice the style of delivery quite as much as the matter; and many hearers consider the *eloquence* of the pulpit to be its chief attraction.

An impressive elocution is therefore an attainment worthy the diligent attention of a candidate for the Gospel ministry. An English tragedian is said to have remarked that he would give a thousand pounds if he could utter the exclamation O! with as much effect as George Whitefield. Hugh Miller informs us that he heard Thomas Chalmers quote a paragraph from one of his own (Miller’s) productions, with an electrical effect on his (Miller’s) mind, far beyond what it produced when composing it, or by any subsequent reading by himself. Our present object, however, is not to consider preaching as a rhetorical art, nor to prescribe rules for the composition and delivery of sermons; but to enumerate some of those moral and spiritual qualities, without which fine thoughts, beautiful imagery, and eloquent tones and gestures, will be comparatively powerless and ineffective. These qualities are such as the following:

1. A *holy boldness* in declaring the whole truth of God, and in addressing it faithfully to every man’s conscience. When God “ordained” Jeremiah as “a prophet to the nations,” he said to him, “Whatsoever I command thee thou shalt speak. Be not

afraid of their faces: for I am with thee to deliver thee, saith the Lord." The apostles prayed to the Lord to "grant unto them that with all boldness they might speak his word." Accordingly it is recorded of them more than once that "they waxed bold;" and the effect of their moral courage is also recorded. "Now when they (the rulers) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."

Natural intrepidity may make a man bold in uttering his sentiments. It may impart a fearless and defiant tone and manner. It may make him pointed and personal, severe and denunciatory. But this is not what we mean by boldness. Christian boldness is the offspring of grace rather than of nature, and hence may be exercised by a man who is naturally timid. It is the fruit of devout prayer, and a deep conviction of duty, for the faithful performance of which we must render an account to God. It is manifested in the ministrations of the pulpit, not by offensive personalities, nor undue severity; but by a meek yet fearless announcement of Scripture doctrine, experience, and practice, without keeping back or softening any part of them, because they are distasteful to the unrenewed mind, and by preaching in language so definite and discriminating as to reach the conscience and heart. It is in short such boldness as will produce a conviction in the minds of the hearers that the preacher speaks by the authority, in the fear, and by the assistance of God. "The people were astonished at Christ's doctrine; for he taught them as one having authority, and not as the Scribes." The Jewish rulers were confounded, when the Apostles' fear of God so completely removed the fear of man, that no threats could deter them from "speaking the things which they had seen and heard." And those who disputed with Stephen, "were not able," so greatly was he aided from above, "to resist the wisdom and the spirit by which he spake."

2. A preacher ought to be *tender* as well as bold. Tenderness so strongly marked the character of Jeremiah, that he is often denominated the weeping prophet. Paul told the elders of Ephesus, "that by the space of three years he ceased not to warn every one night and day with tears." There is no doubt that the tears of those men contributed, not a little, to the effect of their messages. The manifestation of love and piety gave to their rebukes and warnings a power over the hearts of the people, which they could not have possessed if their manner had been unfeeling and severe. The soul is moved and melted by kind words, expressed in gentle and affectionate tones of voice, even when the truths conveyed by them may be unwelcome. In declaring such truths, there is a special demand for tenderness, but less need of it in proclaiming those which are agreeable to the hearers. And yet, a preacher is more liable to fail, in this particular, when discoursing on the guilt and danger of impenitent sinners, or the deficiencies and back-

slidings of nominal professors, than when he is unfolding the nature, excellence, and glory of the Gospel. Hence particular care should be taken, when preaching on those themes, lest with a view of being faithful, we appear to our auditors to take pleasure in speaking of their sins, and pronouncing their condemnation. An eminent Scotch divine observed to a class of theological students, "When you preach the terrors of the law, always do it in tones of tenderness and sympathy, because you *may possibly* be pronouncing your own doom." And Dr. Payson remarks, "I never was fit to say a word to a sinner, except when I had a broken heart myself, when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."

3. A *sincere* manner, is likewise an important requisite to the successful preaching of the Gospel. By sincerity, we do not mean the opposite of hypocrisy, but of affectation and pedantry. "We believe, says the Apostle, and therefore speak." They not only spoke what they believed, but with a tone and manner which carried conviction to others that they believed it. They put on no airs; they made no display of themselves. As witnesses of Christ's resurrection, they gave their testimony with simplicity and singleness of heart. As preachers of Christian doctrine and practice, they made no attempt to attract human applause, or admiration, by metaphysical speculations, novel theories, or learned arguments. One great idea, the sublimest which God ever revealed to man, absorbed all their thoughts, viz., our redemption by Christ; and they held it forth with a purpose so undivided, and a spirit and manner so unaffected, as to show beyond a doubt, that they "preached not themselves, but Christ Jesus the Lord."

A gentleman once observed, concerning a certain minister, "I believe and feel what that preacher says, because he appears to be so *sincere* in every word he speaks; and as I know him to be a good man, his sincerity inspires my confidence, and affects my heart." This is human nature, and it furnishes an important lesson to candidates for the sacred office. Even performers on the stage, though acting a borrowed part, affect sincerity, as a means of producing the desired impression on the audience. But the minister of the Gospel has no occasion for seeming to be what he is not. If he is an Israelite indeed, in whom there is no guile, he has only to exhibit the genuine feelings of his heart, without any affectation, and he will exemplify what we mean by sincerity of manner. It may be partially imitated, but when the artifice is discovered, as it often is, the hearer is no longer edified, but disgusted. A sincere manner is not, therefore, a mere external accomplishment, which we are to acquire by study or practice, but a grace, to be attained and improved by the cultivation of our hearts. If by divine aid, we gain a complete ascendancy over all unbelief, and deliver our message with as much assurance of faith, as though we received it

directly from God, our manner will correspond with these inward feelings; and "our preaching will be with demonstration of the spirit, and with power."

4. Once more, a preacher must be *earnest*, if he would be successful in his ministry. Earnestness is allied to sincerity, though the two are not identical. We cannot feel what we do not believe. But feeling has its degrees. Earnestness consists in that *intense* feeling which arises from sincere belief, accompanied by a deep conviction of the importance of what is believed, and a lively personal interest in sustaining our views. Its importance cannot be too highly appreciated. Says the distinguished Dr. Guthrie: "How ever highly gifted he may otherwise be, it is a valid objection to a preacher, that he does not feel what he says; that spoils more than his oratory. An obscure man rose up to address the French Convention. At the close of his oration, Mirabeau, the giant genius of the Revolution, turned round to his neighbor, and eagerly asked, 'Who is that?' The other, who had been in no way interested by the address, wondered at Mirabeau's curiosity. Whereupon the other said, 'That man will yet act a great part;' and, being asked to explain himself, added, 'He speaks as one who believes every word he says.' Much of pulpit power, under God, depends on that—admits of that explanation, or one allied to it. They make others feel who feel themselves."

Earnestness in preaching the Gospel requires a prayerful spirit. When Isaiah's lips were touched with a live coal from the altar, he was prepared to engage zealously in his official work as a prophet. So in the case of a Gospel minister. But it would be preposterous to expect this divine unction without frequent and earnest prayer. Hence there was much significancy in the inquiry made by one of our most eloquent preachers, now in glory. After listening to a popular discourse, delivered by a young licentiate, and expressing admiration of his pulpit talents, he closed his remarks by asking, "Do you think he can pray down the Holy Spirit?" The reason for this interrogatory will be readily comprehended by those who have noticed the difference in the impression made by mere oratory, both upon the preacher and his hearers, and that which is the fruit of intimate communion with God. He who prays earnestly will be an earnest and effective preacher.

In connection with prayer, we should endeavor to have an abiding sense of our accountability to God for the manner we preach. "We watch for souls," says Paul, "as they that must give account, that they may do it with joy, and not with grief." This consideration doubtless contributed no little to the Apostle's earnestness. He possessed also a still further element of earnestness, viz., ardent love to Christ and the souls of men, which must be felt by us, if we would preach with power and success. "Whether we be beside ourselves," says he, "it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us: because we

thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." If natural fervour impresses the hearts of those whom we address, how much more that fervour which is produced by the threefold influence of a prayerful spirit, a feeling of accountability to God, and a glowing love for Christ and the souls of men.

Among the most earnest and successful preachers of the last century, was the Rev. Samuel Davies. No one can peruse his sermons without perceiving that his feelings were most deeply and tenderly affected by the great truths upon which he discoursed. How he attained this earnestness, may be learned from his own words, in a letter to a friend: "It is an easy thing," says he, "to make a noise in the world, to flourish and harangue, to dazzle the crowd, and set them all agape; but deeply to imbibe the spirit of Christianity, to maintain a secret walk with God, to be holy as he is holy, this is the labour, this the work. I beg the assistance of your prayers, in so grand and important an enterprise. The difficulty of the ministerial work seems to grow upon my hands. Perhaps once, in three or four months, I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal. I feel my subject. I melt into tears, or I shudder with horror, when I denounce the terrors of the Lord. I glow, I soar in sacred ecstasies, when the love of Jesus is my theme; and as Mr. Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world,

"I preach as if I ne'er should preach again,  
And as a dying man to dying men.'"

Dr. Edward Payson, the fruits of whose ministry are still visible in some sections of our country, was an earnest preacher. And none will be surprised at this, after reading the testimony of a pious lawyer concerning his power in prayer. "I was a boy; and sat in the gallery. I felt no special interest in religious things. But when that man of God stood up in his place, and poured out his soul in earnest supplication,—so filial and reverent, so tender and fervent, so solemn and spiritual,—I was entirely overwhelmed with emotion. My blood started quicker in my veins, and my whole spirit was stirred within me. Dr. P. brought down so much of the presence and power of God into that house, that it was truly dreadful to be there. It was none other than the house of God, and the gate of heaven." Such a man's preaching would necessarily be earnest. His spirit of fervent prayer, while it evinced his great solicitude for the salvation of souls, served to increase it, and also to strengthen his conviction of duty to labour for this result, as one who must render an account to God. On the other hand, his sense of accountability and his desire for the salvation of souls,

quicken his devotions and rendered him increasingly earnest in prayer; while these several elements exerted their combined influence to make him earnest and powerful in his preaching. His zeal continued to burn with undiminished ardour till death. Before his decease, he requested that text of Scripture, "Remember the words which I have spoken unto you, while I was yet present with you," to be attached conspicuously to his breast, that through this admonitory passage he, though dead, might speak to those who should read it as they looked on his corpse. He thus, as it were, preached over again, in silent, but impressive language, all the earnest and solemn discourses he had delivered during his ministry.

In conclusion, we would remind candidates for the ministry, for whom this article is chiefly intended, that a careful attention to all we have said with regard to the *manner* of preaching, will not compensate for erroneous or defective *matter*. Though truth may lose much of its force by being presented in a dull and inanimate manner, a discourse which is not evangelical, or which omits important points of doctrine, can not be rendered truly powerful and effective by any extraneous or factitious arts. We recently became acquainted with an interesting young man, a native of Ireland, who came to this country a Roman Catholic. He went to hear Protestant preaching. Arminian preachers were sufficiently bold and earnest; apparently sincere, and often tender; but their preaching made no impression on his mind, because, as he said, it was so much like the preaching he had formerly heard from Roman Catholic priests; differing, indeed, in many particulars, but having this general resemblance, that both convey the idea that our salvation depends very considerably on good works. Hearing a Calvinistic minister preach on regeneration, his attention was deeply arrested. For the first time in his life, he heard it asserted that man is totally depraved, and must be saved, if saved at all, by the power and grace of the Holy Spirit, changing and renewing his heart. Though he at first felt a hostility to these statements, his conscience became in due time convinced of sin, and he was brought, as he trusted, to a saving knowledge of Christ. He is now a candidate for the Gospel ministry.

It is a remarkable fact, that the abettors of error are generally zealous; and the more erroneous they become, the greater is their zeal. Their adherents also, are often as zealous as their leaders. The advocates of truth should imitate their example in this particular. If the zeal of the former, though directed to objects which are not only without value, but hurtful and ruinous, is nevertheless ardent and untiring, how active and constant should be that of the latter, which has in view the highest interests of mankind, the advancement of Christ's kingdom in the world, and the honour and glory of the supreme and adorable Ruler of the universe! Many of these deceitful and deceived leaders compass sea and land to make proselytes to their several systems of religion; and

they often have a degree of success that is astonishing. What exertions and sacrifices should not the true ministers of Christ be willing to make, to save souls, and bring a revenue of glory to Jehovah! Let us out-preach them, out-pray them, and out-live them; be more diligent, more devout, and more holy. Like Paul, let us preach publicly, and from house to house. Let us pray without ceasing. Let us seek to be holy as God is holy. We shall thus show forth his praise, and be instrumental, with his blessing, in bringing many sons and daughters to glory. J. W.

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## Household Thoughts.

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### A SERMON PREACHED AT THE BAPTISM OF A CHILD.

MATTHEW 21 : 15, 16 : "And when the chief priests and scribes saw the wonderful things that he did and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings, thou hast perfected praise."

THE Saviour had entered into Jerusalem for the last time before his crucifixion, and was soon to offer himself up as a sacrifice for our sins. In the temple he had wrought many miracles of mercy. Charmed with his benignity and grace, and impressed with his power, the children acknowledged him as the Messiah. The Pharisees and scribes were offended at this pure, affectionate, and unsolicited tribute of praise. The Redeemer answers their censures by referring them to the 8th Psalm, in which the glory of God is represented as higher than the highest heavens, and brighter than their brightest lights; yet notwithstanding his elevation, giving triumphant displays of the divine excellencies in the babe and suckling. "As the Father does not refuse the praise that arises from the feeblest of mortals, so the Son also does not disdain the praise which is offered to him by children."

Let us explain and apply the truth here taught.

*In what respect then is the praise of the Redeemer perfected, and His glory illustrated by children?*

1. The Divine perfections are illustrated by the *capacious powers* with which these children are endued.

The feeblest infant is not born, like inferior animals, merely to eat and drink, and then lie down in the dust. Helpless and ignorant as it is, it may hereafter be enrolled among those who were the most valuable blessings of the world, and who once lay thus feeble.

But especially are we filled with admiration when we consider



the sublimity of its *eternal* destination. It has within, an immortal spark, which may hereafter mingle and blaze with angels before the throne. It has a soul capable of rising forever higher and higher in the infinite scale of excellence and glory; of soaring beyond the spheres once occupied by the mightiest seraphim, and following with growing vigour and delight these seraphim, as they approach nearer and nearer to the source of uncreated light and beauty. Who then will not adore the goodness and the power of Him who has bestowed capacities that may be so expanded, upon the babe and suckling?

2. The praise of God is perfected in the *preservation of the young and the development of their faculties.*

Who implanted in the mother's heart that vigilant and active tenderness which causes her with joy to submit to every privation and labour, for the sake of her offspring? Who preserves the child amidst the countless disorders that attend on infancy, and which threaten to close forever those eyes that have just opened upon the world? Who teaches the babe so early those expressions of sensibility and affection, so delightful to a parent's heart; that smile, by which it expresses its happiness, and that cry by which it makes known its pains? Who forms its organs by slow degrees to speak, and its limbs to walk? Who calls forth the early indications of reason, and teaches it to recognize in surrounding scenes objects of terror or delight, of aversion or choice? The heart indeed must be cold that cannot feel, and the mind blinded that cannot discern, even in the infant's cradle, the power of God's hand, and the tenderness of God's mercy.

3. We adore the grace of Jesus, we shout hosannas to the Son of David, when we remember that *for such little ones he laid down his life*; that he thought of them with compassion when he hung upon the cross; that he still regards them with tenderness now when he is upon the throne.

Everything in the life and doctrine of the Redeemer proves that they share his regard, and that when he looks to earth, he notices not merely the great and the illustrious, but also the suckling at its mother's breast, and the child whose faculties just begin to expand. He who was himself a babe, sympathizes in their sorrows and cares; he who took little children in his arms and blessed them, has not, in the world above, lost that grace and tenderness which adorned him, when he was upon the earth. He who taught us "not to despise one of these little ones, since their angels behold the face of our Father in Heaven;" who declared that "of such was the kingdom of God;" who commands us, in that ordinance of his appointment which has just been celebrated, to present them to him in their earliest infancy; who entreats them to devote themselves to his service in the morning of their days; whose blood flows for them as well as for those more advanced in years—can *he* view them with inattention and disregard?

Think then of the ineffable glories of Immanuel;—of those splendours that encompass him, which dazzle the highest seraph; and then praise and adore the infinite condescension and boundless grace manifested by him to the suckling child.

4. The glory of God and the Redeemer is frequently displayed in *the early piety of children.*

As there is no age where religion is not our duty, so there is no age where it has not been displayed. There have been undeniable instances of those who have been sanctified from the tenderest years. The Spirit of God can operate upon the child as well as upon the man; the blood of atonement can be sprinkled upon the infant as well as upon the aged: and in all periods of the Church there have been examples of piety, the reality of which has been proved by that best of tests: “by your fruits ye shall know them.”

Many, by their delight in religious ordinances; by their conscientious attention to prayer; by their eagerness to acquire Scriptural knowledge; by their abhorrence of falsehood and profanation of the Sabbath; by their Christian patience, seriousness, and meekness; by the emotions which they displayed, when hearing of the love of God and the suffering grace of the Redeemer, have shown that the Spirit of Jesus dwelt within them.

Parents, have any such instances occurred in your families? Are there none of your children who attend with delight upon the morning and evening sacrifice; who, like the youthful Jesus, love the consecrated hill of Zion, and the services of the temple; who listen with fixed attention, and solemn hearts, to your holy instructions; who, on the couch of sickness, have displayed much of the faith and “patience of the saints;” under whose sufferings you have heard, not the voice of weeping, nor the murmurs of impatience, but the hosannas of holy admiration and love; whose prayers and conversation have displayed much of the knowledge and hope of the Gospel? O! what a charm is there in such a character! How lovely does this early religion appear! With what force does it strike the heart, even of those who can behold, unmoved, the conduct of more aged believers! What glory does it reflect back upon God and the Redeemer!

5. The praise of God is perfected, the glory of the Saviour displayed in *the eternal salvation of so many children.*

Thousands just glance upon the coasts of life, and sink into the grave; just open their eyes upon the world, and close them in death. We know that the far greater part of our race die in infancy. Go to the repositories of the dead—how many little graves teach you that numbers of the young lie there! Accompany the minister of Christ when engaged in funeral solemnities, and see over how many little corpses, he speaks and prays. Go into the family circle, and speak of the death of children, and how often will the starting tear of the mother tell that some one of hers is gone;

that the flowers of beauty opened but to perish; that the heart doated on it, only to bleed in disappointment and sorrow.

But will not the Saviour be glorified in these little ones? Yes! their dust is under his care, and at last he will raise it "incorruptible and glorious." Their spirits are already with him; they have soared to glory, and are more than conquerors. The lisping babe has been qualified for the song of the Lamb, and from the melody that soothed it to rest, it has gone to those anthems of the blessed, in which it will ever unite with unceasing rapture. The flower over which the winds passed, is blooming in heaven, in fragrance and beauty, which the fondest workings of fancy could not conceive; and surely it is safer there than under this inclement sky. It is reposing in the arms of Infinite Love, and shouts more loudly than did the children in the temple, "Hosanna to the son of David!"

Though this doctrine of infant salvation is not expressly asserted in any one passage of Scripture, yet it seems to be inferred from many obvious truths there revealed; from the attributes of God, and his relation to infants; from the conduct and discourses of the Saviour with regard to children; from the nature and extent of his atonement; from the transactions of the judgment day; from the nature of future punishment; and from the nature of heavenly felicity.

That Jesus, who on earth took little children in his arms and blessed them, still lives to "carry the lambs in his arms, and bear them in his bosom;" still lives to create them, to remove them from earth, and to crown them with everlasting happiness.

"Death may the bands of life unloose,  
But can't dissolve Christ's love;  
Millions of infant souls compose  
The family above."

DODDRIDGE.

My brethren, the sentiment which I have been illustrating in this discourse, is not one of those cold truths, to which the mind may assent while the heart remains unaffected, and from which no practical duties result. It is full of instruction, and imposes upon us solemn obligations.

1. It admonishes us to *form high conceptions of the importance of every human being.*

We have spoken of the exalted powers which a child possesses. But the immortality that ennobles it may prove its curse. The spark, which, properly cherished, might burn forever before the throne, may be quenched in eternal darkness; or only give that fearful light which renders more dreadful the regions of horror. Instead of glorifying in the world to come the grace of God, it may, when attaining the age of manhood, be an awful monument, glorifying his avenging justice and holiness. Think then of the joys or agonies of the unchanging world, to one of which each child

is hastening; think of heaven or hell, one of which must be its everlasting residence; and acknowledge the unspeakable importance of every human being.

2. You are admonished by this subject to give a proper direction to those powers with which children are endowed, by a *pious education*.

Parents, thus act towards your children. When you offer them to God in baptism, esteem as a precious privilege this seal of the covenant, this sign of the grace of the Spirit, this initiating sacrament of the Christian Church. Observe it, not as an empty ceremony, but as a dear pledge of the kindness of God to your child, and of the readiness of Jesus to receive and bless it.

I know that there are those who would deprive us of this privilege of consecrating our children to God; but I know also that under the Old Testament dispensation, infants enjoyed this privilege, and were members of the visible Church. This right was given them by God, and none but He can take it away. But has He taken it away? Has He forbidden children now to be introduced into his Church? Where is the prohibition contained? In what part of the New Testament? 'Tis true He has changed the mode of admission, as a general might change the uniform of his soldiers. He has substituted baptism for circumcision. But in what passage do we see the act of abrogation? Until this is pointed out, we shall rejoice in the consolation of calling upon God, as "our God, and the God of our seed after us."

It is sometimes asked, "What does an infant know about baptism, and what benefit can it derive from an ordinance of which it is utterly ignorant?" In reply, I ask, "What knowledge had the Jewish child of eight days old of the ordinance of circumcision?" and yet the most valuable benefits accrued. It is so with baptism. 'Tis true the ordinance does not, by its efficacy, save the children, nor confer on them regenerating grace, but it changes their situation, and secures to them the most precious advantages for obtaining salvation. It introduces them into the external covenant, and interests them in that gracious promise, "I will be your God;" a promise implying that He will commit to them the oracles of truth and the means of instruction. It often secures their religious education. When their parents offer them to God in this ordinance, they solemnly vow, by the very act of presenting themselves, that they will "bring up their children in the nurture and admonition of the Lord." They invoke the Omniscient to witness the vow, and record it in the book of remembrance. Will not parents often recall such engagements; often be incited by them to give their offspring pious instruction; to offer up prayers to God in their behalf, and to exhibit before them the example of a holy life? By baptism, children enjoy the privilege of the prayers of the Church. They have a right to her instruction, her protection, and her salutary discipline.

O, parents, feel the importance of the charge which is committed to you! God has put these children under your care, to be brought up for him. In your hands are deposited the hope and blessing, or the curse and plague, of the next age. Your families are the nurseries both of the church and state. "Bring up your children in the nurture and admonition of the Lord." By instruction, by prayer, and by example, teach them to glorify God and the Redeemer. Let them learn from your lips the glad hosannas and the song of praise.

Is it necessary to present to you any motives thus to act? If you neglect to give your children a pious education, you are preparing them to dishonour God and injure the cause of the Redeemer; to wound the hearts of the pious, and to strengthen the interests of irreligion. Remember the vows which you made when they were baptized. Can you violate those engagements? Can you sport with the solemn sanctions of an oath taken in the presence of God, of angels, and of men? If you desire that your children should be holy in this life, and happy in the world to come, carefully attend to their religious education. This is a means which God in every age has blessed for the salvation of the soul. Be faithful parents, and that son whom you regard with so much anxiety, that daughter over whom you watch with parental fondness, may, through the Divine blessing upon your exertions, become the faithful followers of Jesus, and "burning and shining lights" in the Church. Then they cannot fail to be happy, for God will be their friend and protector, Jesus Christ their advocate and Redeemer. In life they will be respected by the wise and good; in death, they will be happy, and through eternity blessed.

3. My dear youth, this subject addresses you. Listen to the pious admonitions and instructions of those parents with whom I have been pleading in your behalf. Remember and practise their advice. They speak to you from a tender concern for your welfare; they instruct you that you may be "wise unto salvation;" they pray for you that you may be forgiven, and purified, and saved. "Hear then the instructions of a father; let your hearts retain the words of a mother; keep their commandments and live."

S. K. K.

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## Biographical and Historical.

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### LIKENESS OF JAMES H. THORNWELL, D.D.

WE take satisfaction in presenting to our readers an engraved likeness of the REV. DR. THORNWELL, of South Carolina.

All we can venture to say of our honoured brother in the Lord, who is

still living—long may he live!—is, that he has been pastor of churches in Charleston and Columbia, S. C., a Professor, and afterwards, President of the South Carolina College, at Columbia, and is now Professor of Theology in the Theological Seminary in the same place,—all which positions and offices he has filled as no man can fill them better.

Dr. Thornwell was Moderator of the General Assembly that met in Richmond, in 1847. We accidentally learned, at that time, that the Moderator's age was thirty-four years,—Dr. Thornwell being the youngest moderator that ever occupied the chair.

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## THE REV. JAMES McCREA,

FIRST PASTOR OF THE OLD LAMINGTON CHURCH, N. J.

ON the banks of a pleasant little stream, more than one hundred years ago, stood a quaint old-fashioned dwelling, one story high, with low roof. This was the residence of the REV. JAMES McCREA, the first pastor of the "Old Lamington Church." It was a bright streamlet. The trees shaded it to the water's brink, extending back into mighty forests. The joyous sunbeams played and danced upon its surface; at times it frolicked along with the rapid, sportive step of childhood, then it moved with the slower and more majestic pace of riper years; at times it sparkled and played in the rivulet, and then it broke forth and tumbled in the bold cascade, until it joined its larger brother, and thus the streamlets united, formed a river, rushing on, and ending in the boundless ocean. Along this stream I fished and frolicked in my childhood; I have admired it often in mature years, and for it have formed a strong attachment.

For more than one hundred years, this old-fashioned dwelling stood. Renovated and remodelled, it sheltered more than one generation, until, worn out in the service, and decrepit by age, it was taken down and a handsome modern structure now occupies its place. In this place were born sons and daughters to the reverend pastor. One, JANE McCREA, was the heroine of a famous Revolutionary tale. She, being on a visit to some relations in New York, and about joining a British officer to whom she was engaged, was barbarously murdered by the Indians, near Fort Edward. Her death, with other causes, exasperated the inhabitants, and contributed much to the splendid victories of Saratoga and Stillwater, which destroyed the hopes of Burgoyne, and freed our United States from the invaders' footsteps. In this old mansion this lady was born and reared; here her family lived. Her father was the first settled pastor of Lamington Church. His equipage is well remembered to the present day; a peculiar, old-fashioned, low carriage, generally known by the name of the chariot. In this vehicle he always rode to church. This carriage was marked, being the only one of the kind present at the church.

On the 1st of April, 1740, a call was made, and accepted by the Rev. Mr. McCrea. The installation was an eventful day:—the church was full and crowded,—the services able and impressive; the people happy and grateful;—their church was completed, their pastor selected,—an able, and zealous, and talented man. Angels looked and smiled upon the happy event. Thus was started the fountain that has continued to

flow, a life-giving stream, to the present time. Then the first sentinel was placed upon our Zion's tower, to warn of danger and to show the way of peace and safety. The power of the clergy was great, and in the present case was skilfully used. Books were very scarce; the people depended upon the Bible, the Almanac, and the good old Westminster Catechism. No newspaper was printed then to circulate the news.

The population being sparse, and the country thinly settled, their means for education were very limited. Sunday was then the great day; the sermon was the grand event,—the topic of conversation for the week. The pastor, learned, eloquent, and pious, exerted a boundless influence. In the present case we judge by the fruits. That his preaching was orthodox, we find by the blessings that attended it, and the prosperity that followed. By the year 1753 they had much increased, and were compelled to enlarge their house of worship. That the church was founded upon a proper basis, is known by its continuing to the present day, a peaceful, vigorous, flourishing church. Thus the stem planted by our ancestors and fostered by their care, has become a hardy living tree, scattering its blossoms abroad, filling the air with their fragrance, and bearing good fruit to the praise and honour of God. The field cleared and prepared by them, has become a fertile spot, yielding a rich harvest, and gathering many shocks fully ripe into the garner of the Lord. For twenty-six and a half years, the pastorate continued,—the pastor was zealous, the people faithful, the church prosperous. But the time of their separation drew near. Disease and debility fastened upon the pastor, and he was laid aside from his active duties. For three years this continued; he being still their clergyman, and the people supplying his necessary wants. But soon the summons came, "Prepare to meet thy God!" The pastor was not unprepared, but calmly waited. He died at the age of 59. He is buried in the Old Lamington Churchyard. A plain marble slab marks the spot and records his virtues.

A. McD.

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## Review and Criticism.

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WESTERN AFRICA: Its History, Condition, and Prospects. By Rev. J. LEIGHTON WILSON, eighteen years a Missionary in Africa, and now one of the Secretaries of the Presbyterian Board of Foreign Missions. With numerous engravings. New York: Harper, & Brothers, Publishers, 1856.

WE regard this volume by Dr. Wilson as the most interesting and important one ever published on Africa. The first part exhibits a large amount of research; traces the ancient history of the race; describes the geography of Western Africa; gives an account of the Portuguese discoveries, and the early enterprises of the English, French, and Dutch, and narrates the origin and progress of the slave trade. All these topics are intensely interesting to the student and lover of general knowledge, and they are discussed with a brevity, clearness, and modesty that deter-

mine the reader to go through the whole volume. Dr. Wilson arranges the inhabitants of Western Africa into three great families.

“These families all belong to one race, known as the Negro or African race; but among themselves there are marked and essential differences, which will not be overlooked by those who would form a correct idea of the true state of the country.

“In *Senegambia* there are three leading families, known as the Jalofs, the Mandingoes, and the Fulahs. By many it is doubted whether either of these are *pure Negroes*. The Fulahs show the strongest marks of being a mixed race. These families are farther distinguished from the inhabitants of Northern and Southern Guinea by professing the Mohammedan faith, while the other two are essentially Pagan.

“The inhabitants of Northern Guinea are known as the *Nigritian* family, from their supposed descent from the great Negro families living in the Valley of the Niger. Those of them found in Northern Guinea may be subdivided into six or seven separate families, of whom we shall give a fuller account when we come to write more particularly of that portion of the country. In complexion, features, and other physical characteristics, there is much more uniformity among the inhabitants of Northern Guinea than among those of either of the other two general divisions; and this may be attributed to the fact that this family, though spread over a vast extent of country, from east to west, is, nevertheless, comprised in only a very few degrees of latitude, while the other two extend over a much greater number of degrees of latitude, and consequently have a much greater variety of climate.

“The inhabitants of Southern Guinea are known as the Ethiopian or Nilotic family, from their supposed descent from the ancient nations of the *Nile*. They are spread over the whole of the southern half of the continent of Africa, from the Mountains of the Moon to the Cape of Good Hope; and are supposed to be an entirely different race from the great Nigritian stock, occupying all the country between the same mountains on the north and the southern borders of the Great Desert. They differ, in many respects, from the inhabitants of Upper Guinea. They are not so robust or energetic as the Nigritian race. Their forms are more slender, their features are better, and they are characterized by more shrewdness and pliancy of character.”

The SECOND part of the volume goes more into detail in illustrating the government, condition, and character of the *Nigritian* race. The author describes separately the Sierra Leone Coast, the Grain Coast, the Ivory Coast, the Gold Coast, Ashanti, and the Slave Coast. Notwithstanding the gross superstitions and ignorance among the natives on religious subjects, which might be expected to prevail in the absence of revelation, Dr. Wilson affirms that there is a general belief in a Supreme Being and in the immortality of the soul.

“The belief in one great Supreme Being, who made and upholds all things, is universal. Nor is this idea imperfectly or obscurely developed in their minds. The impression is so deeply engraved upon their moral and mental nature, that any system of atheism strikes them as too absurd and preposterous to require a denial. Everything that transpires in the natural world beyond the power of man, or of spirits, who are supposed to occupy a place somewhat higher than man, is at once and spontaneously ascribed to the agency of God. All of the tribes in the country with which the writer has become acquainted (and they are not few) have a name for God, and many of them have two or more, significant of his character as a Maker, Preserver, and Benefactor.\* The people, however, have no correct idea of the character or attributes of the Deity.”

\* In the Grebo country, *Nyisua* is the common name for God; but he is sometimes called *Geyi*, indicative of his character as a Maker. In Ashanti he has two names, viz., *Yankumpon*, which signifies “my Great Friend,” and *Yemi*, “my Maker.”



"The belief in a future state of existence is equally prevalent. A native African would as soon doubt his present as his future state of being; but he has no clear or satisfactory notions of the place, circumstances, or conditions of his future life."

The THIRD part of the volume takes up Southern Guinea in its divisions of the Pongo Country, Kingdom of Loango, Kingdom of Kongo, Angola, and Islands of Fernando Po, Princes, St. Thomas, and Annobon. After taking a survey of these districts, and giving to the reader much information respecting their internal state and resources, Dr. Wilson has the following remarks on the character of the Africans, their capacity of improvement, and religious susceptibilities.

"Naturally the African is social, generous, and confiding; and, when brought under the benign influence of Christianity, he exemplifies the beauty and consistency of his religion more than any other human being on the face of the earth. And the time may come when they may be held up to all the rest of the world as examples of the purest and most elevated Christian virtue.

"Looking at the African race, as we have done, in their native country, we have seen no obstacles to their elevation which would not apply equally to all other uncultivated races of men. They are ignorant, superstitious, and demoralized, it is true, but it is the circumstances of heathenism in which they have always lived that have made them such, and not anything that inherently pertains to them as a race. Compared with the civilized nations of the earth their deficiencies become palpable enough; but compared with the South Sea Islanders, previous to the period when they were brought under the influence of Christianity, the Indian tribes of our own country, who have never enjoyed the blessings of education, or even with the great masses of ignorant poor who throng all the great cities of the civilized world, they do not appear to any disadvantage whatever."

In the FOURTH part of his book, Dr. Wilson begins with Liberia and Sierra Leone, and describes the condition and prospects of each of these countries. The opinions of so intelligent an observer carry great weight with them. Dr. Wilson speaks very encouragingly of both Liberia and Sierra Leone, and strongly advocates their union under one government.

Next comes an admirable chapter on the *Slave Trade*. It seems that this chapter was written and published in England a few years ago, with the view to counteract efforts that were then being made to withdraw the British squadron from the coast of Africa. The article produced a decided impression, and contributed essentially to give energy to the measures which put a check to the traffic.

The *languages* of Africa form the subject of another chapter. The Mountains of the Moon, which divide the Continent into two nearly equal parts, form an important dividing line between two great branches of the negro race. The number of languages in the northern half of the Continent is very large; while in the southern division one great family prevails over the whole, even to the Cape of Good Hope. Dr. Wilson institutes a learned comparison between some of these dialects.

*Missions to Africa* form a rich and valuable chapter. All the efforts to evangelize Western Africa are here brought to view in a condensed form.

The last chapter is on "The agency devolving on *white men* in connection with missions to Western Africa." Dr. Wilson makes a strong, convincing argument in favour of continuing to send out white missionaries. He answers the objections to the climate in a very satisfactory and striking manner; and no chapter in the whole book does more credit to his head and to his heart.

We repeat the opinion that this volume is one of uncommon merit and interest. Its wide circulation would be a good evidence of an appreciation in the literary and religious community, of things worth reading and worth knowing.

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THE HARMONY OF AGES; a Thesis on the Relations between the Conditions of Man and the Character of God. By HIRAM PARKER, M.D. Boston, John P. Jewett & Company. 1856, pp. 368.

THIS book owes its origin to thoughts suggested to its author on reading Dr. Edmund Beecher's "Conflict of Ages," and is designed, as he himself says, "to give a more rational and legitimate theory of reconciliation between the character of God and the condition of man than that which has been promulgated by Dr. Beecher." He therefore rejects, as every man of common sense must, the theory of man's pre-existence, and endeavours to find the key to man's accountability in "the law of the transmission of the mental as well as the physical characteristics of parents to their offspring." The foundation of accountability is laid in the fact, "that God endowed man with power to modify the natural laws of his constitution." He lays it down as a fundamental, that God and nature can never be at variance. "Her laws are not only as perfect as He who established them, but the exponents of His will." "The mental and intellectual characteristics of the animal kingdom, like the vital phenomena of the vegetable departments of nature, must be the results of a natural law, in harmony with the designs of the Creator, by which the harmonious phenomena of identity will be displayed to the latest posterity." But as sin in the onward progress of nature appears among the phenomena of one part of the universe, the question arises, "How or whence has it been introduced?" Two things, according to our author, must be taken as unquestionably true, viz., 1. That it was not introduced by God. 2. That it has not been introduced by the free operations of the laws of nature. These things being assumed, our author addresses himself to the task of finding some cause, other than God or nature, upon which to roll over the responsibility. This is readily found in man's power of modification—his power to modify the laws of his own constitution. On page 66, our author gives us a glimpse at his theory in the concrete in the following words: "Both men and devils having been originally created pure, just, and holy, they became what they now are by their constitutional tendencies having been modified by those circumstances which were calculated to develop the resources which their mental powers and faculties were endowed with; and the characteristic circumstances which have ensued have been the results of the modifications of the natural tendencies."

Two very pertinent questions of course arise: 1. What or whence these "constitutional tendencies?" 2. Whence or why man's power to modify them? As regards the first question, our author is not very explicit. "Constitutional tendencies," "natural tendencies," occur on almost every page of his book, and yet it is difficult to say what he means by them. In several instances, it is obvious, from the connection in which the phrase occurs, that he means the mere natural appetites of the man, such as the desire for food. But this is by no means exhaustive of the whole freight he has deposited in "the constitutional tendencies." Tendencies of nature or constitution are by our author contrasted with,

and distinguished from, acts, as well moral as physical; for, on page 83, he takes the broad ground of the Andover school, that sin has nothing to do with dispositions or tendencies of soul, but only with deeds. We cannot see the difference between saying that "it is not the tendencies of the constitution, but the deeds of man, that render him responsible," and saying, that "sin consists in sinning." On page 84, the thing implied is broadly and roundly stated. It is there affirmed that man could not have been the subject of temptation, or of trial, had he not been possessed of two classes of constitutional tendencies antagonistic to each other—the one a tendency towards what is good, and the other a tendency towards what is evil. This was requisite to man's freedom and responsibility. These two classes of tendencies were necessary to man's development. The only difference between this and the Hegelian doctrine is, that our author denies that the tendency towards evil is sin. The two doctrines agree in this, that they regard a thing which we call sin as a necessary and useful instrument of moral development. How slow must be the progress of moral development in heaven, and how utterly irresponsible must the spirits of just men made perfect be, where such constitutional tendencies are forever unknown!

2. But besides these "tendencies," there was still another condition of free agency and accountability. To raise man out of the rank of mere automata, it was necessary he should be possessed of the power of constitutional modification. God, it is unhesitatingly affirmed, was thus shut up to the alternative of creating an automaton, or creating man with the power of modifying the natural laws of his constitution. And here we have in a nutshell the spirit and aim of the whole school represented by our author. It is a matter of but little account who may be bound, provided they can get man freed. Rather than man shall remain a creature, under the conditions of a creature, and be regarded and treated as a fallen creature—rather than God shall remain unsearchable and sovereign—Deity must be circumscribed by something outside Deity, and subjected to some stern necessity, before which infinite Wisdom and Justice are helpless. Such a subjection is inevitable on such a hypothesis. If we adopt the theory of our author, which is no new theory, and hold that sin had its origin in any necessity such as this, we must recognize the existence of something (call it necessity, fate, or what we will) superior to God himself. Is a man so childish as to think he has solved the unsolvable problem of the origin of moral evil, when he has dogmatically ascribed it to "foreign aggression?" Does it harmonize God and nature to subtract from the phenomena of nature certain things which we call "abnormals," and ascribe them to "foreign aggression?" Whence came these abnormals? To whom do they owe their introduction? Whence this "foreign aggression?" Have we not the same problem in this alien power as in its direct product—sin? A solution, therefore, which stops short of reconciling the existence and operation of this woful dynamic in the moral universe, with the power, holiness, justice, goodness, and truth of God, must be pronounced a failure. Is it not better to take, on faith, the information given by God himself, and be content with knowing that "by one man sin entered into the world, and death by sin."

The erroneous principles which we have mentioned, together with many others equally repugnant to Scripture and sound philosophy, are paraded from chapter to chapter, and repeated from paragraph to paragraph, until

echo herself must have compelled a conclusion, ashamed at the monotony of her own responses.

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**THE CHURCH THE ONLY DEDICATED TEMPLE.**—A sermon preached at the opening of the New Presbyterian House of Worship, Galway, Saratoga County, N. Y., Tuesday, April 18, 1854. By Rev. SAURIN ELLIOT LANE, Pastor. 1856.

Also **THE CHRISTIAN SOLDIER**, by the same A Sermon preached on the occasion of the installation of the Rev. W. J. McCord, over the Church at Tribe's Hill, Montgomery County, N. Y. July 8, 1856.

These two discourses, though delivered more than two years apart, have both reached us by the same mail. We have read them with satisfaction; and have no doubt they were listened to with interest and profit by those whose privilege it was to be present on the occasions of their delivery. They are excellent, both in matter and style.

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### BOARD OF PUBLICATION.

1. **LEARN TO SAY No**; or, the City Apprentice.

A great moral is here inculcated. How many thousands are ruined, because they will not learn to say, No! May the Divine blessing accompany this book!

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2. **SELECT STORIES FOR LITTLE FOLKS.** Compiled by ADDIE.

3. **THE CHILD'S SCRAP-BOOK.** Compiled by the Editor.

These two little books contain an abundance of good anecdotes for children. The Editor and Addie understand how to condescend to folks of low stature.

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4. **FOOTPRINTS OF POKERY**: or Places where the Martyrs have suffered.

Another excellent book for a Sabbath School library. Martyrdom is full of interest to children. Let the great facts of suffering Christianity be made known to the rising generation. Perhaps some of our children will be called upon to be martyrs.

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5. **A DAY WITH THE HAYMAKERS.** 6. **FIRST SABBATH EXCURSION.**

7. **WILLIAM BARTLETT.**—Lessons of the Stars, &c. 8. **RHYMES FOR THE NURSERY.**

More yet for the Sabbath Schools! and more of a goodly sort. The Board of Publication have been laying out some strength for the little ones. We heard Dr. Schenck tell the western Synods that the Board were aiming at increasing our Sabbath School supplies; and he is as good as his word. Word and works, with him, go together.

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9. **PARADISE OF CHILDREN.** By Rev. N. Morren.

Here is a famous litt'e book, full of great truths. The author speaks of three things. 1. There are children in heaven. 2. All the children in heaven are happy. 3. How may children get to that happy city?

10. BACKBITING REPROVED, AND OTHER SKETCHES. By Charlotte Elizabeth.

Backbiting is a common sin. It deserves reproof. Charlotte Elizabeth reproves it well.

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11. KENNETH FORBES: or, Fourteen Ways of Studying the Bible.

This is a first-rate specimen of Presbyterian Sabbath School books. It is on a great subject, which is well discussed. We dare say that one of our first ministers was engaged in writing this book. Fourteen ways of studying the Bible! What but a thoughtful mind would bring out the matter in this comprehensive manner? There is solid instruction here. On turning to the Preface, we find that a lady is the author, and not a clergyman. The ladies can beat most of the clergy in writing for children. Our thousands of Sabbath Schools ought to have this book, and all the other books we have enumerated, as well as the following one.

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12. GEMS FROM THE CORAL ISLANDS. Western Polynesia: Comprising the New Hebrides Group, the Loyalty Group, and the New Caledonia Group. By the Rev. Wm. Gill, of Raratonga.

Eleven islands in Western Polynesia are here described. Fourteen illustrations add to the value of the volume. Many interesting scenes and incidents are brought to view. The importance of Foreign Missions should be kept prominently before the minds of the youth of this Church. The particular aim of the present volume is to illustrate the labours of NATIVE TEACHERS. Every island gained to Christianity and civilization, westward of the Tahitian group, has been gained through the labours of native missionaries; and many stations in several of these groups are now suitably occupied and efficiently worked by native teachers and pastors. One great object of our Foreign Missionary Boards is to train up native ministers of the Gospel by means of institutions of learning adapted to that end.

These twelve volumes furnish more than a dozen proofs of the wisdom, industry, and efficiency of our Board of Publication.

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## The Religious World.

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### NO DECAY OF PRESBYTERIANISM.

THE following has appeared in a number of papers:

DECAY OF PRESBYTERIAN CHURCHES.—The "Presbyterian" says: "There is one fact to which we desire to call the attention of all our readers, who love our Church, and pray for its enlargement—*between one-fourth and one-fifth of all our churches are reported vacant.*"

To our own readers we need hardly say, that, by the unworthy artifice of putting a deceptive heading to a paragraph garbled from our columns, an entirely different meaning is given to our words from what they were designed to convey; and we are made to state an untruth. Our churches are not "decaying." On the contrary, they are multiplying so that the increase of our ministry does not keep pace with them; and the very object of our statement, so grossly perverted, was to excite our Presbyterian people to earnest prayer and effort for large reinforcements of the ministry, that these vacant churches might be supplied.

For the information of any who have been misled, we will give a few figures. For the sake of convenience, we take an interval of ten years, as that in which to examine into this "Decay of Presbyterian Churches."

The following are the comparative statistics for 1846 and 1856:

	1846.	1856.
Churches organized, . . . . .	45	85
Whole number of churches, . . . . .	2,297	3,146
Additions on examination, . . . . .	7,792	12,322
Total of communicants, . . . . .	174,714	233,755

From which it appears, that there were forty more churches organized, and four thousand five hundred and thirty more communicants added in the ecclesiastical year, ending May, 1856, than in 1846; and that the net increase of churches in the same time has been eight hundred and forty-nine, and the net increase of communicants, exclusive of deaths, &c., fifty-nine thousand and forty-one. The average *gross* increase of communicants during the ten years, has been nearly ten thousand per annum. Our Church has by no means reached that rate of progress which, we trust, she is to attain. But she has abundant reason to bless God for having favoured her with such accessions of numbers and strength as these figures indicate.

We have but little expectation, that the journals, which have given publicity to the perverted paragraph above quoted, will correct their error. But, we hope, the next time they treat of the "Decay of Presbyterian Churches," they will introduce these statistics.—*Presbyterian*.

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## INCORPORATION OF SYNOD OF NASHVILLE.

THE committee appointed by the Synod of Nashville to obtain a charter of incorporation for the Synod of Nashville, made the following report, which was received and adopted:

"Whereas the Legislature of Tennessee, at its last session, passed the following Act, viz.:

"Be it enacted, by the General Assembly of the State of Tennessee, That the Synod of Nashville, of the Old School Presbyterian Church, is hereby constituted a body politic and corporate, with all the rights and privileges granted to similar corporate bodies, and especially the right for the members thereof, and their successors, in their corporate name and capacity, to acquire and hold, in fee, real estate and other property not exceeding one hundred thousand dollars in value, at any one time, for the

establishment, within its bounds, of a seminary or seminaries, for the education of youth, with all the powers necessary to carry that object into full effect."

Passed, February 18, 1856. Therefore,

*Resolved*, That the said act of incorporation be accepted and agreed to.

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## THE ASHMUN INSTITUTE.

THE Ashmun Institute, an important institution for the benefit of our free African population, has been organized and put into operation by the Presbytery of Newcastle. The following is the prospectus.

THE ASHMUN INSTITUTE—A COLLEGE AND THEOLOGICAL SEMINARY FOR THE EDUCATION OF COLOURED MEN.—The Trustees of this Institution, respectfully announce, that they have elected the Rev. JOHN P. CARTER, of the Presbytery of Baltimore, President of the Faculty, and expect to open its sessions on the 1st of January, 1857.

The course of instruction will be liberal and thorough, designed to prepare students for the work of missionaries in Africa, for the Gospel ministry among the coloured people in this country, and for any other position of usefulness to which they may be called.

The collegiate year will be one Session of eight months, commencing on the 1st of September, and closing on the 1st of May.

For Theological students there will be no charge for tuition. Their only expense will be for boarding and incidentals, per Session, \$85.

Students not having the ministry in view, will be charged, per Session, \$110. This sum covers all expenses for tuition, boarding, and incidentals.

As it is not expected that the class of persons for whose benefit this Institution is established will be able to sustain themselves in receiving an education, and as it is not designed, at the present time, to attempt to endow the Institution, the Trustees appeal to the Christian community to furnish those means as they may be required. They look to the Churches and other ecclesiastical bodies and to benevolent masters, to furnish both the students and the means to educate them.

The Trustees have erected suitable buildings for the residence of the Faculty, and a College edifice for the accommodation of forty pupils, embracing a fine prayer hall, recitation and studying rooms, &c.

The location is at *Hinsonville, Chester County, Pennsylvania*, surrounded by the Presbyterian congregations of Oxford, Fagg's Manor, and New London, and can be reached by public conveyance from Parkesburg, on the Columbia Railroad, Pennsylvania, and from Newark, Delaware, on the Philadelphia, Baltimore, and Wilmington Railroad.

Donations in money, library and text books, apparatus, furniture, clothing, &c., will be very thankfully received.

Communications relating to the Institution may be addressed to


REV. J. P. CARTER,  
President of the Faculty; or  
REV. J. M. DICKEY,

Pres. Board of Trustees, Oxford, Chester County, Pa.

## TRUSTEES—MEMBERS OF NEWCASTLE PRESBYTERY.

*Ministers.*—J. M. Dickey, Oxford, Pennsylvania; J. B. Spottswood, Newcastle, Delaware; James Latta, Penningtonville, Pennsylvania; Alfred Hamilton, Cochranville, Pennsylvania; J. M. Crowell, Parkesburg, Pennsylvania.

*Ruling Elders.*—J. M. Kelton, New London, Pennsylvania; S. J. Dickey, Hopewell, Pennsylvania; William Wilson, Chatham, Pennsylvania.

 Papers friendly to this Institution will materially aid it by inserting the above a few times.

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 THE SYNOD OF PHILADELPHIA AND SYSTEMATIC BENEVOLENCE.

THIS Synod, at its late meeting, passed an order earnestly urging and enjoining upon pastors, Sessions, and Presbyteries, the following, viz. :

1st. That love to Christ's cause is an essential element of Christian piety. 2d. That regular contribution of our worldly substance, according as God has prospered us, is an ordinary and important part of practical religion. 3d. That, accordingly, it is the duty of ministers to instruct the people, in due proportion, regarding the grace of contribution, and the sin of coming empty before the Lord, and neglecting this part of religion. 4th. That the pastors and officers of the churches are as truly bound to make arrangements for the cultivation of the grace of benevolence, and for the performance of this part of practical religion, as for any other part of the offices of worship.

Be it therefore *enjoined* upon the pastors and other appropriate officers of the churches, to give due diligence, in word and work, to further this great interest of religion; and in order thereto, to adopt and put in operation, and keep in operation, if already adopted, some plan for making regular collections for the several enterprises of the Church—Domestic Missions, Foreign Missions, Church Extension, the Board of Education, the Board of Publication, and Fund for Aged and Disabled Ministers, and their destitute widows and children.

Without attempting to describe in detail any one plan of collections, the Synod recommend, that one or other of the following methods be adopted :

I. A card or book with the names of all of the members of the congregation on it, with columns for weekly, monthly, or quarterly offerings, such as each may consent to pay.

II. Monthly collections in the churches to be divided among the several enterprises of the Church, according to the discretion of the ruling elders or declared wishes of the donors.

III. A sermon or address on a fixed Sabbath of the year, in behalf of each of the several enterprises of the Church above named, and a collection or subscription to be taken for the enterprise advocated in this sermon or address. The times of presenting each cause to be fixed by the pastor and ruling elders, or deacons, except in case where a Presbytery may deem it wise to appoint times for these collections, in all the churches under their care. Upon the Presbyteries it is enjoined :

1st. To take order, if it has not been already so done, for the thorough organizing of the churches, under their care, in accordance with the above action of Synod. 2d. To require from every session and pastor a statement of their diligence in this matter, to be presented along with the statistical report at the Spring ses-



sions. Delinquents then, to be called up at the Fall sessions. 3d. To instruct the Presbyterial supplies to vacant churches to take up collections for the Church schemes, unless there is a regular plan of collections in operation in the vacant church. 4th. That the Presbytery shall collate the reports from the several churches, and report to Synod what has been done, and return the names of delinquent churches.

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## MISSIONARIES IN THE PACIFIC.

THERE are on the Islands of the Pacific Ocean, in connection with the London, Church, Wesleyan, and American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and 54,708 pupils. The largest single Protestant church in the world is on one of these islands. Christian missions have had their greatest triumphs among the heathen of this ocean world.

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## SABBATH SCHOOLS.

At a late Sabbath School Convention in Massachusetts, a number of Essays were read on various topics, connected with the prosperity of Sabbath Schools. Among the Essays was one read by the Rev. Mr. Howe, of Boston. The subject was "The *True* Position of the Sabbath School, as *One* of the Agencies for Converting the World to Christ, and its Adaptation for Instructing the Masses in Scripture Truth and Practical Christian Duties." The subject contained two inquiries, 1st: What is the True Position of the Sabbath School, and 2d, Its Adaptation for Instructing the Masses in Scripture Truth, and in Practical Christian Duties. This subject, thus stated, Mr. Howe treated under seven particulars:

1. The Sabbath school is an agency for the salvation of men.
2. The object of the Sabbath school is to fix the truth in the mind, and bring it practically to bear upon the heart and life.
3. The Sabbath school converts men at an earlier age than any other agency that has ever been employed.
4. The Sabbath school has been established for the express purpose of making an impression on the masses.
5. There is, in the Sabbath school, a power to stimulate Christians to make personal efforts for the salvation of men.
6. The Sabbath school has a Missionary element.
7. The Sabbath school is fitted to send a religious literature into all our families.

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## Statistics.

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### STATISTICS OF THE BIBLE.

THE Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the "British and Foreign

Bible Society," never appeared. And twenty-five of these languages existed without an alphabet, in an oral form. Upwards of forty-three millions of these copies of God's word are circulated among not less than six hundred millions of people. "What hath God wrought!"

The first division of the divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century, or beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661 Athias, a Jew of Amsterdam, divided the sections of Hugo into verses, as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now are.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,728,100 letters. The New Testament contains 27 books, 260 chapters, 7959 verses, 182,253 words, 838,380 letters. The entire Bible contains 66 books, 1189 chapters, 31,173 verses, 773,692 words, 3,566,480 letters.

The name Jehovah, or Lord, occurs 6855 times in the Old Testament. The word *Selah* occurs 70 times in Psalms, in Habakkuk 3 times. The word *and* occurs in the Old Testament 35,543 times; in the New Testament 10,684 times; in the Bible 46,227 times.

The middle book of the Old Testament is Proverbs. The middle chapter is the 29th of Job. The middle verse is 2d Chronicles, 20th chapter, 17th verse. The middle book of the New Testament is 2d Thessalonians. The middle chapters are Romans 13 and 14. The middle verse is Acts 17 : 17. The middle chapter, and the least in the Bible, is Psalm 117. The middle verse in the Bible is Psalm 118 : 8. The middle line in the Bible is 2d Chronicles 4 : 16.

The least verse in the Old Testament is 1st Chronicles 1 : 1. The least verse in the Bible is John 9 : 35. The 19th chapter of 2d Kings and Isaiah 37th are the same. In the 21st verse of the 7th chapter of Ezra are all the letters of the alphabet, I and J being considered as one.

The preceding facts were ascertained by a gentleman in 1718. Also by an English gentleman residing at Amsterdam, 1772; and it is said to have taken each gentleman nearly three years in the investigation.

There is a Bible in the library of the University of Gottingen written on 5476 palm leaves.

A day's journey was 33 and 1-5th miles. A Sabbath day's journey was about an English mile. Ezekiel's reed was 11 feet nearly. A cubit is 22 inches nearly. A span is 11 inches nearly. A hand's breadth is equal to 3 $\frac{1}{2}$  inches. A finger's breadth is equal to 1 inch. A shekel of silver was about 50 cents. A shekel of gold was \$8 09. A talent of silver was \$1519 32. A talent of gold was \$23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was 1 $\frac{1}{2}$  cents. A homer contained 75 gallons and 5 pints. An epha or bath contained 7 gallons and 4 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was  $\frac{1}{2}$  pint.

The divisions of the Old Testament are four :

1st. The Pentateuch, or the five books of Moses. 2d. The Historical Books, comprising Joshua to Esther, inclusive. 3d. Poetical, or Doctri-

nal Books, from Job to Song of Solomon, inclusive. 4th. Prophetical Books, from Isaiah to Malachi.

The New Testament is usually divided into three parts :

1st. Historical, containing the four Gospels and Acts. 2d. Doctrinal, comprising all the Epistles, from Romans to Jude. 3d. Prophetical, being the Book of Revelation of St. John.

The commemorative ordinances of the Jews were :

Circumcision, the seal of the covenant with Abraham. The Passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed. The Feast of Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness. The Feast of Pentecost, which was appointed fifty days after the Passover, to commemorate the delivery of the law from Mount Sinai. The Feast of Purim, kept in memory of the deliverance of the Jews from the wicked machinations of Haman.

In 1272 it would have cost a labouring man thirteen years' labour to purchase a Bible ; as his pay would be only three cents per day, while the price of a Bible was \$150.

## STATISTICS OF POPULATION.

THE statistics of population have much to do with religion. We shall therefore give, from time to time, all kinds of statistics.

### I. GENERAL STATISTICS.

The total white population of the United States is found to be	19,553,068
Free coloured, . . . . .	434,495
Slaves, . . . . .	3,204,313
Total, . . . . .	<u>23,191,876</u>

The total *square miles* of the territory of the United States is stated at 3,306,865, which gives a population of 701 to the square mile.

The following aggregates are useful for reference.

	Whites.	Free coloured.	Slaves.	Total.
Deaf and Dumb, . . . . .	9,136	136	531	9,803
Blind, . . . . .	7,978	429	1,387	9,794
Insane, . . . . .	14,972	311	327	15,610
Idiotic, . . . . .	14,257	348	1,182	15,787

The aggregate of these four infirm or diseased classes is 50,994.

Of these, were born in *foreign* countries, Deaf and Dumb, 497 ; Blind, 2713 ; Insane, 9358 ; Idiotic, 600. Total foreigners, 13,168.

### II. CHURCH STATISTICS.

The following table shows the number of buildings occupied as Churches in the United States, the value of Church property, and the number of persons accommodated in said buildings :

Denominations.	No. of Churches.	Value of Property.	Accommodations.
Baptist, . . . . .	9,375	\$11,020,855	3,247,029
Christian, . . . . .	853	847,036	300,005
Congregational, . . . . .	1,715	7,988,445	804,935
Dutch Reformed, . . . . .	330	4,096,880	180,636
Episcopal, . . . . .	1,459	11,375,010	643,598
Free, . . . . .	386	263,205	114,780
Friends, . . . . .	726	1,713,767	286,323
German Reformed, . . . . .	338	975,080	158,932
Jewish, . . . . .	30	330,600	15,175
Lutheran, . . . . .	1,217	2,854,286	534,250
Menonite, . . . . .	113	92,345	29,160
Methodist, . . . . .	13,280	14,822,870	4,343,579
Moravian, . . . . .	328	411,669	109,257
Presbyterian, . . . . .	4,824	14,543,780	2,079,690
Roman Catholic, . . . . .	1,221	9,256,758	667,832
Swedenborgian, . . . . .	16	108,600	5,170
Tunker, . . . . .	51	37,625	22,325
Union, . . . . .	608	644,715	202,624
Unitarian, . . . . .	242	3,173,822	136,417
Universalist, . . . . .	529	1,752,316	214,115
Minor Sects, . . . . .	409	967,930	133,802
Total, . . . . .	38,061	87,328,801	14,234,825
Of the foregoing, belong to the State			
Of New York, . . . . .	4,134	\$21,134,207	1,913,854
Of Pennsylvania, . . . . .	3,566	11,586,115	1,574,873
Of Ohio, . . . . .	3,936	5,793,099	1,457,294
Of Louisiana, . . . . .	306	1,783,470	109,615
Of Georgia, . . . . .	1,862	1,260,359	627,197
Of Massachusetts, . . . . .	1,475	10,206,184	691,823

### III. EDUCATIONAL STATISTICS.

**COLLEGES.**—In the whole United States and the Territories, there are 234 Colleges, with 1651 teachers and 27,159 pupils. Their total annual income is: From endowment, \$452,314; taxation, \$15,485; public funds, \$184,549; other sources, \$1,264,280—total, \$1,916,628.

**ACADEMIES.**—Of Academies and other schools there are 6032, with 12,207 teachers and 261,362 pupils. Their annual income is: From endowments, \$288,855; taxation, \$14,202; public funds, \$114,798; other sources, \$4,235,987—total, \$4,653,842.

**PUBLIC SCHOOLS.**—Of Public Schools there are 80,991; of teachers, 92,000; of pupils, 3,354,173. Their total income is: From endowment, \$182,594; taxation, \$4,686,414; public funds, \$2,574,669; other sources, \$2,147,853—aggregate, \$9,591,530.

The total number attending *all* schools, public and private, is 4,089,507.

The total number of persons in the United States, who *cannot read and write* is, whites, 962,898; free coloured, 90,522; total, 1,053,420.

Of the persons who cannot read and write, 858,306 are *natives*; and 195,114 are *foreigners*.

## New Year's Thoughts.

### THE NEW YEAR'S NIGHT DREAM.

FROM THE GERMAN OF JEAN PAUL, BY ERASTUS STEPHEN.

THE old man stood at his window by the New Year's midnight, and gazed with the glance of a protracted despair upward upon the immutable, ever-blooming Heaven, and downward upon the still, pure, white earth, upon which at the present moment lived no one so joyless and slumberless as he. For his grave was close at hand: it was only concealed by the snow of age, not by the green of youth, and out of all the richness of life had he brought nothing with him, save errors, sin, sickness, a wasted body, a desolated soul, the breast full of poison, and an old age full of remorse. The beautiful days of his youth, this day returned as spectres, and brought him back again to that beautiful morning, when his Father for the first time had set him upon the dividing way of life: that, to the right, conducts over the sun-path of virtue, into a broad tranquil land, full of light, of harvests, and of angelic ones, and, to the left, this leads downward into the mole-tracks of vice, into a dark cavern full of dripping poison, full of serpents aiming at their prey, and of pitchy, choking vapours.

Ah, the serpents hung at his breast, and the poison-drops were upon his tongue, and he knew now, where he was.

Bereft of reason, and with grief unutterable, he called heavenwards: "Give me back my youth! Oh Father, place me upon the dividing way again, that so I may make a different choice!"

But his Father and his youth were long departed. He saw wills-o'-the-wisp dance upon the marshes and die upon the churchyard, and he said, "They are the days of my folly!" He saw a star fall from Heaven, and glisten in its fall, and go out upon the earth. "It is I!" said his bleeding heart, and remorse, with its serpent teeth, bit deeper into its wounds.

His fevered fancy showed him sleep-walkers slinking upon the roofs, and the wind-mill raised its arms, threatening to crush him, and a mask that had been left behind in the deserted charnel-house, assumed little by little his own features.

In the midst of the struggle, suddenly the music for the New Year streamed downward from the tower, like a distant church hymn. He grew calmer—he looked around the horizon, and over the wide earth, and thought upon the friends of his youth, that now, happier far than he, were teachers of the earth, fathers of happy children, and blessed men, and he said: "Oh, I, like you, could sleep this New Year's night with tearless eyes, had I only chosen! Oh, I could be happy, dear parents, had I but fulfilled your instructions and New Year's wishes!"

In feverish recollections upon the time of his youth, it appeared to him as if the mask with his own features stood up in the charnel-house—at last, by means of that superstition which sees on New Year's eve, spirits and the futurity, it became a living youth.

He could see no more—he covered his eyes; a thousand hot tears streamed upon the snow—he could but gently sob, hopeless and reasonless, “Only come back to me, come back to me, my youth!”

And it came back to him, for it was only that upon the New Year's night, he had thus frightfully dreamed; he was still a youth; only his errors were no dream. But he thanked God, that being still young, he might turn about in the filthy ways of vice, and betake himself upon the sure path of virtue, that leads into the broad land of Harvests.

Turn with him, young reader, if you chance to stand upon the same path of folly.

In the future, this frightful dream will be your judge; but when full of sorrow you should once exclaim, “Return to me, beautiful youth!”—then would it return NEVER.

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## PSYCHAURA.

FROM PUTNAM'S MAGAZINE.

THE wind of an Autumn midnight  
Is moaning round my door—  
The curtains wave at the window,  
The carpet lifts on the floor.

There are sounds, like startled footfalls,  
In the distant chambers now,  
And the touching of airy fingers  
Is busy on hand and brow.

'Tis thus, in the soul's dark dwelling—  
By the moody host unsought—  
Through the chambers of memory wander  
The invisible airs of Thought.

For it bloweth where it listeth,  
With a murmur loud or low;  
Whence it cometh—whither it goeth—  
None tells us, and none may know.

Now wearying round the portals  
Of the vacant, desolate mind,—  
As the doors of a ruined mansion,  
That creak in the cold night wind.

And anon an awful memory  
Sweeps over it fierce and high,  
Like the roar of a mountain forest,  
When the midnight gale goes by.

Then its voice subsides in wailing,  
And, ere the dawning of day,  
Murmuring fainter and fainter,  
In the distance dies away.

## THE LAST YEAR'S LEDGER.

WHAT is the footing of the year's great ledger, in respect to our good words, our beneficent deeds, our liberal gifts, our sympathies, prayers, and labours for others' good? Let us review the figures—alas! it probably will not take long. Has our continuance in this world been any real gain to our fellow-men? Have we requited good for evil—forgiven as we hope to be forgiven—won the sinner from the error of his ways, or saved a soul from death—emulated the beneficence of him who “went about doing good?” Had we been summoned to our final audit, as many have been, should we have been welcomed with the plaudit, “Well done!” Has all that we have proposed in our better hours of resolve and consecration been accomplished? Are we content with the monument we have erected, or the record we have made? Have our children, relatives, or friends no just occasion for complaint against us, either of neglect or of wrong-doing? Have we exemplified the Gospel by our integrity in business, our fidelity to all the social obligations that rest upon us?

Questions like these rise naturally in the thoughtful season we are in. Let us not be afraid to ponder them. By God's grace, our consciousness of defect and failure may serve all the more powerfully to stimulate us for the future; and the admonitions and regrets of the close of the old year prove but the seed of better resolutions and holier purposes for the new.

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## THE NEW YEAR.

Joy! Joy! a year is born,  
 A year to man is given,  
 For hope, and peace, and love,  
 For faith, and truth, and heaven.  
 Though earth be dark with care,  
 With death and sorrow rife,  
 Yet toil, and pain, and prayer,  
 Lead to a higher life.

Behold, the fields are white!  
 No longer idly stand!  
 Go forth in love and might;  
 Man needs thy helping hand.  
 Thus may each day and year  
 To prayer and toil be given,  
 Till man to God draw near,  
 And earth become like heaven.

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## DANGER OF DELAY.

AN accurate examination into the periods of life at which those whose lives of godliness give evidence of true religion first began to be followers

of Christ, furnishes an amazing demonstration of the folly and danger of delay! The probability of conversion diminishes as rapidly as years roll on.

Make up a congregation of a thousand Christians. Divide them into five classes according to the ages at which they became Christians. Place in the first class all those converted under 20 years of age; 2d class, all those converted between 20 and 30; 3d class, all those converted between 30 and 40; 4th class, all those converted between 40 and 50; fifth class, all those converted between 50 and 60. Then count each of the five classes separately. Of your thousand Christians, there were hopefully converted

Under 20 years of age,	.	.	.	.	.	548
Between 20 and 30 years of age,	.	.	.	.	.	337
“ 30 “ 40	“	.	.	.	.	86
“ 40 “ 50	“	.	.	.	.	11
“ 50 “ 60	“	.	.	.	.	3

Here are your five classes! But you complain of me; you ask, “Why stop at 60 years old?” Ah, well, then! if you will have a sixth class, and you call it a class—converted

Between 60 and 70 years of age,	.	.	.	.	1
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Just one out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!

I once made an examination of this sort in respect to two hundred and fifty-three hopeful converts to Christ, who came under my observation at a particular period. Of this two hundred and fifty-three there were converted,

Under 20 years of age,	.	.	.	.	.	138
Between 20 and 30 years of age,	.	.	.	.	.	85
“ 30 “ 40	“	.	.	.	.	22
“ 40 “ 50	“	.	.	.	.	4
“ 50 “ 60	“	.	.	.	.	3
“ 60 “ 70	“	.	.	.	.	1

What an appeal is this to the unconverted of every age! To such as are still in the favoured season of early youth it says, *Now* is the accepted time! *Seek early!* Those who have passed even the early age of *twenty*, have demonstrated to them the fact that the *most favourable* season is gone already, and that the grounds of hope in their case are rapidly growing narrow and more insecure, with every additional day of impenitence, to their closing hour.

Need we add a word on the solemnity with which such considerations appeal to ministers of the Gospel on behalf of the young among their hearers? And to all Christian fathers and mothers—to all who love the Lord Jesus Christ, on behalf of the impenitent in their families and around them?—*Dr. Spencer.*



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Miscellaneous Articles.

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“DOST THOU BELIEVE ON THE SON OF GOD?”

THIS question was proposed by our Lord to a man born blind. Having received his sight through the power and kindness of Christ, and being interrogated by his friends and neighbours concerning the miracle, he first gave a simple narrative of the occurrence. But when they objected and found fault, he attempted to *reason* the case with them, and to *vindicate* the benevolent and gracious Saviour against their malicious aspersions; whereupon they *reviled* him and *cast him out of the Synagogue*. His Divine benefactor having found him, made this inquiry, “DOST THOU BELIEVE ON THE SON OF GOD?” It was designed partly to try his *faith* and partly to *comfort* him under his persecutions. “He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.” This instructive transaction furnishes a rich theme for useful remark. But our chief design at present is to notice the single interrogatory of our Lord, and this not so much as it relates to the particular person here referred to, as to ourselves, for whose benefit it has been recorded and preserved in the inspired pages.

I. This question has a *doctrinal* aspect. It is as though Christ had said, “What are your views concerning *the Son of God*, his *nature, character, and person*? Do you regard him as a *Divine* being, or only as a mere man?” In this sense of the question it is now proposed to the reader, “What think *you* of Christ?” The importance of entertaining correct sentiments concerning the person of Christ, is evident from the fact, that your belief concerning

his *person* will materially affect your *conduct* towards him. If you believe him to be truly and essentially God, you cannot avoid the conclusion, that it is your solemn duty to *worship* him. But if you view him as a mere man, or as a *created* being, no matter how exalted, your conscience will revolt at the thought of paying him *divine honours*. To *adore* any being except Jehovah is idolatry.

And further, your conceptions of the *character and person of Christ* will materially modify your views concerning *the way of salvation*. If he is not *Divine*, what confidence can you repose in him as a *Saviour*? What avails his sufferings and death to deliver you from condemnation, and restore you to the favour of God? What atoning virtue was there in his blood, or what efficacy in his intercession? A denial of Christ's true and proper *divinity*, involves a scheme of salvation which virtually ignores the utter ruin of man by the fall, and the necessity of a vicarious sacrifice to God, in order to atone for sin—a scheme which makes our recovery depend mainly on ourselves, by the recuperative energy inherent in our moral natures.

It is therefore a question of no small importance which you are asked to settle. Examine the subject with all seriousness, and learn from the unerring standard of inspired truth, whether Christ, the Son of God, is entitled to *Divine worship*, and whether you can safely trust in him as your *Redeemer*? When John "fell down to *worship* before the feet of the angel" who showed him those things which he had seen, the angel said to him, "See thou do it not, for I am thy fellow-servant," &c., "*worship God*." But when the man born blind *worshipped Christ*, he did not utter a syllable of rebuke. Can you tell us why? unless it was that being God as well as man, he *claimed* the worship of his creatures. For the same reason, he is "*mighty to save*." He who "was in the beginning with God," who "was God," who "created all things," "was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, *full of grace and truth*." Do you heartily accord to him these attributes and prerogatives? or are you among those who would rob him of his Divine glory, and thereby divest his atonement, and even Christianity itself, of their chief value?

II. This question is an *experimental* one. "Dost thou *believe* on the Son of God?" It is not fully answered by saying that you are not a Deist, nor an Arian, nor a Socinian. You may be neither of these, and yet not possess the faith of a true, evangelical believer. This requires not only an intellectual perception of Divine truth, otherwise called the assent of the understanding, but also the approbation of the heart, cordially receiving and resting upon Christ, as the Saviour of lost men. In the language of an old divine, "God proposes to us *his Son*, as the only means of obtaining the remission of our sins and a right to eternal life; *faith* receives this unspeakable gift. God presents us letters of grace; *faith* is the

hand which takes them. The blood of Jesus Christ is our refuge from the wrath of God, and by his *blood* we are covered from the curse of the law; but *faith* is the flight of the soul to this refuge. The righteousness of Christ is the *robe* with which we are invested, and which covers our deformity; but *faith* is the act of the soul by which we put on this precious robe. The righteousness of Christ is the *shield* by which we are covered from the wrath of God, and *faith* is the hand by which, as it were, we lay hold of the shield. Jesus Christ is the sacred *victim* that has been substituted in our place; and when we put forth the acts of a *living faith*, we lay our hands upon this victim, discharge upon it all our sins, and are regarded as having expiated them by the victim's blood." Does this description accord with *your experience*? Have you, under a deep sense of your sinfulness, and a firm persuasion of the truth and excellency of the Gospel method of salvation, sincerely cast your soul on Christ, as your Redeemer, renouncing all dependence on the deeds of the law, and relying for justification and salvation upon his righteousness and grace? *This is the question*, and upon your answer to it depends your eternal welfare; not an answer, we repeat, which relates merely to a creed, but to the inward exercises of the soul. "With the *heart* man *believeth* unto righteousness."

Whether you exercise this faith or not is partly a matter of consciousness; but it admits and requires other proof. If you possess this faith, Christ will be the object of your supreme affections. "To them that believe he is *precious*," *i. e. held in honour, love, and veneration*. A higher value is placed upon Him, His person, offices, and mediatorial work, than upon all persons and things beside. He is, moreover, regarded by the believer as precious, in the sense of being *an honour to him*; which seems to be the exact rendering of the original. He esteems it as the greatest privilege he can enjoy, the highest dignity which can be conferred upon him, to be acknowledged by Christ as his disciple, to be admitted to fellowship with him, to be called by his name, to be employed in his service, and to be admitted to his glory. And further, evangelical faith has the effect to *purify* the heart and life. This is distinctly asserted in Scripture. And besides, the daughter of faith is hope; and the Apostle says of the latter, "Every man that hath this hope in Him (Christ), purifieth himself even as he is pure." Other characteristics of faith might be given, but if you have these evidences, the others will follow; and if you lack these, their absence is a decisive proof that your faith is not saving. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

III. This question is a *personal* one. "Dost thou believe?" It is not propounded to you with reference to your friend or neighbour, but to *yourself*. It may be a matter of much interest to learn how *they* feel on the subject of religion; but this is not the question *now*; it is, how do *you* feel? Religion is a *personal* concern. Your friends and neighbours cannot believe for you, nor you

for them. Nor can you be saved or lost for each other. "Every man must give an account of *himself* to God." You will be approved or condemned, saved or lost, in *your own* person, and according to *your own* character. Do not then attempt to evade the question, as though it was designed for some one else, and not for you.

The fault of many who hear the Gospel is, that instead of applying the truth to their own consciences, they apply it to others in the congregation, and thereby lose the benefit which they might derive to their own souls. This error is likewise committed too often in private religious conversation. Thus, a gentleman, being addressed on the subject of personal religion, replied, "that his wife was a pious woman, and would be glad to converse on this subject, but that he felt no particular interest in it;" as though the soul's salvation were a matter which concerns women and children, but does not demand the attention of *men*. Others admit that religion is suitable and even necessary for *some men*. For example, it is important for the poor and afflicted, who need its consolations; for the very wicked, who require some special influences in order to reclaim them; and for the aged, who are soon to leave the world; but as for themselves, in their circumstances, with their characters, and at their time of life, the claims of religion, they think, are quite subordinate to those of the world. Reader, if such thoughts as these pass through your mind, be entreated to banish them as you would the suggestions of the evil one, who would thus deceive and ruin your soul. Whether you are poor or rich, moral or immoral, old or young, *faith in Christ is the one thing needful*. It is needful for *you*. "If thou be wise, thou shalt be wise for *thyself*; but if thou scornest, *thou alone* shalt bear it."

IV. This question respects the *present time*. "Dost thou believe?" It is not, what were your feelings at some *former period*, but what are they *now*? We do not mean to intimate that it is wrong to recur to past experience. Christians ought to "remember all the way wherein the Lord their God has led them." But a reliance upon former exercises, without a corresponding evidence of piety at the present time, is deceptive and dangerous. We have heard of one who, whenever she was addressed on the subject of personal religion, would produce a paper containing a record of her early experience, which she had carefully preserved for many years. By some means the paper was lost; and to her surprise she found that with the loss of the record, she lost her hope of heaven. She had been building her hope entirely on her past experience, and had neglected to examine her present state. Her eyes being thus opened to perceive her real condition, she was led by the grace of God to seek an experience which had its seat, not on paper, but in the heart.

Again, this question does not relate to the *future*. It is not, Do you intend to become a believer in Christ at some *subsequent*

period, prior to your death; but are you at *this hour* a disciple of Christ? Most persons design to become Christians at some convenient season hereafter; but under some pretext or another, they postpone the matter for the present. If you, dear reader, are one of this number, we would remind you that the word of God gives no encouragement to delay. It speaks to you on this wise, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." "To-day, if ye will hear his voice, harden not your hearts." The duty of *immediate* decision on this momentous question, we urge upon you by the following considerations.

1. Your *unbelief is sinful*. By withholding your heart from Christ (and this is unbelief), you virtually say that you can be saved without trusting in him; that his incarnation and sufferings were unnecessary, and that the Gospel provision has no claim to your acceptance or gratitude. Are not these things an insult to the blessed Redeemer? However you may have regarded this matter, God speaks of unbelief as an atrocious offence against Himself and his Son. "He that believeth not God, *hath made him a liar, because he believeth not the record that God gave of his Son*. And this is the record that God hath given to us, eternal life: and this life is in his Son." You ought not to rest easy a single moment under the imputation of this flagrant sin.

2. We urge you to an *immediate* decision of this question, because *faith in Christ is essential to your preparation to meet God in peace*. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." *All sin*, if not repented of and pardoned, through the merits of Christ, will involve you in endless misery. But this awful result is especially the fruit of *unbelief*, because *unbelief rejects the remedy* which God has provided to recover us from ruin. Concerning those who refuse the Gospel provision, the Scriptures declare, "There remaineth no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation." Your only hope of salvation, then, lies in your receiving and resting upon Christ alone, as the Lord our righteousness. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The securing of this blessed privilege should be the first object of your thoughts; *first in time, and first in attention*.

3. We urge you again to make this decision *without delay*, because *your neglect of the Gospel salvation, even for a short time, may place you beyond the reach of mercy*. You now enjoy a day of gracious probation. Now the Gospel invites you, in words of tenderness and love, to partake of the bread and water of life. The Holy Spirit now knocks at the door of your heart; nay, enters the heart itself, and by his moving and convicting influences, urges you to let the blessed Saviour in. But, ere long, the Spirit will cease to strive; the Gospel will cease to invite, and your day of probation will be closed. If, therefore, your delay involved no

crime, *it is a most unwise neglect of your own personal interest*, for which there can be no valid excuse. You may plead business engagements, worldly pleasures, and whatever else your imagination can conceive, but all to no purpose. *Religion is paramount to all other claims.* "What shall it profit a man, if he shall gain the whole world and lose his own soul?" None would condemn, sooner than you would, the folly of a man who, by neglecting his business, should lose his worldly estate. But *how much greater folly are you committing by your neglect of religion!* Earthly misfortunes may be repaired; but, *if we lose our souls, the loss is irreparable.* "What shall a man give in exchange for his soul?" Reader,

"Be wise to-day; 'tis madness to defer."

J. W.

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### THE MOTIVES OF CHRISTIAN LIBERALITY.

THE blessed Lord who has enjoined this duty, and taught us in what measure we are thus to honour Him, has likewise supplied abundant motives to engage us in its performance.

I. It is the command of Him who is entitled to our reverence, love, and gratitude. What motive should more readily prevail with us, than to know that it is the voice of God our Saviour, our Father and Friend, which bids us "Honour the Lord with thy substance." If we feel this as we ought, there needs not another word of persuasion. We shall at once open our hearts, and render to the Lord that which He of right demands. What have we that we have not received? What is there of all our lawful possessions which His prospering hand has not bestowed? Now, if we have received it, why do we glory as if we had not received it? And why do we so pertinaciously withhold from the Lord the small proportion which He asks for Himself, as though He were making an unreasonable and an unjust demand?

The utmost that God requires of any man, the utmost we could devote to the purposes of pious charity, and in support of the Gospel, would, in comparison with God's bounty to us, be no more than a mere nominal token of dependence upon Him whose bounteous hand is ever providing us with good, and whose quenchless love offers to do for sinners exceeding abundantly above all that they can ask or think, even to make of them heirs of Himself, and joint-heirs with His well-beloved Son Jesus Christ.

The man who had received an earthly inheritance from his aged father, and who should refuse that venerable parent a cup of cold water, would justly be pronounced infamous by the common voice of humanity. How then shall we estimate the turpitude of the sinner, who, in addition to all else he has received from his heavenly Father, expects from Him an eternal inheritance, and

yet refuses that loving, indulgent Father the honour of any portion of the substance received and enjoyed by His favour !

II. The Word of God abounds with faithful promises to the exercise of liberality in honouring the Lord with our earthly possessions. Let us glance at a few of them.

The first we notice occurs in connection with the text, "Honour the Lord with thy substance, and with the first fruits of all thine increase ; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again, "There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat ; and he that watereth shall be watered also himself." (Prov. 11 : 24, 25.) "He that hath pity on the poor, lendeth to the Lord ; and that which he hath given, will He pay him again." (Prov. 19 : 17.) "Cast thy bread upon the waters, for thou shalt find it after many days." (Ecc. 11 : 1.) In these declarations there is a specific promise that the amount bestowed by us in charity, and in the cause of religion, shall be fully repaid to us by Him who holdeth all things at His disposal, and who delighteth with liberal things, to establish the liberal.

The Jews of old were required by the law to present tithes and offerings at the Temple, for the maintenance of the priesthood ministering in the service of religion. While they attended to this regulation, and made their contributions cheerfully and punctually, abundance crowned the labours of the field, and God's blessing was in all their portion. But becoming worldly, unbelieving, and disobedient, they withheld from the Lord's ministers their appointed maintenance, and were, in consequence, visited with the Lord's curse. The whole nation is charged by the Prophet Malachi (chap. 3 : 8), with *the heinous crime of robbing God*, in failing to pay their tithes and offerings. And reminding them of their reduced and poverty-stricken condition, he exhorts them "to bring all the tithes into the storehouse, that there might be meat in the Lord's house ;" and then saith the Lord of Hosts, "Prove me herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And this principle of God's dealing with men is of universal application. The Lord is as able this day as He was of old, to take from us the property with which we fail to honour Him ; or, allowing us to retain it, to send a blight upon it, branding it with His withering curse. And He is just as able as ever, when we sow bountifully, to cause us to reap bountifully, and to make "all grace abound toward us ; that we, always having all-sufficiency in all things, may abound to every good work."

III. *The Providence of God fully sustains the faithfulness of all His promises to the exercise of liberality.* The history of every instance of rewarded liberality is not on record. But we believe the case has yet to occur, in which a man honouring the Lord with

his substance has failed of his reward, according to the letter of the divine promise. We may mention a few instances of the fulfilled promise.

1. The familiar case of Mr. N. R. Cobb, the Christian merchant, of Boston, Mass., is full of instruction and interest. As soon as he became a Christian he devoted himself to the service of his Saviour *with all his power*. Rightly conceiving that "*all his power*" embraced not only the exercise of faith and love, personal labour and influence, but also his "substance and increase," he drew up and subscribed the following remarkable document :

"By the grace of God, I will never be worth more than \$50,000.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one-half my profits ; and if I am ever worth \$30,000, I will give three-fourths ; and the whole after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

(Signed)

"N. R. COBB."

Acting on this resolution, "by the grace of God," his property increased in a few years to the sum he had set as the limit ; and at the time of his decease, which occurred at the early age of 36, he had given away *in honour of his Lord* more than \$40,000 ! And the same Lord demands the same kind of honour from us ; and He is just as able and willing to bless us in our consecrated substance, as He was this devoted servant. Shall we not believe His promise, and take Him at His word ?

2. The case of one who had been an officer in the Revolutionary war, is not less interesting. He was a man of piety, education, and noble heart ; but his very limited means were a constant check to his generous impulses. That he seldom had anything to bestow in charity to the poor, was a continual grief to him. And in addition to this, notwithstanding the most rigid economy, and the most diligent efforts to support his family, he was daily sinking more deeply into debt. Being a man of prayer, and a lover of the Bible, he constantly sought direction and light as to the extent and spirit of its instructions.

Meditating, upon one occasion, on the words of the Apostle Paul (1 Cor. 16 : 1, 2), he resolved to try whether, what he found there written, was merely advice given by the apostle for a special occasion ; or, was designed to be the permanent and universal rule of individual duty. Accordingly he provided what he called, "*The Lord's Purse* ;" into which, upon every Sabbath, he put twenty-five cents. At the close of the year, he found himself no poorer ; but, that, on the contrary, his means had increased, although he had given away thirteen dollars. Thus encouraged, he doubled his Sabbath deposit, with brighter and more cheering prospects. The third year, he doubled again, and found, with gratitude to God,



that he had been enabled to give fifty-two dollars to various charities. The fourth year, he doubled again, *and was out of debt!* Again he doubled, until from domestic changes, he was enabled, after educating four sons for the ministry, to give himself a missionary to the poor, and to hold his "Lord's Purse," replenished with all he possessed, to be opened as often as occasion required; and he has been known to give a hundred dollars at a time, with tears of gratitude for the privilege.

And how many more are there, whose generous impulses are denied the luxury of giving, by scanty means mismanaged. And how many who are ready to sink in despair, under accumulating debts, would rejoice to behold even a remote prospect of deliverance; when they would both "owe no man anything" and be permitted the blessed privilege of ministering to the necessities of others. To all such, we would earnestly recommend the immediate adoption of system, in the expenditure of their small income, and such system, as will be in honour of the Lord: giving *something* to the poor, even if your contributions are but the two mites of the Divinely commended widow!

3. A young man of family, engaged in public service, and whose only income was an insufficient salary, was sitting one evening with a friend, who had called in for a short time. While they were engaged in conversation, a strange woman, meanly clad, and bareheaded, entered the room. Her countenance and whole appearance bespoke the deepest distress. "Whom do you wish to see, ma'am?" asked the young man, recovering a little from the painful surprise. "I wish to see the lady of the house. My children are starving—they have nothing to eat. For God's sake, give me *something*—anything—for them." Without replying, or delaying to summon his wife, the young man left the room, and returning in a few moments, placed in her hands a parcel; some clothing, tea, sugar, bread, a portion of his own meagre store, while the friend who was present added a small sum of money. As the poor woman received this small bounty, feeling in her hands *the reality of something* for her famished little ones, tears of gratitude fell upon the gift, while from her mother's deepest soul there went up the petition, "*God bless you, sir, God bless you this night!*" She then hastily departed, leaving no name, and no trace of her abode of sorrow. A few hours after this incident, information was brought to the young man, that the society in whose service he laboured, *had that evening met and increased his salary to a proper amount.* Such instances, we believe, are numerous; but we do not know them all. They need no comment; they are sufficiently explained by God's bountiful promise to the bountiful.

IV. *The Promise of Spiritual Blessings.*—We must not suppose, however, that God's promises to the bountiful, embrace only temporal favours—a mere reward in kind. On the contrary, those exceeding great and precious promises, contain also blessings

spiritual and eternal. Yea, he whom thou blessest, shall be blest. As though the Lord would not limit Himself to pay off the faithful service of His people, merely in the gold that perisheth; but also, with those true riches which are adapted to their soul's renewed desires; and which His bountiful hand alone can bestow.

“Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.” (Ps. 41: 1-3.) Here we have a promise of deliverance, strength, and comfort, which all the gold of Ophir could not purchase; but which the Lord will abundantly bestow, in addition to a due proportion of gold, *upon him that considereth the poor.*

Again, the Psalmist, describing “*The good man, that showeth favour, and lendeth,*” says: “he will guide his affairs with discretion”—“he hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honour.” (Ps. 112: 5, 9.)

In like manner, the Saviour, in the Gospel, proposes to the young man, the specific covenant of “*treasure in heaven,*” conditioned on his selling his property, and giving to the poor. Now, while there is no question, but that his acceding to this proposition would have demonstrated his saving faith in Jesus, as his Lord and Redeemer, yet this promise of the heavenly inheritance was not made *in form*, to the exercise of faith, but to the practice of Christ-like charity to the poor. By that “work,” his “faith” would have been made perfect; but failing of the work, we rightly infer he was destitute also of the faith which alone entitles to eternal life, and which brings forth acceptable fruit unto God. “And he was sad at that saying, and went away grieved; for he had great possessions.” We commend the Redeemer’s impressive exclamation at this supreme folly, to all, that, retaining their great possessions, profess to take up the cross, and to follow Christ. “How hard is it, for them that trust in riches, to enter into the kingdom of God!” (Mark, 10: 21.)

To the same effect is the Saviour’s promise upon another occasion: “When thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed: for they cannot recompense thee—for thou shalt be recompensed at the resurrection of the just.” (Luke, 14: 13, 14.) And again, “Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.” (Luke, 16: 9.) “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us all things to enjoy; that they do good, that they be rich in good works, ready to communicate; laying up in store for

themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6 : 17-19.)

The relation of beneficence to the poor and afflicted, with the eternal awards of the final judgment, has been already considered. When we find ourselves disposed to forget the claims of the poor, the stranger, the sick, and the captive, upon our sympathy and substance, and feel our hearts descending to rest in that substance, as a real and permanent possession, let us upon our knees read prayerfully the 25th of Matthew. Then, unless we have read and prayed in vain, we shall no longer wait to have the cause of the poor urged with importunity upon us, but we shall go forth in the strength of a right spirit, and seek out and minister to the wretched in their own abodes of sorrow. And while we bless the bounty of providence for any degree of prosperity granted to our honest labour, we shall esteem it a chief privilege to devote that prosperity and increase to the honour of our Lord. We shall no longer live in neglect of a duty so explicitly enjoined, so well pleasing in the sight of God and of Christ, so profitable in time and in eternity, so delightful in itself, even if it failed of all other reward.

J. P. C.

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## THE LESSONS OF HUNTINGDON'S TRIAL.

CHARLES B. HUNTINGDON has been recently tried in the Court of General Sessions, in New York, for forgery; and being found guilty, has been sentenced to the State Prison for the term of four years and ten months. His case is a somewhat remarkable one. Its particulars will be given in an attempt to gather wisdom from its lessons.

I. THE EXTENT to which a man in business may EXHIBIT DEPRAVITY, especially amidst the temptations of a great city, is the first striking lesson of the case. Huntingdon was a bad man. The testimony shows that he practised lying, stealing, and forgery in early life. As he grew older, instead of reforming, he grew more bold in wickedness. Of morals he seems to have been more destitute than men of his years who are familiar with crime. His course was downward to infamy. *Twenty-seven* indictments for forgery were found against him; but these constitute but a small part of the record of his sins. WILLIAM C. NOYES, Esq., the able counsel for the prosecution, unfolded Huntingdon's career and examined his life, with the following results:\*

Mr. Noyes reviewed the evidence of Huntingdon's father, showing that his course of life had been a wicked one—that it was not the result of insanity, but of a vicious inclination; he was criminal—not an unfortunate. The evidence of Dr. Simmons, and of Huntingdon's schoolmate, went to sustain this position. But not one of them had dared to hint that he was insane, although they all de-

\* We quote from the *New York Daily Times*.

clare that he lied, and stole, and committed forgery in his youth. In pursuance of his desires he came to New York, and here his course of life was bad from the first. Even his partner in the furniture business, \* \* \* a man who was not very choice in his associations, says of him that he was utterly reckless, and cared not what offences he committed.

Like many desperate men, Huntingdon went into Wall Street, a place in which there are many temptations, but to resist which it required only moral principles. But the Jury had seen that he did not possess these. He went there to make money, and like all bad men he wished to make it without honest labour—to grow rich without work.

Did he associate with honest men in Wall Street? No: such men as \* \* \* were his companions; men who would lend their names to fraudulent companies—to fraudulent banks, and wherever money was to be obtained by fraud. If he had never been dishonest before, now he entered upon crime. A man's first years in New York are his most dangerous ones. He (the counsel) knew it by experience. If he could resist the temptations of these first years, he was safe. But Huntingdon did not do so. He associated with dishonest men, and he became, or rather continued, dishonest—and every day he grew in dishonesty.

This is a frightful career of life. Alas! it is one which too many pursue. "The love of money is the root of all evil," enticing its wretched victims to violate the laws of God and man, and to form associations and adopt practices whose result is degradation and ruin. Young men in business, remember Huntingdon, and FEAR.

II. This trial shows that there is NO THEORY, HOWEVER ABSURD, *that may not be put forth to palliate guilt and screen offenders.*

If there be any one point in theology about which the world is sensitive, it is the doctrine of free agency. Nothing that casts suspicion on man's *ability* was ever popular in the pulpit. But outside of the pulpit, the very sort of men who would condemn moral inability as showing their dependence upon God, will advocate moral insanity in extenuation of crime.

The testimony of two respectable physicians of New York, professes to account for all of Huntingdon's wickedness on the ground that he was *morally insane*. The idea of these physicians is that a man may be in possession of all his intellectual faculties, and yet not be responsible for his acts. In order that we may not be charged with misrepresentation, we shall quote the language of the Judge upon the bench.

JUDGE CAPRON, in his charge to the Jury, thus states the new medical theory:

It is insisted for the prisoner that insanity, either general or special, may exist, and the subject be totally unable to control his actions, while his intellect or knowing and reasoning powers suffer no noticeable lesion. It is claimed that persons thus affected may be capable of reasoning or supporting an argument on any subject within their sphere of knowledge. In a more practical sense, it is claimed that a person may steal your property, burn your dwelling, or murder you, and know that the deed is a criminal offence, and that he will be punished if tried and convicted, and may be able to reason on the subject, and yet be guiltless on the ground of insanity. This affection has received the name of MORAL INSANITY, because the natural feelings, affections, inclinations, temper or moral dispositions only are perverted, while the mind, the seat of volition and motion, remains unimpaired. I will not positively assert that this theory is not sound.

It may be reconcilable with moral responsibility for human conduct, but I am not reluctant to confess *my own mental inability to appreciate* the harmony between the two propositions if it exist.

The medical witnesses predicate their opinion upon the hypothesis so frankly and fairly stated by them in your hearing, that a person may be insane to a degree which should exempt him from legal accountability for his criminal acts, and yet that his intellect or mind may remain unimpaired to any considerable extent; that he may know that his act is criminal, but is nevertheless unable to restrain himself from its perpetration.

We remark on this theory, 1. That *it is unknown to sound philosophy*. The connection between the intellect and conscience is a natural one. The understanding assists the conscience in its decisions; and as long as it continues unimpaired, the individual is accountable. The medical theorists make their blunder in confounding *moral insensibility* with *moral insanity*. A man may be in the full exercise of his intellectual faculties, and yet impair his moral perceptions by the commission of sin. His conscience may become so lost to moral obligation that, in the language of Scripture, it is "*seared with an hot iron*." But this awful moral state does not impair his accountability. On the contrary, it only increases his condemnation. He is not insane; but his moral feelings have become blunted by sin; and whilst he continues to be in possession of reason, he is responsible for the state of his conscience and for all his actions.

Perhaps our readers would be pleased to read in this connection a short chapter from the late Dr. ARCHIBALD ALEXANDER'S work on Moral Science. The chapter bears the title, "Whether conscience is the same as the understanding, or a faculty different from, and independent of it?"

Some have maintained that our moral feelings and judgments are the exercise of a peculiar sense, and that the perceptions and feelings of this sense cannot be referred to the understanding. Such as maintain this theory suppose, also, that the dictates of conscience are infallibly correct, if the mind is in a proper state.

Others have maintained that the dictates of conscience are the judgments of the understanding, in regard to moral duty, and that, of course, an error in the judgment of the understanding must affect the decisions or dictates of conscience. To clear this subject, if possible, from all obscurity and perplexity, I would make the following remarks:

1st. The exercise of the moral faculty, or conscience, is not simply an intellectual act; it is complex, including two things—a judgment and an emotion, or feeling of a peculiar kind.

2d. All judgments of the mind, whatever be the subject of them, appertain to the understanding. This comprehensive faculty includes all intellectual acts, whether relating to external objects, mathematical relations, natural beauty and sublimity, or moral duty. So far, therefore, as conscience is a judgment respecting any moral subject, so far it is an exercise of the understanding. We have not one faculty by which we discern physical truths, another by which we judge of mathematical theorems, and another for matters of taste; but all these are the one and the same understanding, exercised on different objects. Accordingly, when moral qualities are the objects of our contemplation, it is not a different faculty from the reason or understanding which thinks and judges, but the same exercised on other subjects; and the only difference is in the object. Our conclusion therefore is, that so far as conscience is an intellectual act or judgment of the mind, so far it belongs to the understanding.

3d. But as more is included under the name *conscience* than a mere intellectual act or judgment, and as this judgment is attended with a peculiar feeling, called *moral*, and easily distinguished from all other emotions; and as mere emotion or feeling can with no propriety be referred to the reason, therefore conscience is, so far as this is concerned, different from the understanding.

4th. If the moral judgments of the mind were from a faculty distinct from the understanding, and often differing from it, the harmony of the mental operations would be destroyed. While reason led to one conclusion, conscience might dictate the contrary. And upon this theory, conscience must always be correct, unless the faculty be morbid.

All experience and history show that men may act under the influence of an erroneous conscience. The dictates of conscience are always in conformity with the practical judgments of reason. When these are erroneous, conscience is erroneous. The conclusion therefore is that conscience is not a distinct faculty from reason, so far as it consists in a judgment of the quality of moral acts. Reason or understanding is the genus; the judgments of conscience are the species. Reason has relation to all intelligible subjects; the moral faculty is conversant about moral qualities alone.

2. This theory of moral insanity is *unknown to the law*. It will be sufficient to quote from Judge Capron's charge: and as this subject is interesting to many of our readers, we shall quote at some length.

You, doubtless, need not be told, gentlemen, that the law holds no person bereft of reason, responsible for acts. Deprived of mind, man is but an automatic machine, and human Courts, in holding him, when thus afflicted, acquit of guilt, do but humbly and obscurely imitate the perfect justice of Deity. Insanity, or mental alienation, has from time immemorial, received the attention of the civil and criminal tribunals of all enlightened Governments; able professors in all the learned professions, and other profound scholars have studied and examined the structure and functions of the human system, the laws and operations of mind, the relations of each to the other, and their mutual influence as a united organism, and have deduced results and demonstrated their correctness by practical illustrations and logical deductions from established data; these results the Courts have never failed to sanction as soon as their learned authors agreed among themselves on the subjects, and practical experience attested their certainty.

Acting in this spirit, the theories of the schools on the subject of insanity, as approved by the majority of the learned in that department of science, have been from time to time recognized and placed among the rules of evidence and law. By many judicial decisions in England and this State, insanity has been considered under the distinct heads of *IDIOCY*, *ADVENTITIOUS* and *VOLUNTARY INSANITY*. With idiocy and voluntary insanity, we have no concern on this trial. Adventitious or accidental insanity has been denominated, in judicial opinions, *monomania*, or insanity on some particular subject or subjects, the party being sane on all others, and *total* or general on all subjects. The Courts have also sanctioned the division of insanity into *permanent* and *temporary* insanity, the latter being also called *lunacy*. It is not my purpose, on this occasion, nor would it be useful, if I had the necessary time at my command, to remark particularly on the characteristics of these distinctions. I have referred to them simply to aid you in understanding more clearly my subsequent remarks on the test of insanity adopted by the Courts. Our purpose being practical and not scientific—our search being for legal recognitions and not theories, I feel bound to charge you in conformity with the decisions of the Courts which have authority to declare the law of the particular case. We are in a court of law, not in the school of science; our action, therefore, must be governed by legal adjudications, and not by the theories and speculations of the schools. These scholastic theories and speculations may be sound, and may indicate a better test of truth, in cases of insanity, than the existing rule affords; but until the proposed substitute shall have

been sanctioned and adopted by the only legitimate authority, we must adhere to the old rule of decision.

Insanity is described by the judicial tribunals, as the state of being unsound in mind, deranged, diseased or unnatural *in intellect*. By the same authority, insanity is also distinguished as *general and partial*, extending to all subjects, or confined to one or a few subjects. You will, therefore, observe that the law on this subject, as at present administered, regards it, whether general or special, as a derangement of the mind, the intellect, the reasoning and appreciating principle, the spring of motives and passions. To constitute a complete defence, insanity, if partial, as *monomania*, must be of such a degree as to wholly deprive the accused of the guide of reason, in regard to the act with which he is charged, and of the knowledge that he is doing wrong in committing it. If, though somewhat deranged, he is yet able to distinguish right from wrong, in the particular case in which crime is imputed to him, and to know that he is doing wrong, the act is criminal in law, and he is liable to punishment.

3. This new theory is *unknown to common sense*. The judgment of the community was scarcely ever more offended than by the medical insinuation, that a man who played the villain with an unimpaired intellect, was not to be held responsible for his conduct. One danger of this theory is, that the greater the villain the greater is the insanity and the less the crime. And how can the question of insanity be determined? Huntingdon's father and his friends never thought him insane. He was a reckless, bold, off-hand, inconsiderate, *fast* man; but his own physician did not consider him insane, and indeed had never even thought of examining the point. In reply to a question of Judge Capron, Dr. Otto Fullgraff said:

I do not give it as my medical opinion that the defendant's mind was tending to insanity; my interpretation of his being "cracked" is, that he would speak of things in one way on one day, and speak differently of them on the next; I had the impression that his mind was not well balanced; it did not occur to me that his mind was diseased; I never investigated his case with a view to express a decided opinion as to his sanity or insanity.

Dr. Fullgraff, who is a homœopathic physician, had more than a grain of common sense. It is reported that one of the "moral insanity" physicians said, in the course of his testimony, that if Huntingdon should rise up and stab the prosecuting counsel to the heart, "he would not hold him responsible." If Huntingdon had laid his cane across the physician's shoulders, would the public have judged the prisoner "morally insane?"

If Huntingdon was "morally insane," no small part of our population would have to go to Bedlam. Indeed, Wall Street ought to be called "Mad Lane," Broadway "Asylum Avenue," the fashionable Fifth "Insanity Row," and some of the lawyers' offices "Deranged Retreats." The new theory would add a large crowd to the "insane" column of the next census. Common sense, however, acting as physician, will dose it out of the body politic, into the place of oblivion.

4. This new theory was *unknown to Huntingdon*. His counsel had to admit that Huntingdon was opposed to the plea of "moral

insanity" being made. One of the reports states that, whilst his counsel was speaking, the prisoner ridiculed the whole proceeding, exclaiming, "A splendid farce this!" "A capital joke," &c. &c.

Huntingdon's actions spoke louder than his words. Mr. Noyes, the prosecuting lawyer, thus referred to his speculations and manner of life :

What were his first "speculations?" They were based on the purest and holiest feelings which men knew, their desire to bury their dead in a becoming manner. He knew that for this purpose they would pay money for land far beyond what they would otherwise give. He organized cemeteries in Baltimore, New York, and Buffalo. In some he was successful; in the one at Buffalo he sold out at a large price. Who deemed him insane then? What sign of insanity was there?

He next engaged in the Panama Steam Laundry. This was by no means as foolish an undertaking as the defence had tried to make it. It was almost the only one in which there was any chance of legal success. What was more natural than that a project should succeed by which the passengers landing at Panama from a voyage of a fortnight or three weeks could have their linen cleansed in a few hours, while they were taking a meal. And Randall had proved that it was not on account of work that the speculation had failed, but on account of the sickness of the men engaged to operate the establishment.

And now he abandoned these comparatively legitimate means of obtaining money, and embarked in illegal ways. His first effort was a fraudulent bank at Georgetown. An insane man getting up a spurious bank and circulating its notes! He tried to bribe the *Bank Note List*, by \$50 in the money of this bank, and \$50 in good, to quote its circulation. The former Companies had been real, but now a fictitious one sufficed. He engaged two men as President and Cashier, and obtained a power of attorney from them, for him to sign their names to the bills. And this a man did who had a mania for forgery! This insane man was then so careful to protect himself from the charge of forgery that he obtained this power of attorney from his very tools. As yet he had not had the success in this line which subsequently encouraged him.

The whole matter was known through the newspapers; he was indicted, and still none of his relations or friends ever suggested that he was insane. Why did they not at least warn the public against him, and thus do a public service? As soon as he was off from this charge, he started another still more fraudulent bank, the "Citizens' Bank," and now boldly forged the names of his two brothers-in-law as the officers. He had lost the fear of detection, and became more bold. None of his relatives knew him to be insane then.

And now came the attempt to start another fraudulent bank, this time under a charter for manufacturing purposes, obtained from the Legislature of Maine. Was this the act of an insane man or of a rogue?

He knew enough to get the charter through the Legislature, and helped it by the \$800 he spent for it. He could introduce a secret clause, giving the company banking purposes, following the example of Aaron Burr, that great and bad man, when he obtained the charter of the Manhattan Banking Company, which was chartered under the pretence of supplying water to New York City. Huntingdon seemed to have a penchant for imitating great villains, for it seemed by his opponent's opening that he committed the forgeries for which he was now on trial, while sitting in the chair once occupied by Robert Schuyler, that prince of forgers, who left an honorable career for one of villainy, and met a miserable death, a fugitive from justice, in a foreign clime.

If we looked upon the history of Huntingdon's career in New York, could we believe it to have been that of an insane person? Should a person be deemed insane because he was successful in many crimes and escaped unpunished, while if he had committed but one he would have been deemed sane and guilty?



Huntingdon was among the last to be insane. This theory of "moral insanity" is one of the most dangerous and baseless visions that ever came into the human intellect. Is there anything too silly for some men to believe? The touchstone of common sense fortunately is not in the keeping of men of science.

III. THE BAR LOSES THE RESPECT OF THE COMMUNITY, *when it descends to disreputable or false pleas.* A medical man may delude himself, if he sees fit, and adopt a private opinion, with comparative harmlessness; but when a lawyer undertakes to impose this opinion upon a jury, it becomes a more serious matter.

How far a conscientious lawyer may go in defending his client is a difficult question to decide. Some lawyers, however, make a merit of availing themselves of any plea, right or wrong, that will clear their client. A more dashing operation was never made by Huntingdon himself, in his primest Wall Street days, than the plea of "moral insanity" adopted by his counsel. We believe it to have been a wrong one, and that it contravenes the honourable principles of the profession of law. It is a great mistake to suppose that the obligations a lawyer is under to his client absolve him from the obligations to do right. A celebrated member of the legal profession remarked that a lawyer was bound to have a regard to God, his country, and himself. His client must take his chance under these three limitations of superior authority.

Huntingdon's case was a desperate one. The only plausible ground of defence was that the forged paper had never been uttered, but was only pledged as collateral security. The very fact that a man had the cunning and the ability to take up his forged paper to so large an amount before it became due, and for a series of years, stares the plea of insanity out of face. The culprit might have been honourably defended before a jury on the first plea, but not on the second. The latter has the resemblance of a mere manœuvre, seized upon in the hope of securing sympathy from one or two of the jury, and thus preventing their agreement in a verdict. This impression was certainly a prevalent one in the community. And just in proportion as the bar puts in a plea that the people believe to be a mere prevarication or feint, will it lose character and caste.

We may here remark, that the plea of "moral insanity," bad as it was under the circumstances, was sprung upon the prosecuting counsel in a clandestine and sudden manner, not worthy of imitation. It seems that the Doctors were sent to visit Huntingdon in November last, in the hope of procuring evidence of insanity. Mr. Noyes says: "A secret examination of Huntingdon occurred as far back as the middle of November, for which he was no doubt prepared. This defence was concealed from the knowledge of the prosecution and the public officers, until sprung upon them when the junior counsel opened the case for the defendant." The defence was no doubt considered a smart and startling one; but can

this mode of conducting it be vindicated as altogether fair and honourable?

There is much sound sense, and, what is better, sound morals, in the following quotation from "Professional Ethics," by Judge SHARSWOOD, of Pennsylvania.

"Let it be remembered and treasured in the heart of every student, that no man can ever be a truly great lawyer, who is not in every sense of the word, a good man. A lawyer, without the most sterling integrity, may shine for a while with meteoric splendour; but, depend upon it, his light will soon go out in blackness of darkness. It is not in every man's power to rise to eminence, by distinguished abilities. It is in every man's power, with few exceptions, to attain respectability, competence, and usefulness. The temptations which beset a young man in the outset of his professional life, especially if he is in absolute dependence upon business for his subsistence, are very great. The strictest principles of integrity and honour, are his only safety. Let him begin by swerving from truth or fairness in small particulars, he will find his character gone—whispered away, before he knows it. Such an one may not indeed be irrevocably lost; but it will be years, before he will be able to regain a firm foothold. There is no profession, in which moral character is so soon fixed, as in that of the law; there is none, in which it is subjected to severer scrutiny by the public. It is well that it is so. The things we hold dearest on earth,—our fortunes, reputations, domestic peace, the future of those dearest to us, nay, our liberty, and life itself, we confide to the integrity of our legal counsellors and advocates. Their character must be not only without a stain, but without suspicion. From the very commencement of your career, then, cultivate, above all things, truth, simplicity, and candour; they are the cardinal virtues of a lawyer. Always seek to have a clear understanding of your object; be sure it is honest and right, and then march directly to it. The covert, indirect, and insidious way of doing anything, is always the wrong way. It gradually hardens the moral faculties, renders obtuse the perception of right and wrong in human actions, weighs everything in the balances of worldly policy, and ends most generally, in the practical adoption of the vile maxim, 'that the end sanctifies the means.'"

A lawyer has not only his own character to protect, but that of his profession.

IV. THE TRIUMPHS OF JUSTICE are manifested in the unsuccessful, but adroit and able efforts made to acquit the culprit. Huntingdon's trial was an important one. The three things that gave it a prominence, were the large amount of villanies perpetrated, the general conviction that he was a guilty man, and the plea of "moral insanity," invented to screen him. More than ordinary interest was, therefore, felt in the result. Intelligent men, who knew the ordinary composition of juries, dreaded the announcement of the verdict.

While the jury were out, the prisoner was joking, laughing, and smoking with his friends, anticipating a speedy acquittal. As it was, two or three of the jury were at first disposed to acquit the prisoner; but they finally united on a verdict of his guilt. This was a glorious result, a triumphant vindication of truth and righteousness. Moral insanity has not yet plunged its dagger into the heart of Justice; but the latter, with her indignant sword, has smitten the bold intruder at her feet. The *New York Observer*, which has boldly vindicated the right in this case, as is its wont,

remarks: "Thus has terminated one of the most extraordinary trials of the age. It is a great triumph of justice and law over one of the boldest schemes to set a villain at liberty that has ever been attempted. We have never known a more general expression of satisfaction and relief, than was made on Wednesday morning, when the verdict was announced. The feeling of the public had been, that if the course of justice was defeated, and a shrewd villain allowed to go free, on the ground of insanity, public morals would receive a shock from which they would not soon recover. To the good sense of the jury, to the masterly argument of William Curtis Noyes, and the sound and discriminating charge of Judge Capron, we are indebted for the result."

V. We learn from this case THE SUDDEN REVERSES AND JUST RETRIBUTIONS OF PROVIDENCE. To-day and to-morrow were great contrasts in the life of Charles B. Huntingdon. To-day, he is living in a splendid mansion, that is adorned with the most costly furniture; feasting on the luxuries of a table served in silver dishes on the Sabbath; riding in beautiful carriages drawn by spirited horses; surrounded with companions that do him outward homage; conducting business transactions on the most extravagant scale; and indulging himself with all the nameless appurtenances of wealth and fashion and pride—such is Huntingdon of to-day; the fast young forger; the gentleman of Wall and Twenty-Second Streets, New York.

But where is Huntingdon of to-morrow? Behold him rising from his narrow cot in a gloomy cell of the Sing-Sing State prison, first to take his homely breakfast, and then to be led out with a gang of law-breakers to hard work. There he is in the cabinet-shop, with his coat off, nailing together bedstead slats, and packing bedsteads for removal. It so happened that in making his first entrance into the hall, he marched next to, and was seated at the side of, a large working-man of the African race. Such is Huntingdon of to-morrow, a fast prisoner at Sing-Sing, sleeping, eating, and working with eight hundred men of all ranks, and there he must remain until his sentence expires—four years and ten months.

Every lawsuit has its lessons. Such are some of the lessons growing out of the trial of Huntingdon. But for the grace of God, reader, we might be where he is now. Let us take care that we are not condemned to a worse place. "All things are naked and opened unto the eyes of Him with whom we have to do."

## MARRIAGES OF SLAVES.

[The following article is taken from the recent (being the one hundred and fifth) Annual Minutes of the CHARLESTON BAPTIST ASSOCIATION. It is the Report of a Committee of five, appointed at the meeting of 1855, to digest such views as may be proper to present to the churches on the special subject of the *Marriages of Slaves*. Following the Report will be found some comments, which we extract from the "SOUTHERN PRESBYTERIAN," published in Charleston, S. C., and edited by our brother, the Rev. J. L. KIRKPATRICK, D.D.]

## REPORT OF THE CHARLESTON BAPTIST ASSOCIATION.

"THE Committee appointed at the last meeting of the Association, in reference to the query from Bethlehem Church on the marital question among slaves, submitted the following report, which, upon motion, was received, to be printed with the minutes of this meeting, so that final action may be taken upon the same at our next meeting.

The query referred to at our last meeting of the Association, presents the following case for solution: 'Suppose A. has a slave, a member of the church, whose wife is on B.'s plantation, and that B., having forbid the slave from coming on his plantation, the latter takes another wife, but says that he is willing to leave the present, and take the former wife if he is permitted. What must in this case be done?'

Your Committee conceive it to be desirable that the action of the churches should be uniform with reference to such cases. No matters, requiring ecclesiastical action, are more difficult of adjustment. And the occasion permits, and the advisory office of the Association justifies a distinct statement of principles with regard to marriage and divorce, especially in the case of slaves.

Marriage among slaves has certain limitations, and may be the subject of special rules. Their condition is peculiar; their union requires for its legitimation the consent of a superior authority; as husband and wife they assume no new relation to the law, and acquire for themselves, and can convey to their posterity, no new civil rights; and finally, as belonging in many, if not most instances, to different masters, their union is liable to separation. Hence, as in the *contubernium* of the Roman slave, the law, on account of the remoteness and complications of the subject, has almost entirely ignored this matter. In heathen lands, there is among slaves a capricious, casual, and temporary connection, but no true marriage. In Christian lands, slave marriages are committed by the negligence of civil legislation to the legislation of the Churches. An able Committee, appointed some five years ago by the Missouri Baptist General Association, and consisting of J. M. Peck, Adiel Sherwood, Hon. Judge Sale, and Dr. A. J. Coons, stated in their Report, that there is no statute law, whether mandatory or prohibitory, in Missouri or the other States, touching the marriage of slaves. They say, that there may be legal principles growing out of the edict of Louis XIII, concerning slavery in Louisiana, and also

principles of common law, that virtually recognize the marriage of slaves in that State. But the law of usage and moral obligation recognizes the marriage relation between the sexes of this class of persons as a sacred and binding relation. Ministers of the Gospel, of all denominations, are accustomed to solemnize marriage between slaves. The strong moral sense of the community is most manifestly in favour of this practice, and decidedly opposed to cohabitation without the solemn sanction of the marriage rite.

The chief points to which the attention of the churches should be turned, are comprehended under the divisions: 1. The Regulation of Marriage; 2. Its Dissolution; 3. The Difficulties of the Subject; and 4. Church action with reference to it.

I. *The Regulation of Marriage.*—1. So far as their influence extends, the churches should see to it, that the marriages contracted under their sanction, should be preceded by a free preference of each other on the part of the persons about to be united. To no arbitrary selection made for them by others, should the sacred name of marriage be applied.

2. Yet the consent of the master should always be insisted upon, as necessary to the validity of marriage. This was required under the Roman law. It is due to the relation which the master sustains, to the influence which his future movements may have upon the connection then to be formed, and to a proper sense of seriousness and responsibility on the part of those who enter it. So important do we regard this antecedent to be, that we advise that a marriage contracted against the will of superiors should be held as null.

3. An actual, formal service, should bind the contracting parties. Some ceremony, and that not too brief or too simple, should lend its influence to the occasion. And all clandestinity should be discountenanced. An union should not be recognized unless acknowledged by public pledges, given in the presence, say, of four witnesses.

II. *The Dissolution of Marriage.*—This may scripturally take place in three ways, viz.: by death, by infidelity, and by separation.

1. At an early period in Church history, the injunction, ‘they twain shall be one flesh,’ was understood in so absolute a sense by many, that second marriages were judged to be unlawful. Tertulian thought that a more holy even than the previous *earthly* affection should be entertained for a deceased partner; while the Apostle Paul himself commends widowhood as a state favorable to happiness, 1 Cor. 6 : 10; and to a pious influence, 1 Tim. 5 : 5. Yet one would have thought that the express declarations of the Apostle would have sufficed to convince every inquirer that death is one of the circumstances which limit the application of the principle, Rom. 7 : 2; 1 Cor. 7 : 39.\*

\* The passages quoted are Rom. 7 : 2,—The woman which hath a husband is

2. Conjugal infidelity is another of these circumstances. The acceptance of this limitation by the Greek Church, and its rejection by the Latin, constitute one of the ancient and uneffaced lines dividing these related communions. The more indulgent view of this subject was taken by nearly all of the great Reformers of the sixteenth century. The theologians, Melancthon and Zwingle, are prominent on this side. The extreme view probably arose from the desire to attach a certain sacramental efficiency to marriage. For the Lord's language in Matt. 5 : 31, 33; 19 : 9 : 'He that putteth away his wife, except for fornication, committeth adultery,' makes the inference necessary, 'He that putteth away his wife for fornication, doth *not* commit adultery.' The abbreviated form of the command, Mark, 10 : 11; Luke, 16 : 18, does not at all change the law; for it is a maxim not only of exegesis, but of common sense, that the briefer statement is to be explained by the more ample. And besides, adultery, in a certain modified sense, *executes* a divorce : 1 Cor. 6 : 16; leaving to the injured party the right altogether to sever the connection. That is, marriage, as a covenant obligation, is dissolved; but as a civil relation, it still subsists. The contract remains, but its moral bond is broken. Either the latter may be renewed, or the former may be cancelled, at the will of the injured person.

3. Another ground of divorce is involuntary separation. This position, although more contested than the last, is susceptible of proof. The Apostle Paul, who insists at large upon the great and primary law of marriage, in the 7th chapter of 1st Corinthians; who repeats its general principle in various forms; who says, 'Let not the wife depart from the husband;' 'The wife is bound by the law as long as the husband liveth;' nevertheless in the same connection introduces several suggestions which serve to modify, or at least to limit, the primary and prevailing law. Thus he recommends that to avoid incontinence, *every* man should have his own wife, and *every* woman her own husband. He says, that for those who cannot remain in a state of celibacy without an overthrow of peace and peril of salvation, 'It is better to marry;' verses 2, 9. And he says, that where a Christian is deserted by an unbelieving partner, the divorce should be consented to, because 'a brother or sister is not in *bondage* in such cases;' verse 15. The first of these limitations applies to the case of many who are, without their own consent, *separated* from their partners. They certainly apply with peculiar force and significance to the case of the great body of such slaves as may be in an isolated state. And the last

bound (*δέσεται*) by law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband; *καταργηται*. The *binding* indicates that the obligations of the marital law remain in force; the *loosing*, that they have come to an end, 1 Cor. 7 : 39: The woman is bound (*δέσεται*) by law so long as her husband liveth; but if her husband die, she is free (*ἐλευθεριζέται*) to marry whom she will; only in the Lord. The binding indicates the matrimonial connection; the *freedom* is absolute and perpetual severance.

Apostolic sentence that we have quoted, applies to all who are *otherwise* permanently and hopelessly isolated. This text has a specific meaning. It authoritatively sanctions the opinion asserted above. Without entering upon its minute interpretation, which is here unnecessary, two remarks, at least, will be in place. The first is, that the subject referred to is not mere separation, but positive divorce. *Departure from the wife* in this verse, is opposed to *dwelling with a wife*, in verse 13. But, according to classical and latter usage, as is proved by Tholuck (Serm. on Mount, vol. 1, p. 341, n.) *dwelling with a wife*, is used to comprehend the whole connubial life. Hence its opposite, *departing from a wife*, is here used to indicate the opposite of a state of matrimony; in other words, is used to indicate divorce. The second remark is that the liberty here asserted to belong to the deserted partner, is the liberty of remarriage. Had the Apostle intended to say, that the brother or sister had the right to remain in a state of outward separation, he would probably have so said; he would probably have added, as in verse 11, the condition, 'only let her remain unmarried.' But he imposes no condition here. Nay, such a condition would have been inconsistent with the more obvious meaning of the text, and with the spirit of the argument with which it is connected. The '*freedom*' of which he speaks, must be freedom from the yoke of wedlock, which now, though a wicked, headstrong, and in all probability, permanent desertion, has become a bondage. And, further on, in the same chapter, he himself explains his idea of *bondage* and *liberty* in this relation. The bondage is such, as by the general law of marriage unites the wife and husband until death; the liberty is such as a widow enjoys—'the *liberty to be married* to whom she will, only in the Lord;' verse 30. Hence we conclude that in a case of compulsory separation, the right of remarriage has place. This is a principle, whose justice civil law admits in so many cases of prolonged absence. It is a principle which, to a certain extent, the word of God confirms.\*

III. *The Difficulties of the Marriage Question.*—We do not propose here to discuss the difficulties which arise from the primary relaxation of the primary conjugal law under the Patriarchal and Mosaic Dispensations. The system of concubinage and Levirate connection belongs to a past age. Yet, the fact that these things once existed, and that by Divine permission—that they were suffered to retain a place among the religious institutes, so that religion itself might not lose its influence over a semi-civilized and carnal people—this fact is worthy of grave reflection. May we not press too far the strict letter and unconditional severity of the

\* When the Apostle says *οὐ δεδούλωται*, "is not under bondage:" 1 Cor. 7: 15; it must be understood in the same sense as *δέδωται*, "is bound," in v. 39, and Rom. 7: 2, and in the same sense as *ἐλευθέρα ἔστιν*, "is at liberty:" 1 Cor. 7: 39; Rom. 7: 3; and *κτερέγεται*, "is loosed," Rom. 7: 2.—Nitzsch, System of Christian Doctrine, German Ed., § 200, ad finem.

law upon a people who are but just emerging from a state of barbarism, and in whom the animal appetites are constitutionally so strong? Certainly it should be our aim to exercise as much indulgence as the letter of the law will permit. Certainly we should not take the isolated text of a law which is elsewhere explained and limited, and cut asunder with this naked sword all the humanities of Church discipline. We shall gain much from the difficulties of the Old Testament, if they produce a spirit of concession in the treatment of a subject so involved.

And that the difficulties of the New Testament, in this respect, are greater, is evident from the fact that each of the positions taken in the previous section has been for ages, and still is, a subject of animated debate. The Romanists assail the second with all the arms of tradition and authority. Sentimental spirits of various denominations, but in fewer numbers, assail the first; while the third owes its comparative quietude simply to the circumstance that it has not been saliently presented; a diversity of opinions, which is the natural, but we may venture to say, not the necessary result of the state of the question. The subject has been exhibited in various ways in the New Testament. In one connection occurs the general primary law of marriage: this is accepted by one class of readers as absolute; all exceptional cases are denied. In another connection, the law, with a certain limitation upon it, appears; these two, another class of readers receives as final. In another connection, a new limitation is added, and a third party arises to defend it. The whole debate would have been greatly simplified by the adoption of two axioms: the first, that a rule may have an exception; and the second, that a rule which has one exception, may have more than one. What these are, the Scriptures themselves must determine.

But if there be more than one exception to the general rule, why then, it may be inquired, does the Saviour admit but one, when he explains to the Jews the true grounds of a divorce? Matt. 5 : 32 ; 19 : 9. 'Because,' says Zwingle, 'the Lord here condemns an inconsiderate divorce, not every divorce. Neither does He except one cause only, by mentioning only one. For it was an usage among the Hebrews to understand, and to express by an inferior thing, all things of a like sort yet of greater importance. Wherefore he assigns adultery, or fornication, as the least cause, assigning thus a limit within which no one should repudiate his wife.' This answer, although it may not be quite satisfactory, will set the inquirer in the right direction. It will suggest to him the manner in which the exception admitted by our Lord may be shown to be consistent with the exception admitted by the Apostle. In the one case, marriage to a second partner may take place when adultery has dissolved its moral bond with the first. In the other, when an obstinate and protracted separation has dissolved its physical bond. In the one case, the divorced and innocent wife was not allowed to marry,



because her dismissal was inconsiderate, and might therefore be temporary; in the other she was allowed, because the separation was exasperated by hatred to the truth, and by idolatrous fanaticism, and was, therefore, in all probability, irreconcilable.\*

IV. *Church action in reference to marriage.*—1. Great care should be exercised when members unite with the Church. Their previous conjugal relations should be subjects of strict inquiry; and, if needful, the Church should prescribe the marital conditions, which, in each difficult case, must be submitted to, before the way of membership is open.

2. A divorce on account of adultery, and a subsequent marriage, should not separate the innocent party from the communion of the Church. It may be prudent, however, for the Church, in all such cases, to insist upon a preliminary probation, say of six months, before the re-marriage may take place.

3. A divorce and second marriage, caused by the compulsory separation of husband and wife, and where there is no reasonable hope of the return of the absent party, should be permitted after a similar or longer probation. In case of a return to the same neighborhood, if married again, the parties must consider themselves as dead to each other, just as when, from long absence, one of the parties presumes on the death of the other, and marries again. In every case the Church should be consulted, and will give leave to marry again only where the separation was involuntary to the slave, and seemed final. The law of Christ evidently requires that if the separation may be prevented, the departure of husband or wife is criminal, and should therefore be punished by excommunication.† If a servant is permitted to go or remain with his wife, and refuses, he as truly sends away his wife as did the ancient Jews whom Christ condemned.

A mere outward separation, which involves the Church in odium, will separate from its communion one or both of the parties. A separation not involving a divorce, nor malicious feelings against each other, will scarcely justify their perpetual exclusion from Church fellowship, although it may originally call for censure. A second marriage in this case could not be tolerated.

In relation to the case sent up to the Association, we know too

\* These cases gave much trouble to the early Reformers. Many persons escaping from the persecution of Papal priests and magistrates, could not induce their partners to accompany them. Calvin was more than once interrogated as to the propriety and right of re-marriage in these cases. He decided, that after the flight re-marriage should not be permitted, unless the absent partner could be proved guilty of adultery. Opera, vol. vi, pp. 471, 472. When adultery has taken place, he judges, "that men have no right to deny (i.e. to the injured party) that liberty of marriage which God permits." Letter to Valerandus Pollanus. Vol. vi, p. 239. Even in the case of a person divorced for adultery, he pleads for indulgence, "only they should not be permitted to enter immediately into a new matrimonial alliance." He advises that a definite period of delay should be prescribed, or that the permission should not be given until the innocent party had married again. lb. p. 494.

† This was the decision of the Missouri Baptist General Association, at the session previously referred to.

little to decide absolutely. If the prohibition of the master of the wife was on account of some crime of the husband, rendering his presence on the plantation inexpedient, we doubt the propriety of giving him leave to marry again. If, when under the prohibition, without his fault, and when there seemed no chance of reconciliation on the part of the master, and no prospect of return to his wife for the husband, he has been permitted to marry again, we think that this second marriage should not be annulled, even though an opportunity should unexpectedly occur of going back to the first wife."

B. MANLY,  
Chairman.

[The following comments upon the Report are extracted from the "SOUTHERN PRESBYTERIAN."—ED ]

#### MARRIAGES OF SLAVES.

"We have recently read, with great interest, a report on this subject, presented to the Charleston Baptist Association at its late meeting, the author of which we understand to be the Rev. E. T. Winkler, of this city. We regard it as in many respects an able and admirable document, upon one of the most intricate and perplexing subjects with which the Southern Church is concerned. There is one defect attached to it—a fault of many other good things—and that is, there is not enough of it. We could heartily wish that one who has displayed so much ability and research in its treatment, had prosecuted the subject into its minute details, and had more elaborately discussed some of the general principles involved. For example, we should have been gratified to have seen a fuller discussion of the question at which he glances—how far the slave may be regarded as being in a condition as to the marriage relation, akin to that of the members of the early Jewish Church, and how far this peculiar civil status may affect the stringency of the New Testament law of divorce. It is precisely in regard to this latter point that our own mind has most laboured. In most of the author's views touching the abstract principles involved in the subject, we are inclined to concur—and the recommendations which he makes of certain rules adapted to specific cases we fully indorse. They are wise and timely, and we believe that if adopted and observed, they will lead to the correction of many evils which now exist in the Southern Church. The subject is one about which far too little has been written. Each pastor is compelled to meet the difficulties arising from the marriage relation among slaves, and to solve them as best he can. There are but few lights of the past by which we may be guided; and as all are not equally wise and cautious, much carelessness and frequent abuses are the necessary result.

It has always occurred to us as a great desideratum, that the

Southern Church should have a code, a sort of casuistical code, adapted to her peculiar wants in this respect; and that it should not be left to each individual minister to frame a system of rules for his own guidance in the administration of discipline. The fact is, a man is only qualified properly to adjudicate cases of discipline growing out of the peculiar situation of our servants after long experience, and the result is that just when he does thus become qualified, he dies. He dies, too, without leaving any permanent record of his precious experience for the direction of others. We are glad that such a report as that which we have noticed has been received by one of our leading denominations, and has been published with its sanction. It is a step in the right direction. Were such a measure at all feasible, we would be glad to see a convention of the wisest and most experienced members—both ministers and laymen of all denominations, for the express purpose of digesting a scheme of rules adapted to particular cases, which might be recommended for adoption by the churches generally. At all events, each denomination acting for itself ought to prepare such a code. The relation of the slave to the Church cannot but be affected in a peculiar manner by his status. The Southern Church must of necessity adopt rules of discipline, which, as they are not needed in states of society different from our own, have never been constructed. There are, for instance, cases continually calling for the administration of discipline—and cases, too, for the proper treatment of which the utmost caution and the greatest wisdom are needed, which are not, and from the nature of the thing, cannot be provided for in the standards of our own Church. The Southern Church has very strangely omitted doing what Southern governments have felt themselves obliged to do,—enact laws touching the relation of slaves to the State. Why should there not be analogous ecclesiastical statutes in regard to their relation to the Church? We need them, need them urgently, and it is time that such statutes should be constructed. For our own part, we are only awaiting a suitable time to bring the subject to the notice of the proper authorities, and to request the preparation of such a scheme of specific rules as is every day demanded by the exigencies of discipline.”

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#### DAY OF PRAYER FOR COLLEGES.

THE following resolution, recommending a day of special prayer, as adopted by the last General Assembly :

*Resolved*, That, though Christians should pray habitually to the Lord of the harvest,” yet, in thankful remembrance of the signal marks of Divine favour with which the observance of a special season of prayer has heretofore been attended, this Assembly recommends the last Thursday of February, 1857, be observed by

the churches as a day of prayer for the blessing of God on the work of the ministry, especially in its relation to the baptized children of the Church, and for the outpouring of the Spirit on the youth of our land, particularly those under instruction in our various institutions of learning.

It will be admitted, we presume, that far less interest is felt by many of our churches in the increase of candidates for the Gospel ministry, than is demanded by the circumstances of the times; and that this deficiency of interest is affecting injuriously the operations of our Church in all departments of benevolence. Assuming this to be true, it is important,

I. That the cause of this lack of interest should be ascertained; and, secondly, that the proper remedies be employed for its removal. We remark, negatively, that this lack of interest is *not owing to ignorance of the wants* of our country and world. It is believed that the members of our churches are not exceeded in intelligence by the same number of communicants in any body of professing Christians. They have no need to be informed concerning the rapid growth of our country, and the extent of its spiritual destitutions. They know much, also, concerning the vast and inviting fields which are opened for missionary labour, and how inadequate is the supply of labourers. If knowledge and grace were identical, our churches would generally exhibit a healthy state.

Again: this deficiency of interest is *not owing to the want of proper action* on the part of our Church courts. A good degree of precaution has been observed in the reception and licensure of candidates. In this imperfect state, failures cannot be wholly prevented; but these have been so few, as to be matter of gratitude rather than suspicion and distrust. Our several judicatories have also recommended this subject repeatedly to the attention of the churches, and sometimes with special earnestness. If resolutions and recommendations of ecclesiastical bodies would produce candidates for the sacred office, an adequate supply of ministers would have been furnished ere this time.

And further: this lack of interest is *not owing to the want of success in obtaining suitable candidates*, where the requisite means have been employed to this end. Though there is a lamentable deficiency in the number of candidates, this does not arise from the want of proper materials, or the impossibility of making these materials available for the work of the ministry. The fact that there are nearly four hundred candidates under the care of the Board of Education, and not less than six hundred in our communion, who are pursuing their studies with a view to the sacred office, afford sufficient evidence that, just as far as the Church has used the means to bring forward her sons into the Gospel ministry, God has blessed these efforts. Without proceeding further in this train of negative remarks, we observe:

1. That one cause of this deficiency of interest, must be traced to a *lack of zeal for the promotion of religion in general*. As the preaching of the Gospel is the chief instrumentality appointed by God for the advancement of religion, a want of interest in raising up ministers indicates a deficiency of zeal in promoting religion. Accordingly, it is found that in churches where the state of piety is low, there are few, if any, candidates for the ministry; but when they are blessed with genuine revivals of religion, God's people freely offer themselves and their sons to the sacred office.

2. Another cause of this deficiency of interest, is *the keeping of the subject to so mournful an extent out of the prayers of the family and Church*. How seldom is the petition offered up in family prayer, or even in the pulpit, that the Lord of the harvest would send forth labourers into his harvest! This omission has been noticed in several instances of late, in prayers offered immediately after the attention of those present had been called particularly to this point, and an earnest request made that the increase of candidates should be remembered in our addresses to the throne of grace.

3. A third cause for this deficiency of interest, is a *prejudice against many of our candidates, because they are poor*. This prejudice proceeds from an apprehension that the ministry will be degraded by introducing into this office so many from the more humble classes of society. There would be ground for this apprehension, if they did not possess intellectual and moral qualities sufficient to compensate for the disadvantages of their early social position. But with the requisite talents and piety, the absence of wealth is no valid objection to their being encouraged to enter the Gospel ministry. *John Newton* found in his congregation, a poor Sabbath-school boy; *John Thornton* educated him, and he became *Claudius Buchanan*, whose name India will bless, when the names of *Clive* and *Hastings* are forgotten. *Cary* rose from his humble shoemaker's bench, went to India, and translated the Bible into languages spoken by more individuals than are spoken by the entire population of this continent. *John Bunyan* was a tinker; *Luther* went forth from a miner's cot; *Zwingle*, from a shepherd's cabin; *Telancthon*, from an armourer's workshop. *Some of the apostles* went forth from fishermen's huts; and *the Saviour himself*, from a carpenter's shop.

4. A still further cause of this deficiency of interest, is an *Antinomian spirit with regard to a call to the ministry*, which diminishes the feeling of individual responsibility as to the use of proper means to bring young men into the sacred office. It is a scriptural doctrine, that unless God calls a man to this office, he has no right to preach. But it by no means follows from this, that Christians are not required to employ means to bring this subject to the prayerful consideration of pious young men, any more than it follows from the fact, that because God alone regenerates sinners,

therefore we are not to employ any means to bring them to repentance. Let the whole Church feel as she ought, her solemn responsibility to God for doing what he requires, to perpetuate and increase the ministry, and her interest in this subject would be instantly felt and manifested.

II. The remedies for this lack of interest have been involved to a considerable extent in the preceding remarks; to which we add two or three suggestions.

1. Though there is needed an increase of contributions, the want of which is an evil that sometimes embarrasses the operations of the Church, yet this deficiency is the least of all the difficulties which impede her work. *A proper zeal on the whole subject, and a spirit of earnest prayer to the Lord of the harvest to send forth labourers,* would issue in increasing the number of candidates and the means of aiding them.

2. There needs to be *not only a change, but what may be properly termed a reformation in interest, prayer, dedication of our children to God, and pecuniary contributions.*

3. *This reformation should extend to all our churches, small as well as large, poor as well as rich.* No church is too small, or too poor, to take an interest in the increase of ministers, to pray earnestly for this object, to devote her children to God's service, and to give something according to her ability towards the education of those who are called to the sacred office. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

III. We invite attention to *some encouraging facts* concerning those particulars alluded to by the General Assembly in the resolution which has given occasion to the preceding remarks. If those remarks show the necessity of a day of special prayer, these facts afford additional incentives for its general observance.

1. "*The blessing of God on the work of the ministry*" has been pleasingly manifest in a considerable number of congregations during the past year, and several revivals commenced in close connection with this concert for prayer.

2. "*The baptized children of the Church*" have enjoyed this blessing far more largely, in proportion to their number, than the children of families not thus in covenant with God.

3. "*The youth of our land*" have been principally made the subjects of grace in these effusions of the Holy Spirit. Old persons, and even heads of families, are reported as few, compared with those in the morning of life.

4. "*Those under instruction in our various institutions of learning*" have been highly favoured in this respect. In our last annual report to the General Assembly, one hundred and seven hopeful conversions are reported during the preceding year in twenty-two colleges, and from other sources we learn that many other colleges have been visited with revivals of religion. Several of them com

menced on the last Thursday of February. A number of Presbyterian Academies and Parochial schools have likewise been blessed in a similar manner. In these answers to prayer, God is especially encouraging his people to ask him again for the *same blessing* the present year. Let it not be said of us, "Ye receive not, because ye ask not."

While we now write, two of our Academies are being blessed with an outpouring of the Holy Spirit. It may be premature to publish their names at this time, but we may say, that there are hopeful indications that a large number of young persons will be gathered into the Church, and that some of them will become ministers of the Gospel. These facts are an encouragement to prayer. God appears to be thus anticipating our annual concert by his mercies; to be verifying a scripture declaration—"Before they call, I will answer; and while they are yet speaking, I will hear." While, therefore, his providence and grace seem to concur with the thoughts and wishes of his people in inviting the churches to special prayer, we hope that the day appointed by so many ecclesiastical bodies, will not be forgotten or neglected. United supplication from our whole Zion, is the prescribed method for securing a general revival of religion.

EDUCATION ROOMS, Philadelphia, February, 1857.

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## Household Thoughts.

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### SERMON PREACHED AT THE DEATH OF A CHILD.

MATT. 14: 12: "And his disciples came, and took up the body, and buried it, and went and told Jesus."

IF Jesus be precious to his people in every situation, he is peculiarly so in affliction and bereavement. When our friends are removed from us, the world appears desolate. When the hand that guided, the wisdom that directed, the kindness that blessed us, are no more, then we can "go and tell Jesus."

These words were originally spoken concerning John the Baptist, when he was suddenly cut off in the midst of his usefulness. You recollect his history: how he was imprisoned by Herod for his faithful reproofs, and how he would instantly have been put to death, but "for fear of the people." His affectionate disciples were much distressed, and doubtless fervently prayed, as the Church did for Peter, that God would release him from prison. He heard their prayers, and did release him; not in the manner

that they expected and desired, but by removing his soul to heaven.

The head was in possession of the wicked Herodias, who, no doubt, took a diabolical pleasure in viewing that mouth speechless which had often been the cause of producing agony in her conscience, and in offering indignities to that tongue from which she could no longer dread a reproof. But the "disciples came, and took up the body, and buried it." They thus showed their respect to it, as we should to the bodies of our friends when they die. The men of Jabesh-Gilead are commended for their kindness in burying the body of Saul, and burying it honourably.

After the disciples had done this, they "went and told Jesus," and from him received instruction and consolation. Thus should we act when deprived of beloved friends; after burying the body, we should go in prayer, "and tell Jesus."

Let us inquire

I. What encouragement we have in such circumstances to spread our wants before Jesus, and to tell him of our bereavements.

II. In what frame, and with what disposition we should do it.

I. We have abundant encouragement, when we lose pious friends, to go in prayer and tell Jesus.

1. Because of his *sympathy*. It is true he is "the Mighty God;" but he mingles with his majesty the greatest benignity and grace. "His heart is made of tenderness." He can, and will "be touched with the feeling of our infirmities, for he himself was tempted like as we are." Let us go in our grief to Jesus, who loved us from eternity; who left heaven for our salvation; who poured forth his tears over the afflicted; who bled for our souls; whose sympathy has been, and still is tender, constant, and effectual.

2. We are encouraged to go to Jesus, because of his *knowledge and wisdom*.

He knows what no earthly friend knows, the peculiar nature of our sorrows, thoughts, temptations, and fears. And he knows how to select proper consolations, and to deliver from all our woes.

3. We are encouraged to go to Jesus in our sorrows, and tell him of our bereavements, because of his *power*. He is not like our earthly friends, tender and compassionate, but weak and feeble. No! he is the mighty God, the possessor and governor of heaven and earth; "able to do abundantly above what we ask or think." He controls all events that occur. He stood by when our friends sickened—watched over their disease, removed their souls to heaven, and has power to raise their bodies. "Martha, thy brother shall rise again." Thy parent, thy child, thy husband, shall rise again! All power is in his hands.

4. We are encouraged to go to Jesus, because of his *promises*.

To his bereaved people they are all "yea and amen," "exceedingly great and precious."—"I will not leave you nor forsake you."



“I will not leave you comfortless; I will come unto you.” “In the world, ye shall have tribulation, but be of good cheer, I have overcome the world.” “Take my yoke upon you, and learn of me, and ye shall find rest to your souls.” “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” “Because I live, ye shall live also.” “My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall not perish, neither shall any pluck them out of my hand.” “As the Father hath loved me, so have I loved you.”

5. We are encouraged to go to Jesus, and tell him of our bereavements, because of his *commission and undertaken office*.

“He was anointed to bind up the broken-hearted,”—commissioned by the Father to raise up those that were bowed down; to “comfort those that mourn;” to “speak a word in season” to him who is bereaved. He lives now to accomplish the same object, and amidst the joys of his Father’s presence enters into all the woes of the wretched.

6. We are encouraged to go and tell Jesus of our sorrows, because of *the experience of others*.

Hundreds and thousands who have experienced afflictions as great, yea greater than we, have “taken up the body and buried it, and gone and told Jesus,” and from him have received consolation and support. Him they have heard say, “Peace I leave with you, my peace I give unto you; let not your heart be troubled; neither let it be afraid. Sorrow not as those that are without hope. You have lost tender and faithful friends, and there is nothing left of them but afflictive regrets and remembrances; but I, your Redeemer live; I, a friend that sticketh closer than a brother; I, in whose communion you can find infinitely more than you have lost.”

If others have thus found consolation in going to the Saviour; have thus had their griefs assuaged, and their sorrows lightened, shall not we also (after “taking up the body and burying it), go and tell Jesus?” Not to give him any new information, but that our hearts may be melted; and because the spreading of our wants before him is the appointed channel of his mercy.

II. *In what frame, and with what disposition should we, after taking up the body and burying it, go and tell Jesus?*

1. We should do it, *sensible of our loss*, bitterly feeling the pang of separation.

We are not forbidden to mourn over our departed friends. The heart thus smitten will bleed; and let it bleed. Were tears made that they should never be shed? the passion of grief implanted only that it should be stifled? Shall our best friends, those whom we loved, and God loved; those whom he purified by his grace, beautified with his image, and honoured with his communion, be relinquished without emotion?

Thanks be to God that our religion is not the religion of the

Stoic—that it has not the least kindred to apathy and insensibility; that instead of destroying, it only regulates the sensibilities of our nature. Do you condemn Abraham because, when he came to Kirjatharba, he “mourned for Sarah, and wept for her;” or Joseph, because he grieved for his father at the threshing-floor of Atad, “with great and sore lamentation;” or Jeremiah, because he so mournfully bewailed the death of the good Josiah; or the “devout men” of Jerusalem, because, when they carried Stephen to the grave, they “made great lamentation over him?”

Yes, my brethren, when we are bereaved of tender relatives, we may feel and weep. He who was the “man of sorrows,” who himself wept at the grave of Lazarus, is not offended when we with tears lament departed friends, provided our tears be not those of murmur or complaint—provided they be the tears of a heart penetrated with affection to them, and filled also with submission to God. If there be no sense of the rod, no benefit will be derived from it.

2. We should go and tell Jesus of our bereavement, *acknowledging the hand of God, and justifying his providence*; saying with David, “I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me.” We should look beyond all second causes to God, who has taken away our friends, and viewing him as infinitely righteous, and never afflicting without a reason, we should bow, and say with Ezra, “Thou hast punished us less than our iniquities deserve.”

3. We should go and tell Jesus of our bereavements, *exercising faith*, strong and lively faith.

It was a noble resolution in that holy man Job, under his severe trials, “Though he slay me, yet will I trust in him.” “Let his strokes be ever so sore and heavy, yet I will not let go his word and promises; I will still trust in him.” In this same manner the Psalmist kept himself from sinking under his heavy burdens: “I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.”

When under bereavement, we go and tell Jesus of our sorrows, let us exercise this faith; this faith which takes such a firm hold of the promises of the covenant—this faith which beholds God at the helm in the severest storm—this faith which recalls the former experiences of his mercy, faithfulness, and power—this faith which views Christ sympathizing with his children under distress, feeling their pains, hearing their groans, bearing their burdens, pleading their cause, putting beneath them his Almighty arm, standing by the furnace in which they are tried, and ready to bring them out, as soon as they are purified from the dross.

4. We should go to Jesus, and tell him of our bereavements with *patient submission to his will*.

Though we mourn, let us not murmur against God for taking away our friends, for this is a sin which he especially notices: “I

have heard the murmurings of the children of Israel, which they murmur against me." It can give no relief in distress; it includes much unbelief and distrust of Providence, much ingratitude and unthankfulness, much pride and conceit, much rebellion and impenitency. "Wherefore doth a living man complain, a man for the punishment of his sins?" (Lam. 3 : 39.) A man living, a man on earth, a man out of hell, has no cause to complain, whatever be his affliction, for there is not the least proportion between his sin and his punishment.

O! let us submit; patiently submit. If our bereavements had sprung from a blind chance, or a fatal necessity, then we might have some reason to "refuse to be comforted." But God, a sovereign God, the Ruler of the universe, has taken away our friends; and shall not he do with his creatures just what he pleases? Has he not a right to call away his people to heaven at what time and by what means he pleases? Let each of us say, "Though the chastening is not joyous, but grievous, yet, because God, the powerful, the all-wise, the covenant God, afflicts me, shall I not be resigned? Though the cup is bitter, yet, because it could not be removed in consistence with my Father's will; because he, a gracious and affectionate parent, has presented it to my lips, shall I not drink it?"

5. We should go to Jesus and tell him of our bereavements, *inquiring into the reasons why we are afflicted*; saying, with Job, "Show me, O Lord! wherefore thou contendest with me."

He has wise ends in view in afflicting his children, and often should we ask, what are these designs; often should we say, "Lord, why am I thus? Why are my friends removed from me? For what sins dost thou chastise me? What lessons dost thou teach me by this bereavement?" By his afflictive dispensations, he no doubt designs our good; to lead us to self-examination; to wean us from the world; to render death less bitter, and heaven more precious. Can the world continue to attract us, when we see all that it can give so easily taken away? Can death be terrible, when we observe how easily the Christian can triumph over it, and smile even at its touch? Can we forget that this is not our rest, when the spectacles of mortality are ever before our eyes, and always upon our spirits? Can we, for a single moment, be indifferent to heaven, when we have seen so many of our pious friends entering it, and feel that another, and another, and another tie is binding us to the throne?

6. We should go and tell Jesus of our bereavements, *thankful for the mercies* that are left—thankful that he has not taken away all our friends—thankful for the many consolations which he has mingled in our cup of sorrow—thankful that God, and Christ, and the promises, and the covenant, cannot be taken away.

We should go and bless him, that our friends died in the Lord; that their "death was precious in his sight;" that, in their last

hours, he did not leave nor forsake them; that they laid their head on the bosom of the Saviour, and quietly went asleep.

When we "take up the body and bury it," we can come and "tell Jesus" in the language of Martha, "Lord, I know that it will rise again at the last day;" it is thy property—watch over it, till it is "raised in glory," fitted for the occupations of the heavenly world. We should come and express our thankfulness for all those truths on this interesting subject which he has revealed; grateful that we shall meet our friends at "the resurrection of the just;" that we shall know them; that among the immense multitude, we shall distinguish that parent, that child, that brother, that husband, that wife, that friend, that was dear to us; that we shall love them with an infinitely purer affection than we now do; that we shall meet with them, never again to suffer the pang of separation.

But when we have "taken up the body and buried it," have we nothing to tell Jesus of the *souls* of our pious friends? O! yes! we can thank him that though "they are absent from the body," they are "present with the Lord;" that, once enslaved, they are now free; free from all misery and sorrow, temptation and sin; that they are "like the angels of God;" that they have joined the society of the "spirits of just men made perfect;" that they have a perfect vision of the Redeemer, and likeness to his character; that they are infinitely more holy, and infinitely more happy than we are.

When bending over the inanimate corpse of him that was loved, each, in the exercise of strong faith, may exclaim: "This insensible mass is not the person that engaged my affection," it is only his earthly "tabernacle," the covering of that spiritual gem upon which death has no power; he has only dropped this covering, but he still exists; he has only exchanged this vale of tears for a state of unmingled happiness. Yes! thou immortal spirit, thou still livest; thy journey through this world has only been some years shorter than mine; thou hast advanced before me to that region to which I aspire; there my faith perceives thee; there I shall rejoin thee, and our hearts be forever reunited. Hereafter, my tears shall only be tears of tenderness at the view of thy happiness, or tears of gratitude for the goodness of my God.

"I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. Yet if we believe that Jesus died, and rose again, even so them that sleep in Jesus shall God bring with him."

In view of this subject, we learn, 1. The *reason why afflictions are often useful*. Only because they drive us to Jesus.

There is nothing in bereavement *itself* calculated to make us better; nothing in the sickness and pains of our friends; nothing in the parting advice or final groans; nothing in the corpse, the coffin, or the grave, which makes us better. They are useful, only when they bring us in prayer to Jesus—when they lead us to self-ex-

amination and repentance—when they are the means of impressing on us the vanity of the world, the importance of eternity, and the inestimable value of Christ.

2. This subject *reproves those who have been deprived of friends by death; but who have not been led, by the bereavement, to go to Jesus.*

Are there not many such among us? you remember the time when your friends sickened, when you saw them die. It was a parent or child, a brother or a sister; a husband or wife. You “took up the body and buried it,” but you went not, and “told Jesus.” You went not to God in prayer; you repented not of your sins; you loved the world as you loved it before; you made no preparation for your own death. In a little time we shall take up your body and bury it, and O! it is awful and terrible for an unconverted sinner to die. Nothing in this world which so much makes it terrible. But, because God is just and holy, judgment righteous, and hell eternal; because there is beyond all that friends can see, “a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries;” because at the very moment after the impenitent soul is dislodged from the body, it “lifts up its eyes, being in torments,” for these reasons it is an awful thing for the sinner to die. If you remain in your present unrenewed state until the hour when “your flesh and your heart fail,” you may know it from your own experience. If you should then have your reason, and not be “hardened by the deceitfulness of sin,” your faces will gather blackness, and your bosoms horror; not so much because you are compelled to leave the world, as because of the future, and of the heartfelt conviction that you are unprepared to meet your God.

I intreat you all, whether ye be aged or young, to think of these things; to lay them to heart; to make them the subject of serious meditation and solemn prayer, that you may not be numbered among those who “are driven away in their wickedness,” but among “the righteous, who have hope in their death.”

S. K. K.

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(From the Sower.)

### “KITTIE IS GONE.”

SWEET KITTIE is gone to a heavenly home,  
 An angel conveyed her away;  
 Now in mansions of peace her bright spirit's blest,  
 No more from th' enclosure to stray.

This dear little lamb, the youngest of all,  
 Was 'round our existence entwined;  
 The memory of her with us ever shall live,  
 Her love in our hearts be enshrined.

The loveliest flower, the rude hand of death  
Lays oft in an early tomb;  
But oh, what a joy round life's journey it throws!  
In glory it ever shall bloom.

Her voice of such sweetness and musical note,  
Through heaven's bright arches shall ring,  
And with rapture shall strike sweet strings of the lyre,  
And notes of the seraph shall sing.

If my study door opened so gently and sly,  
None e'en the least footstep could hear;  
Though I raised not my eyes, I always could tell  
My dear little Kittie was near.

And then with sweet accents, so gentle and kind,  
She would ask with her dear Pa to stay;  
In infinite goodness my loved one is gone,  
Too good in this rude world to stay.

I miss her sweet voice, and those kisses of love  
So oft on my forehead she pressed;  
And that kind little hand caressing my brow,  
When with sorrow or pain distressed.

We miss this dear flower from every place,  
But we know she is now with the blest:  
Then we'll patiently wait 'till summoned away  
To join her in glorious rest.

The light of our dwelling in darkness has set,  
Another gem shines in the sky;  
The casket is sleeping, the spirit has fled,  
To dwell with the happy on high.

C. M. P.

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## Biographical and Historical.

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### ANECDOTES AND REMINISCENCES.

[The following interesting "Anecdotes and Reminiscences" are taken from the *Appendix* to the Rev. Dr. Neill's admirable *Semi-centenary Discourse* just published. —Ed.]

#### CANONSBURG, PA.

This was the scene of my first serious impressions; and here I became acquainted with the Rev. Dr. John McMillan, one of the first few Evangelical Pioneers of Western Pennsylvania. He was educated and ordained on this side of the Alleghanies; and was a man of intelligence and ardent piety, though blunt and unpolished in manner. My first interview with him was unexpected and brief. It was a day of religious observance, which I, as a careless lad, did not feel bound to regard, and was therefore out shooting wild pigeons, near the road that led to the village, whither

he was going to preach. As I stood near the pathway, loading my fowling-piece, he approached; and looking at me sternly, for a moment, said, "What are you doing here?" The reply was, "Trying to get some of these pigeons." After another short pause, his eyes still fixed upon me, he added, in a grave tone, "It is a sad sight, to see a sinner going to hell, and amusing himself by killing innocent birds on his way." So saying, he moved on. I had no opportunity to respond; but my first emotion was that of indignation at the rude assault. This was, perhaps, an ill-judged style of address to a thoughtless boy; but it roused a slumbering conscience, and led me to think on my ways, and on the danger of neglecting the great salvation. I became a constant attendant on the old gentleman's ministry, and, in due time, he admitted me to the communion of the Church. Dr. McMillan was a man of note, in his day. Those who would like to know something reliable about him and his compeers, will do well to procure a copy of "Old Redstone, or Historical Sketches of Western Presbyterianism:" by Joseph Smith, D.D.; published lately, by Lippincott, Grambo & Co. of Philadelphia, a very interesting work, especially to Pennsylvanians.

Colonel Canon, the founder of Canonsburg, was an active, intelligent, and gentlemanly man. He died, when but little past the meridian of life, leaving a widow and several children. Mrs. Canon was regarded as the lady of the place, and deservedly, for she was eminently pious, friendly, and generous. Her house was the seat of hospitality, the favourite resort of Christian ministers and serious students. She and all her children are dead, except Mrs. Patterson, widow of the late Rev. Robert Patterson, a lady of quiet worth and attractive social qualities.

#### THE OLD ACADEMY.

So called because, in its incipiency, it was the first classical school established west of the mountains. It originated with Dr. McMillan, mainly, and was designed chiefly to be a Presbyterial school, to qualify pious young men for the ministry; and, although it was not taken under the care of Presbytery, in form, it was so in fact; as it lived and prospered by Presbyterian patronage. It was opened with religious solemnity; first in a log cabin about the year 1785; then, in 1790, the stone Academy was erected, in the village, to which the pupils were transferred, and the cabin abandoned. The Academy served the double purpose of church and school. Here public worship was kept up statedly, and the duties of the school carried on jointly, by the same men, under the general supervision of the venerable man just named, and with whom both church and school originated.

Jefferson College was chartered in 1802; so that the log cabin, the Academy, and the College may be considered as one and the same institution, under progressive forms of expansion and usefulness. And a blessed institution it has been, and is now, to the country. Some hundreds have here received their elementary training for the ministry,—to say nothing of the other professions. To me, it is a hallowed spot,—a place of sacred memories,—where religion, in my time, was the ruling principle, and chief concern. May a blessing ever attend it! Jefferson is now a respectable and effective seat of learning. It has a spirited rival at Washington, only seven miles distant. What pity it is that they

were not long ago united. Together, they have men and means enough, to make one noble institution. As it is, their forces, and the public patronage around them are divided, and a spirit of jealousy is kept up between them, which is injurious and unseemly among brethren of the same family.

#### CHANGE IN CHURCH USAGES.

In the old Church of Chartiers, there were no means of warming the house in winter; yet we could join in a service of two hours or more, without complaining of the cold. Indeed, it seems to renew my youth, to recollect, with what pleasure I used to walk two miles through the snow, and stand up in front of the pulpit, to lead the music,—parcelling out the old version of the Psalms, two lines at once, while the congregation praised God, with loud, though untutored voices. And in this way we had devotion and earnestness in the absence of refinement. In summer, the house was too small, and we assembled before a tent, under shade of a clump of tall trees, where we continued in acts of worship, commonly, from five to six hours, with an intermission of some thirty minutes between services. On communion occasions, we used tables, and had successive sittings, which prolonged the exercises, sometimes to a wearisome length. At these sacramental seasons, many persons from neighbouring congregations, with their ministers, attended; which increased the interest, and promoted a high degree of excitement. In the autumn of 1803, when the great revival, attended with bodily prostration, prevailed extensively in the western country, I was present at a communion service in Washington County, and witnessed a scene which was, to me, novel and appalling. A promiscuous multitude were assembled, in a dense forest, after nightfall. The tent was filled with preachers, and lighted by candles; lights were fastened on the sides of trees, in all directions. The exercises began in the ordinary style, and apparently without any effort, on the part of the speakers, to produce effect; yet, in the progress of the service, the people fell, in great numbers, as if a volley of grape-shot had been fired upon them. The fallen were supported by those who were near them, or quietly removed to the family tents, where they usually recovered in a short time. I examined into a few cases,—and was satisfied that the physical disability was not feigned, but real and involuntary, however it might be accounted for. One thing is particularly worthy of remark: the falling was not confined to those who were under conviction of sin, or deeply concerned about the salvation of their souls. Some, who were prostrated in body, came to the meeting out of mere curiosity, and went home as careless as ever; so that the bodily exercise was not essential to genuine conversion, though in some cases connected with it.

Of the character of the remarkable work referred to in the foregoing statement, I forbear giving a decided opinion. I attended but the one meeting, and had no opportunity of seeing the effects that followed. But, excepting extraordinary cases, where houses cannot be had, I object to camp-meetings in general, as furnishing occasion to great evils. Amid the bustle and excitement which they produce, the object of assembling for worship is apt to be lost sight of, and mere feeling mistaken for religion. “Ye shall know the truth, and the truth shall make you free.” Here is the ground of a good hope. God’s truth is to be received in love, and obeyed in faith, if we would attain to that peace of God which



passeth understanding, and the hope that maketh not ashamed. Now, large assemblages of people in novel circumstances are unfavourable, alike to a faithful presentation, and a just apprehension of the Gospel message. In our endeavours to advance the kingdom of Christ, we need the wisdom that is from above and profitable to direct. There is, between a heartless formalism and impulsive measures, a wise medium which it will be safest and best in the end for us to pursue in our efforts to promote religion and save souls. "Let your moderation appear unto all men; the Lord is at hand." "Our God is a God of order, not of confusion." The voice of free grace is a still, small voice. These great gatherings in the woods, for religious purposes, are going out of use. The lessons of experience are against them. The best substitutes for them are,—

#### CHURCH EXTENSION AND COLPORTAGE.

These are worthy of all favor. We want plain houses of worship in our large towns, as also in the destitute districts of the country, free and open to all who can be induced to attend worship. We want a great increase of domestic missionaries, to preach stately in these houses, visit the people in the neighbourhood, and organize Sunday Schools. And we need an army of pious and judicious colporters, to distribute religious books and tracts, in all parts of the land. By these means we may reach the masses quietly, sow the seeds of Divine truth beside all waters, and lay the foundations of numerous self-sustaining churches. Let there be harmonious action and systematic contributions, in support of these benevolent operations, and the result will be glorious.

#### COOPERSTOWN AND ITS FOUNDER.

This beautiful village, briefly described in the review, bears the name of its projector, Judge Cooper. He was a man of noble bearing—enterprising, public-spirited, and generous to a proverb. Though of Quaker origin and habits, he was a good friend to me, and to Gospel institutions and order. His two youngest sons, James Fenimore and Samuel, were inclined to be idle and to neglect their books. At his request, I gave them, for a time, daily lessons in the elements of an English education. James soon discovered a taste for literature. He read novels incessantly. After a while he conceived the idea of making one of his own. The thought was carried into effect. He devoted himself to study, became a good scholar, and, in the course of a few years, produced the "Pioneers," in two volumes. This is one of his best productions. The scene is laid in Cooperstown and the surrounding country. Judge Temple, the hero, is his father. The descriptions are vivid and true to nature. Encouraged by the rapid sale of this work, he went abroad, travelled and wrote, till he became quite distinguished as a writer. He is now deceased, but lives in fame, being generally spoken of as "the great American Novelist." His works have been published lately, in a handsome series of *thirty-three* volumes, 12mo. A remarkable instance this of a lad's making himself a man of distinction, by seizing upon a bright thought, and pursuing it with ardour and perseverance.

#### AMERICAN BIBLE SOCIETY.

When this institution was formed, in 1810, the writer happened to be a delegate to the convention that met in the city of New York to organize

it. The Rev. Dr. John M. Mason was there, *in his prime*, and made a powerful speech. In reply to some feeble objections that were offered to such an organization, he remarked, "that, wherever the Lord built a church, the devil would try to put up a chapel; and that he had no doubt his Satanic Majesty was present, on this occasion, with pen in the ink-pot, ready, not to ratify, but to blot out whatever might be done in behalf of the Bible."

#### THE GREAT SCHISM OF 1837, '38.

Nothing has been said on this important event in the review, for sundry reasons. First, because, to treat it properly, would have required more space than could be allowed for any topic, not directly in the line of my purpose. Secondly; the subject has been fully discussed, and nothing new can be said upon it. And thirdly; the history of it has been written on both sides, and the public are tired of it. Let us profit by the lesson it has taught us, and endeavour, by a strict adherence to our standards of doctrine and discipline, to avoid the like in future.

The subject is introduced here, mainly to suggest whether, after the lapse of eighteen years, we might not, without any compromise of principle, hold correspondence with our New School brethren, by an exchange of delegates, as with other evangelical bodies. Are we to remain apart forever, and, like Jews and Samaritans, have no intercourse, while professedly holding the same faith, and acting under the same form of government? The question is submitted for consideration and prayer.

Since the division, Providence has smiled upon us. Let us be thankful. Let us be of one mind, striving together for the faith of the Gospel. The time is short. We must soon give an account of our stewardship. God help us to be faithful unto death, that, through grace, we may receive a crown of life!

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## Review and Criticism.

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MODERN ATHEISM, under its forms of Pantheism, Materialism, Secularism, Development, and Natural Laws. By JAMES BUCHANAN, D.D., LL.D., Divinity Professor of "The New College," Edinburgh. Boston: Gould & Lincoln, 1857.

Dr. Alexander, of Princeton, was in the habit of saying to his classes that, however absurd errors might appear, those which were widely extended among men would be found much more difficult of refutation than might at first be imagined. The great Bishop Butler has remarked to the same effect, that "apologists had paid too little attention to the *prejudices* of opponents, and had been too confident of accomplishing their object at once, by an overpowering statement of the direct evidence, forgetting that the influence of prejudice renders the human mind very nearly inaccessible to both evidence and argument." Whatever may be the effect of Dr. Buchanan's work on the minds of atheists, who are usually of that blindest class who "*won't see*," there can be no doubt that its influence will be most salutary in the world of literature and general knowledge.

Modern atheism is the reproduction of ancient philosophical specula-

tions. No skepticism of later time is more bold and arrogant than that of Pyrrho and Sextus Empiricus, of the subtle Greek school. Neither German nor French Pantheism, in all its vagaries, has equalled the mystic fables of the Brahmins of India. The propositions of Materialism in the school of Priestly, Condillac and Comte have been surpassed by those of Greek philosophers, ages ago. The substitution of Natural Laws in the place of God finds itself anticipated by Epicurean Atheism, the discussions of Lucretius, and the general temper of philosophical learning. The "philosophers of the Epicureans and Stoics," who encountered Paul, were better versed in infidelity than many of the absurd dreamers of the present day. Error is old.

Another characteristic of modern Atheism is that it is attempting to teach its lessons of evil through the Inductive and Scientific pursuits, which so pre-eminently characterize the present age. Geology is undermining the authority of the Bible by controverting the narratives of the Creation and the Deluge, expanding the six days of Moses into indefinite eras of ages, and contracting the world-wide devastations of the Deluge into a comparatively small Arminian overflow. Natural history ridicules the unity of the human race, and sets up its independent creations of men and animals, with a scorn of revelation. Astronomy has its Nebula hypothesis, which it supports with the pride of dynamic laws, although every improved telescope is resolving "fire mist" and "star dust" into absolute creations. In the mean time, table-turners and spirit rappers come in to fool the masses, whilst philosophers, some of them unwittingly, are corrupting the fountains of learning.

It is also worthy of remark that Atheism has made a great advance in ungodliness within the last century. Voltaire, Diderot, Rousseau, D'Alembert were indeed deadly opponents of Christianity; but they professed as Deists to do homage to Natural Religion. The philosophers of the present day are Atheists. The Encyclopedia of the former century may be said to have had for its impious motto "There is no Christ;" but La Nouvelle Encyclopedie takes the more comprehensive motto, "There is no God."

Dr. Buchanan's work is a noble mental contribution to the learning of the age. It contains elementary philosophical truths, arranged in lucid order, stated in perspicuous language, wielded with intellectual power, and directed against error with a sure aim.

The first chapter is a general disquisition on Modern Atheism, in which the author resolves the varieties of Atheism into four leading systems. 1. The *Aristotelian* Hypothesis, which asserts the eternal existence of the present order of Nature. 2. The *Epicurean* Hypothesis, which assumes the eternal existence of matter and motion, ascribing the existing order of things to a fortuitous concourse of atoms, or with more modern speculatists to a law of progressive development. 3. The *Stoical* System, which affirms the coexistence and coeternity of God and the World, regarding God as the soul of the world, but neither anterior to nor independent of it, and subject, like matter, to the laws of necessity and fate. 4. The *Pantheistic* Theory, which denies the distinction between God and the World, and maintains that all is God and God is all. Our author in the same chapter analyzes the sources or springs of Atheism, and exposes its corrupting moral and social influences.

Chapter II takes up the various Theories of Development. Among

those examined are the Theory of Cosmical Development expounded in the "Vestiges of Creation;" Physiological Development, so ably refuted by Hugh Miller in his "Footprints of the Creator;" Social Development, maintained by Auguste Comte; and Ecclesiastical Development, advocated by the Pusey-Papist, J. H. Newman.

Chapter III discusses the theories of Pantheism, particularly the system of Spinoza; and also the theories of Material and of Ideal Pantheism. In Chapter IV the theories of Materialism are investigated, in its distinct forms, its propositions, and its relations to Theology. In Chapter V the theory of Government by Natural Laws is examined, with particular reference to the views of Volney and Combe. Growing out of this theory, is a very able discussion of twenty pages on the Efficacy of Prayer. Chapter VI discusses the theories of Chance and Fate. Chapter VII exposes the theories of Religious Liberalism, which virtually obliterate the distinction between Truth and Error. Even COUSIN maintains that *error itself is only a partial, or incomplete truth*. Dr. Buchanan remarks that a community has "too much common sense to believe that systems so opposite as Paganism and Christianity, or Popery and Protestantism, are harmonious manifestations of the same religious principle."

In Chapter VIII, Dr. Buchanan takes up the theories of Certitude, which he reduces to three classes. The *first* places the ground of Certitude in *Reason*; the *second* in *Authority*; the third in *Evidence*. This opens up the topic of religious skepticism, which admits the certitude of knowledge on all subjects but that of religion, and which is properly disposed of by our author.

Chapter IX, which is the concluding chapter, contains a careful, serious, and well-reasoned warning against the theory of *Secularism*. This is the new name under which Atheism has recently appeared among not a few of the tradesmen and artisans of the metropolis and provincial towns of Great Britain. Dr. Buchanan regards it as the most dangerous form of Atheism that threatens the masses. Secularism professes to give the precedence to the duties of *this* life over those which pertain to another life. The great propagator of this form of Atheism, is GEORGE JACOB HOLYOAKE, of London. "Work *in* this life, *for* this life," is the axiom of Secularism. Mr. Holyoake says, "Secularism is only the Latin term for the old Saxon worldliness. Secularism has perhaps, more elements of union than any other phase of infidelity; it has the worldliness of mere nominal Christians, as well as of real infidels." Dr. Buchanan devotes a considerable space to the examination of this atheistic sophistry; but a single sentence presents its true characteristics: "Secularism seeks to supersede Religion, and to substitute *morality* in its stead,—but a *morality* which leaves men irresponsible for their belief, their passions, and even their actions, to any superior power."

We have thus endeavoured to present to our readers a brief analysis of this able and comprehensive volume. Its distinguished author has at ready command the whole literature of Atheism. His statements of the different theories appear to us candid; and his refutations conclusive.

The contents of the present volume originally constituted about one-half of a work, entitled "Faith in God and Modern Atheism compared, in their Essential Nature, Theoretic Grounds, and Practical Influence." This part was, however, published separately in Scotland, simultaneously with the whole work, and substantially in its present form. The worthy publishers

in this country, promise the other half of the work, in uniform style, if sufficient encouragement is given to the present volume. We think there can be no doubt of the speedy appearance of the second part. It is important to have the religious side of the argument. After going through the desert of Atheism, we long for the land of rest.

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SHELOMITH'S SON, THE CURSER AND BLASPHEMER. By the author of the "Harvey Boys." Philadelphia: American Sunday School Union.

The author of the "Harvey Boys" is an instructive writer. He has given an additional evidence of capability in this admirable volume on the history of Shelomith's Son, in which he discusses with clearness, moderation and solemn effect, the subjects of Profaneness, Profane Oaths, Profane Language, Cursing, Blasphemy, the Anathema, and the Sin against the Holy Ghost. This volume is one for the times, and for all the Sabbath Schools in the land. Profanity is a growing sin. One great means, under God, of putting it down, is by giving to our youth a true view of its guilt, from the incidents and language of Scripture. Reference is made in this volume, to no less than *one hundred and eighty-nine texts of Scripture* on the subject of profanity. These texts are arranged in an appendix, and are taken from *forty-eight* books of the Bible. Swearer! God is against you; read Shelomith's Son.

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A Memoir of ADELAIDE LEAPER NEWTON, by the Rev. JOHN BAILLIE, Minister of the Free Church of Scotland. New York: Robert Carter and Brothers, No. 530 Broadway. 1857.

This is an exceedingly well-written Memoir of a precious Christian. Out of a deep religious conflict, this child of grace emerged to advance to high attainments in the divine life. God was with her. Her heaven began below. She died at the age of 24 years; but her happy spiritual life is eternal. Her biography is well worth possessing, and is truly eloquent in good suggestions to all Christians, especially the young. Our friends, the Carters, publish only what is good; and we may add, of the good the best.

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THE GERMAN IN AMERICA, or advice and instruction for German emigrants in the United States of America. Also, a Reader for Beginners in the English and German languages. By F. W. BOGEN. Fourth and enlarged edition. New York: D. Fanshaw, 35 Ann Street, corner of Nassau. 1856.

Emigrants are easily imposed upon by wicked men. They need the direction of the virtuous and the wise. The present volume aims at giving advice and supplying useful information. It is written in German, but has an English translation page for page. Every German in America ought to have this unpretending, but useful little work. We know of some gentlemen who keep a supply on hand for gratuitous distribution. It was under the hospitable roof of one of the best of Presbyterian Elders, that our eyes first rested on a pile of these volumes.

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THE NEW YORK ALMANAC AND WEATHER BOOK for the year 1857. Containing in addition to the Calendar, a Record of the state of the Thermometer for every

day in the year, ending December 1st, 1856, a complete diary for the year 1857; with a great amount of tables and useful information generally. New York: Mason Brothers. 1857.

Here is an Almanac worth having. It is all that it professes to be. It is a little Encyclopedia. Mr. Miriam, "The Clerk of the Weather," keeps his records here; and besides all that, there is a vast amount of good information on many subjects. It requires a smart man to get up such a book.

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## Statistics.

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### DISASTERS TO STEAMERS, 1856.

THE year just closed will present a fearful record of lives lost on passenger steamers, mostly navigating inland waters. Ocean steamers have thus far been more favoured than for several years. The list now stands as follows:—

	Lives lost.
In March, ferry boat New Jersey,	32
June, steamer at Longuil,	38
July, steamer Northern Indiana, Lake Erie,	26
July, propeller Tinto,	18
July, steamer John Jay, Lake George,	7
July, steamer Empire State,	14
August, steamer Nautilus, Gulf of Mexico,	40
Sept., steamer Niagara, Lake Michigan,	66
Oct., steamer Superior, Lake Superior,	35
Oct, propeller J. W. Brooks, Lake Ontario,	30
November, steamer Le Lyonnaise,	78
November, propeller Toledo,	41
Total,	425

The gales on the Lakes during the present season have been almost unprecedented in severity. Forty-nine vessels have been lost, including seventeen steam craft, and thirty-two sailing vessels, and the loss of life is estimated at two hundred, at the lowest calculation.

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### LAND MONOPOLY IN GREAT BRITAIN.

IN Great Britain about *sixty thousand* families own all the territory, which is occupied by over twenty-seven millions of inhabitants. Five noblemen, the Marquis of Breadalbane, the Dukes of Argyle, Athol, Sutherland, and Buccleuch, own perhaps one-fourth of all Scotland. The estate of the Duke of Sutherland comprises about seven hundred thousand acres, or more than one thousand square miles. The domains of the Marquis of Breadalbane extend one hundred English miles, and reach nearly from sea to sea. By far the wealthiest proprietor in the lowlands of Scotland, is the Duke of Buccleuch, whose estates cover several counties, and whose palace at Dalkeith is an establishment of regal magnificence. The great object of the English law of descent is to concentrate wealth in the hands of a few, and support an hereditary territorial aristocracy.

## Miscellaneous Thoughts.

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### SIC VITA—SUCH IS LIFE.

At the end of this aisle—Church of St. Mary Overy, London,—stands a monument, a portion of whose inscription consists of the first verse of the following poem, which is thought, and with some probability, to be the production of Quarles.—(Annals of St. Mary Overy, by W. Taylor, p. 99.)

Like to the damask rose you see,  
 Or like the blossom on the tree,  
 Or like the dainty flower of May,  
 Or like the morning of the day,  
 Or like the sun, or like the shade,  
 Or like the gourd which Jonah had;  
 Even so is man, whose thread is spun,  
 Drawn out and cut, and so is done!  
 The rose withers, the blossom blasteth,  
 The flower fades, the morning hasteth,  
 The sun sets, the shadow flies,  
 The gourd consumes, the man he dies.

Like to the grass that's newly sprung,  
 Or like the tale that's just begun,  
 Or like a bird that's here to-day,  
 Or like the pearled dew of May,  
 Or like an hour, or like a span,  
 Or like the singing of the swan;  
 E'en such is man, who lives by breath;  
 Is here, is there; in life, in death!  
 The grass decays, the tale doth end,  
 The bird is flown, the dews ascend,  
 The hour is short, the span not long,  
 The swan's near death! man's life is done!

Like to a bubble on a brook,  
 Or—in a mirror—like a look,  
 Or like a shuttle in the hand,  
 Or like a writing on the sand,  
 Or like a thought, or like a dream,  
 Or like the gliding of a stream;  
 E'en such is man, whose life is breath,  
 Is here, is there; in life; in death!  
 The bubble's burst; the look's forgot;  
 The shuttle's flung; the writing's blot;  
 The thought is passed; the dream is gone;  
 The water glides—man's life is done!

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### SIN SHORTENS LIFE.

EVERY form of sin tends to precipitate the ruin of the transgressor. It hastens the final catastrophe. Not a violent passion can man indulge which does not tear his heart strings. How often has a sudden access of rage broken the golden bowl of life! What a warning against all evil ways! Why are men so eager to reach the end of their course? Why

in such haste to put themselves out of the world, when beyond it they can anticipate only the blackness of darkness? Have they not suffered enough in this world that they are so impatient to rush into another, still more miserable? Will they not be contented till they are dead and gone—ay, dead and damned?

On the other hand, every Christian virtue tends to prolong as well as to sweeten human life. Kind emotions, right affections, and activity in doing good, all fortify and confirm the powers of the body as well as of the mind. Not only is the intellect clearer, but the sleep is sounder, and the limbs are stronger. Such a man has nothing to fire his brain, or accelerate his blood, or to cause his heart to beat violently with rage or fear. Thus it often comes, as the reward of faith and patience and charity, as well as of honour and reverence to a father and mother,—that the days of the obedient, the kind, the gentle and the good, are made long on the earth.

### CONQUESTS OF KING FROST.

BY MRS. S. C. EDGARTON.

LIKE the warlike Goth, from the frozen North  
 Came down the ravaging King;  
 And the young flowers died in their autumn pride  
 By the beautiful wood and spring.  
 And the musical rill grew silent and still,  
 At the sound of the conqueror's tread;  
 For with giant-like bound he hath shaken the ground  
 Like the coming forth of the dead.  
 In the stricken dell the red leaf fell,  
 And the nuts from the wind-tossed tree;  
 And the shrubs stood bare in the shivering air,  
 At the conqueror's fell decree.  
 Not a sound is heard from the summer bird,  
 Not a hum from the frugal bee;  
 The brook is mute with its liquid lute,  
 And its voice of innocent glee.  
 But the desolate scene where the scourge hath been,  
 Suits not with his gorgeous taste;  
 He hath overrun like the warlike Hun,  
 Yet abhorreth the terrible waste.  
 No longer the trees in the Northern breeze,  
 Their desolate branches swing;  
 There are glittering gems on their giant stems,  
 Surpassing the glory of Spring.  
 Not a shrub so small by the lowliest wall,  
 Not a twig upon ground or tree;  
 That wears not a prize of more gorgeous dyes,  
 Than the crown of the Papal See.  
 And the whole vast scene in this glorious sheen,  
 Lies spread to the gaze of the sun;  
 Oh! a dazzling sight in the eye of light,  
 Is the work King Frost hath done!  
 Then hail to the King, the valiant King,  
 That rules o'er the land and sea!  
 Let a shout go forth for the King of the North—  
 For a valorous King is he!



THE  
PRESBYTERIAN MAGAZINE.

MARCH, 1857.

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Miscellaneous Articles.

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GOD GLORIFIED BY AFRICA.\*

PROVIDENCE INDICATES A GREAT PLAN.

IN the name of the God of Ethiopia, and our God, the foundations of a Christian institution have been laid with pious care. The issues of the enterprise are committed to Him, "who hath made of one blood all the nations of the earth." The grace of his Spirit is invoked; the aid of his providence is supplicated; the promotion of his glory is sought. "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

This institution for the training of Africa's sons bears the name of ASHMUN, one of Africa's philanthropists. A brief record of Ashmun may be hastily but reverentially woven for the occasion. Let us place it, a wreath to his memory, over the door of the institution that bears his precious and immortal name.

JEHUDI ASHMUN was born at Champlain, N. Y., in 1794, and died at New Haven, in 1828. In this brief but intense human interval, much was done. His thirty-four years were a long life: who lives well, lives long.

Ashmun was a ripe scholar, a devoted Christian, a great public benefactor. He sailed for the Colony of Liberia in 1822, at the age of twenty-eight years. A young Columbus on a voyage of high discovery, a continent was his aim; and on the steamer at the

\* An Address delivered at the opening of the ASHMUN INSTITUTE, near Oxford, Pa., on Dec. 31st, 1856, by C. VAN RENSSELAER, D.D. Published by request. Some of the thoughts have been expanded by the writer, since its delivery, and statistics have been added.

mast-head of the brig Strong, outlying to the wind, was the motto, "FOR GOD AND AFRICA." As the first Colonial Governor, to plan and to execute were his daily work. In a word, Ashmun's administration gave to Liberia its character and its policy. He cultivated amity with the native tribes; purchased large additions to the territory; arrested the infamous slave-trade; nurtured morals and education; advocated and promoted the cause of Christian missions; admitted the Colonists to a participation in the government; and demonstrated to the world the utility and the glory of the great scheme of African Colonization.

Ashmun's health gave way under the double influences of a burning sun and consuming labours. He anticipated an early death; and to die early was the motive for increased labour. "The candle of life," he writes, "burns fast in this region." "I wish to make the most of the little that remains, and to see the MOST WORK POSSIBLE ACCOMPLISHED IN THE LEAST TIME." He lived to die in America, having survived a few days after the arrival of the vessel at New Haven.

An affecting scene occurred at his funeral. A large concourse had assembled in the Centre Church. A hymn of Zion had been sung, and a prayer offered to the God of hope and consolation. The Rev. Dr. Bacon was about to begin his funeral sermon,\* when a venerable and solitary female walked slowly up the aisle, and with a look that told the unutterable history of her sorrows, approached the corpse. It was the mother of Ashmun. Never did human sympathy thrill with tenderer emotion and pathos throughout a vast concourse of anxious spectators as when this aged Christian matron, who had travelled for several days and nights in the hope of embracing her living son, pressed her lips and her heart upon the coffin which concealed his mortal remains forever from her sight.†

Brethren! from the coffin and grave of Ashmun, we turn to the cradle of our Christian institution—to this living, new-born child that bears his name, inherits his spirit, and exists to carry forward his great designs. Baptized in the mother arms of your Presbytery, and dedicated anew this day to God, may the ASHMUN INSTITUTE grow up in the nurture and power of Christian life, and testify, to the end of time, of Christ's grace to a benighted continent.

The general theme of my Discourse on this occasion is, GOD GLORIFIED BY AFRICA. The particular form in which I shall attempt to unfold it is, by showing that THE AFRICAN RACE IN THIS COUNTRY IS TO BE A GREAT INSTRUMENTALITY FOR SIGNAL DISPLAYS OF GOD'S GOODNESS, GRACE, AND GLORY IN AFRICA.

Let us approach the subject with docility and awe. The ways

\* An able and appropriate Discourse, delivered August 27th, 1828, from the text. "To what purpose is this waste?" Matt. 26 : 8.

† Gurley's Life of Ashmun, p. 393.

of Providence are mysterious. Their explanation is often long delayed by the complications which evolve their true end in human history. Calvin remarks: "The Providence of God, the more circuitously it appears to flow, shines forth all the more wonderfully in the end; since it never really wanders from its direct object, or fails of its effect when its due time is come." The scroll is usually unrolled by degrees; and passing events disclose their purpose only as God may condescend to establish the interpretation. Privileged are we, if we may but attain the elevation to discern, "Lo, these are *parts* of his ways."

I. The first proposition offered in an attempt to solve what may be called the African problem, is a general one, namely: PAST PROVIDENCES, connected with the African population in the United States, seem to indicate SOME GREAT DESIGN IN THE MIND OF GOD.

The facts of African history rise up in the vista of centuries, like dark mountains, whose heights, inaccessible to mortals, are yet reached by an illuminating sun.

1. It was a wonderful providence that permitted the African people to be *torn from their native continent and sold into bondage*. This barbarous aggression on the rights of mankind was perpetrated under the double plea of religion and of the necessities of labour. On the wide Atlantic, from shore to shore, was sounded forth the horrid cry of the Slave-trade; Roman Catholic Spain and Portugal uniting with Protestant Holland and England, in the pæan to Barbarity. The history of Christian civilization presents the strange and dishonouring incident of the participation in the traffic of human flesh and blood by nations of every creed. It was in the year 1620, four months before the arrival of the Mayflower, that a Dutch ship landed and sold its first cargo at Jamestown—a cargo of African life, consigned under British laws to American bondage.

"Great God! thy whole creation groans,  
Thy fair world writhes in pain;  
Shall the dread incense of its moans  
Arise to thee in vain?"

Sin in Africa, like sin in Eden, was mysteriously permitted in Divine Providence. It was permitted, but never sanctioned; and permitted with the certainty of being overruled. God's decrees relate to all his creatures, and to all their actions, without interfering with accountability or free agency, in any form or degree.\*

\* Wicked men endeavour to justify themselves, in the performance of wicked deeds, by two pleas. *First*, they attempt to charge their guilt on God. Thus, the Agamemnon of Homer says, 'Εγω δ' οὐκ αἰτίος εἰμι, ἀλλὰ Ζεὺς καὶ μοῖρα. "I am not guilty, but Jupiter and fate." The Apostle Paul, in the Epistle to the Romans, in discussing a collateral subject, put this objection into the mouth of a gainsayer, and answers it: "What shall we say, then, is there *unrighteousness with God?* God forbid," &c. The apostle first replies to the objection by expressing his abhorrence of its blasphemy. See Rom. 9 : 14, 18, where Pharaoh, whom God destroyed in his wickedness, is said to have been "raised up" for the purpose of "declaring God's name throughout all

Primeval guilt, which brought an inheritance of woe, and of punishment upon our race, has nevertheless been made to usher in the brightest manifestations of the riches of grace in Jesus Christ. Joseph's bondage, incurred by the wickedness of his brethren, was

the earth." It is obvious that no evil-doer can throw the responsibility of his sins upon God. *Secondly*, wicked men sometimes attempt to escape from guilt by the plea that they are only carrying out God's designs. In one of the ancient comedies, Lyeonides thus expresses himself: "God was the impeller: I believe the gods wished it. If they did not wish it, it would not be done, I know." The Apostle Paul notices this objection: "Thou wilt say then unto me, Why doth he yet find fault, and who hath resisted his will? Nay, but O man, who art thou that repliest against God?" Rom. 9 : 19, 20, 28. The apostle also notices this objection in the third chapter of the same epistle, and gives a very summary reply to the objector. "For if the truth of God hath more abounded through my lie unto his glory, why am I also judged as a sinner? And not rather (as we be *slenderously reported*, and as some affirm that we say) let us do evil that good may come? *Whose damnation is just.*" Rom. 3: 5, 8. God fastens upon the wicked the responsibility of guilt, whilst he himself will be magnified in his providence by conquering it to his own glorious ends.

We have never seen the doctrine of Providence so clearly and comprehensively stated, in a few words, as in the Confession of Faith of the Westminster divines, adopted by the Presbyterian Church in the United States of America. Perhaps some reader, who may not have access to the book, would like to read its statement of the doctrine. It is as follows:

I. God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy Providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

III. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is, nor can be the author or approver of sin.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had; and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof."

the instrument to advance the glory of Israel. In like manner God will bring forth infinite blessings out of the deep infamies of the slave-trade; and will cause African captivity to promote the triumphs of his kingdom in ways long kept back from full disclosure. Providence permits, restrains, and finally circumvents and crushes human iniquity, producing from its ruin, most holy, wise, and powerful results. "His providence," in the language of our Confession of Faith, "disposeth all things for the good of his Church." In what other light can Christians regard the violent transportation of Africans into slavery? The event will verily redound to everlasting righteousness among the nations. The very glare of its enormity reveals purposes of mercy in the lighting up of the distant future of a great continent. *To overrule evil* is a grand principle of the Divine government. "Surely the wrath of man shall praise thee; the remainder of wrath thou wilt restrain."\* God will be glorified by Africa. A deep and broad foundation for a vast superstructure of praise has been laid in the disruption of the African race into two bands. Events that are to be the admiration of the world have been wrapped up in the mystery of this dispensation, the light of whose glory already dawns.

2. Providence had a design for good *in selecting the United States* as the chief scene of African bondage.

Wherever the slaves, taken from Africa, were to be located, it is obvious that their character would be affected by the form of government, language, habits, and religion, of the people among whom they dwelt. Their location was, in a great measure, to decide their future destiny. Why were the Africans sent over to this free, Anglo-Saxon, Protestant country, rather than to Spain, Italy, Turkey, or to the West Indies and South America exclusively? If the necessities of labour required their transportation here, who arranged the adaptations of time and place, and established the Providential laws that were to give to degraded slaves the benefits of Christian civilization? The simple point, now to be considered, is the fact, that the African population in this country have attained to a good degree of *elevation of character*. The best portion of the race is with us at this day. *No other equal number of Africans* possess the character of the aggregate numbers in the United States of America. Further than this: If we exclude from the survey a few Protestant nations, *no other equal number of any one country, or race*, on the face of the globe, are more religious and upright than our own children of bondage. They have enjoyed many and great advantages of general improvement which have raised them above the degradation of barbarians and heathen, or of corrupt and perverted Christians. Tens of thousands are freemen in Jesus Christ, daily pouring out their hearts' devotions to the Everlasting God, the Father of all. On almost every plan-

\* Ps. 76: 10.

tation are to be found negroes of high character, intelligent men, and true; and scattered throughout the land, at the north, south, east, and west, Africa has some of the noblest specimens of humanity that the sun of heaven shines upon.

The progress of religion among the African population in the United States may well cause the human mind to stand in awe of the reserved destiny for which Providence seems to be training this people. The following statistics give the number of communicants among the different churches, so far as the writer has been able, with some pains, to gather them.

Churches.	Communicants.
Presbyterians, . . . . .	21,635
Methodists, . . . . .	217,590
Baptists, . . . . .	193,000
Other Churches, . . . . .	10,000
	<hr/>
Total, . . . . .	442,225

The whole African population, at the present time, being estimated at four millions, and the number of Church members being nearly half a million, it follows, that about one in eight of the whole population are members of the Church of Christ.

It may be further remarked, that the whole number of converts in the heathen world, made by all churches of every country, is estimated at about 400,000 out of the many millions to whom the Gospel has had some access. The slaves are, therefore, in a comparatively favoured position in regard to moral and religious elevation; more human beings having been converted under American bondage than amidst the heathenism of the nations.

Again we ask, Does not this moral elevation, under the influences of Christianized life, point to some higher end? Does it not show African capability, and foreshadow still greater attainments in social rank, and in the characteristics of civilization? Would God send a race into bondage to obtain their training in the midst of the institutions of liberty and religion, and yet have no great work to accomplish by such instrumentalities? He will be glorified by Africa.

3. The *great numbers* of the African race, in this country, are an indication that Providence has some important mission for them to fulfil.

A comparatively small and feeble population might have remained among us, an unnoticed and inefficient element in the development of our national character and resources. But there are now *four millions* of the descendants of Africa in the United States. To what purpose is this vast increase? Why is there preserved in our midst this accumulation of distinct and unabsorbed population? Whilst the tribes of the great Indian race have sped westward, as arrows to the mark, and leaving their prai-

ries and mounds for the Anglo-Saxon plough, are perishing before the advance of civilization, the African race is rising up, like the fabled seed in the furrows, and challenges competition in numbers with the most favoured race on the earth. The following are some of the statistics of population developing a great future.

(1.) The total population of the United States, at the last census in 1850, was 23,191,876. Of this number there were

Whites, . . . . .	19,553,068
Slaves, . . . . .	3,204,313
Free Coloured, . . . . .	434,495
African population, . . . . .	<hr/> 3,638,808

It thus appears, that about *one* person in *five* of our entire population is of African descent. Not only is the proportion striking, but the aggregate number, which forms the proportion, shows that this people live among us literally in masses. The descendants of Africa already exceed the population of the American Colonies at the era of our National Independence. Their present population is about four millions, and the next census will, undoubtedly, increase it to between four and a half and five millions. They are already a nation in numbers; a prominent wheel within the circling wheels of a vast system of living machinery.

(2.) Great as is the proportion of the African race to that of the white race in this whole country, it deserves to be noticed that the *ratio of increase* is in their favour in the slaveholding States. With the exception of Maryland, Virginia, Missouri, and the District of Columbia, the ratio of the blacks to the whites has been increasing in the Southern States. The slave population in Alabama and Florida is 44 per cent. of the whole population; in Louisiana, 47 per cent., in Mississippi, 51 per cent., and in South Carolina 57 per cent.; whereas it was in 1800 in Mississippi but 39 per cent., and in South Carolina but 42 per cent. The Compendium of the Census Report affirms that "the proportion has been increasing for the slaves in the Southern States generally," with the exceptions stated. The average ratio of increase of the slaves from 1790 to 1850 has been 29 per cent. of the *whole* population, including that of the free States, which has had an accession of two millions by foreign emigration. The African population in 1790 was 757,363; in 1850, it was 3,638,808; and it is now about 4,000,000.

The question returns, What is the interpretation to be given to these statistics? Has God no ulterior and specific purpose towards this mass of population? Whilst slavery in some countries, as in Cuba, decreases and exhausts population, so as to create a demand on the accursed slave-trade, in our own country the natural increase outstrips that of the white race, and confounds the ordinary calculations of political economy. Providence controls the increase or diminution of population on the earth. African increase has a

parallel in ancient Egypt: "And the children of Israel were fruitful, and increased abundantly and multiplied, and waxed mighty, and the land was filled with them."\* Why? Had God any purpose to accomplish? The martyred Stephen, inspired by the Spirit, gives the interpretation: "When the time of the promise drew nigh, which God had sworn unto Abraham, the people grew and multiplied in Egypt."† God will be glorified in Africa.

4. Again; a remarkable providence has kept the African race of this country *in peaceable subordination* for a very long period.

The love of liberty is a natural instinct in the human heart. Some races cannot be reduced to bondage; at least without the contingency of bitter enmity and fierce insurrections. It is almost impossible to subdue Indians. They will fight in the swamps to the death; or if at last hemmed in, captured, and sent by white treaty across the father of waters, they retire with a sullen vengeance in the heart, prompting them with convenient and hopeful opportunity to grasp the tomahawk and rifle for a renewal of the contest. No earthly power could keep four millions of Indians in slavery. Other races are by nature equally refractory. But the African race is docile, of quiet disposition, and obedient to genial and social influences. For two centuries, they have been peaceful and patient under their burdens, and submissive to their condition of slavery. This will be generally regarded as a remarkable providence, particularly in view of the proportion of numbers between the whites and blacks in the slaveholding States.

Throughout the entire slaveholding region there are about six and a quarter millions of whites and three and a half millions of blacks—a numeral advantage against the latter by no means so decisive as to exclude a special providence in the preservation of almost uninterrupted order.

In the eight States in which slavery has its principal dominion, viz., Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, the number of the whites is 3,268,889, and of the blacks 2,464,583, a proportion advancing towards numerical equality. Is not the hand of God visible in maintaining peace between these large masses of enslaving and enslaved?

In several of the States the population is almost equal, whilst in two States, viz., South Carolina and Mississippi, the blacks have a majority; in South Carolina a majority of more than 100,000.

In many of the counties and parishes of States where slavery is still more concentrated, the slaves outnumber the whites in the proportion of five or ten to one.

Still further; there are many plantations in these States on which not more than half a dozen whites reside in the midst of

\* Ex. 1 : 7.

† Acts, 7 : 17.



hundreds of negroes. In the last cases, the physical power is decisively in the hands of the slaves.

Under these various circumstances of temptation for the trial of physical strength, the African race has continued to serve with characteristic and almost universal docility. The amount of evil that might have been perpetrated, however speedily its authors were overcome, is witnessed by the outrages of the Southampton massacre, in 1831. An occasional outbreak, like the last, has only demonstrated the general state of quiet subordination. There is a significance in the fact of this universal peace. Every insurrection arrests progress, interferes with the opportunities of intellectual and religious improvement, and operates in many trying ways to the injury of both classes of population. God has purposely hushed for so long a time the angry feelings of the heart. He has implanted by nature generous emotions and susceptibilities. He has protected the white population by restraints and agencies more efficacious than arms and citadels; and in protecting the whites, he has also multiplied blessings to the blacks. Grand ends are revealed in a providence so distinguishing, in a guardianship so gentle, active, and long continued—ends which pass beyond the mere dwelling together in peace of two races on the same soil. God will be glorified by Africa.

5. Another providence, indicating presumptively some great plan for the African race, *as a race*, is its separation from the whites by the *fixedness of colour*.

The dark skin has not been removed from the children of Ham by their residence in America. A white race reduced to bondage might have risen, as the fiefs and serfs of other countries have done, to share in time the immunities of their lords and masters; or a dark race of a colour *easily changed*, might, in the process of years, have passed from servitude to liberty by a natural and unobnoxious gradation. But the Ethiopian skin endures the action of time. Generations have not eradicated it. The race mark resists all the changes of climate and habit, in a new country, and in a temperate zone. Has God no moral purpose in endowing so many of his creatures with a peculiar colour? Has he no plan in fixing this colour so deeply in physical organization as that a transfer to other lands and climates has wrought no very perceptible change? Providence is not chance. Colour indicates providence. God has a design in making African complexion survive the bondage in America. He will be glorified by Africa.

The precise form in which God will execute his comprehensive plans of mercy towards this long-disparaged race may not be fully discerned. Errors are liable to enter into all human investigations of this nature. A reverent spirit must look for knowledge above.

“Unsearchable! before whose boundless gaze  
The Past, the Present, and the Future roll!  
Submissive, we implore thee to unshroud  
The Sun of truth.”

Thus far, the discussion has only attempted to point out indications of a *general purpose of benevolence*.

The providences noticed claim consideration. Viewed simply as isolated acts and ordinances in the government of the King of nations, each has an interest of its own to a reflecting mind; whilst considered as parts of a great scheme established, sustained and executed by divine wisdom and power for the benefit of a race and of a continent, they reflect increased glory upon the wonderful and mysterious ways of Him who “worketh all in all.”

Is there any connection between these providences and the WELFARE OF AFRICA? Its proof will be attempted.

[To be continued.]

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## THE SAD, TRAGICAL END OF HUGH MILLER.

THE sudden and extraordinary death of this great man has not only filled Scotland with awe, but it has sent lamentation throughout the civilized world. Not the fact merely, but the manner of his death has startled the public. He died, alas! by his own hand. His intellect had become undermined by intense study, and he fell a victim by over-exertion to his own greatness.

“For some months past,” says Dr. Hanna, “his overtaken intellect had given evidence of disorder. He became the prey of false and exaggerated alarms. He fancied—if indeed it was a fancy—that occasionally, and for brief intervals, his faculties quite failed him, that his mind broke down. He was engaged at this time in a treatise on the ‘Testimony of the Rocks,’ upon which he was putting out his whole strength, working at his topmost pitch of intensity.” On the Monday before his death, which occurred on Tuesday night, probably early in the morning of December 23d, Mr. Miller consulted Dr. Balfour, and for the first time made known the aggravated symptoms of his disease. He declared that he had had a dreadful night, having experienced terrific dreams or visions; that on awaking in the morning, his brain was confused, and on rising he felt as if a stiletto had been suddenly, as an electric shock, passed through his brain from front to back. On Tuesday afternoon, a consultation was held by Dr. Balfour and Professor Miller, of Edinburgh, at his own house; in the course of which, Mr. Miller remarked that he had been troubled by two things; first, the sensation as if a poignard had been pushed through his brain, the sensation being followed by confusion, giddiness and a swoon; and secondly, and what annoyed him most, was a kind of night-

mare, accompanied by a sense of vague yet intense horror, with the conviction of being abroad in the night wind and dragged through places as by some invisible power. After prescribing for the case, the kind physicians took their departure. Within an hour after, however, one of the paroxysms returned upon Mr. Miller; his face presented such a picture of horror that the servant girl fled from the room; and burying his head in agony upon the cushion of the sofa, he awaited the return of reason. In the afternoon, he appeared as well as usual, and also in the evening. He retired to his sleeping-room—a small apartment opening from his study, in which he had slept for some time past on account of the late hours occupied in study—and he had apparently lain on the bed for some time. The horrible trance must have returned upon him. Under the excitement of the bewildering, fearful dream, he must have arisen and penned the note to his wife; and then have seized the fatal weapon that pierced his noble frame with death.

Dr. Hanna continues his narrative of the case as follows:—

“On looking round the room in which the body had been discovered, a folio sheet of paper was seen lying on the table. On the centre of the page the following lines were written—the last which that pen was ever to trace:—

“Dearest Lydia,

“My brain burns. I *must* have walked; and a fearful dream rises upon me. I cannot bear the horrible thought. God and Father of the Lord Jesus Christ have mercy upon me. Dearest Lydia, dear children, farewell. My brain burns as the recollection grows. My dear, dear wife, farewell.

“HUGH MILLER.”

“What a legacy of love to a broken-hearted family! and to us, and all who loved him, how pleasing to observe, that in that bewildering hour, when the horror of that great darkness came down upon that noble spirit, and some hideous, shapeless phantom overpowered it, and took from it even the capacity to discern the right from the wrong, humility, and faith, and affection, still kept their hold;—amid the ruins of the intellect, that tender heart remaining still unbroken! These last lines remain as the surest evidence of the mysterious power that laid his spirit prostrate, and of the noble elements of which that spirit was composed—humble, and reverent, and loving to the last.

“Yesterday, at the request of friends, and under the authority of the Procurator-Fiscal, a *post mortem* examination of the body took place. We subjoin the result:—

“EDINBURGH, Dec. 26, 1856.

“We hereby certify, on soul and conscience, that we have this day examined the body of Mr. Hugh Miller, at Shrub Mount, Portobello.

“The cause of death we found to be a pistol-shot through the left side of the chest; and this, we are satisfied, was inflicted by his own hand.

“From the diseased appearances found in the brain, taken in connection with the history of the case, we have no doubt that the act was suicidal under the impulse of insanity.

“JAMES MILLER,  
A. H. BALFOUR,  
W. T. GAIRDNER,  
A. M. EDWARDS.”

We have placed on record the deeply distressing circumstances of the case, partly out of respect to Mr. Miller's cherished memory and in extenuation of his last act on earth, and partly with a view to suggest very briefly a few thoughts that may be profitable to our readers.

In this solemn providence, we learn that *God does not interrupt his laws in favour of any class or condition of men.* Reason is a divine gift, placed in connection with a mortal body. To some, God imparts higher mental endowments than to others, but to none does he give the liberty of taxing either their intellectual or physical powers beyond the proper limitation. There is a law to all. Its violation brings natural penalty. An overtaxed mind produces disease in the brain, interrupts the healthy flow of the blood, disturbs all the vital functions of the body, and carries confusion into the mental faculties themselves. Head work is hard work. Every one, high or low, will be sure to reap retribution by intellectual exertions beyond the capacity of healthful endurance. This is undoubtedly the great lesson of the awful tragedy in Scotland.

Young student, pursuing mental toils with ambitious energy over the faltering midnight lamp, and wasting the vital functions of your mortal frame, naughtily robbed of its rest, beware of the doom of a shortened, if not of a self-destroyed, end! Ye men of literature, science, and learning, behold how a champion, great among the greatest of you all, may outwork the power of a mighty intellect and sink in darkness, like an extinguished star, perishing from a glorious constellation in the zenith of its light. Ye men of business, wearing, tearing, overbearing soul and body in the intense conflict of desire with hope deferred, of gain with loss, of principle with temptation, of unequal resources with bewitching opportunity, of much with more, remember that recreation is a commodity, which, if bartered away, will bankrupt your body. Ye sons of the Church, ministers of the riches of everlasting grace, who often compress God's working week into its last two days and nights, and who are in manifold ways in danger of overtaking the body of dust and of resurrection, even while attempting to serve its Creator, Preserver, and Redeemer, let us take heed to this providential warning, and give up habits condemned by reason, conscience, natural law, and Gospel precept. Let all, of every class, recollect that the huge intellect and the stalwart frame of Hugh Miller have perished together in the wild confusion of a common, desolating, loud-resounding and terrific fall.

*Gratitude to God for the exercise of reason* should be oftener stirred in our hearts. Our mental constitution is under providential control. Reason might have been affected by every pain of the frail body, and been subject to periods of obscurity or to total loss. But God usually preserves its balance amidst the many con-

tingencies of a long life, and thus makes demands upon us for the acknowledgment of his goodness. Few are deprived of the use of their faculties even when their powers are occasionally overtaken; the premonitions against danger being commonly sufficient to avert it. Who is grateful enough for the possession of reason, and for its continuance during the years of his earthly service? God who created, upholds; "upholds all things by the word of his power."

The Christian should *look to God for the ordering of death*. To live well is the greatest mercy; to die well is almost next to it. Ordinarily God gives appropriateness to a good man's end. To die by one's own hands is, under any circumstances of alleviation, shocking to the sensibilities of the living. Our dependence is upon the loving kindness of our heavenly Father. "All our times are in his hands;" and he "appoints our changes." Let our prayer be that we may die as becometh Christians, and that, if it please God, the mode of our departure may not be one of violence.

The danger of *too great familiarity with weapons of destruction* is a suggestion by no means out of place on this mournful occasion. Fire-arms have their use; but is there Christian congruity in making them our bosom friends and sleeping companions? It would seem that the great man, whose death has startled Scotland, felt himself justified in keeping weapons about him. He had been in the habit of carrying a loaded pistol about his person when out at night, in anticipation of an attack by robbers, and latterly he had purchased a revolver, which was placed in his bed-room to use in case his Museum was entered in the night. Dr. Hanna states: "The revolver which lay nightly near him was not enough; a broad-bladed dagger was kept beside it, whilst behind him at his bed-head a claymore stood ready at hand." Now, far be it from us to cast odium upon the illustrious departed. Such is not our design; but our duty to the living prompts us unhesitatingly to testify against this familiarity with, and ready access to, weapons of death. There is such a thing as tempting providence, instead of trusting it. Besides, what Christian would like to kill even a robber? It is a very remarkable fact that the gunsmith, to whom the fatal revolver had been carried for inspection, was instantaneously killed, whilst in the act of looking into its unexploded chambers. That pistol must seem in Scotland almost like an accursed thing. What a woeful scene at the Grange Cemetery, when the wounded corpse of Hugh Miller was brought in at one entrance and that of Thomas Leslie at the other—both the victims of an ill-used weapon!

*The value of a good character* is seen in this sad, tragic event. There is a mystery in it, not fully explicable to mortal view. The affecting letter indicates that the act was decided upon in the indulgence of the tenderest feelings to his family, and with a prayer

to God for forgiveness. The gainsayer might ask, how rationality on these points is consistent with irresponsibility for the suicidal determination? We might reply, that some of the expressions of the letter itself show that reason was failing, that the post-mortem examination proved disease in the brain, and that it is impossible to doubt that, in a paroxysm of great mental horror, and acute physical disorder, a person may do some things that appear rational and other things that are not so.\* The mystery, however, is cleared up by Mr. Miller's exemplary Christian character throughout a long life of trial. Such a man never could have resolved to destroy himself in the full possession of reason. Even at human tribunals, a previous good character goes far in settling questions otherwise open to doubt. In the present case, the verdict of public opinion seems to be unanimous in affirming the existence of mysterious insanity.

In conclusion, this providence directs us to God as the *source of supply for great and good men*. Few persons have ever had an intellect like Hugh Miller's, and few have used their powers to greater advantage. The stone-mason, with only a common education, rose to take rank with the greatest scientific men of the age, with the ablest theologians in the Church, and the most accomplished public characters of the State. God gave him his natural powers, and arranged the opportunities for their full development and their effective usefulness. All that he had was the gift of Heaven. He was emphatically a great man. According to Dr. Hanna, Dr. Chalmers repeatedly said, after the death of Sir Walter Scott, that Hugh Miller was the greatest Scotchman alive. He was as popular among the ministers and people of the Free Church as he was honoured among the learned in general. His ecclesiastical articles in the "Witness" were of pre-eminent ability, and of decisive influence in forming public opinion. The *Scottish Guardian* says: "At the triumphant exodus of the Church, when her ministers and members assembled at Canonmills Hall in the full flush of victory and freedom, the appearance of none of her defenders amidst that vast animated throng—where Chalmers, and Welsh, and Gordon,

\* An intelligent Christian lady at our side gives another explanation. She thinks that Hugh Miller was not deranged at the instant he wrote the letter to his wife, but became so almost immediately afterwards. Her explanation is that, on awaking from the terrific vision that haunted him, as though "the prince of the power of the air" had been let loose upon his great soul, he felt that death in some form must be near, and was even desirable, not knowing but that he might destroy himself, in the horror of the next overpowering and loathsome darkness. This apprehension grew more and more vivid; but rallying for a brief moment, by a wonderful act of self-control his reason, consciousness, and affections, he penned his last words of prayer to Christ, and of love to his wife and children. The dark interval followed, and he perished.

She maintains that the letter shows a *dread* of committing the fatal act, but not a *determination* to do it; and further that if no pistol-shot had been found in the prostrate body, but if the death had been *sudden and natural*, the fact would have been consistent with the letter.—ED.

and Cunningham, and Candlish, stood conspicuous—elicited plaudits louder and longer than when HUGH MILLER lifted his stalwart form and noble head among the people.” Such men rarely appear on the stage of human affairs. Raised up by providence to perform great services to their generation, their life and their death are memorials of God’s agency in giving and in taking away.

Few men were less likely than he to die as Hugh Miller died. Firm, self-possessed, undaunted in his natural spirit, he became by grace an humble and trustful disciple of Jesus Christ. Yet his death occurred in a tornado of bewildering gloom. *God is a sovereign.* “His thoughts are not as our thoughts.” He will be glorified by all creatures and by all events. “Even so, Father, for so it seemed good in thy sight.” “Thy will be done on earth.”

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### “BREAD UPON THE WATERS”—A FRAGMENT.

“BREAD upon the waters!” The words bring back my early school-day home,—a window, shaded by the clustering vines, and she, who sat beside it, full of loveliness and life. Dear Mary H. ! God had bestowed upon her many attractions and graces, and crowned them with that best of gifts,—an humble, Christ-loving heart. She came amongst us—gay, thoughtless school-girls as we were—earnest, and full of purpose, as one, who had a work to do, and feared to linger idly in “the plain.”

The long, sunny hours of the summer Sabbath seemed often full of weariness to our careless hearts, and we yawned or chatted them away; for, at that time, God was not in our thoughts. Not so with Mary. The Sabbath was, indeed, to her “the coronet of the week”—more to be esteemed than fine gold. The hours, which we wasted, she spent in reading and in prayer; in close communion with her God; in the quiet of her own room. More than once she has persuaded some of our gay number to join her, there to read and study the Bible together. Though, at first, we ridiculed and “prayed to be excused” from these invitations, their affectionate earnestness won compliance, and we eventually learned to look forward with pleasure to “Mary’s meetings,” as these Sabbath unions were called. Carrie V. will never forget, nor can the writer of these lines, the last Sabbath spent with Mary in her room. We were parting then; putting away school-girl life, looking forward to wider, gayer scenes. Mary sat by the window, and the vine, which shaded it, blew in, and fanned her radiant cheek. She was full of health and beauty. “We will never meet here again, dear girls,” she said; “but do not forget the things we have studied and talked over together. Remember, that you have a Heaven to win, a hell to shun. I know, I have

not been half faithful enough with you ; but God grant, that this bread, though it be indeed 'cast upon the waters,' may be *found* after many days." That scene *now* can only live in memory. The little band is widely scattered. She, who sat by the vine-shaded window, rests now beneath the shadow of the "True Vine" in the garden of God. In the midst of youth and usefulness, God called her ; and Mary H. has, for many years, slept in Jesus. But the "bread cast upon the waters" has indeed been found. "Dear Mary H.!"—wrote the once careless Carrie V.,—"Her beautiful, consistent example first led me to admire religion and to search wherein lay its good ; and with my search came that blessing Christ has promised to all those that seek Him, the finding of Himself as a gracious Saviour. You remember Mary's words and prayers. They sank deep within my heart, and though for a little I forgot them, they rose again, fresh and bright, before me. It was truly, as she said, casting 'bread upon the waters,' and finding it after many days."

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A beloved parent, as he was starting out upon a long journey, took up his little daughter in his arms and kissed her, saying, "Should I never come back to you, M—, try to meet me in Heaven!" He never came back. The health and strength which he sought in the balmy groves of the distant South, were sought in vain. But, in the glory of manhood, the fulness of intellectual vigour, he was called away to *that land*, in which the "inhabitant thereof shall no more say, I am sick." His parting words lingered in his daughter's heart ; she never forgot them. She grew to womanhood with her father's counsel ringing in her ears, his last kiss burning on her brow, "*Try to meet me in Heaven!*" How often, in her gayest moments, those words swept over her soul ! And when it pleased God to lead her into "the fold," she looked back upon her childish life, and saw again that parting scene, and, *then*, she fully realized, how hallowed had been its memories, how abiding its influences !

Ah ! even in my own narrow experience, I have seen the arrow, though, it *seemed*, long in flight, reach the mark ; the prayer answered ; the effort crowned with a most fair recompense. And "the good seed," long after the hand which sowed it had mouldered back to dust, springing up and yielding a beauteous harvest. And I remembered, then, it was written, "Cast thy bread upon the waters, for thou shalt find it after many days."

LILA M. LAIRD.



## CHRIST THE FOUNDER OF OUR WORLD.

HEB. 1: 10-12: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands;

"They shall perish, but thou remainest; and they all shall wax old as doth a garment.

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

THIS section presents us with an important testimony, from the Old Testament, respecting the high dignity of our Saviour, and his pre-eminence over angels. In the fifth verse the Apostle proves, from the utterances of holy Scripture, that the author of the New Dispensation is the eternal Son of the everlasting Father; in the sixth, that he is such an one as can claim of right the highest homage of angels; in the eighth, that he wears that name of awful majesty, the name God, and occupies an eternal throne, and sways a sceptre to which he has the most unquestionable right; in the ninth, that the habit and frame of this sovereign's mind is in the most complete harmony with the laws of his kingdom; that he executes righteous laws righteously, because of his love of righteousness and hatred of iniquity; and, finally, in the close of this verse, he gives us, as a consequence of this inward attachment of the mediatorial King to the principles of righteousness, an account of his elevation above his co-workers and co-heirs.

The value of the present passage, which is a quotation from Ps. 102: 25, as a testimony to the standing and pre-eminent glory of our Redeemer over the official dignitaries of celestial origin, who were employed under the former dispensation, can only be appreciated after a careful examination of its contents. That it applies to the Messiah we must believe, or else give up our faith in the inspiration of the Apostle; and, with that, our right to employ this epistle, or any other penned by him, as an authoritative instrument of public or private instruction. This is conceded on all hands; the only question is, to what extent is it applicable?

In reply to this inquiry the *Socinians* answer, that these words, which in their original connection have confessedly reference to God, must be applied to Christ, who was certainly man, only so far as they are suitable to his nature and condition. According to this interpretation, then, we are to apply this passage to Christ, so far as it can be applied to a being possessed of the nature and placed under the conditions of humanity. In other words, we are to apply a passage, which affirms of some one the founding of the earth, the fashioning of the heavens, and the final disposal of all the universe of God, so far as it is applicable to man; that is, Christ is to be regarded as the Creator of all things, and the final Disposer of all things, so far as man can be regarded as possessing the attributes implied in such high functions. Who needs to be told, that this is just a covert denial of the application of the passage altogether? To man the acts here affirmed cannot, by

any possibility, be ascribed. What is the meaning of the first work which is predicated of man? In what sense could it be said that man laid the foundations of the earth? The mere chronology of the world is enough on this point. It might be safely assumed, as a necessary truth, that man was neither the creator nor the architect of the globe he inhabits. And the same line of argument may be followed out in reference to each of the other acts. His hand can neither reach nor beautify the heavens, nor take hold of the vast expanse to fold or change, or remodel or destroy. "The universal frame" is beyond the compass of man's vision, and certainly beyond the reach of his arm. It is true, that one of the things here affirmed may be said of man—it is true, he shall remain when this earth and those heavens have passed away; but this concession affords no apology for the Socinian perversion. The Being of whom this is affirmed is the One who performs all the other acts mentioned in the passage. The One who remains, and whose years shall not fail, is the One who laid the foundations of the earth, and fashioned the heavens, and who is finally to fold and change them as a vesture is changed.

Nor is the *Arian* interpretation much in advance of the Socinian. Ascribing, as it does, to Christ an agency in all the acts here mentioned, there is less apparent and obvious absurdity about it, and it is altogether free from the unwarrantable assumption, that the pronoun *thou*, which occurs so often without the slightest intimation of a change, is to be referred to different persons. But whilst it escapes the difficulties of the Socinian exegesis, it is compassed about and hedged in by the most insurmountable ones of its own. The question, very naturally, forces itself upon us, "What are we to understand by an *agency* to perform the things here enumerated?" What are we to understand by a *commission* to lay the foundations of the earth, and furnish the heavens, and wind up the affairs of the whole universe of God? A commission to do these things, is nothing more nor less than a commission to create—a commission to wield the might of Omnipotence, and exercise the wisdom of the Omniscient, and the prerogatives of the Omnipresent. To create, to conduct, control, and conclude this universe, were acts beyond the conditions of finite agency. If such acts do not discover the performer to be God, then it can no more be said, "The heavens declare the glory of God, and the earth showeth forth his handiwork." If it be not in the performance of these things, that the evidence of Deity is found, where are we to find it? If the works of Creation and Providence do not prove the worker God, then, we would ask, What force is there in the Apostle's argument, when he infers the invisible things of God from the things that are made, even his eternal power and Godhead? The Apostle, it would seem, took for granted something more than an Arian would be willing to allow. It was a first truth with him, that the things which are made, manifest the eternal power and Godhead of Him

who made them. An Arian would question this position, and contend that the execution of such a task does not necessarily imply Deity in the person who executes it; that, whilst the attributes of Deity must be exercised in the founding of the earth and stretching abroad of the heavens, these attributes may have been, and were, delegated to the Son, and were by him employed in the discharge of his high commission! That is, the Eternal Father clothed a being, whom He had himself created, with his own attributes and prerogatives, and sent him forth to call into existence this vast, this ponderous universe, to conduct it through all the phases of its history, and, finally, to close its marvellous career, and decide upon its eternal destiny! How will such a theory as this lift up its head in the presence of the divine declaration: "I am the Lord, that is my name; my glory will I not give to another, neither my praises to graven images!" What were such a transfer but a transfer of Deity? Does it not of necessity involve the surrender of all the glory of manifested Godhead, and that, throughout the history of the universe? Does it not involve, what it were blasphemy to imagine,—an impostor on the part of the Holy One of Israel? Is it too much to lay this sin to the charge of such a theory of our Redeemer's part in the works of creation and providence? Can it be questioned, that such a commission involved, of necessity, the worship of the commissioner—involved, as the Apostle argues, the ascription to him of "eternal power and Godhead?" Was it not an inevitable inference, that the Being who created, should be worshipped as Creator? If then that Creator was not God, did not such high investment impose upon the moral universe the awful necessity of perpetual idolatry?

There were, therefore, a moral obliquity in the transfer of creative and providential power to any created being, as such a transfer would lay the universe under the inevitable necessity of worshipping one who is not God. But this is only one aspect of the theory of creation by proxy. Such a theory, we contend, is not only immoral, but absurd. There can be no such transfer as this theory implies. It is sheer unintelligible assertion, to talk of the delegation of such attributes as have been exercised in creation, and are still employed in the upholding of all things. A little reflection will convince us, that these attributes embrace all that is embraced in our conception of God. Here, then, language fails to express the absurdity of a communication. Is there room for such attributes in a finite being, whom these same attributes brought into existence? Is there any dwelling-place for such attributes, but the one undivided essence of Deity? Just look at the details of what this theory implies. Every attribute brought to light in creation and providence is infinite. It was Infinite Power that laid the foundations of the earth and spread the starry canopy above; it was Infinite Wisdom that drew the wondrous plan; it was Goodness Infinite that provided such inexhaustible stores of

enjoyment for its vast and teeming population. The theory, then, which ascribes to our Saviour a mere agency in this work, must assume, that a finite mind can take in, and exercise, the attribute of Infinite Wisdom; that a finite arm can wear and wield the might that is lodged in the arm of Omnipotence; that the affections of a finite soul can expand, so as to encompass a benevolence, and exercise a beneficence which extend and abound throughout the universe of beings, that furnish enjoyment to seraphim and cherubim, and minister to the wants of sentient creatures below the range of microscopic vision! To adopt such a notion of the part our Saviour sustained in the work of creation, and still sustains in the works of providence, is just to reject the necessary truth, that the finite cannot hold or wield the attributes of the Infinite; that a creature, however highly exalted, is but a creature still.

Turning away, then, from the Socinian evasion, which is but a covert denial of the propriety of the quotation, as a Messianic testimony, and from the Arian absurdity and proximate blasphemy, which affects to find in it nothing beyond a commission, and, regarding the passage as an Old Testament tribute to the dignity of our Redeemer, let us examine its several parts, that we may, in some measure, catch a glimpse of the glory with which it invests the person of our glorious High Priest.

The first thing here ascribed to Christ, and the only thing we shall at present notice, is *the laying of the foundations of the earth*. This, as has been already stated, can mean nothing less than the creation of our world. The value of this testimony—the might and majesty and glory with which it invests the Author of the New Dispensation—the pre-eminence above angels implied in it, will be all the more clearly perceived by distinguishing between the work of a Creator, and the work of an architect. It belongs to the functions of an architect to dispose of existing materials, to arrange them according to a given plan. Our estimate of an architect will vary according to the appropriateness of the design to the object aimed at in the erection of the building, and the sustained harmony and congruity of its several parts. If he have raised the structure with his own hands, our estimate of his abilities will take account both of the plan and the execution. Now, even starting with such an estimate of this part of our testimony as is implied in the mere architecture of our world, to what a height of majesty does it raise the Redeemer! He has laid the foundations of the earth! It is not simply, that he has fixed and described its orbit, and made it to wheel its annual rounds obedient to his will—though this itself would imply a power and wisdom and goodness above anything finite—no, it is not this alone, though it is included in the work here ascribed to him; but it is this,—that he has constructed our globe itself, and that from its lowest foundations to its topmost stone, from its deep-laid centre to its vast circumference, it was the counsel of his wisdom and the might of his arm that disposed

its different elements, that ordered its several strata in their respective positions, and presided over and directed their wondrous histories. From him the energy went forth which gathered the liquid elements together in one place, and made the dry land appear. It was his hand that scooped a place for the meeting of the careering waters, which drew the coast-lines of the mighty deep; and it was his omnific voice which said, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." It was his all-commanding word which raised from the vast abyss earth's continents, and waked from its deep caverns those island gems which stud its trackless seas. It is of the hidings of his power these mountains speak; it is his wisdom and goodness their exhaustless treasures reveal. These forests, rivers, hills and plains,—these herds that feed and gambol in the grassy mead, these fowl that wing the realms of air, these tenements with all their mystery and loveliness, these priceless, these immortal souls,—these, all these, are his workmanship. Earth, with all that it contains,—earth, with the treasures of its almost boundless oceans,—earth, with its mountain monuments, its mighty rivers, its majestic forests, its lovely landscapes, its alpine scenes, its waving fields, its incense-breathing flowers,—earth, with its nations, and people, and tongues—the earth—this earth, is his!

But it were a most defective interpretation of this clause, which ascribes to Christ the laying of the foundations of the earth, to represent it as importing nothing beyond the mere architecture, or workmanship of our globe. The glory of constructing such a world with its teeming—its myriad forms of existence—its animal, vegetable, and mineral mysteries, were certainly a glory befitting no finite agency. But to exhaust the tribute of this testimony, we must regard Christ as something more than the architect of this stupendous fabric. It manifestly ascribes to the Author and Finisher of our faith, all that the first utterance of Revelation ascribes to God. Distinguish if you can, between the glory given to the Elohim in the first verse of Genesis, and that claimed for the Messiah in the verse before us. In the one, it is said, "In the beginning, God created the heavens and the earth;" in the other, "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the works of thy hands." If the first verse of this volume proclaims God as the Creator of the universe, the passage under discussion, proclaims the God-man as entitled to the same honour. If it is a Creator and not a mere architect that is revealed in the former, there is no possibility of avoiding the conclusion, that it is a Creator and not a mere architect that is revealed in the latter. To lay the foundations of the earth, then, is to create it. It is to produce it out of nothing. It is not simply to arrange and combine existing elements, and reduce from their combinations, through properties already possessed, those forms of beauty which made our earth a Paradise; but it is to produce these elements

and these properties themselves. Some men who profess to be intellectual above their fellows, and yet fail to make the discovery that it is actually for the Deity of matter they are contending, and, consequently for the subordination of mind, tell us that design proves nothing but a designer—that the arrangements and endless adaptations of the kingdoms of nature establish nothing more than what is established by the construction of a ship, or the erection of a temple. Such men must have very inadequate and confused notions of both matter and mind. The design manifested in the universe, does not stop with various combinations of what these philosophers are pleased to call matter. When the light of science is made to open up these *ultimate blocks* of matter, we find what is wofully disastrous to the doctrine, that matter is eternal—we find that all which microscope or crucible can disclose is *design*. All the matter of our globe, so far as discovered, may be reduced to fifty or sixty simple elements. But when we have reduced our world to these ultimate elements, what have we gained for the supremacy of matter? Has the consuming heat of the crucible stript it of the traces of design? Has our chemistry annihilated our theology? Ah no! It has survived the flame, and like the fabled Phœnix, it rises on a fresher, stronger pinion, and rejoices in the light of the very fire which a materialized infidelity had imagined to be its funeral pile. The infidel had hoped that the analysis would destroy the cumbrous, untoward, remonstrant, accidents of design, and reveal, to the confusion of the faithful, nought save brute, essential, necessary, and eternal matter, and lo! he has found written in the ashes of his crucible what was written in the Bible long before, “The fool hath said in his heart there is no God.” He thought to have found concentrated matter, and lo! he has found concentrated design. He has traced our world to its foundations, and finds that these foundations comprise sixty elements known to him only by properties, every one of which is eloquent of design, and vocal with praise. He finds that the laying of the foundations of the earth involves the creation of matter. There is mind beneath all he can discover; mind written on earth’s scenery; mind in her geologic history; mind graven on her highest mountain peaks, and mind stamped deep in the mystery of her elements.

This is the revelation which nature, rightly questioned, gives back to her examiner. Our clause goes beyond this general statement, and claims for our Redeemer all this glory. Looking upon this passage then, in the blended light of true science and unquestionable revelation, how unequivocal the testimony it bears to the God-head majesty of the Son of God! The act here ascribed to him, on whom our eternal all reposes, is one peculiar to Deity. There may be, in the universe of finite existences, beings capable of putting forth a power enough to astonish and confound the sons of men. The Prince of Darkness, though fallen, could, when permitted by God, clothe himself with the lightnings of heaven and

the whirlwinds of the desert, and blast the heritage of the man of Uz. And we have some intimations of what those unfallen angels who excel in strength, can perform, in the destruction of seventy-thousand men of Israel in one day, and of the Assyrian army in one night. This latter, the work of one bright hour, is equivalent to the whole military power of a great empire put forth and wielded through a long campaign! the power requisite for such a work is undoubtedly great; but still it is within the capacities of the finite. A finite arm, we know, too well, can mar, or destroy; but no arm save the arm of Omnipotence can create. Angels, or men, may take away life, or may defend it against their fellows; but not all the hosts of heaven, nor all the might of earth-born agency if joined in eager alliance, could create, or restore. To make out of nothing is the peculiar prerogative of God; and if the creation of our world, the laying of earth's foundations does not proclaim the worker God, there is not in the universe a proof of Deity. The argument from design increases in force the nearer it brings us to the act of creation, but when we are carried by it up to that act, and find that design implies and includes it, we are compelled to acknowledge a Creator. The ultimate truth on which the argument rests,—the final element of all our reasonings on this high theme, is this: none but God can create, none but the Almighty could lay the foundations of the earth. Let the believer, then, lift up his head. His Saviour is the mighty God. The arm that is beneath and around him, is the arm which laid and still sustains the foundations of the earth.

R. W.

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## PREACHING THE GOSPEL.

OUR design in the present article will be to analyze this noble and divine theme, for the purpose of presenting the principal topics which must be discussed in preaching the Gospel.

1. First of all we must preach *Christ himself, both in his personal character, and in his official work*; without which, either expressed or clearly implied, a discourse cannot be properly called a Gospel sermon. He must be exhibited in the glory of his divine nature and perfections; in his wonderful love and condescension; in his humiliation and sufferings; in his atonement and intercession. These doctrines are fundamental. To pervert or even obscure any one of them, is like eclipsing the rays of the sun. Those preachers who, in Peter's time, "denied the Lord that bought them," are called by him "false teachers," who "privily brought in damnable heresies, and brought upon themselves swift destruction." By their denial of the Lord, the Apostle meant, their denial of his true and proper divinity, or of his assumption of a real human nature, and his vicarious and atoning death; either of which errors was fatal to the soul's salvation.

In preaching Christ, we must hold him up with prominence and

frequency. It was a high though undesigned eulogy paid by a fashionable young lady, to an evangelical and successful preacher in one of our large cities, some twenty-five years ago, that "she had become weary in attending upon his ministry, because he preached little else from one Sabbath to another but *Jesus, Jesus, Jesus.*" His thronged audiences and his large and frequent accessions to the communion of the Church, showed that the name of Jesus was music to many ears if not to hers; and that its sweet and subduing melody entered their hearts as well as their ears. "We preach Christ crucified," says Paul, "unto the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The great thoughts embodied in the name of Jesus are adapted to the wants of our fallen nature; and God honours them as the means of converting sinners wherever the Gospel is preached, both in Christian and heathen countries. The Moravian missionaries laboured five years in Greenland, before they saw "any trace of abiding impression from the truths they had urged." They had not neglected to state the fact, that Christ had come into the world to save sinners, &c., but their chief aim had been to prepare the way, as they thought, for the introduction of the Gospel, by instructing the natives in those elementary principles which lie at the foundation of all religion, natural and revealed; those which relate to God as our creator, preserver, moral governor, and final judge, with the duties which devolve upon us as his creatures. The importance of these truths is apparent to all, and yet they were listened to by their hearers with marked indifference. But when the missionary read to them the history of our Saviour's conflict on the Mount of Olives, and of his bloody sweat and dying agony in Gethsemane and on Calvary, the Lord opened the heart of one of them, and he said, with a loud, earnest, and affecting voice, "How was that? Tell us once more; for I would fain be saved too." The missionary then gave the Greenlanders who were present a general account of our Saviour's whole life and death, and of his sufferings for our salvation, which caused such an agitation and stir among them as had never been seen before; verifying the Apostle's declaration, "that the Gospel of Christ is the power of God unto salvation to every one that believeth."

2. Preaching the Gospel involves an exposition of the *divine law*. Christ affirms that he "came not to destroy the law or the prophets, but to fulfil." The Apostle Paul says, "Do we make void the law through faith? God forbid; yea, we establish the law." Such being the relation of the law to the Gospel, it is obvious that the latter cannot be clearly understood and appreciated without a knowledge of the former. We must be acquainted with its nature, requirements, and penalty, in order to learn the character of Christ's obedience and sufferings. We must also perceive its obligations and reasonableness, in order to a conviction of our just exposure to divine wrath, and the necessity and suitableness of the Gospel plan of salvation.



"The law entered," says Paul, "that the offence might abound." Again, "Sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful." Thus "the law was his schoolmaster to lead him to Christ." A similar process takes place in every instance of genuine conversion. The sinner never truly receives Christ by faith, until the law has wrought in him this preliminary work of conviction for sin, and he is enabled by divine grace to see that "Christ is the end of the law for righteousness unto every one that believeth." There is an important sense, therefore, in which an exposition of God's law forms a part of Gospel preaching.

"There are few expressions," observes the Rev. John Angell James, "more misunderstood, and on which more mistakes have been made, than '*preaching the Gospel.*' Many, by the use of this phrase, aim to exclude from the pulpit almost every topic but a perpetual and almost unvarying exhibition of the death of our Lord, and consider this specifically, and this only, as preaching Christ. But it is strangely forgotten by preachers of this school, that as the scheme of mediation by the Saviour is founded on the eternal obligation and immutable nature of the law of God, and was intended not to subvert, but to uphold its authority, the moral law must be explained and enforced in all its purity, spirituality, and extent. Repentance towards God is no less included in the apostolic ministry than faith in our Lord Jesus Christ; and how can a sinner repent of his transgressions against the law, if he know not the law he has violated? for 'sin is the transgression of the law,' and 'by the law is the knowledge of sin.' So that no man can know sin without knowing the law; and herein appears to me one of the prevailing defects of modern preaching, I mean the neglect of holding up this perfect mirror, in which the sinner shall see reflected his own moral image. It is true that some are drawn at once into a sense of wickedness, and brought to the exercise of both repentance and faith, by an exhibition of divine love in the death of Christ; but I do not think this is so usual a method of conversion as the first awakening of the sinner by an exposition and application of the perfect law."

How much prominence should be given to the *threatenings* of the law cannot be decided by any general rule. But they cannot be omitted altogether except by withholding a part of the counsel of God. Sinners must be warned to "flee from the wrath to come." Christ and his Apostles pursued this course. They did this, not merely to alarm the *fears* of the impenitent, but to quicken their *consciences* to a sense of guilt, to convince them of the *demerit* of sin, and the *justice* of the doom with which they are threatened. When their hearers were brought to this point, they were prepared to welcome the message of mercy contained in the Gospel. That kind of preaching which is calculated to produce this result is of primary importance. Dr. Dwight expressed the opinion, that "Few, very

few, are ever awakened or convinced by the encouragements and promises of the Gospel; but almost all by the denunciations of the law." Incentives to piety drawn from the glories of Heaven, do not appear to be designed so much to move the hearts of sinners as to encourage and animate the people of God; and if so, it is not surprising that sinners should be less affected by these motives, than by those which are derived from the torments of hell. Divine threatenings do not always indeed touch the hearts of the unconverted, and they never do it effectively unless applied by the Holy Spirit; but they have this tendency far more than the most vivid descriptions of the heavenly world. "Knowing therefore the terrors of the Lord, we persuade men." The extraordinary effect of a sermon of President Edwards, entitled "Sinners in the hands of an angry God," has been frequently alluded to since his day. It was preached at Enfield, Connecticut, in 1741. In the progress of the discourse, his hearers groaned and shrieked convulsively; and their outcries of distress once drowned the preacher's voice, and compelled him to make a long pause. Some of the audience took hold of the pillars of the church, as if to prevent their feet from sliding instantly into the gulf of ruin; and a fellow-clergyman sitting near him in the pulpit, cried out, "Mr. Edwards, Mr. Edwards, is not God merciful, too?" At the time of its delivery there was a great revival of religion in that congregation, and this sermon was much blessed of God for deepening and extending the good work.

3. Preaching the Gospel requires a distinct notice of *our fallen and ruined state*, and our utter helplessness to recover ourselves from that ruin by any recuperative energy remaining within us, or by any system of natural religion. There must be a felt necessity for the mediatorial work of Christ, and the regenerating power of the Holy Spirit, before the Gospel plan of salvation can be savingly embraced. This necessity is based on the entire corruption and depravity of our nature, exposing us to inevitable misery, unless rescued therefrom by Divine grace. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." No scheme of legal obedience performed by us is adequate to our wants, because the law, though powerful to condemn the transgressor, possesses no power to justify. Its language is, "Cursed is every one that continueth not in all things written in the book of the law to do them." But it utters not a word of comfort. A single sin brings the soul under condemnation, but there is no relief or deliverance from it, except in the Gospel of Christ.

But our necessities extend further than to the providing of a Saviour. The purchased redemption needs to be applied to the heart by the Holy Spirit. Those who receive Christ by faith are described by John as being "born not of blood, nor of the will of

the flesh, nor of the will of man, but of God." This inspired statement gives no countenance to that kind of preaching which asserts the sinner's *ability* to repent and believe in Christ, by the exertion of his own native powers; that it is an *easy* thing, &c. Those who preach thus usually make a distinction between *natural* and *moral* ability, and mean to be understood as speaking of the former only, and not the latter. This distinction, however, though metaphysically true, is of no practical value in preaching the Gospel. On the contrary, instead of producing the effect upon the sinner for which this distinction was designed, viz., to impress him with a sense of moral obligation and accountability, and thus convict him of sin, and drive him to Christ, it has oftener produced the opposite effect, viz., to foster pride and self-righteousness, and to induce either a dangerous procrastination, or a system of spurious self-conversionism.

4. *Repentance* towards God and *faith* in our Lord Jesus Christ, are expressly announced by inspired authority as a part of the Gospel, and of course they must be faithfully preached by those who are invested with the sacred office. Faith, and not repentance, is the instrument of our justification; but as one never exists without the other, they are often joined together in the Bible; and where not thus joined, a call of God to repent involves a call to believe, and *vice versa*. Both are held forth as commanded duties, and at the same time as invaluable privileges; as the exercises and acts of our own minds, and as graces conferred upon us as divine gifts. There is no inconsistency between these two views. Godly sorrow for sin and a saving belief in Christ, are as truly and properly our acts and exercises as though they originated with ourselves. Our hearers must be taught that they are under the most weighty obligations to perform these duties, and that they cannot neglect them without incurring great guilt. But they must also be told that faith and repentance are not the products of nature or education alone, but of divine grace; and hence they should be exhorted to draw nigh to God, and humbly and earnestly implore his aid. Their dependence on Him, so far from impairing their obligations, or operating as a discouragement to exert themselves in this matter, is adduced by the Apostle as an incentive to action. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."

To preach Christ as the object of faith, is to teach the duty and necessity of *faith in Him*, as distinguished from that mode of preaching which calls on the sinner to *submit to God*, but says little concerning his trusting in Christ; that preaching which presents God as a moral *governor*, and demands obedience to his *authority*, but insists little upon being reconciled to him through Jesus Christ; which, in short, exhorts the sinner to yield to God out of Christ rather than to God in Christ; as though the former and not the latter was the substance of the Gospel. Instead of this, the Scriptures make Christ the *first* and *direct* object of faith. Though they also

enjoin submission to God's authority, this is not done as a condition of forgiveness, but to show the perpetual obligation of the sinner to render obedience, and thus convince him of the evil of sin. The language of the *Gospel* is, "Behold the Lamb of God, which taketh away the sin of the world." "He that believeth on the Son hath everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved." In every instance, there is a distinct recognition of the fact, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" and on this assumption the Apostles spake as "ambassadors for Christ," and "prayed sinners in Christ's stead, to be reconciled to God."

In this connection are found, for the most part, the invitations of the Gospel. "Put away the evil of your doings from before mine eyes. Cease to do evil, and learn to do well. Come now and let us reason together, saith the Lord." Again: "Look unto me, all ye ends of the earth, and be ye saved." The fact that salvation is wholly of grace and not of debt, involves the doctrine of personal election; and this doctrine must be preached as a part of the Gospel; but it must be so preached as to form no bar to the free and general offer of mercy to all who hear the Word. It involves likewise the doctrine of definite atonement; but the preacher need feel no embarrassment on this account to invite all sinners everywhere to come to Christ; assuring them in Christ's name, "Him that cometh to me I will in nowise cast out." Our Lord's last commission to his Apostles, and the sufficiency of his atonement, give us an ample warrant to extend the Gospel offer to every creature. This was the belief of John Calvin and the Calvinistic divines of the succeeding century.

*Calvin's* views were expressed in the following language: "We know the promises to be effectual to us only when we receive them by faith; on the contrary, the annihilation of faith is the abolition of the promises. If this is their nature, we may perceive that there is no discordance between these two things: God's having appointed from eternity on whom he will bestow his favour and exercise his wrath, and his proclaiming salvation to all. Indeed, I maintain that there is the most perfect harmony between them." *Owen* remarks, "Sufficient we say, then, was the sacrifice of Christ for the redemption of the whole world, and for the expiation of all the sins of all and every man in the world." *Flavel* says: "It is confessed, there is sufficiency of virtue in the sacrifice of Christ to redeem the whole world." The same sentiment was incorporated in the Confessions of Faith of the Calvinistic Churches. The words employed by the *Synod of Dort* are as follows: "The promise of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life. Which promise ought to be announced and proposed, promiscuously and indiscriminately, to all nations and men to whom God in his good pleasure hath sent the Gospel, with the command to repent and believe."

5. Preaching the Gospel includes instruction in the *practical duties* of Christianity. "The grace of God [i. e. the Gospel], that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Doctrinal preaching may be compared to the foundation of a building, practical preaching to the superstructure. An attempt to be practical *exclusively*, is like erecting an edifice without a foundation. On the other hand, the discussion of doctrine without regard to its influence on the heart and life, is like laying a firm and symmetrical foundation, with no corresponding superstructure. Doctrines have, indeed, if rightly presented, a practical tendency; but this tendency should be distinctly stated and proved.

In addition to a general view of Christian practice, under the common and significant phrase, a holy life, we have Scripture warrant for particularizing those duties which relate to our various social relations, as parents and children, masters and servants, rulers and subjects. But we have no authority or example from Christ or his Apostles, for employing the pulpit as a platform to discuss political affairs, in the sense in which these terms are commonly understood—not even general politics, much less those which divide the different political parties of our country. Such a course is regarded by many, and with much reason, as a profanation of the sacred desk; and many others who do not stigmatize it in terms so severe as this, justly consider it as an indiscreet and injurious departure from the solemn and sublime work which belongs appropriately to the ambassador of Christ. Ministers of the Gospel are ordained for the "*cure of souls*," and not to debate questions which belong to statesmen rather than divines. It is related of an English prelate, who declined preaching on certain public measures which were much agitated among the people and clergy of Great Britain, that being asked to give a reason for this course, he replied, "While so many bishops and clergy are discoursing about the things of time, do let one bishop preach about those of eternity." J. W.

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## Household Thoughts.

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### A HEART TRIBUTE.

GOD giveth his beloved ones sleep. This world is one of weariness; but there is a land of rest. Yes, of rest. She has entered into it, entered into her rest.

Silent be my meditation. Her name—it is written in the Lamb's Book of Life.

She was lovely by nature ; by God's endowments highly favoured and even distinguished. There is a natural loveliness which blesses whilst it adorns, and in adorning reflects the praise of the heavenly and of heaven. Hers was such loveliness ; once of youth ; but later, of youth transformed into threescore and ten—the chastened loveliness of mellowed age. It was the rich and precious combination of life's discipline with the natural charm of early and fulfilled promise.

She was more lovely by *grace*, as grace excelleth nature. She was a child of the covenant. The God of Sarah, of Rebecca, and of Rachel, was her God. Honoured in the ancestry of this world, the true glory of her lineage was its spiritual descent and succession. She loved Christ and his cause. Religion is like the divine breath upon nature in spring ; it is reanimation of life ; the investiture of beauty ; the budding of hope and joy ; the bearing of fruit in its season. Religion with her was sunlight and spring-time ; it was faith and practice, prayer and life, beauty and progress. At all times, it was all things. In prosperity, of which she was largely partaker, the Lord added the blessing of moderation to its enjoyment ; and in sorrows, of which she had her share, he gave abounding and precious consolation.

With this double endowment of natural and spiritual privilege, she was the happiness of her friends. The light of the household was her presence, and grace and dignity were in all her ways. The counsel of the wise was with her. "She opened her mouth with wisdom, and in her tongue was the law of kindness."

Ah, can I forget when last I saw living this Christian lady ! Never ; no ! On the first day of the year I called, as was my wont—the only call save one on that day made—to wish a happy New Year. Nothing may be narrated ; but remembered all. What prompted me, after bidding farewell, to turn a lingering look behind ? Was it a presentiment of a last farewell ? Perhaps not it exactly ; yet it seems scarcely less. Something about the aged and beloved Christian excited more than usual respect and deference and interest. It was the light and shade delineated upon her noble brow, and traced down by her Master's hand with moral beauty into her smile ; and, as the result, there was a serenity of heavenly composure, a speechless utterance of soul and frame that seemed to say, "I have been thinking of death to-day ; and by grace I am ready to die."

Three weeks—and suddenly she was not. God wisely and in love arranged the time, the place, the incidents of her end. With the sweetness and dignity that characterized a long life of usefulness, she performed the last action, and laid herself down for death.

That grand doctrine of the RESURRECTION—who does not prize it more as friend after friend goes to the grave, to be the subject of its transfiguring power ?

SAVIOUR, who hast brought Life and Immortality to light, grant that by thy grace we may all live with the society of the blessed in thy glorious presence for evermore !

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## LINES ON THE DEATH OF HIS SON CHARLES.

BY DANIEL WEBSTER.

MY son, thou wast my heart's delight,  
Thy morn of life was gay and cheery ;  
That morn has rushed to sudden night,  
Thy father's house is sad and dreary.

I held thee on my knee, my son !  
And kissed thee laughing, kissed thee weeping ;  
But ah ! thy little day is done,  
Thou'rt with thy angel sister sleeping.

The staff, on which my years should lean,  
Is broken, ere those years came o'er me ;  
My funeral rites thou shouldst have seen,  
But thou art in the tomb before me.

Thou rear'st to me no filial stone,  
No parent's grave with tears beholdest ;  
Thou art my ancestor, my son !  
And stand'st in Heaven's account the oldest.

On earth my lot was soonest cast,  
Thy generation after mine ;  
Thou hast thy predecessor past ;  
Earlier eternity is thine.

I should have set before thine eyes  
The road to Heaven, and showed it clear ;  
But thou untaught spring'st to the skies,  
And leav'st thy teacher lingering here.

Sweet Seraph, I would learn of thee,  
And hasten to partake thy bliss !  
And oh ! to thy world welcome me,  
As first I welcomed thee to this.

Dear Angel, thou art safe in Heaven,  
No prayers for thee need more be made ;  
Oh ! let thy prayers for those be given  
Who oft have blessed thy infant head.

My Father ! I beheld thee born,  
And led thy tottering steps with care ;  
Before me risen to Heaven's bright morn,  
My son ! my Father, guide me there.

## Biographical and Historical.

### THE ECCLESIASTICAL UNION BETWEEN ENGLISH DISSENTERS, IN 1690.\*

THE Union of 1690, though devised and executed by eminent and honoured servants of Christ, was unwise in its conception, and, as demonstrated by the result, was consummated under the frown of the Head of the Church.

To the circumstances of that union, we now turn our inquiries. For its origin, we must look to the Churches of New England. Although a majority of the early population of the New England colonies was of the Independent persuasion, still, many of the Ministers and people who sought refuge there from the persecutions of England, were, by conviction and preference, Presbyterians. Such was Wilson, one of the first pastors of Boston. Such was Hooker, the pioneer of Connecticut, "the light of the western Churches;" and Elliot, the Apostle of the Indians. The Governor and Council of Connecticut, in 1680, in reply to a series of questions proposed to them by the Lords of Trade and Plantations, in regard to the character of the population, &c., state that "some are strict Congregational men, others more large Congregational men, and some moderate Presbyterians. And, take the Congregationalists of both sorts, they are the greater part of the people in the colony."† Such was the composition of the most of the northern colonies. The commingling of these elements induced frequent debates and uneasiness, and gave occasion to the repeated assembling of councils and synods, by which schemes of discipline were constructed, and plans of comprehension devised, varying from the almost Presbyterian order of the Saybrook Platform, to the Erastian Congregationalism of that of Cambridge. Thus, upon a vaguely defined and varying basis, by the union of Independents and Presbyterians, were the Congregational Churches of New England created.

The example thus exhibited in the colonies, suggested frequent movements toward a similar union in the mother country. Baxter gives an account of three several schemes of this sort in which he was engaged; all of which failed, owing to difficulties encumbering the subject, which he laboured in vain to remove.‡

The union of the English dissenters had long been a favourite object with the Mather family. Mr. Samuel Mather, a graduate and the first fellow of Harvard College, having removed to England, after labouring some years in the ministry there, was one of those who were ejected by the St. Bartholomew's Act. "Beholding," says his nephew, the author of the *Magnalia*, "that they who appeared studious of reformation in the nations, were unhappily subdivided into three forms or parties, commonly known by the name of Presbyterians, Independents, and Antipædo-Bap-

\* An extract from "The Socinian Apostasy of the English Presbyterian Churches. A Discourse, delivered on behalf of the Presbyterian Historical Society, before the General Assembly of the Presbyterian Church, in the First Presbyterian Church, New York, May 16th, 1856. By Rev. Samuel J. Baird. Philadelphia: Presbyterian Historical Society. 1857."

† Hinman's *Antiquities of Connecticut*, p. 141.

‡ Orme's *Life of Baxter*, vol. i, p. 577.



tists, he set himself to endeavour an union, among all the good men of these three persuasions. To this purpose he did compose a most judicious Irenicum, afterwards printed."\* Shortly before the accession of William and Mary, the Rev. Increase Mather, a younger brother of Samuel, being at the time President of Harvard College, was sent to England, and remained there several years, on business of the Province and College. Whilst there, he set himself with great zeal to bring about such a union in the mother country, as had long been familiar to him in the New England colonies. His proposals were seconded by Bates, Howe, Baxter, and others.

The result was, that in 1690, the Ministers of the three denominations in London, entered into articles of union with each other. These articles, or as they were entitled, "Heads of Agreement," constituted a final and entire surrender of Presbyterian principles, by the Ministers of that name. The example of London was speedily imitated throughout the kingdom. The pious Flavel preached his last sermon, at Exeter, in the presence of an assembly, convened on this business, of which he was Moderator. At this meeting it was agreed, that the union "should not meddle with politics, nor the affairs of civil government, nor pretend to exercise church censures; but only to assist, advise, and counsel each other, in the propagation of truth and holiness, and in the preservation of their Churches from illiterate Ministers, and profane and scandalous communicants." "A friendly intercourse," say the historians of the Dissenters, "was, by this means, maintained among the Ministers and Congregations, in the two associated counties," of Devon and Cornwall.† When, at this meeting, the union was consummated, Flavel "seemed to pour forth all the remaining energies of his soul, in the most exalted strains of prayer and praise. On the same evening he was seized, after supper, with a paralytic stroke, of which he died, June 26, 1691."‡ "None considereth that the righteous is taken away from the evil to come." Could this eminent saint have then anticipated the apostasy, which that same city of Exeter was to witness, following so close on the heels of this seemingly so auspicious union, how different the emotions which had thronged his dying pillow!

The author of the *Magnalia Americana*, speaking of the Heads of Agreement, says, "The brethren of the Presbyterian way in England, are lately come unto such an happy union with those of the Congregational, that all former names of distinction are now swallowed up in that blessed one of 'United Brethren.' And now, partly because one of New England, namely, Mr. Increase Mather, then resident in London, was very singularly instrumental in effecting of that union; but more because that union hath been for many lustres, yea, many decads of years, exemplified in the churches of New England, so far that, I believe, 'tis not possible for me to give a truer description of our own ecclesiastical constitution,§ than by transcribing thereof, the articles of that union shall be here repeated."||

\* *Magnalia Americana*, vol. 2, p. 42.  
 † Bogue and Bennet's *History of the Dissenters*, vol. 1, p. 387. ‡ *Ibid.* p. 428.  
 § Mather thought it impossible to give a better account of New England Congregationalism, than by transcribing these articles. They were formerly adopted by the Association of Connecticut, in 1708 (*Upham's Ratio Disciplinae*, p. 311), and are usually published along with the other traditional standards of the New England Churches.  
 || *Magnalia*, vol. 2, p. 233.

Of the system developed in the articles, it is enough to state, that it gives the Independent definition of the particular congregation. It declares that, "In the administration of church power, it belongs to the Pastor, and other Elders of every particular Church, if such there be, to rule and govern; and to the brotherhood to consent, according to the rule of the Gospel." It states the office of Deacon to be "of divine appointment; and that it belongs to their office to receive, lay out, and distribute the Church's stock, to its proper uses, by the direction of the Pastor and brethren, if need be. And whereas divers are of opinion that there is also the office of Ruling Elders, who labour not in word and doctrine, and others think otherwise; we agree that this difference make no breach among us." No provision was made for stated meetings of church officers; but it was agreed, "1. That, in order to concord, and in other weighty and difficult cases, it is needful, and according to the mind of Christ, that the Ministers of the several Churches be consulted and advised with, about such matters. 2. That such meetings may consist of smaller or greater numbers, as the matter shall require. 3. That particular Churches, their respective Elders and members, ought to have a reverential regard to their judgment, so given; and not dissent therefrom, without apparent grounds from the word of God." But, to preclude any assumption of authority in these councils, it was agreed, "That none of our particular Churches shall be subordinate to one another, each being endued with equality of power from Jesus Christ. And that none of the particular Churches, their officer or officers, shall exercise any power, or have any superiority over any other Church, or their officers." Thus, for no case that could arise, in regard to the discipline of members or Ministers, was there any tribunal, other than the particular Church; and for possible dereliction of Churches, no remedy whatever was provided. It is surely not necessary to enter any more into detail, in order to demonstrate, that by these articles of union, the nominal Presbyterians of England definitively abandoned every feature distinctive of the Westminster polity. Of the system now inaugurated in its stead we have some significant illustrations, in the personal observations of our own Samuel Davies, whose visit to England, on behalf of the College of New Jersey, enabled him to witness the operation of the system, in its heyday of success. In his journal, writing in London, he says,—“In the evening, I went to the Amsterdam Coffee-house, where the Independent Ministers meet for friendly conversation, and to consult about the affairs of the Churches; for they have no other associations, as the Presbyterians have no other Presbyteries. Indeed there seems to be no government exercised jointly among either of them. The English Presbyterians have no Elders, nor judicatories of any kind; nor seem to me to agree, but in very few particulars, with the Church of Scotland. I find,” he further remarks, “the Calvinistic Presbyterians, as well as the Baptists, choose to frequent the Independent Coffee-house, rather than associate with their Presbyterian brethren of Arminian or Socinian sentiment, at Hamlin's.”\* Of this last remark, we shall see the bearing hereafter. In view of the state of these Churches thus developed, we might here conclude our discourse, in the language of Orme, the biographer of Baxter, himself a Congregationalist. Having given a history of the Union of 1690, he adds, that, “from the date of

\* Foote's Sketches of Virginia, vol. 1, p. 250.

this Agreement, Presbyterianism may be said to have existed but in name, in England."\* But there are some instructive lessons, in the history of the further declension and ultimate apostasy of these Churches, which we may not omit to notice.

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## Review and Criticism.

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HEAVEN. By JAMES WILLIAM KIMBALL. Published by Gould and Lincoln, Boston. Pp. 281.

This volume, commencing with Chapter V, and closing with Chapter XII, (which is the last one of the volume) is a delightful book. The title of Chapter V, is "THE BIBLE,"—the place where a Treatise on Heaven ought to begin. The subject of Chapter VI, is "Heaven as a State;" of Chapter VII, "Jesus Christ Objective;" of Chapter VIII, "Jesus Christ Subjective;" of Chapter IX, "Heaven as a Place;" of Chapter X, "The Society of Heaven;" of Chapter XI, "The Joy of Heaven;" of Chapter XII, "The Occupations of Heaven." These several topics are presented in an interesting, Scriptural, and profitable manner. We think no Christian reader will rise from their perusal, without being pleased, refreshed, and benefited. But we cannot say as much of the first four Chapters. Chapter I is entitled, "Popular Notions of Heaven;" Chapter II, "Rational Inquiries about Heaven;" Chapter III, "Creation Objective;" Chapter IV, "Creation Subjective." On these we remark, 1. That the words objective, subjective, receptive, and receptivity, occur so frequently in these chapters, as to produce satiety. They are used afterwards, but not so often. We should prefer not to see them at all, but terms which do not need explaining, as is done by the author more than once, in order to avoid misapprehension.

2. Those sentiments, which the author denominates Chapter I, "Popular Notions of Heaven," are regarded by him as *errors*, the statement and refutation of which belong in our judgment to Chapter V or VI, in which is given the *Bible* views of the heavenly state; or to a *closing* chapter of the whole work, where the excellent practical remarks contained in Chapter I, would be highly appropriate.

3. The next three chapters contain a notice of the material world, and of our capacities to receive enjoyment from the works of nature. From these provisions and adaptations of creative power and goodness, the author deduces (reasoning from the present to the future world) a general idea of the character and sources of heavenly bliss. We object to his argument, partly from its inconclusiveness, on the mere ground of analogy, but more from the position it occupies with respect to the following chapters. If these thoughts had been interwoven with the subsequent discussion, in which Christ is delightfully exhibited to our view, they might have been so presented as to be an amplification of that one great and absorbing thought; and they might have been sustained by Scripture as well as reason. But being made, in the author's mind and in arrangement of the chapters, to precede the *Bible* view and the *Saviour* of the

\* Orme's Life of Baxter, vol. 1, p. 350.

Bible, they contain little that distinguishes the *Christian's* heaven, from the heaven of mere *philosophers*, or of *any class of men who are capable of deriving pleasure from the works of creation*. They are consequently, as compared with what follows, meagre and unsatisfactory. The redeemed in heaven will doubtless admire all the works of God, those which give pleasure to the intellect as well as those which afford enjoyment to the moral feelings. But these two will not be contemplated separate and apart from each other. Christ will be viewed and adored not only as the Saviour of his people, but also as their Creator and Lord; and the works of creation, providence, and grace, will be viewed as severally and conjointly, illustrating the wisdom, goodness, and glory of our Divine Redeemer.

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VIOLET, OR THE CROSS AND CROWN, by Miss McINTOSH, author of Aunt Kitty's Tales, &c. John P. Jewett & Co., New York. 1857.

From the title of this volume one would suppose it to be a record of the trials and strugglings of a spirit, engaged in warfare for its own sake, and finally coming off victorious from the fight. Instead of this, we have a sketch of the misfortunes and sorrows of a young girl, who, in utter ignorance of her true birth, bears up against the worldly difficulties that surround her. The religion of the book is not very exalted. If, in her heroine, the authoress aimed at a correct delineation of human character, we cannot say she has been entirely successful. The character of Violet is somewhat unnatural; it is overdrawn; and, by this, we mean that its distinguishing features are angelic rather than human. The moral of the tale is good, and one calculated to instruct those who appreciate it. It teaches us to bear up, with an humble spirit, against the dangers which surround us in life; and, while it counsels being governed by lawful restraints, it is entirely free from abject humility, and inculcates a good lesson on the propriety and usefulness of a Christian spirit, not utterly cast down by misfortune, yet not obeying commands, even parental, at variance with our own settled convictions of right. Such a book from Miss McIntosh, cannot fail to impart instruction. The children will hail with joy anything that comes from the same pen that wrote "Aunt Kitty's Tales." The title of the volume has the fault of raising expectation too high. Great praise is due to Jewett & Co., for the neat exterior of the book, a fit inclosure of its agreeable and pleasing contents.

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INTRODUCTORY LESSONS ON CHRISTIAN EVIDENCES. BY RICHARD WHATELY, D.D. Archbishop of Dublin. From the twelfth London Edition. Philadelphia. H. Hooker, S. W. Cor. Eighth and Chestnut Sts. 1856.

Whately can write nothing without finding admirers. This is a good treatise, containing "seeds of thought." We do not think, however, that it equals the Evidences of the late Dr. Alexander. As a compact treatise, the latter is, in our judgment, *far ahead* of any yet published. Its philosophy is deeper than Whately's, its arrangement more comprehensive, and its general discussions more striking and impressive. But Whately's volume is a good one.

THE YOUNG LADY'S GUIDE TO THE HARMONIOUS DEVELOPMENT OF CHARACTER. BY HARVEY NEWCOMB. With an Appendix, Containing Thoughts on the Education of Woman. Revised Edition, New York: Published by M. W. Dodd, 59 Chambers Street, 1857.

A Guide for Young Ladies, written in a kind, religious spirit, and suggesting with good judgment, appropriate counsels, was an idea worth the labour of a life. Mr Newcomb is certainly entitled to much credit for having done his task so well. The volume before us, is full of good thoughts, illustrated by anecdotes, and is well worthy of perusal and study. Its topics are numerous and well selected. The titles of the Chapters are, True Religion progressive; Doctrinal Knowledge; Nature and effects of True Religion; Charity; Harmony of Christian Character; Reading and Study of the Bible; Prayer; Temptation; Self-denial; Public and Social worship and Sabbath employment; Meditation; Health; Mental Cultivation and Reading; Improvement of Time; Christian Activity; Dress; Social and Relative Duties; Marriage; Contentment; Self-Examination. Mr. Newcomb's book has gone through a number of editions, and may be safely commended as well adapted to do good; it cannot be expected that, among such a multitude of topics, every suggestion should be entitled to equal weight; but the reader will not often find occasion to take exception to the line of argument, or to the statements of the author. He who writes a book like this, lives to a good purpose.

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CANTERBURY TALES. BY HARRIET LEE. New York: Mason Brothers. 1857.

The volumes which lie before us, were written a few years after the Declaration of Independence, and were first published in 1797. They contain certain tales purporting to have been written by the lodgers in one house, or as the landlady says, "It is the history of a lodging-house." The style of the book would perhaps be considered too dignified or antiquated by those who read many novels of the present day; but this defect, if defect it be, is amply recompensed by the clearness of expression, by the vividness of the pictures presented to us, and by an humble fidelity of imitation. Miss Lee seems to unite in herself two faculties, which are rarely found together, description of landscape, and delineation of character. There is one other attraction in her style of writing, which we cannot wholly pass over, especially as it is wanting in most of our modern literature. It is the charm of not saying too much. There are few tautological words, much less sentences in the "Canterbury Tales." The authoress says everything she means to, and no more. She acts upon the good old adage "*Let well enough alone.*"

The moral of the book is not bad, but it is not entirely good. The fickleness of man and the unhappiness of woman, appear through it all. This may be defended on the ground, that a novelist has to depict human nature. True; but she, as an authoress, and a novelist, had the privilege of choosing her own actors, and of depicting human nature through them. If she had a right to choose characters, she could have chosen good ones; and it is deeply to be regretted that she did not do so.

There are, indeed, some places where a loftiness of thought and a holiness of principle appear through the veil of worldly indifference by which most of her characters are surrounded; but they are like "angels' visits."

**THE TRAGEDIES OF EURIPIDES.** Literally Translated and Revised with Critical and Explanatory Notes. By THEODORE ALOIS BUCKLEY; Two Volumes; New York; Harper & Brothers. 1857.

The tragedies of Euripides form a continuation of "Harper's New Classical Library," comprising literal translations of the principal Greek and Latin Authors. These works are reprinted from Bohn's Classical Library.

Euripides was born at Salamis on the day of the great Grecian victory over Xerxes, B.C. 480. His name is derived from the Euripus, a narrow strait which separates the island Eubœa from the coast of Bœotia, where the Persian navy received its first repulse. Euripides was one of the celebrated tragic poets of Greece. His morality is that of a heathen; but his writings, although they contain much levity and trash, have less evil than many exhibitions on the modern stage. He was a great hater of the female sex. His style is considered pure; but as a tragedian, he is usually assigned a lower rank than his cotemporaries, Æschylus and Sophocles. The present edition of his writings is a handsome one.

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**CONSUMPTION,** by Dr. W. W. HALL. Redfield, No. 34 Beekman Street, New York. 1857.

Dr. Hall has written a book on Consumption, well worthy of perusal. Not being of the faculty, it were presumptuous to say anything more than that it contains a great deal of good sense. We make a short extract.

"The cause of Consumption is an imperfect nutrition and an impure blood, arising in all cases from an imperfect digestion and the breathing of an impure atmosphere.

"The removal of the cause of any malady, is the first, the essential, the most important step towards its cure; therefore, a pure air and a perfect digestion, are the indispensable requisites in the successful treatment of any case of consumptive disease.

"Substantial food, well digested, is the material out of which blood is made; but it is not converted into perfect blood until it has been exposed to the action of fresh, pure air, drawn into the lungs at every breath; it is therefore a physiological impossibility, that any consumptive can be cured unless he largely breathes a pure atmosphere, and that implies a necessity of being out of doors; for the air within any four walls, must be more or less impure.

"Muscular exercise is essential to the removal of useless particles from the system; therefore, the fundamental agency in the cure of consumption, is THE LARGE EMPLOYMENT OF OUT-DOOR ACTIVITIES, involving, as they do—

"*First.* The breathing of a pure atmosphere.

"*Second.* The working off of the useless, decaying, and dead particles of the body.

"*Third.* The securing of a good appetite and a vigorous digestion; which, by imparting substantial strength, increases the ability for exercise; thus the healthful agencies react on one another for mutually invigorating purposes."

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**CHURCH MUSIC.** An Address to Presbyterians. By a Baltimore Pastor. Baltimore. Published by S. Guiteau, Tract Depository. 1857.

The "Baltimore Pastor" has taken in hand an important subject, and has treated it well. We present to our readers a condensed analysis of his views and suggestions. According to the Baltimore pastor, "that

church music is the best which most moves the hearts of true worshippers while they contemplate the truths expressed in the words sung, and which affords them the easiest and most perfect vehicle for uttering their devout feelings."

"This ideal of church music and public praise, demands that not merely a few sing—as a choir—but also, that all the people sing—tastefully and heartily. Good congregational singing is that which is most desirable. Not to speak of what the Scriptures intimate on this point, let us consider some of the obvious arguments in its behalf, suggested by the very nature of the case. In the first place: As the heart is more deeply moved by hearing devotional language sung, than it is by hearing the same language read; so, in general, the heart is more deeply moved when a person himself sings, than when he simply listens to the singing of others. Another reason may be given why all should sing. If the heart be at all moved by hearing a few persons sing the words of devout truth, it will, in general, be more deeply moved by hearing many persons thus sing. And when the singing in a congregation is general, and hearty, and intelligent, the influence of devout sympathy is most fully felt. It might be added that congregational singing is especially desirable in our Presbyterian churches. It is so for this reason. Without it the people have no part which they can outwardly and actively take in our public services."

"But now we come to the question—what is necessary in order to such singing? Three things are necessary in order to hearty and intelligent congregational singing. 1. The people must be disposed and prepared to engage in this part of public worship. 2. Supposing the people disposed and reasonably prepared to unite in singing, a second thing, which yet is absolutely necessary to their success, is this: the systematic selection and use in ordinary worship of simple and familiar tunes. 3. But further than this: a congregation must be *suitably led* in singing. This is another essential requisite. Great diversity of opinion exists in regard to the leading of church singing. Some advocate the leading by a single precentor. Others prefer choirs. And others, still, prefer choirs with instrumental accompaniments."

In regard to a *precentor*, the Baltimore pastor thinks that this mode of leading the singing answers very well in a lecture room, but is not sufficiently commanding to lead a large assembly. He thinks a *choir of voices* preferable in a church, and a choir of *voluntary* singers preferable to a choir of *paid* singers. In regard to the use of *instrumental* music, as organs, &c., he says little, not thinking it vital to the objects in view. In his opinion, the difficulty lies not so much in the use of organs, as in the selection of improper and difficult tunes; and adduces, in proof, the fact that in Germany, all the people sing, while in every church an organ leads the singing.

In conclusion, the intelligent Baltimore pastor is "strongly inclined to believe, that the continued deplorable condition of our church music generally, rests upon our pastors." We concur, in the general, with all the suggestions contained in this very sensible pamphlet. Our experience induces us to offer a single additional remark, and that is, *music at family prayers is indispensable to congregational music*. If the parents and children do not appreciate singing as a part of devotion, and if they do not become familiar with the tunes at home, they will not ordinarily sing in

the church. Within the last two years, the "Presbyterian Psalmodist" is as regularly used at our morning prayers as the Bible; and the result is that the children, who never sang before in the church, now join with the choir in singing, even though all around them are silent. Both reflection and experience induce us to believe that the great reformation must begin *in the family*. At the same time, we believe that choirs *need constant watching* by the pastor and elders; for if they have their own way, they will, in nine cases out of ten, keep the people from singing, by selecting *outside*, difficult, and new music.

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EL GRINGO, OR NEW MEXICO AND HER PEOPLE. BY W. W. H. DAVIS, late United States Attorney. New York: Harper and Brothers.

This neat volume, published by the Harpers, contains a reliable account of the country and people of New Mexico, together with a sketch of its past history. The author resided in that country two and a half years, not as a mere traveller, but as a civil officer of our government. Yet the duties involved in his official position required him to make several tours of considerable extent, in which he enjoyed special facilities for obtaining accurate information concerning the character, manners, and customs, of the inhabitants. The present relation of New Mexico to the United States, renders a work of this kind of more than ordinary importance, particularly to those who are about to seek new homes in the Southwest. Such persons will scarcely be able to find a book better adapted to answer their inquiries than this volume by Mr. Davis.

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### BOARD OF PUBLICATION.

THE CLASSMATES: OR THE COLLEGE REVIVAL. By a Presbyterian Minister.

The object of this book is to show to parents the value of religious colleges, and to young men the power of true religion. The writer has well fulfilled the promise of his little volume. For some reason or other, it has no table of contents. We have made one; it shows the mode of discussion better than any description. I. A Mother's Illness, page 5. II. A College Revival, page 27. III. There is a God, p. 55. IV. Sceptical Doubts Dispelled, p. 84. V. Conviction Fastened, p. 113. VI. Peace Found, p. 140. VII. Self-Consecration, p. 177. The narrative is founded upon fact. Were it not for this, objections might be raised to going so far back as to prove the being of a God.

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CHRISTIANS CHRIST'S REPRESENTATIVES FOR THE CONVERSION OF THE WORLD. By Thomas Smith, D.D. Published by request of the Synod of South Carolina.

Dr. Smith's practical writings are not less vigorous and earnest than his controversial ones are thorough and conclusive. Besides writing well, he knows the art of getting out a volume. He has made out a full *table of contents*. There it stands, logical as the Doctor's mind. The subject of the volume is a great one. May the Divine Spirit witness its truth in the Church at large.



FAITH AND WORKS; or the Teachings of the Apostles Paul and James, on the Doctrines of Justification, Perfectly Harmonious. By L. H. CHRISTIAN, Pastor of the North Presbyterian Church, Philadelphia. Presbyterian Board of Publication, pp. 138, 18mo.

The train of argument pursued by the author in order to show the harmony of the teachings of Paul and James, on the subject of Justification by Faith, is to state their agreement with regard to those principles on which the doctrine of justification is founded, and from which it necessarily flows. These principles are, that personal merit, in order to secure divine acceptance, must be perfect; that in God's sight, all men are sinners, and that the penalty of sin is eternal death. These truths are explicitly taught both by Paul and James. They both likewise teach further, that forgiveness or justification is wholly of Divine grace, and through the atonement of Christ,—a conclusion which is moreover clearly deducible from the preceding premises. But, agreeing as they do, on these several fundamental points, their agreement concerning the relation of faith to justification before God, follows as a necessary conclusion. He notices, also, the fact that Paul teaches the necessity of good works as a fruit and evidence of justification, as distinctly as James, and hence, if James is not in harmony with Paul, it can be proved by the same mode of reasoning, that Paul is not in harmony with himself.

This partial analysis of the volume will give our readers a general idea of its contents. But the book is not wholly argumentative. The author intersperses his expository remarks with frequent appeals to the conscience and heart; appeals which are adapted to arrest the attention of the unconverted sinner, and to excite the believer in Christ to lead a holy life. His practical remarks are brief, and the same is true of the other parts of the book; the volume itself is small, but enough is said to establish the truth of his positions, and to show their momentous bearings on our eternal interests.

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THE CHRISTIAN IN THE CHURCH. By JOHN M. LOWRIE, of Fort Wayne, Indiana.

This little tract comes laden with important truth. The last three divisions are not so distinct as that they might not have been thrown together, and treated as subdivisions of one topic. The first chapter is on the necessity of piety as a qualification for church membership, or the Christian preparing for the Church; the second chapter, is on the selection of a denomination, or the Christian choosing the Church he shall join. The thoughts are excellent. The Church at Fort Wayne is one of the most important in our body. May its worthy pastor find many Christians in his own flock who shall practise the precepts here contained.

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GEMS FROM THE CORAL ISLANDS; or Incidents and Contrast between Savage and Christian Life of the South Sea Islanders. By the REV. WILLIAM GILL. *Eastern Polynesia*, Comprising the Rarotonga Group, Penryhn Island, and Savage Island.

“Gems from the Coral Islands, or *Western Polynesia*,” was noticed in our January number. *Eastern Polynesia* is a somewhat larger volume, and certainly not the least interesting. The two together are gems indeed. The celebrated island of Rarotonga is described in the present volume.

Among the handsome illustrations is the Missionary Seminary for native teachers, or the Institution House. For five years previous to 1852, the Institution House had received 51 students, of whom 24 had gone forth on the work of missions. The number is probably more than doubled now. For eleven years previous to 1854, the number of natives received into the Church was 1036, or nearly 100 a year. In one year 206 were received; the lowest number was 49. The children of the present generation are called "Gospel-born," in contrast with those born before the introduction of Christianity. The perusal of such volumes inspires the hope of the speedy triumphs of the Gospel. Much interesting incident is interwoven with the narrative; and old and young will enjoy these Gems of the Coral Islands, Eastern and Western.

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## The Religious World.

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### A PRESBYTERIAN UNIVERSITY IN OHIO.

THE pages of this Magazine are intended to be a Repository of important Documents and Proceedings in the Presbyterian Church. The history of the proposed Presbyterian University in Ohio is, therefore, here briefly given.

The Synods of Ohio and Cincinnati, which cover the principal part of the State, have for some years felt the want of a literary institution under their own care.

The Synod of Cincinnati, at its last meeting, determined to propose *West Liberty* as a suitable location for the University. The vote in favour of *West Liberty* was large, about two to one, being for

West Liberty, . . . . .	about 75
Chillicothe, . . . . .	35
Other places, . . . . .	10

The Synod of Ohio, which met shortly after, preferred Chillicothe by a small majority.

Chillicothe, . . . . .	42
West Liberty, . . . . .	35
Bellefontaine, . . . . .	5

A joint meeting of the two Synods now became necessary in order to settle the question of a location. The following account of the meeting is taken from the "*Presbyterian Banner and Advocate.*"

According to agreement, the Synods of Ohio and Cincinnati (O. S.), met in the First Presbyterian Church in Columbus, on Tuesday evening, December 23d, to determine the location of the "University," which they had resolved to establish under their joint control.

There were present at this Convention about two hundred and thirty-five ministers and elders as delegates from the various churches, besides

a great many others, not officially, who took a deep interest in all the doings of the assembly.

The Synods first met in a separate capacity, for the formation of their rolls, and then resolved to meet each other in Convention. The two streams hence flowed together, and mingled into one. They made quite an imposing appearance, and were doubtless the largest Presbyterian body ever convened in Ohio—the meetings of the General Assembly in Cincinnati, in 1845 and 1850, not excepted.

The following resolutions were offered immediately after the formation of the Convention, and passed unanimously for its direction:

*Resolved*, That the Moderators of the Synods shall jointly preside; and the Temporary Clerks of each Synod shall record the Minutes of the Convention for their Synods severally. If any diversity of opinion shall occur between the Moderators on a point of order, it shall be submitted to the Convention.

*Resolved*, After the organization of the Convention, the proposals for the location of the University shall all be handed to the Clerks, and read consecutively, before any discussion shall be allowed.

*Resolved*, The rules of order adopted and recommended by the General Assembly, shall be observed in all the proceedings of the Convention.

*Resolved*, The final vote shall be taken by calling the roll; and a majority of all the members of the Convention shall be necessary to determine the location of the University.

After the passage of these resolutions, the Convention spent the remainder of the evening in prayer and conference.

Adjourned till to-morrow morning, at nine o'clock.

WEDNESDAY MORNING, 9 o'clock.

Convention met, and was opened with prayer. The roll was called, after which propositions from the following places, competing for the location of the Institution, were read, viz.:

*Cleveland* offers \$30,000 in land and buildings. *Central College*, \$20,000, in land and buildings. *Chillicothe*, \$110,000, in land, buildings, apparatus, and cash. *Hillsborough*, \$30,000, in cash. *Springfield*, \$35,000, in land and cash. *Bellefontaine*, \$50,000, in land, buildings, and cash. *West Liberty*, \$35,000, principally in cash.

After the reading of these proposals, the following resolution was offered by *Dr. Hoge*:

*Resolved*, That whatever be the decision of the Convention, fixing the location of the University, we will cheerfully acquiesce in the result; and we do hereby covenant with each other to secure the complete endowment of the Institution.

Remarks being called for on this resolution, *Dr. Plumer*, of the Western Theological Seminary, who was present as a visitor, being urged, arose, walked forward to the Speaker's stand, and said,

"It is good to be here—it is good to be here. When I was a boy large enough to go a deer-hunting, in Washington County, Ohio, you could not have got together twenty Presbyterian ministers, if you had ransacked the whole State. Behold, how God has blessed you! See what he hath wrought! The resolution before you, deserves your serious attention. Some of you here have to be very much disappointed. Your strength is in your union. United, you can establish a great College—one worthy of you and the cause you have at heart. If you are going to put up a

poor little Institution, I wish you would not establish any. And such I know you will found if you are not harmonious. Thomas Jefferson, when the members of the old Congress were criticising the Declaration of Independence, said, 'We must all hang together.' 'Yes,' responded Dr. Franklin, 'or we will all hang separately.' So it will be with you. Charles II, of England, said of Presbyterians, 'They are God's silly people, and can easily be divided, by flinging a bone or two of contention among them.' Let this not be the case with the members of this Convention. Keep out differences. These are the bones which, if you commence to gnaw, will soon bring divisions among you, to the total ruin of this great enterprise.

"I ought, perhaps, to have remained in my seat; but being invited to speak, I could not forbear saying what I have said. May the great Head of the Church smile upon you, and crown your deliberations with complete success. The Hebrews said, 'Mercy be with you.' The Greeks said, 'Grace be yours;' and the Romans said, 'Peace be on you.'" With Paul, I say, 'Grace, mercy, and peace be with you from God the Father, and from the Lord Jesus Christ.'"

These remarks of Dr. P. made a deep impression on all present. Many shed tears.

The *Moderators* then called upon the representatives of the competing localities, for remarks on the above important resolution.

The resolution was passed *unanimously*.

The remainder of the day was taken up in hearing speeches from the representatives of the above places, as to their *peculiar* advantages for the location of the proposed University. All these were exceedingly interesting, and, taken as a whole, were the best speeches we ever listened to. We never heard them equalled in courtesy, wit, diction, eloquence, and power; and some of us, will never forget the superior excellences of the places so graphically described. But I neglected to take notes.

On Wednesday night, at seven o'clock, we commenced voting, with the following result:

Proposed Sites.	1st ballot.	2d.	3d.
West Liberty, . . .	110	112	119
Chillicothe, . . .	99	98	29
Springfield, . . .	7	8	68
Bellefontaine, . . .	5	3	1
Hillsborough, . . .	3	4	10
Cleveland, . . .	1	0	0
	<hr/>	<hr/>	<hr/>
	225	225	227
Necessary to a choice,	113	113	114

West Liberty having a majority of all the votes, was declared chosen as the site of the proposed University. The Convention then adjourned till to-morrow morning, at nine o'clock.

Christmas morning, Convention met, was opened with prayer. A resolution was passed, confirming a previous resolution of the Synods, that the buildings of the Institution should not be commenced till \$200,000, were actually raised.

The Rev. *Henry Hervey* offered a series of resolutions, which were adopted, the import of which was, that Biblical literature should be made more common in all Colleges, even in those not strictly denominational;

and that in the College about to be founded, Biblical Geography and History, Jewish Antiquities, Genius of the Hebrew Commonwealth, Science of Scripture Symbols and Types, Hebrew Language, and the Greek of the Old and New Testaments, should find a place in the College *Curriculum*. Also, that Lectures on the evidences, doctrines, and duties of the Christian religion, in the order of the Westminster Catechism, be incorporated in the course of study.

On motion, the Convention was then dissolved, the Synods returning to separate rooms, and adjourning in regular form. Thus ended one of the most interesting ecclesiastical meetings we ever attended.

May God bless the enterprise now commenced; and may we all drop any local or sectional feelings we may have entertained, and carry out to the letter the resolution for which all voted, viz., that we would ALL CHEERFULLY ACQUIESCE in the decision of the Convention, wherever it might locate the Institution."

## Statistics.

### THE GREAT LAKES.

THE five Great Lakes of North America have recently been surveyed, and it is found that they cover an area of 90,000 square miles. The total length of the five lakes is 1534 miles. Lake Superior, at its greatest length, is 355 miles; its greatest breadth is 160 miles; mean depth 968 feet; elevation above the sea 627 feet; area 32,000 square miles. Lake Michigan is 360 miles long; its greatest breadth is 108 miles; its mean depth is 900 feet; elevation 687 feet; area 20,000 miles. Lake Huron, in its greatest length, is 200 miles; its greatest breadth is 160 miles; mean depth 300 feet; elevation 574 feet; area 20,000 square miles. Lake Erie is 250 miles long; greatest breadth 80 miles; mean depth 200 feet; elevation 555 feet; area 6000 square miles. Lake Ontario has a length of 180 miles; and its mean breadth is 65 miles; mean depth 500 feet; elevation above the ocean 262 feet; area 6000 square miles.

### CITIES OF THE LAKES.

THE Lake Cities beat everything at growing. Look at this table, from the latest enumerations:

	1840.	1850.	1855.
Buffalo, . . . . .	18,282	42,200	75,000
Cleveland, . . . . .	6,671	17,035	55,000
Sandusky, . . . . .	1,434	6,008	10,000
Toledo, . . . . .	1,222	1,819	15,000
Detroit, . . . . .	9,102	21,891	40,000
Chicago, . . . . .	4,170	20,000	80,000
Milwaukee, . . . . .	1,710	21,401	40,000

### PROMINENT DISEASES IN CITIES.

	Philadelphia.	New York.	Baltimore.	Boston.
Consumption, . . . . .	1,460	2,455	899	757
Convulsions, . . . . .	587	1,678	126	109
Cholera, . . . . .	13	9	0	0
Cholera Infantum, . . . . .	732	1,353	583	210
Cholera Morbus, . . . . .	36	57	13	5
Diarrhœa, . . . . .	143	514	7	31
Dysentery, . . . . .	280	446	208	106
Scarlet Fever, . . . . .	952	1,181	198	342
Typhus and Typhoid Fever, . . . . .	292	354	89	88
Inflammation of Lungs, . . . . .	363	850	58	237
Small-pox, . . . . .	362	362	7	73
Marasmus, . . . . .	458	1,442	0	48
Still Born, . . . . .	607	1,546	439	
Other Diseases, . . . . .	5,805	9,248	3,050	2,164
Total, . . . . .	12,090	21,495	5,677	4,170
Under five years, . . . . .	6,326	13,301	3,210	1,930

The proportion of deaths to the inhabitants of each city is shown in the following tables :

#### RATIO OF DEATHS TO POPULATION OF 1850.

	Deaths in 1856.	Pop. of 1850.	Ratio of deaths to inhabitants.
Philadelphia, . . . . .	12,090	409,000	1 to 33·83
New York, . . . . .	21,495	515,000	1 to 23·91
Baltimore, . . . . .	5,677	170,000	1 to 29·44
Boston, . . . . .	4,170	137,000	1 to 32·85

### COAL VERSUS GOLD.

IT appears that the coal extracted from the mines of Pennsylvania the last year has been equal to the sum of forty millions of dollars, which is well up to the yield of the gold mines of California ; and yet while we have heard little or nothing of Pennsylvania coal, all the world has been running crazy after California gold. Shrewd people, those Pennsylvania Germans.

### COURSE OF EMIGRATION.

IT is a fact, verified by figures, that by far the larger proportion of the emigration from the Slave States has found its way into Free States. According to the census of 1850, there were then in Missouri 67,067 natives of the old Slave States, while in Ohio, protected from slavery by the Ordinance of 1787, there were 134,765 inhabitants of the same class. In Arkansas there were 24,878 natives of the old Slave States ; in Indiana, 93,015. And so it is throughout.

The National Era compiles from the census the following table, showing the number of

NATIVES OF THE SLAVE STATES IN THE

Eastern and Middle States.		Free West.	
Maine, . . . . .	458	Ohio, . . . . .	152,319
New Hampshire, . . . . .	215	Michigan, . . . . .	3,634
Vermont, . . . . .	140	Indiana, . . . . .	176,581
Massachusetts, . . . . .	2,980	Illinois, . . . . .	144,809
Rhode Island, . . . . .	982	Iowa, . . . . .	31,392
Connecticut, . . . . .	1,390	Wisconsin, . . . . .	6,353
New York, . . . . .	12,625	California, . . . . .	24,055
New Jersey, . . . . .	4,110		
Pennsylvania, . . . . .	47,180		
	70,080		539,143
			70,080
Total, . . . . .			609,223

## Thoughts for All.

### UNIVERSAL PROVIDENCE OF GOD.

DR. WILLIAMS, in one of his published discourses, expresses this thought finely :

“The experienced disciple sees the most trivial incidents entering into the counsels of God’s all-grasping government. Is Kish to have his son made King of Israel? The straying of the beasts because they found the fence low, or saw the herbage beyond it greener—the roving fancy of a brute herd—brings the youth to the prophet who is to crown him. The woman of Samaria needs, as is her daily wont, to fill the urn at the well, and her unconscious errand is to meet, in that memorable day, salvation incarnate in that Messiah, whom the world has for centuries been expecting. Zaccheus climbs the tree from curiosity, the blind man sits by the wayside to intercept the passing traveller’s gift, the blind man is borne to the Gate Beautiful of the Temple to win by the old spectacle of his distress, the daily pittance of alms—and for all these the Gospel is waiting thus, to meet and to bless them eternally. Nothing is petty in God’s government. See, too, how strange is the chemistry of heaven, that, from *evil*, extracts its own good and blessed ends. How many, and long-cherished, and murderous, must have been the grudgings of Joseph’s brethren against the lad with the coat of many colours; but all their unbrotherly love, and Reuben’s lie, and Midianites’ covetousness—all are to prepare for the feeding of Jacob and his household in famine, and to make way for the wonders of the liberation of the nation of Israel from the house of bondage. Look at Pharaoh’s obduracy and unblushing falsehood, as miracle after miracle wrests a fresh and larger promise from him

in favour of the chosen tribes, to be afresh forfeited and falsified. How daring his defiance of Jehovah; but Jehovah sees the end from the beginning, and all this impenitence, so tantalizing and exasperating to the Hebrews, is but the foreground of the picture, in whose dim distance are seen Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apportioned Canaan. Look at Goliath, and Saul, and Doeg, and Absalom, and Shimei, all mad against David's life; but all tributary to his best interests. See, in latter time, the school of Gamaliel, and the massacre of Stephen, the letters of the High Priest, all fitting Saul of Tarsus to be a relentless persecutor, a ravening wolf of the tribe of Benjamin, as successful as he is savage in this quest of the lambs of Christ's sheepfold. No—man and Satan so mean it. But God otherwise *disposed* what man and fiend *proposed*. His Rabbinic learning is for the Hebrews. His zeal in persecution is to seal the genuineness of his conversion, and to guard his humility."

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### THE DELIGHT AND THE DESIRE.

DISCOURAGED and desponding fellow-labourer, listen to one of the fullest of the full promises of the Bible—a promise which should be to you as the constant dew of heaven, not only reviving your strength to work, but ever holding before your eyes an ultimate reward:

"Delight thyself also in the Lord, and He shall give thee the desire of thy heart."

Many a weary spirit, many a fainting heart, has been blessed with these divine accents, and sprung again into life, hope, energy, and joy, for they are the words of Him who never forgot his promise—who never was unmindful of his covenant.

Think of them when you take your place amongst your class; suffer your mind to dwell a moment on the future of those children, their lot in life, their portion in eternity; and as your heart's desire is kindled again, remember who has promised that it shall be fulfilled.

But there are two things to be borne in mind. God has his own way, and his own time, of granting that desire. Many and many a disappointment would be avoided, many a trial lightened, if we did not fix our own time and our own way, and then feel that all was lost if that particular effort failed, or if we parted from a wayward scholar without a hope that our instructions had availed.

Again, let me remind my readers of the *condition* annexed; for this is the point I especially wish to impress on their minds. All God's promises are in one sense free and undeserved; for had he not of his own sovereign grace had pity on man, never would man have sought him. But, in another sense, each promise has its own condition, like the first that speaks of hope to the awakened sinner—"Believe on the Lord Jesus Christ, and thou shalt be saved."

To whom then is the fulfilment of their heart's desire thus freely promised?

To those that delight themselves in the Lord.



THE  
PRESBYTERIAN MAGAZINE.

APRIL, 1857.

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Miscellaneous Articles.

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GOD GLORIFIED BY AFRICA.

(Continued from page 106.)

THE PROVIDENTIAL PLAN POINTS TO AFRICA.

II. THE providences of God have been, of late years, indicating a closer and closer connection between our African population and the CONTINENT OF AFRICA, as the CHIEF SCENE of the highest development of the race.\*

God is in history. He discloses his designs by actions as well as by revelation. There is a logic in events that ultimately brings out its conclusion with divine verity and majestic impression. The imperfection of human investigation anterior to the full disclosures of Providence being admitted, it is lawful, reverential, and dutiful, to examine events in their historical connection, and to endeavour to ascertain, if possible, their moral import. Our Lord reproached the Pharisees for their inattention to the signs that were ushering in the new dispensation. "Ye can discern the face of the sky, but can ye not discern the signs of the times?"† God's condescending and advancing providences in reference to the African race, invite to more specific inquiries concerning the Divine intentions towards this interesting portion of the human family.

\* The expression "*chief scene*" is used, in order not to exclude the distinct recognition of Divine goodness—past, present, and future—towards the race *in this country*. Even if God had no ulterior plan of benevolence in *Africa*, the results of his plan prove, that it has accomplished great good for our coloured population. Whilst much more may be done for their benefit in America hereafter, we still believe, that Africa is to witness the highest culture and influence of the race.

† Matthew 16 : 3.

“Yes! Thou art as true a MAN,  
As moves the human mass among;  
As much a part of the Great Plan  
That with Creation’s dawn began,  
As any of the throng.”

**GOD WILL BE GLORIFIED BY AFRICA.** The question, pertinent to this discussion, is, What is God doing, at the present time, to show that Africa itself is to be the chief scene of high moral action for the coloured population of this country?

**WHAT IS GOD DOING!** Behold his wonderful works. On the shores of the Ethiopian continent, the **REPUBLIC OF LIBERIA** stands among the nations of the earth! Emerging from its colonial state, it has become an independent, self-sustaining, accredited government, waving its flag of liberty over a favoured and happy people. Its early obstacles and difficulties were the providential elements of its gradual advancement and permanent prosperity. The foundations of many generations have been laid. The Republic has its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce,—all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea-coast has been rescued from the iniquities of the slave-trade; the arts of civilization are penetrating into the interior; and religion is advancing its blessed dominion wider and wider among the heathen. Without entering here into more detail, it is sufficient to say that Liberia is in an excellent state of prosperity, with every prospect of moral and political enlargement.\*

This Republic—who founded it? Who were the adventurers that came to those desolated shores, and on wastes made dreary by crime and oppression, planted the institutions of civilization? They were African emigrants from the United States—men, who, either themselves or their ancestors, were carried from their native land into American bondage. The black race has begun on its own soil the development of God’s grand and ulterior purposes. The plan, foreshadowed by many signs, is in a state of actual execution. The process is visibly going forward which demonstrates the connection between the race in America and the race in Africa. Deep significancy dwells in the wonderful method by which this new government upon the earth has been established. It is becoming apparent that a chief mode of blessing Africa, is in its colonization by its distant descendants. God will be glorified there, even by transferring back to its shores pioneers of knowledge, civilization, and religion. “Lo, he doth utter his voice, and that a mighty voice!”

Some stress must be laid upon the fact, that *Liberia is the*

\* A more particular notice of Liberia will be given in our next Article.

*greatest achievement of the African race.* The coloured population in the United States have already erected on their native shores monuments of a higher capability than that which reared cities and empires of ancient civilization. Liberia, with its institutions of liberty and religion, surpasses, in true Christian greatness, all the kingdoms that have ever held rule upon the continent. This remark is pre-eminently true, if applied to the *Negro* race of Western and Central Africa, from which our slaves have descended, and with which their physical characteristics more particularly identify them. From the Mountains of the Moon to the great Cape, and from the west to the deserts, comparatively few advances have ever been made in the habits and culture of a higher life. Heathenism pervades the millions; has been their destiny for centuries; and has in itself no promise of amelioration for the future. In all human probability, centuries would have still passed away before a government, of the character of Liberia, would have been constituted out of native materials. The same providence which has permitted a thick darkness to settle on the land, has caused the descendants of the negro, born in a distant country, to return to bless it with the wonderful resources of Christian civilization. In no part of the world have the men of the dark skin ever accomplished such wonders of self-reliance, capability, and moral achievement as on Liberian soil.\* The inference is rational, that God, in thus honouring so conspicuously their deeds on their native continent, is designating the true and appropriate field of their highest destiny. What is He doing? Behold what has been done!

2. "Can ye not discern the signs of the times?" Providence is declaring that *the black and white races cannot advantageously live together as equals in this country*—a declaration practically connecting the highest destiny of the blacks with Africa. The gloomy future of the coloured population is impenetrable on the supposition that that population is to remain permanently in the United States. The following theories may be suggested as aids to grope a way through the labyrinth of this perplexity.

Can the African race conquer a portion of our territory for its own separate and independent domain? Never.

Will a separate territory be voluntarily given to it in any part of our country? There are no indications of a national gift so generous and fraternal.

Is the African race likely to perish before civilization, as the great Indian race has done? No; far from it, indeed.

Will it always remain in its present state of subjection and slavery? Certainly not.

Will the African race, on its deliverance from slavery, retire

\* No special allusion was made in the Address to Sierra Leone, because Liberia alone sustains practical relations to our own country on this question; and may be considered, indeed, the *representative* of the whole colonization interests in Africa. Sierra Leone was first settled by blacks from this country.

into the Southwest, outside of our present national boundaries, and there become mingled with other mixed races? A portion of our coloured population will, in all probability, remain on some part of our continent, or its islands; but the future of this remnant is far from being hopeful, in the lights and shades of passing history.\*

Will the race rise to social equality and partake of political privileges with other classes in the same community? This is equally improbable.

Few intelligent and reflecting minds will accept any of these alternatives as the best and the true solution of African destiny. God's plan overreaches in grandeur all human proposals; the wonderful plan of colonization, whose pathway is across the ocean, and whose end is the elevation of the African race on its own renovated and expectant continent.

Of the foregoing theories which make this country the permanent home of our coloured population, the last is the stronghold of the opponents of colonization. Its examination will unfold a second proof of the ordained connection of the race with Africa itself, as its final destination and the best field for its Christianized energies.

\* The following extract from a letter, written to the Editor by one of our most distinguished ministers, *currente calamo*, but from well-digested stores of learning, will be read with great interest. The writer is a warm friend of African Colonization, and here presents views which are *supplemental* to that great enterprise.

"I feel much more concern about the *future* of the race. God holds that problem in his own awful hand for solution. Sometimes such faint glimpses as these open on me:

1. Note on the map of North and South America, the solid mass of black population in the United States, densest in Virginia, South Carolina, &c., and shading off at the north and west.

2. Now this column has for 150 years been suffering a marked change. Its head once rested in Massachusetts. Every year brings this northern margin farther south. In no strong sense can we call Delaware, Maryland, West Virginia, or East Missouri, slaveholding States. At the same time, the southeast terminus is growing denser. The entire slave column is, with a glacier-like motion, moving *towards the south*.

3. All these causes now operating will make this change more and more striking. There is no reinforcement at the northern end. Even from Virginia, North Carolina, and Kentucky, the black emigration sets constantly southward.

4. The region of the earth towards which this tendency of the slave-people manifests itself, is *precisely that which offers to them two great advantages*.

(1.) *Congenial climate*. The Northern climate kills off thousands.

(2.) *Diminution of the prejudice of colour*. As a consequence, intermarriage of the races not only can take place more easily, but does take place. Mexico is a country of amalgamation. I have seen numerous mulatto officers on Mexican frigates. The rescue of the pure Spanish blood, *la sangre azul*, is now hopeless. Even in Jamaica the like is true. In New Grenada, Venezuela, and Brazil, the mixture is proceeding yet more rapidly.

5. *Hateful, therefore, as amalgamation is to our mind, it is in regular and increasing operation*.

6. The issue, some ages hence, will be a people, in tropical America, who shall be the resultant of Indian, African, and Caucasian blood.

7. Less confidently, but with some assurance, I foresee such economic and commercial changes, as shall make Southern slavery unprofitable, and then it will cease.

8. Our present duty is to prepare the race for such a destiny."

It cannot be denied that there is a deep-seated repugnance and prejudice between the white and black races, in the United States. This prejudice does not exist, to the same extent, between the white races of other countries and the descendants of Africa. But it exists with no small degree of force in our country; and it is not confined to the whites; it is a mutual prejudice felt by both parties. The recognition of the great truth that "God hath made of one blood all the nations of the earth," is not called in question by a law of races which simply discourages unreserved social equality. The tastes, natural or moral, of our common nature possess some authority among races of every colour, Caucasian, Mongolian, Malay, Ethiopian, or American, without *necessarily* involving sin. The Liberians exclude the whites from civil and political privileges in their republic, after the same manner that we do men of their colour in ours. Without denying that these mutual prejudices often give occasion for the excitement of sinful emotions, it is impossible not to see that the two races are really kept distinct in this country; and so distinct, that their commingling together on terms of social and political equality, seems out of the question.

This is a harsh alternative. But all races must abide their destiny, and yield to providential law. The present unequal distributions of Providence may be the wisest means of eventually working out the true compensations of the African race. Compensations will at last come.

"We will trust God. The blank interstices  
Men take for ruins, He will build into  
With pillared marbles rare, or knit across  
With generous arches, till the fane's complete.  
This world has no predition, if some loss."

Far better for our coloured population to retire from an unequal contest against inveterate prejudice, than stand disheartened and dismayed before the discipline of its stern emergency. God will repair their losses in a better way and in a better land. The mingling together of the two races on equal terms in this country appears an impracticability; or rather, it is an event which does not seem to be within the design of Providence.

The experiment has been tried for a *long time*. More than a century has passed away since the races were brought into contact. Has time softened the prejudices of colour, and removed the alienations of diverse and unequal condition?

The experiment has been tried under *every variety of circumstance*. Emancipation in the Slave States has not elevated the condition of the negro. The Free States refuse to the African race the fundamental right of freemen,—the right of voting for their rulers;\* and however much their general condition may be ameli-

\* The writer has no sympathy with what he regards as inexpedient, unrepblican, and oppressive legislation. When the new Constitution of New Jersey was submitted to the people, in 1844, the writer was one of the few who voted against it, and

orated, there is not the slightest approximation to social equality with the whites. Even the ultra-abolitionists do not practically carry out their hortatory views by personal example. The Irish emigrants are negro-haters, to a very great extent, and refuse matrimonial alliances. Under what form of external circumstance has not the experiment been proved an impracticability?

The experiment has been tried *with advantages of religion and liberty on its side*. No country has a purer religious faith, or a more earnest practical religion than ours. Our free institutions also naturally cherish sentiments of equality and fraternity. But neither religion nor liberty has broken down the barrier between the races. The most enlightened conviction has been as inefficacious as the most favoured forms of political condition in rescuing the blacks from their inferior position.

Further still; the experiment has been tried *with increasing improbability of its success*. The mutual prejudices of the two races are greater now than ever. Our Free States, in forming new constitutions have almost unanimously denied to the coloured population the political privileges granted to others. The new States of the West have surpassed the older ones in their restrictions and disabilities; and at least one or two prohibit residence by penalties.\* So clearly defined has the question now become, that our National Executive Department, which is no doubt in sympathy with our National Judiciary, has lately decided that free coloured persons are not "*citizens of the United States.*"† The feeling of alienation on the part of the blacks increases with all these oppressive and disparaging manifestations. Forming a totally distinct class in the community, they have a separate social position; they worship God generally in churches of their own, called African churches; their children are educated in African schools; and provision by law and custom seems to be made for the perpetuation of these distinctions. When Slavery shall approach its final crisis, and the spirit of insurrection shall sound forth its cries of terror, the general exasperation on both sides will be fiercely augmented, and embittered beyond all previous experience.

In this aspect of affairs, it is obvious that the African race has no encouragement to regard the United States as a permanent residence. Providence is pointing it back to its native country, as

he did so because the new Constitution refused to recognize the political rights of the free coloured population.

\* Indiana, Iowa, and to some extent, Ohio.

† See the late letter of the Honorable WILLIAM L. MARCY, Secretary of State, in which he declines to give regular passports to free coloured persons travelling abroad, on the ground that they are not citizens in the proper sense of that word.

Whilst these sheets are passing through the press, the intelligence has arrived that the Supreme Court of the United States has given a decision, wherein it is announced that free persons of African descent are not citizens of the United States of America. As a citizen of the Republic, the writer does not hesitate to express his humiliation. At the same time, he has no doubt that this decision, affecting the rights and interests of many, will be overruled for good. God reigns. He is "a great King above all gods."

by the proclamation of a King; not in despotic wrath but in regal love. All things will be overruled for its good.\*

3. Another of the signs of the times is, that *no other races are aiming to colonize Africa*. By common consent, the continent is given up to the conquest of its own race. Excluding the small parts, whose occupation for military or commercial purposes has been attempted by the French, English, and Portuguese, Africa may be said to be surrendered to its own descendants.

A contemporary, under the striking title of "TRYING TO CREATE NATIONS," compares the English Cape Colony with that of the French at Algiers, and states that the former "has now been occupied fifty years, at a cost of not less than twenty-five or thirty millions of dollars for governing and defending it, yet the whole population at this day, Hottentot, free Negro, Dutch, and English, does not exceed 260,000 souls. The whole of the appurtenant territory, spread over not less than 130,000 square miles, serves no other object beyond providing us with fresh relays of Caffres to fight. It will not take our convicts, it will not fight its own invaders, and it *cannot induce settlers to immigrate*. The pet Colony of the French, at Algiers, presents a very like picture. Twenty-six years have been wasted, and in a province of ninety millions of acres, three-fourths as large as France itself, the European population is only 134,000, and has to be protected by an

\* We may here refer to an able and interesting letter of J. H. B. Latrobe, Esq., written from Newport, in August, 1851, to Thomas Suifern, Esq. Mr. Latrobe endeavours to sustain the following propositions:

1. That the two races of white and black in the United States must forever remain separate and distinct, while they continue in the same land—whether all the blacks are free, or only a portion of them.

2. That the necessary consequence of this state of things, as illustrated by the present, and in accordance with all history, must be that the weaker of the two races must, directly or indirectly, be oppressed, the extent of the oppression being in proportion to the occasions of collision between the two in competition for employment.

3. That another necessary consequence of this state of things is, that the two races must separate—in this as in all other similar cases—or, in other words, there must be a Colonization, to be carried on like all other previous Colonizations—which may be facilitated by aid in the commencement, but which must ultimately be a self-paying Colonization—the emigrants paying their own expenses.

4. That existing circumstances already press upon the free coloured man the necessity of emigration, and that he is beginning to appreciate its importance. That these circumstances, growing mainly out of the vast increase of our white population, by native birth and foreign immigration, are accumulating beyond all control, and will ultimately leave the free coloured man no alternative but emigration.

5. That Africa is the place for which he is destined—and that the colonies planted there, now the Republic of Liberia, are to be his ultimate home. That in Africa alone can he escape the white man's power, while the latter will be dependent upon him for the missionary and commercial agencies here referred to.

6. That, while the present means for emigration may be supplied by individual or other aid, yet the commerce which is rapidly growing up between Africa and this country, will, in a brief time—looking to the ends to be obtained—furnish facilities for the same emigration from America to Africa, that is now taking place between Europe and this continent—an emigration which would soon relieve the United States from its entire free coloured population—and towards which, where the Irishman or German has one motive, the free black man has ten.

army of 100,000 men, at an expense of some twelve million dollars per annum !”

Man cannot *create nations*. The inheritance of the earth is under providential control. The five principal currents of modern emigration are, (1), from Europe to America; (2), from the Eastern United States to the Western, and onward to the Pacific; (3), from England to Australia; (4), from China to California; (5), from the United States to Africa. With the exception of the fourth, these currents are regular; and in spite of occasional perturbations, they are likely to continue their sweeping courses in the vast sea of human life. The current towards Africa appears to become stronger year after year, and to be unalterable in direction, flowing out like the great Gulf-stream between two hemispheres. Where is the race that gives any signs of competition with the Americo-African? What other people on the globe have any expectation of making large and permanent settlements in Africa, especially in the comparatively unknown western and central regions? Here is the great *African reservation*, set apart by the solemn compact of Providence for the possession of the coloured population taken to America centuries ago. They alone, of all nations, are looking to Africa as a field of genial and hopeful colonization. This remarkable incident in history confirms the relation between our coloured population and that continent. It shows how God's plans are unfolding. Whilst, with one hand, He beckons the children of captivity to return to their native land, with the other he warns away the intruders of other nations. He will be glorified by Africa.

4. There are certain PECULIARITIES OF ADAPTATION which designate the coloured population of this country as a natural and fixed instrumentality for the displays of Divine goodness, grace, and glory in Africa.

(1.) An adaptation of *brotherhood* qualifies the African population of this country to promote the welfare of their native continent. The great mass of the African population in the United States are separated by only one, two, or three generations from the native tribes who roam between the Senegal and the Niger. A small part were actually born in Africa. The traditions of a foreign extraction are clear and unquestioned throughout the whole four millions. The land of their forefathers is across the waters. This community of origin, which admirably adapts them to be pioneers among their kindred in missions and in civilization, will in due time exercise its sway.

An alienation from Africa as a place of residence has, indeed, existed for some time, especially among our free coloured population. This has been owing partly to the impression that African Colonization was a compulsory measure, or one which originated in worldly policy and feelings of disaffection in the minds of the whites;



partly from the notion that their condition was better here than in Africa; partly from old habits and an aversion to change; and partly from exasperated appeals to their bad passions and prejudices. These causes of disaffection will be all ultimately removed. God's plans move slowly onward until the crisis of advanced action arrives; and then, as lightning from one part under heaven answers to that of the other, the majesty of final results will illuminate the horizon with rapid change.

There are three things which must ever retain in the African mind of this country, a remembrance of their forefathers' continent. One of these is natural distinctive colour. God has made a mark upon the African race that identifies it everywhere. The Jew is known in all lands; much more the African. Without referring again to the prejudices between the black and white races, I simply remark that there is a natural congeniality between the blacks as blacks, and between the whites as whites—a congeniality that will assert its claims in the time of God's demand, and operate to produce sympathy of feeling and of action between the African population in America and in Africa.

Another cause that will assist in developing the emotions of brotherhood between these two classes of the same population is the dependence of the one upon the other. The native Africans have been made dependent by the doom of Providence upon their brethren in America. The men of Congo and Angola beckon for help over the waters, with an earnestness greater than Macedonian supplication. Can this cry be long unheeded, when God opens the windows of heaven, baptizes the people with new unction, and fills them with the constraining love of Christ?

Another effectual means to bind the two classes of Africans together is, the increasing advantages held out by Africa as a residence. Liberia is well calculated to keep the African mind of this country in an expectant and interested state. As the young republic continues to develop its career of prosperity and honour, it will form a bond of union that oceans cannot break.

These remarks are sufficient to show, that a feeling of brotherhood exists by nature between the coloured population here and in Africa; that this feeling has been already cultivated in Divine Providence, and will gather strength in the natural course of events; and hence that there is an adaptation which stimulates the African people here, to identify themselves with the welfare of their brethren in the native land.

(2.) The Africans in America possess the adaptation of *Christian character and advanced knowledge*. Many of them are already qualified, in a good degree, to carry the arts of civilization and the ordinances of religion to the country of their ancestors. Providence seems to have been waiting until they were ready for their work. Each generation has made an advance upon the preceding one. Plans have been set in operation for their evangelization

and general improvement, which have met with wonderful success. So that there is an increasing adaptation to perform their mission of elevating their "kindred according to the flesh," as well as of enjoying for themselves the blessings of liberty in a land of glorious inheritance.

(3.) There is also an adaptation of *physical endurance*. The coloured skin can better bear the burning sun and the peculiarities of the African climate. It is true, that even the Africans, who emigrate, must go through the process of acclimation; but its dangers are far less with them than with the whites. The records of mortality are quite fearful among the white missionaries who have gone to Africa. "Out of 117 missionaries sent out by the *Wesleyan Missionary Society*, during forty years, from 1811 to 1850, no less than 54 died on the field, 39 of them within one year after their arrival; and of those who survived, 13 were obliged to return after a residence of from six to twenty-one months. During thirty years, from 1806 to 1835, the *Church Missionary Society* of London sent out 109 missionaries, more than 50 of whom died at their stations, 3 or 4 on their passage home; 14 returned home with impaired constitutions, and in 1835, only 3 labourers remained. About 30 of these 50 died in one year after their arrival. Such is the general record of white effort in Africa. Latterly it has not been so terribly distressing; but even now the martyrs to the climate live but on an average of four years; while comparatively nothing was effected till colonies of African origin were planted on the seaboard, and the colonial and the missionary work was combined."—*Colonization Herald*.

I have read with care the argument in favour of continuing to send out white missionaries to Africa, which is to be found in the admirable volume on Africa, written by my friend and brother, the Rev. JOHN LEIGHTON WILSON, D. D. I agree with his conclusions; but their main strength consists in the fact that competent coloured missionaries have not yet been obtained. One of the objects of the ASHMUN INSTITUTE is to supply missionaries capable of doing the work of the Church in the torrid zone and on Africa's shores. It is certain that the superior capability of the African race for physical endurance, in the climate of Africa, constitutes an adaptation, on the part of our coloured population, to co-operate in blessing the African continent, to the glory of the riches of God's grace in Jesus Christ.

(4.) The Africans in this country have an adaptation of *industrial training*. The great products of cotton, tobacco, corn, wheat, rice, and sugar, which they have been accustomed to cultivate, can all be grown upon the soil of Liberia. The skill acquired in this country will have a ready demand, and can be immediately put to profitable employment in the new location; and thus Africa, long a neglected waste, may be made to abound in the richest harvests of agriculture, and in the teeming resources of newly applied and

active industry. Nations are waiting for the development of its trade and commerce. The native tribes need the stimulus of industrial example and success; and of all people suited to take the lead in this work, our own population is the best trained and the most competent.

(5.) There is an adaptation of *mutual advantage* to the two classes of the African race. The advantage to Africa itself in having civilization brought within its borders by means of Christian colonies, is incalculable. Providence has searched profoundest depths of wisdom to bring to pass this consummation. Ethiopia's heart will bless the King of nations for the mighty methods and results of Christian civilization, extending along her coasts and penetrating her vast dominions. Scarcely less obvious is the advantage to our own coloured population, in becoming emigrants to the land of their forefathers. Few inducements are offered here for their advancement in the higher pursuits of life, and for the attainment of the objects of a laudable ambition. With all the disadvantages of their position, it is remarkable that the upward pressure of the race has been so strong and persevering. The struggle is adventurous, but vain. Providence has better ends. The highest capabilities of the African are not to be witnessed here. Liberia is demonstrating the advantages of a fresh position, and of independent, vigorous, self-managed institutions. Our free coloured population sympathizes more than ever before with the objects and prospects of African Colonization; and the time is coming when no earthly power can prevent the best portion from emigrating back to the great ancestral continent.

“ An ignorance of means may minister  
To greatness; but an ignorance of aims  
Makes it impossible to be great at all.  
I tell you rather, that whoever may  
Discern true ends here, shall grow pure enough  
To love them, brave enough to strive for them,  
And strong to reach them, though the road be rough.”

The adaptations mentioned indicate that the plan of blessing Africa by means of the race in this country will be a permanent one, and that a reunion on their own continent will afford the brightest displays of Divine goodness towards this long-afflicted and disparaged people. In Africa shall God be glorified, with hosannahs from every land. There, the mysteries of Providence shall be vindicated; and then, new revelations of mercy be made known.

5. *The common conviction of the Christian Church* may be added as additional confirmation of the providential relation between our coloured population and Africa.

This conviction arose *early*. In 1773, an Address, proposing the formation of an African Missionary Society to educate and

send out coloured missionaries to Africa, was published, with the signatures of Ezra Stiles, afterwards President of Yale College, and Samuel Hopkins, both Congregational pastors at Newport, R. I.\* The British philanthropists, Granville Sharp, Wilberforce, and others, probably deriving the suggestion from this appeal, devised a plan, in 1787, of settling at Sierra Leone a company of slaves who had deserted to the British army in the Revolutionary War, and who accompanied the British troops on their return to England. The success at Sierra Leone hastened the establishment of the American Colonization Society. The same arguments that are now used for the prosecution of African colonization, were advanced by American and British Christians nearly a century ago. The strifes of modern times had no share in originating this great scheme. God early enlisted in its behalf the minds and hearts of the wise and good, and arranged a place for it in the affections of coming generations.

The confidence of Christians in African colonization is *universal*. It is not limited to sect; it belongs to the larger idea of Christianity, and pervades all branches of the Church. And it is *strong* as well as universal. Opposition to the emigration of the coloured population to Africa has been made in vain by fanaticism and infidelity. The appliances of ambitious, restless, energetic agitation never ended in a more complete failure than in the attempt to place the Church in a hostile attitude to this great African scheme. The strength of Christian conviction in its favour is a "token of perdition" to the efforts of its adversaries, and a "sign from heaven" to its friends. All Christian denominations have solemnly placed upon their official records their strong expectation, under God, of great blessings to Africa from its colonization by its descendants.†

The *prayers and efforts* of Christians have followed their convictions, and are the expression of their sincerity. God is not

\* Two young Africans were sent by Dr. Hopkins to Princeton College, to be educated under the supervision of Dr. Witherspoon; but the Revolutionary War interrupted this scheme of benevolence, and one of the young men died early. Dr. Hopkins afterwards revived the scheme and published an able address. Two other pupils afterwards went to Sierra Leone.

† The General Assembly of the Presbyterian Church is believed to be the first ecclesiastical body that took action in favour of the objects and principles of the American Colonization Society. Its first action was in May, 1817, a few months after the formation of the Society. Since that time, it has repeatedly expressed itself in favour of African colonization.

I may here add, that the founder of the American Colonization Society was Dr. ROBERT FINLEY, one of our own ministers. FRANCIS S. KEY, Esq., of Georgetown, who was intimately acquainted with the whole movement, said, in a public address, in 1842, "From its origin, when *first proposed by the venerated Finley*, to the present time, in its darkest day, I have never doubted." (*Kennedy's Report*, page 65.)

Dr. Finley, on his way to Washington, stopped at Princeton, N. J., where he called a meeting to consider the subject. The Professors of the College and Theological Seminary attended, and the venerable Dr. ARCHIBALD ALEXANDER addressed the people in favour of the scheme. Dr. Alexander says, in his History, "The first public meeting, which ever took place to consider the subject of African colonization in this country, was held in the Presbyterian Church in the Borough of Princeton."

accustomed to abandon his Church to delusion and error, and to give to its worship and philanthropy a false direction. The early, long-continued, universal, prayerful, practical conviction of the Church, may be regarded as interpreting the Divine will on this subject more clearly than any oracle on earth.

Grouping together, then, the five varieties of proof here presented, their collective force is apparently sufficient to establish the African direction of God's wonderful providences. The destiny of Africa seems to be linked, by a Divine concatenation, with the intellect and heart of the coloured population in this country.

The execution of the providential plan is for the ELEVATION OF AFRICA. The "signs of the times," which flash across the firmament, are bright as the prophetic evening's enkindled sky. "When it is evening, ye say, It will be fair weather; for the sky is red." Fair weather to Africa's tempest-tossed shores! Fair weather to her sky long clouded and lowering! "The night is far spent; the day is at hand." Her sun is rising in its greatness! God will be GLORIFIED BY AFRICA.

(To be continued.)

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(For the Presbyterian Magazine.)

"LUX IN TENEBRIS."

Verses on a very intelligent and pious *blind* young woman:

WHAT though no ray of solar light  
Can reach those darkened orbs of thine;  
A beam from Heaven, serenely bright,  
Is sent upon thy soul to shine.

The charms of nature—earth and sky—  
Shut from thy view, in deep eclipse,  
Are pictured on thy mental eye,  
And thence reflected through thy lips.

Thou canst not mark the morning's sheen,  
Nor gaze upon the glowing west,  
But Faith is thine of joys unseen,  
And Hope—"the sunshine of the breast."

Submissive to His sovereign will,  
Whose ways though dark are ways of love,  
Thou bidd'st each murmuring thought be still,  
And draw'st sweet comfort from above.

Mounting, as if on eagle's wing,  
Thou soar'st beyond the starry sphere,  
And, heaven-inspired, hast learned to sing  
On themes that rapt the holy seer.

Sing on, until, thine eyes unsealed,  
 And voice attuned to higher praise,  
 The mystery shall be revealed  
 Why darkness here o'erspread thy days.

T. P.

NEW YORK, February, 1857.

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## THE MASTER SPEAKING IN PARABLES.

“Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.” JOHN 11 : 12, 13.

THERE are two aspects to every truth and to every event; to every doctrine and to every providence. The one is earthward, the other heavenward; the one is its appearance to man, the other its appearance to God; the one is dark and perplexing, the other clear and luminous.

It was this bright side of the picture which Jesus at first sought to turn to the disciples. A proverb he would speak; a riddle he would propound to them, which they shall find full of precious meaning if they have the faith to solve it. The dreadful mysteries in progress at Bethany he will represent to them in that soothing light in which he regarded them: it is but a sleep, this death of their absent companion, and there shall be an awaking. But how did they understand him? Shall we wonder, or shall we not, at their answer? “Then said his disciples, Lord, if he sleep, he shall do well: for they thought he had spoken of taking of rest in sleep.”

We shall prove ourselves as dull learners as they, if we cannot extract some useful lesson from this incident. These divine proverbs, these enigmatical utterances of the Master to the disciples, are not unknown in our history. We constantly and everywhere encounter them. How many scriptures there are, which are susceptible of more than one construction! how many providences that admit of more than one interpretation! how many truths that present different sides! how many events that wear opposite aspects! The language of God as addressed to us, like that of Christ to his Apostles, is still oracular and ambiguous, whether it be uttered through his word, or works, or ways. He still speaks to us in parables, and riddles, and dark sayings. They may mean one thing, but they may also mean another. And the great question is, in what sense we shall take the words of the Master? It is no idle question. Much, everything may depend upon whether certain texts are literal or figurative; applicable to me or applicable to another. The same doctrine viewed under one aspect leads to fatal error; under another, to saving truth. We may despise as a trifle or accident, what is a hidden love-token of the Lord; or we may magnify into a horrible mystery that which is common

and simple. What is more courted than sleep? what is more dreaded than death? Yet the first sleep, according to the great poet, was taken for death; and even death, according to the greater Teacher, need only be taken for a last sleep.

Let us thoughtfully ponder this divine proverb, and the manner in which the disciples dealt with it—if perchance we may not be found looking into a mirror.

Now it was certainly natural, on some accounts very natural, that when Jesus spake enigmatically of death as a sleep, they should have understood him to refer only to a change of symptoms in Lazarus. The promise that the sickness should not be unto death, may have led them to anticipate recovery in the ordinary way. Possibly, too, one of the distressing features of the disease, as described by the messenger, was extreme restlessness. When, therefore, their Lord announced to them that he was sleeping, there was some room for the impression that he meant to intimate a favourable crisis in the disorder. Sleep would be a great relief, they imagined, to such a sufferer. All he now required was ordinary care at Bethany. There was less need than ever of perilling the whole party by returning among their persecutors, now that their friend was in an improving condition. "Lord, if he sleep, he shall do well."

All this was, indeed, entirely natural; and so natural there may have even been a grain of selfishness in it. But it was by no means a necessary interpretation of the Saviour's language. Sleep is so universally employed as a simile of death, and they especially were so familiar with the metaphor in their own Scriptures, there was no need of being tied down, in this instance, to the very letter. It would, in truth, have been nothing but ordinary discrimination to have been on the alert for a similitude when listening to Him whose wont it was to open his mouth in parables. In short, had they but connected his words together, and duly weighed them in their obvious reference to existing circumstances, no signification could have appeared more far-fetched and irrelevant than that upon which they stumbled. If, as they tried to conjecture, he alluded only to natural sleep as an encouraging sign in the illness of their sick companion, why should he have declared his intention, in the very same connection, of waking him out of sleep? And what proposition could have been more preposterous than that of taking a two days' journey to perform such an office? No; they were either so blinded by fear and self-interest that they took only half his words into their thought, or they were so bewildered by his strange speech that, like Peter on the Mount, "they wist not what to say," but rather than say nothing, with that absurd complacency with which men talk while dreaming, proceed to fritter away the whole profound utterance to the baldest matter-of-fact to which it was reducible. "Lord, if he sleep, he shall do well," said

they, imagining, when he spoke of death, "he had spoken of taking of rest in sleep."

But let us not judge them too boldly. Accustomed though we be to acknowledge, in theory, that we are shortsighted and fallible, and to parade these commonplaces on all religious occasions, yet how seldom, how lightly do we feel them in practical emergencies; when dealing with divine riddles and sacred mysteries! Rather than confess our wisdom utterly at fault, it would seem we were ready, with these disciples, to clutch at the most shallow explanations within our reach. What Scripture is so "hard to be understood" that we are not in haste with some ingenious rendering? What dispensation is so dark that we are not prompt with some officious interpretation? And the same obliquitous self-interest, too, will oftentimes warp our judgments. Ah! it was so easy for the disciples to misunderstand their Lord, when by so doing they might hope to divert him from his purpose, to venture again among their enemies. But the disciples now, I fear, are no better. It is very hard sometimes to take the Master's words in their most obvious sense and application. We hear no sermon that seems so suitable to us as to some one else. The calamity which we esteemed a judgment upon our neighbour, becomes only "a mysterious providence" when it befalls ourselves. And we are sad quibblers when duty calls and trial awaits us. Indeed, it would seem that there is no conceit of interpretation too superficial for us; we are so afraid of the Jews.

And as a due consequence of such habitual pride and heedlessness, how infinitely do we fall short of that fulness of meaning, those riches of truth, stored in the simplest texts and the most casual occurrences? We read chapter after chapter of the very word of God, and encounter dealing after dealing of the very hand of God, and extract as little sense from either as the Apostles from the profound saying of their Lord. And then, like them also, crown our obtuseness with the complacent feeling, that we have quite a considerable understanding of sacred things, and that it is only here and there a passage that is difficult, and now and then a dispensation that is inexplicable. How sagely did these primitive sermonizers reduce their text to nonsense? "Lord, if he sleep, he shall do well."

All this is as inexcusable in us as in them. The Master's sayings, though often reserved and enigmatical, are still something more than mere truisms or mere jargon. The Divine oracles are not so shallow that we can fathom them by a single thought, nor yet so ambiguous that we need understand them in any pernicious sense, and wrest them to our own destruction. There are parables, indeed, in the sacred volume, and there are mysteries in our daily experience; but if we will only connect Scripture with Scripture, and especially if we will connect Scripture with Providence, we



shall escape all that is partial and extravagant, and introduce symmetry both into our creeds and into our characters.

Take the very example before us. Because we read here that death is a sleep, are we, therefore, to conclude, with some, that the dead are totally unconscious, and that the parenthesis between burial and resurrection is a mere oblivious torpor of soul as well as body! Notwithstanding, we read elsewhere that they rest not day nor night; and when, too, the very simile itself might compel the admission, that there are at least dreams in that slumber as far transcending the realities connected with the terrestrial body, as they shall themselves be transcended by the realities yet to be connected with the body celestial! This would be of a piece with that strange perverseness which led the disciples to imagine, when Jesus spake of death, that he had spoken of taking of rest in sleep.

Reader, it may be you are a stranger to these divine riddles, and all untaught in the art of extracting their precious kernel. If so, I do not wonder the Bible seems to you a dull book, and the world insipid and commonplace. The Master is speaking in parables, but you have ears to hear and hear not. You must become his *disciple*. You must sit down to his Word as a pupil, con it as your daily lesson, and make it the guide of your life. You must interpret Providence by Scripture, and Scripture by Providence. Only take in the whole of His sayings; ponder them and apply them, and you shall learn that His talk is of something more than of "taking of rest in sleep."

C. W. S.

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### THE CREED.

IN the Westminster Confession of Faith, immediately following the Shorter Catechism, are inserted "The Ten Commandments," "The Lord's Prayer," and "The Creed." The Prayer and Creed are also usually, if not invariably, appended to every authentic edition of the Catechism, when published separately.

The name CREED is taken from the Latin word *credo*, signifying "I believe," which are the first words of the Creed in English, as the synonymous words are in every language in which it is to be found. Hence it is sometimes called "the Belief."

It was not the design of the Creed to express everything which a Christian believes, but to give in a few sentences those truths which are at the foundation of the Christian religion, and out of which, as from a root, all the other doctrines of Christianity do grow.

The history of the composition of the Creed cannot be accurately given. Its origin lies in a remote antiquity. It was not at first written as we now have it, but was enlarged as circumstances seemed to require, in different ages of the Church.

That this symbol is confined to the most obvious and essential subjects of faith, is seen in the fact that for many centuries it has been, as it continues to be, received by all the churches that profess to be Christian. It is the only form of words composed by uninspired men, of which this can be said.

When the Church became Reformed and Protestant, it rejected most of the Creeds which had, in the course of a long period of corruption, got into use. But this Creed was never dropped. It was then, as it still is, a part of the ritual of Rome; but it was so pure, simple, scriptural, and brief a summary, that it was retained by all the Reformers.

Luther introduced it into both his Catechisms. He was accustomed to repeat it in his private devotions every morning, and at leisure moments through the day. It was placed in the manuals prepared for our Presbyterian ancestors, by Calvin, Knox, and Baxter.

When Calvin began to write what afterwards grew into "The Institutes of the Christian Religion," his intention was, as declared in the Dedication, "only to lay down some elementary principles by which inquirers on the subject of religion might be instructed in the nature of true piety." When he published it, he said in the Preface, "My design in this work has been to prepare and qualify students of theology, for the reading of the Divine Word, that they may have an easy introduction to it, and be enabled to proceed in it without any obstruction." For the purpose of accomplishing this end in the fullest manner, Calvin found no model so fit for his object as the Creed; and accordingly his whole work, consisting of four books and eighty chapters, follow the order of this little compend.

In the course of the Institutes, the great theologian makes the following observations:

"Thus far I have followed the order of the Apostles' Creed; because, while it comprises, in a few words, the principal points of redemption, it may serve to give us a distinct and separate view of those particulars respecting Christ, which merit our attention. I style it the Apostles' Creed, but am not at all solicitous to know who was the composer of it. The ancient writers agree in ascribing it to the Apostles, either from a belief that it was written and published by their common concurrence, or from an opinion that this compendium, being faithfully collected from the doctrine delivered by them, was worthy of being sanctioned by such a title. And whoever was the author of it, I have no doubt, that it has been publicly and universally received as a Confession of Faith from the first origin of the Church, and even from the days of the Apostles. Nor is it probable that it was composed by any private individual, since from time immemorial it has evidently been esteemed as of sacred authority by all the pious. But what we ought principally to regard is, beyond all controversy, that it comprehends

a complete account of our faith in a concise and distinct order, and that everything it contains is confirmed by decisive testimonies of Scripture. This being ascertained, it is of no use anxiously to inquire, or to contend with any one, respecting its author, unless it be not sufficient for any one to have the unerring truth of the Holy Spirit, without knowing either by whose mouth it was uttered, or by whose hand it was written." (Book ii, ch. xvi, § 18.)

Although Calvin says, in the above extract, that he had followed the Creed "thus far," implying that he placed a limit on the use of it, it was the model of his entire Institutes. As is stated in the "General Syllabus" prefixed to his work—"In the prosecution of this design, he strictly follows the method of the Apostles' Creed, as being most familiar to all Christians. For as the Creed consists of four parts,—the first relating to God the Father—the second to the Son—the third to the Holy Spirit—the fourth to the Church—so the author distributes the whole of this work into four books, corresponding respectively to the four parts of the Creed."

When the Westminster Assembly established the standard of our own Church, they adopted the Creed as part of the Confession of Faith. They added a note to this part of their work, which was not considered necessary to be reprinted when it was adopted as the Constitution of the Church in the United States; but it is retained in the Book of the Church of Scotland, and is as follows :

"And albeit the substance of the doctrine comprised in that abridgment, commonly called *The Apostles' Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed canonical scripture, as the Ten Commandments, and the Lord's Prayer (much less a prayer, as ignorant people have been apt to make both it and the Decalogue), but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ."

Some general regard to the order of subjects in the Creed is observable in our whole book. Twice, at least its language, is copied; as in the title of Chapter XXVI, "Of the Communion of Saints;" and in the Larger Catechism, Ans. 50, "which has been otherwise expressed in these words, *He descendeth into hell.*"

In our "Directory for Worship," chapter ninth, it is required, that baptized children "be taught to read, and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer." What is enjoined upon the Church as a lesson for its children, it cannot be improper to introduce, at suitable times, and becoming methods, in the public ordinances; and if the Creed as well as the Prayer, were more frequently heard in the worship of the Lord's Day, we

might be less able to account for the neglect of this explicit injunction of our Directory.

When used in public worship, the minister may well use the plural, as in the other expressions of belief constantly made in the devotional exercises, "*we* believe," &c. ; but the fact of its being composed in the singular number, suggests the instructive doctrine, that belief, to be effective, must be the act of the individual. Though this is the Creed of the whole Church ; though it may be uttered in the name of the collective body of confessors ; he who has true faith, must believe on his own convictions ; must believe with his own heart ; must believe independently of others ; must say not merely *we*, but "*I* believe."

As each one must believe for himself, and not follow the faith of his parents, or the Church, without personal conviction, it becomes involved in the "*I* believe" of the Creed, that I have investigated the evidences of Christianity, and have been brought to its faith by testimony which has been sealed to myself. If we believe only because others believe, the formula should rather be, "*they* believe in," &c.

There are various degrees and kinds of assent given to evidence. We say that such a statement is *probable* ; or we *suppose* it to be true, or *trust*, it is true. But none of this is *belief*. Belief is a firm persuasion on adequate testimony. It is not enough to be willing to believe ; or to desire it ; or to feel bound to do it.

In proportion to the personal consequence of a matter, is the importance of knowing the truth concerning it, and of being assured that we do know it. The subjects of the Creed involve the first, the highest, concerns of each individual ; his most essential and eternal obligations ; his duty now, and his safety forever. His knowledge, duty, and salvation, are bound together as to these subjects : for only from his knowing what is true, can flow the performances of what it directs and demands. It is not only believing in the great topics of the Creed that is enough ; God the Father, Christ the Son, the Holy Ghost, the Judgment, the Church, the life everlasting ; but each of these heads requires its corresponding faith and conduct. Therefore when one says, "*I* believe" in these, he ought to know why he believes, and see that he is conforming to his faith.

On the topics of the Creed there could be no knowledge, but such as would be revealed from God himself. Accordingly, the Holy Scriptures are their authority ; and from these they are to be proved. The testimony of God makes them sure to the believer.

In another paper we may offer some comments on the substance of the Creed.

## THE LAST NOTE OF HUGH MILLER.

REV. AND DEAR SIR:—I do not like any exposition I have seen of the last note of the late Hugh Miller. Even the suggestion of the lady, which finds a place in a foot-note on page 110, of the March number of your Magazine, does not to my mind, meet the case. *There is no allusion to suicide in the note.* It is the philosopher and the man of science, in the clear view of the fact, that reason was *being dethroned*, seizing, perhaps, the last lucid interval to say farewell to his family, and commend himself to God. He rapidly sums up all that he had told his physicians a few days before: “My brain burns—I must have walked; and a fearful dream rises upon me.” [Just what he had said in other words about “a kind of nightmare, accompanied by a sense of vague yet intense horror, with the conviction of being abroad in the night wind, and dragged through places as by some invisible power:” and, “a sensation as if a poniard had been pushed through his brain.”] Then, as perfectly agreeing with the above theory, he adds,—“I cannot bear the horrible thought”—and so commends himself to God, leaving a farewell to his wife and children. *The thought of insanity—of reason dethroned, was what he could not bear;* and yet there it was, passing nearer and nearer, and he knew full well that there was no alternative. This seems to me natural, and wholly consistent with his character as a Christian and a man of science, and makes the note *coherent*. The last production, at once, of his pen, his *intellect*, and his *heart*.

If this theory will endure the test of the editorial crucible, will you be kind enough to suggest it in the next number of your excellent monthly. I cannot bear to see a cloud resting on the grave of Hugh Miller!

Truly and affectionately,  
Your brother in Christianity, E. B. E.

[We cordially give place to this criticism on the last note penned by the lamented Hugh Miller. It is well for the public to be in possession of the various theories that aim at giving light on this subject. The theory of the lady, on page 110, is a mean between the two extremes. Although we still adhere to the general opinion adopted by the community, we admit that it has its difficulties. Perhaps, some may think that the wisest course is to adopt no theory at all; but to leave the case in its mysteries, which may be unfolded in another world.—ED.]

## Household Thoughts.

For the Presbyterian Magazine.

### A PARENT'S PRAYER.

WE give our children, Lord, to Thee,  
 "A living sacrifice" to be!  
 We consecrate to Thee, their hours,  
 Their lives, and souls, with all their powers.

Be Thou their Saviour and their Friend!  
 May they alone on Thee depend;  
 Seek help and strength, and all in Thee,  
 And every false foundation flee.

Be Thou their Father and their Guide,  
 And may they in thy truth abide—  
 Their souls and bodies ever be  
 "A living sacrifice" to Thee.

G.

### "HOUSEHOLD WORDS."

BY JOHN P. CARTER.

How pleasing and profitable the associations of this phrase! How it awakens the memory of venerable and earnest counsel; of gentle and winning admonition! reviving by potent influence, the early impressions of piety, kindness, and true honour. It seems to arrest us in the exciting career of anxious and busy life, to break, for a moment it may be, the fascination of the world, and to place us again, in the tranquillity of home—the abode of purity and love.

"Household Words!" What are they? alas! too often, words of angry reproof; of clamour and contention; or of insincere and heartless intercourse, rendering the domestic hearth a presence to be endured, instead of the bright and attractive circle, around which we should delight to linger.

"Household Words!" What should they be? Even such as become the sacred relations of the family. And these, by the ordinance of God, require

I. *From the husband, words of dignity and love.* And such words will abundantly flow from the heart duly impressed with the nature of the marital relation. "The husband is the head of the wife, even as Christ is the Head of the Church." And what language so becoming the husband, as that addressed by the King of Sion to His chosen Bride, which He hath redeemed and adorned

for Himself: "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments, than all spices! Thy lips, O, my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." As therefore, Christ loved the Church and gave himself for it, even so, let the husband love his wife, dwelling with her according to knowledge, "giving honour unto her, as the weaker vessel," and as "being heirs together of the grace of life."

But in rendering unto the wife due benevolence, the husband will not fail in his higher duty to God, of counselling the wife of his bosom, and even admonishing her, when necessary; otherwise, he does not love her as himself. But in discharging this duty, firmly and faithfully, let the man see that there be no bitterness in the bosom, against her who is wont to repose confidently upon it; and that no word of angry reproach, much less of sarcasm, or contempt escape the lips, that have oft been pressed in holy affection. So shall the husband, by God's blessing, "rejoice with the wife," and "be ravished always with her love."

II. *From the wife, words of respect, and of confiding affection.* And these will not be wanting in a "daughter of Sarah" (1 Peter, 3: 6), "a prudent wife from the Lord." For although she is taught reverence and submission, by the illustration which gives her husband the pre-eminence in the household, yet, by the law of kindness which is in her tongue, she in effect "guideth the house" which by her wisdom she hath builded. "As the crown of her husband, her price will be far above rubies." "His heart doth safely trust in her." How great the contrast between the humble home, thus adorned with the ornament of a meek and quiet spirit; and the princely mansion, rendered by domestic strife, a less desirable abode than "the corner of a housetop."

But the husband and the wife are one: "for two, saith He, shall be one flesh." The obligations, therefore, of the married state, are, in many respects, equal and mutual. Its trials, in being borne together, are alleviated by sympathy; and its many joys, pure and calm, are rendered more precious, as they occupy and delight each heart that has become a part of the other. The happiness of each depending thus so intimately upon the influence of the other, how carefully should both watch the changing temper of the spirit, and guard the utterance of the lips, lest by an unmeaning, or even a playful word, a too delicate sensibility be wounded. And yet, if a wound be received, whether given intentionally, or otherwise, let the instant and only retaliation be some act of kindness, while the memory of the offence sinks at once to oblivion amidst the depths of all-forbearing love.

Present personal happiness, however, is not the only, nor the most important mutual care of the husband and the wife. Due attention must be given to the higher interests involved in their souls'

separate and direct relation to God and Christ. If both the husband and the wife have sincerely given their hearts to the Lord, they will truly "bear each other's burden, and so fulfil the law of Christ." The love of God sanctifying and controlling their hearts, one grand and holy purpose will distinguish all their plans, and their joyful anticipation, as they go hand in hand through the wilderness, will be, that when they reach that kingdom, where albeit, they neither marry, nor are given in marriage, they shall be permitted, as angels of God, to sit together at Immanuel's feet!

If but one of a married pair be a follower of the Lamb, while the other is still held in the bonds of worldliness and unbelief, how delicate and painful the position!

For, although the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband, still an arduous duty rests upon the one professing to love the Redeemer: a duty of patience, meekness, and persevering fidelity to a precious, beloved, and often, a wayward soul—a duty far beyond all strength, save that of a divine faith. We believe that the day of the Redeemer's glorious manifestation will reveal many such trophies of His own invincible, gracious gift. We record a single instance:

A lady of intelligence and ardent piety was often painfully tried by the irregularities of the husband of her youth, whom she had married with prospects of happiness, bright and flattering, but which, for many years, had been shrouded in gloom. The triumph of her faith, however, though long delayed, finally rewarded her life of prayer and patience. Her husband, given up to habits of dissipation, usually spent his evenings from home, with gay and dissolute companions. On one such occasion, the conversation of these gentlemen turned upon the character of their wives; from whom they had long learned to withhold due attention, if not wholly to disregard. The husband in question pronounced upon his neglected wife the highest encomiums, declaring that she was all that was excellent; and such, added he, is her great command of temper, that were I to take you home, gentlemen, with me to-night, and order her to rise and entertain you, she would do it with all cheerfulness.

His companions considering this a vain boast, insisted that the experiment should be made. And the company, in high spirits, at a very late hour proceeded to the silent home of the pious wife. She had long since retired, leaving a servant to admit her husband when he should return. On the arrival of the party, the husband ordered the servant to awaken her mistress, and inform her that he had brought home some friends to supper, and that he wished her to rise immediately to entertain them. This unreasonable request was immediately complied with. The lady received the guests in the most hospitable manner, and presided at the table with as much ease and cheerfulness, as though the guests had been regularly in-



vited to attend at a proper season. Her self-possession and kindness filled all but her husband with the utmost astonishment, while he enjoyed the proud satisfaction of seeing in the conduct of his wife, a full verification of all that he had said in her praise. One of the company, less intoxicated than the rest, thus addressed the lady: "Madam, your civility has surprised us all. Our unseasonable and troublesome visit, was occasioned by a boast of your husband, concerning your estimable character, which we, unacquainted with you, were little inclined to credit. You certainly do not approve the conduct of your husband, nor of us, his dissolute associates. Why is it then, that under such circumstances, you have received and entertained us so kindly?"

"Sir," she replied, "at the time of our marriage, my husband and I were unconverted. It has pleased God to call me out of that dangerous condition; but my dear husband still remains an enemy of God. I tremble for his future state. Were he to die as he is, he must be miserable forever. I feel it, therefore, my duty, in every possible and lawful way, to render his present existence as comfortable as possible."

At this faithful reply, all present were deeply affected. It left a lasting impression upon the husband. "Do you, my dear," said he, as distinctly as he could speak for emotion, "do you really think I should be eternally miserable, were I to die in my present condition? I thank you for the warning. By the grace of God, I will change my conduct." From that hour he became another man: a serious Christian, and, consequently a good husband.

Married Christians! you who are united to the unconverted, be encouraged to labour and pray for their salvation: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (1 Cor. 7 : 16.)

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## Biographical and Historical.

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### PRESBYTERY OF LEWES AND GOV. DICKINSON.

[The following interesting correspondence of the olden time between Governor Dickinson and the Presbytery of Lewes, has been forwarded for publication by the Rev. ISAAC W. K. HANDY, to whom we have been before indebted for historical favours. Mr. Handy's letter will give the necessary explanations.—ED.]

PORTSMOUTH, VA., Feb. 20, 1857.

*Rev. C. Van Rensselaer, D. D.*

DEAR BROTHER: The accompanying correspondence, between Governor Dickinson and the Old Presbytery of Lewes, was put into my hands, two or three years ago, by a gentleman on the Eastern Shore of Maryland. It

was found amongst the papers of the Rev. *Samuel McMaster*, whom you well remember to have been a pastor of the "Mother Church," and who, according to Mr. Spence, wrote a history of Rehoboth, which was never published, and the manuscript lost.

In turning back to the records of 1782, I find that "Parson McMaster" has made a correct transcript of the letter, as it there appears, immediately succeeding the following minute, viz. :

The Presbytery, considering the noble and pious efforts of his Excellency, Jno. Dickinson, Esq., for discountenancing vice and immorality in the Delaware State, resolved to send him an affectionate address, of which the Moderator having drawn a copy, the same being received, was ordered to be presented by the Moderator and Clerk, in the name of the Presbytery.

The meeting of Presbytery at which this action was taken, was called at the instance of "Rev. John Miller, in conjunction with sundry other members;" and as Mr. Miller was chosen Moderator, I presume, from the phraseology of the extract, that he was the author of the communication to Governor Dickinson. His name is appended in the records, without that of the Rev. Matthew Wilson, D. D., who acted as Clerk. It is probable that the names of both these excellent men were subscribed to the document, as forwarded to the Governor.

Mr. McMaster was a ready scribe; fond of preserving historical material; and it is to him we are indebted for the copy of Governor Dickinson's reply. There is no other notice of it, whatever, in the Old Book.

To appreciate the interest of this correspondence, it should be remembered how withering had been the influence of the Revolution upon public morals, and its deadening power, even upon the spirituality of the Church. A manifesto of considerable length, in regard to this matter, is spread out in the minutes, the preamble to which is in the following words, viz. :

"The Presbytery, upon seriously observing the state of their several congregations, having also procured the best information they can from more distant parts of the country, do find that, especially of late, infidelity and vice greatly abound; visible religion is manifestly decaying, and vital piety almost banished from many parts of the land. Being deeply affected with such a gloomy appearance, and apprehending that it had a very threatening aspect upon our civil communities, as well as religious societies, do judge it our indispensable duty to unite in our exertions to baffle the malignant designs of infidelity, to suppress abounding iniquity and vice, to promote the interests of piety and virtue where we have any influence," &c &c.

I take pleasure in sending you these items, which, being preserved in the "Magazine," may contribute *a mite* towards the future history of our beloved Zion.

I. W. K. H.

THE PRESBYTERY OF LEWES TO GOVERNOR DICKINSON.

LEWES, October 16, 1782.

To his Excellency, John Dickinson, Esq., President, Captain-General, and Commander-in-Chief, of the Delaware State :

SIR,—The Presbytery of Lewes, being here providentially convened for the purpose of promoting the important purposes of the Christian Institution, are happy in embracing this first opportunity, since your accession to the

President's chair, of congratulating you, as a warm and distinguished friend, not only to the civil, but the religious interests of this State.

Convinced that the practice of piety and virtue is the best support and noblest ornament of every community, it gave us no little pleasure, to find you so early and so publicly exerting your influence to promote it. Nor can we think, so far as our observation has extended, that it has been without good effects, particularly with regard to some instances of the gross profanation of the Christian Sabbath, which gave great disgust to all serious persons amongst us.

But, sir, you will not think it strange, considering the general prevalence of vice and immorality, that we most earnestly wish you to continue your benevolent exertions for advancing a reformation of manners, so ardently desired by the good people under your government.

Your very respectable character, your great abilities and active spirit, induce us to believe, that no endeavours of yours will be wanting to persuade the legislature of the State to revise the laws respecting the suppression of profaneness and vice, and make effectual provision for preventing those public diversions, which, as they are conducted, are not only inconsistent with a laudable frugality and industry, but also productive of many vices most pernicious to society.

That all good men may unite in supporting your wise and virtuous administration, and the Supreme Ruler crown it with his blessing, is the prayer of your very obliged and humble servants.

Signed, per order,

JOHN MILLER,  
Moderator.

HIS EXCELLENCY'S ANSWER.

GENTLEMEN,—I cannot but acknowledge with the utmost thankfulness the honor I have received, by such an address, from the venerable and worthy Presbytery of *Lewes*, as I am perfectly sensible how very valuable is the approbation of persons, whose characters lend a brightness to the actions they think proper to commend.

My gratitude is the more lively, as this testimony of esteem comes from so respectable a part of a religious body, by which it has been my happiness, from an early period of life, to be, in a remarkable manner, protected and beloved.

As "the practice of piety and virtue is certainly the best support of every community," it is my duty to pursue every measure, in my power, to promote it; and it is a great encouragement to continue my exertions, of which you may be assured, when I learn from such authority, that my endeavours have not been without good effect.

I feel myself particularly obliged to you, gentlemen, for the affectionate conclusion of your address; and I can truly say, that my heart warmly wishes you every happiness.

JNO. DICKINSON.

DOVER, Oct. 31, 1782.

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MRS. ELIZA LELAND.

THE death of this excellent Christian lady claims a place among the biographical sketches of eminent Presbyterians. It was our privilege to become acquainted with this devoted servant of Christ, last autumn in

descending the beautiful Hudson River, in company with her honoured husband. A Christian character, more transparent, meek, earnest, sympathizing, lovely, and true, it was never my privilege, on so short an interview, to discern. The following sketch is condensed from an obituary notice, written by the Rev. J. L. G.

“Departed this life in Columbia, S. C., on the 29th of December, 1856, Mrs. ELIZA LELAND, wife of the Rev. A. W. Leland, D.D., in the 65th year of her age.

“Mrs. Leland was born in Christ Church Parish, near Charleston, on the 17th October, 1792. The noble virtues which graced the lives of her parents, James and Sarah Hibben, seemed to have been all inherited by their daughter. From early youth she displayed those lovely traits which marked her mature life, and beautifully adorned her age. Not very long after her marriage, Mrs. Leland removed, with her husband, from her native Parish, to James Island, where he exercised his ministry, and where she won the love of all who knew her. The fragrance of her memory still lingers about the place.

“The latter part of her life was passed in Columbia, in the quiet discharge of her appropriate duties. She walked in all the commandments and ordinances of the Lord, as blamelessly as one may walk who is subject to the infirmities of human nature, and who has not yet arrived at the perfection of the heavenly state. To her, the name of Jesus was the symbol of all that was lovely and all that is glorious. Her love of Christ was not a mere sentiment; it was a passion. His name was as ointment poured forth, which perfumed and enriched the smallest offices of life.

“She possessed in an eminent degree, a faith in the special providence of God, and in the promises of the everlasting Covenant, which no vicissitudes of life, no shocks of affliction, and no tempest of cares could shake. It rendered her calm when others were perplexed, and peaceful, when others were disturbed. And hence she was enabled to maintain a tranquil equanimity amid all the changes of her earthly circumstances.

“She was also distinguished for her unselfish and untiring devotion to the interests and comfort of others, especially her family and friends, and as a consequent, for a most fervent spirit of intercessory prayer. In serving others, she seemed to forget herself. It mattered little that she was sick, if others were well; if her rest was broken, that theirs might be enjoyed; the midnight hour was frequently passed while she toiled for their comfort; and how often did she prevent the dawning light, that the stranger, who had lodged within her gates, or the friend, who had slept under her roof, might be refreshed for early travel, and receive her parting words of kindness and affection. The poor and friendless student for the ministry was ever welcome to her hospitable board and fireside, and received from her the sympathy of a mother and a friend. The needy and the destitute found her door open to them, and her hand of charity extended for their relief. Her domestics were treated rather as children, than as servants; as is attested by the fact that she contracted her last illness from exposure and fatigue, undergone while nursing one of them in sickness. But who may describe the watchful assiduity, the exhaustless patience, and the tender and yearning affection with which she ever ministered to the temporal and spiritual wants of her beloved husband and children. For her children (a numerous family of whom she was per-

mitted to rear to mature life), her intercessions were incessant and importunate. Indeed, as one observed of her, 'hers was a life of intercession;' and God heard her prayers. All of them, save one, she had seen connect themselves with the Church of Christ. For him, her youngest son, absent in a distant State, she continued to wrestle in prayer; and her joy seemed to be full when she received the tidings that he had experienced a hope in Christ, and that he had determined to unite himself to His people. Upon reading the letter conveying this cheering intelligence, she touchingly remarked, 'Now my work is done.' And singularly enough, in a few days after, having replied, as was fitting, to this letter, she was seized with the illness which terminated her earthly labours.

"The record of her last moments is a brief one. When first attacked with the fatal disease (pneumonia) and while suffering intensely, she remarked to one of her children who was with her, that she must prepare herself for death, as she did not expect to rise again. Shortly after she lapsed into a state of insensibility, which lasted until she expired. In her case, no necessity existed for a dying testimony. Her whole life had been an illustration of the vital power of the religion of Jesus. As to her, to live was Christ, so death, in any form, was gain.

"Her body was taken to the town of Mount Pleasant, where she had passed her early days. The funeral service was attended by the friends of her youth; and her remains, accompanied by her family, and some of her friends, were borne to the burial ground, about seven miles from the town, called 'Cook's Field.' There, according to her own wish, beside the graves of her beloved parents; remote from the bustle of life, in the silent forest, and amid the tears of her kindred, her precious dust was committed to its final resting-place. Fit spot for the last sleep of the saint, whose life had been gentleness, and whose end was peace!

"It was truly affecting to see her venerable partner, who, like Abraham, bearing the body of his illustrious wife to the field of Machpelah, had come with *his* dead, to this quiet spot, to discharge for her the last mournful offices of affection. The light of his dwelling has been extinguished; and the prop of his age has been withdrawn; and the noble heart that had beat with ineffable love for him and his children is still; but may HE, who has promised that HE will be with his people when they 'pass through the waters,' and 'walk through the fire,' and that 'even to hoar hairs,' HE 'will carry them,' graciously comfort and sustain him under this sore and heavy trial."

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#### ADDRESS OF THE REV. C. W. SHIELDS AT THE FUNERAL OF ELISHA KENT KANE.

[DR. KANE, the distinguished Arctic explorer, departed this life on the 16th of February at Havana, Cuba, whither he had gone for his health. His death called forth deep and unaffected sorrow from the hearts of the American people. Science ventured not to lay exclusive claims to do him homage; but willingly yielded to the anticipating human sympathies of millions of his sorrowing fellow-citizens. Never, in the history of the world, have the remains of a young philosopher received such universal tokens of respect and grief. From the arrival of the remains in New Orleans until their final resting-place in Philadelphia, an homage, at least as great as was befitting any mortal, was everywhere rendered. Philadelphia, as was her right, concluded

the mournful demonstrations, and they were characterized by the most decorous and imposing solemnity.

The *Philadelphia Evening Journal*, which contained the best account of all the details that we have seen, beautifully remarks: "The morning dawned bright and beautiful—the sun shining with more than a wintry splendour, although the slight carpet of snow in the streets reminded us that the bleak season had not yet gone. There was enough to keep alive in our memory the Arctic hero's field of achievement." The body, after lying in state over night in the Hall of the Declaration of Independence, was taken out at precisely 12 o'clock, at the south door of the State House, and delivered to the care of the military, who were drawn up in array on Walnut Street. As it passed on to its position in the procession, with the splendid music of the martial band, slowly sounding out the funeral dirge, a most profound silence and solemnity reigned throughout the vast concourse of awe-struck spectators. The military conducted themselves on the occasion with marked propriety; and the whole procession, in character, appearance, and numbers, was worthy of PHILADELPHIA, the birth-place of KANE. The procession consisted of six divisions; and marched up Walnut to Seventeenth Street, up Seventeenth to Arch, down Arch to the *Second Presbyterian Church* in Seventh Street, of which Church the family are members. The following were the pall-bearers.

Gov. Pollock,  
Hon. Horace Binney,  
Com. Stewart,  
Maj. C. J. Biddle,  
Bishop Potter,  
Chief Justice Lewis,  
Dr. Dunglison,  
J. A. Brown, Esq.,

FUNERAL CAR.

Samuel Grant, Esq.,  
Geo. Peabody, Esq.,  
Com. Read,  
Dr. Dillard,  
Rev. H. A. Boardman, D.D.,  
Hon. Judge Grier,  
Prof. H. L. Hodge,  
Wm. B. Reed, Esq.

Mr. Grant was substituted in the place of H. Grinnell, Esq., who had been announced as a pall-bearer, but whose heart prompted him to take a position with the family as one of the mourners.

The head of the procession reached Seventh Street at half-past one o'clock, the military formed into line, and the corpse was removed from the funeral car, and borne upon the shoulders of seamen, followed by the civic portion of the procession. The military stood with arms presented, and the bands playing solemn dirges during the passage of the body to the church. A pedestal or stand, covered with black cloth, stood in front of the church, on which the coffin was placed, the pall-bearers standing on the side of it until the procession had passed into the church. The body was then borne up the centre aisle, and placed in front of the pulpit.

A voluntary was then played, followed by an anthem, "I heard a voice."

After which, the Rev. C. WADSWORTH, D. D., made an appropriate prayer, which was followed by reading a portion of the Scriptures. Then followed the tender, eloquent, pure, thoughtful Address, every way worthy of the occasion, of the Rev. C. W. SHIELDS, the Pastor of the Church. The concluding prayer was solemnly offered by the Rev. Dr. BOARDMAN. The music, under the direction of Mr. Wm. H. W. Darley, of St. Luke's Church, consisted of the following pieces, which were admirably performed.

*Anthem*—"I heard a voice from Heaven," from Mozart, arranged by Mr. J. C. B. Stanbridge. *Hymn*—"Hark to the Solemn Bell." *Solo*—"Forgive, blest shade," by Dr. Calcott, sung by Professor T. Bishop. *Chorus*—"Unveil thy bosom, faithful tomb," by Handel. The whole services of the Church made a deep impression, and were sanctified, we trust, to the large audience.—Ed.]

#### ADDRESS BY THE REV. CHARLES W. SHIELDS.

It is a noble instinct which prompts us to honour the dead. Humanity joins with religion in suppressing all earthly distinctions and passions at the mouth of the tomb. The mansion may be envied, the hovel may be scorned, but the grave is alike revered, whether it be adorned with sculptured marble or decked with a simple flower.

It would seem that in the mortal remains of a fellow-creature we respect

a fate that we know must soon be our own, and, conscious of the worth of a soul, would do homage even to the ruined temple in which it was enshrined.

But when the object of such feelings concentrates in himself the best traits of our nature, and has been conducted by Providence to an eminence from which he illustrates them in the view of multitudes, the ordinary cold respect warms to admiration, and melts into love. We behold the image of our common humanity reflected and magnified in him as a cherished ideal. Death, which makes sacred everything it touches, throws a mild halo around his memory, and we hasten to bring to his grave—all that we now have to give—the poor tribute of our praises and tears.

We are assembled, my friends, to perform such comely though sad duties in honour of a man who, within the short lifetime of thirty-five years, under the combined impulses of humanity and science, has traversed nearly the whole of the planet, in its most inaccessible places, has gathered here and there a laurel from every walk of physical research in which he strayed, has gone into the thick of perilous adventure, abstracting in the spirit of philosophy, yet seeing and loving in the spirit of poesy, has returned to invest the very story of his escape with the charms of literature and art, and, dying at length in the morning of his fame, is now lamented, with mingled affection and pride, by his country and the world.

Death discloses the human estimate of character. That mournful pageant, which, for days past, has been wending its way hither, across the solemn main, along our mighty rivers, through cities clad in habiliments of grief, with the learned, the noble, and the good, mingling in its train, is but the honest tribute of hearts that could have no motives but respect and love. To us belongs the sad privilege of at length closing the national obsequies in his native city, and at the grave of his kindred. Fittingly we have suffered his honoured remains to repose a few pensive hours at the shrine where patriotism gathers its fairest memories and choicest honours. Now, at last, we bear them,—thankful to the Providence by which they have been preserved from mishap and peril,—to the sacred altar at which he was reared.

I do not forget, my friends, the severer solemnities of the place and presence. I remind you of their claim. How empty the applause of mortals, as vaunted in the ear of Heaven! How idle the distinctions among creatures involved in a common insignificance by death and sin! What a mockery the flimsy shows, with which we cover up the realities of judgment and eternity! The thought may well temper the pride of our grief—yet it need not staunch its flow. No. I should but feel that the goodness of that God, by whose munificent hand his creature was endowed, had been wronged, did we not pause to reflect awhile upon his virtues and drop some manly and Christian tears over his early grave.

ELISHA KENT KANE—a name now to be pronounced in the simple dignity of history—was bred in the lap of science and trained in the school of peril, that he might consecrate himself to a philanthropic purpose, to which, so young, he has fallen a martyr. The story of his life is already a fireside tale. Multitudes, in admiring fancy, have retraced its footprints. Now, that that brief career is closed in death, we recur to it, with a mournful fondness, from the daring exploits which formed the pastime of his youth, to the graver tasks to which he brought his developed manhood. Though born to ease and elegance, when but a young student,

used to academic tastes and honours, we see him breaking away from the refinements of life into the rough paths of privation and danger. Through distant and varied regions, we follow him in his pursuit of scientific discovery and adventure. On the borders of China; within the unexplored depths of the crater of Luzon; in India and Ceylon; in the Islands of the Pacific; by the sources of the Nile; amid the frowning sphinxes of Egypt, and the classic ruins of Greece; along the fevered coast of Africa; on the embattled plains of Mexico—we behold him everywhere blending the enthusiasm of the scholar with the daring of the soldier and the research of the man of science. Yet these were but the preparatory trials through which Providence was leading him, to an object worthy of his matured powers and noblest aims. Suddenly he becomes a centre of universal interest. With the prayers and hopes of his country following after him, he disappears from the abodes of men, on a pilgrimage of patience and love, into the icy solitudes of the North. Within the shadow of two sunless winters his fate is wrapt from our view. At length, like one come back from another world, he returns to thrill us with the marvels of his escape, and transports us, by his graphic pen, into scenes we scarcely realize as belonging to the earth we inhabit. All classes are penetrated and touched by the story so simply, so modestly, so eloquently told. The nation takes him to its heart with patriotic pride. In hopeful fancy, a still brighter career is pictured before him; when, alas! the vision, while yet it dazzles, dissolves in tears. We awake to the sense of a loss which no cotemporary, at his age, could occasion.

Of that loss let us not here attempt too studious an estimate. These sad solemnities may simply point us to the more moral qualities and actions, in view of which every bereavement most deeply affects us.

As a votary of science, he will, indeed, receive fitting tributes. There will not be wanting those who shall do justice to that ardent thirst for truth, which, in him, amounted to one of the controlling passions; to that intellect so severe in induction, yet sagacious in conjecture; and to those contributions, so various and valuable, to the existing stock of human knowledge. But his memory will not be cherished alone in philosophic minds. His is not a name to be honoured only within the privileged circles of the learned. There is for him another laurel, greener even than that which science weaves for her most gifted sons. He is endeared to the popular heart as its chosen ideal of the finest sentiment that adorns our earthly nature.

Philanthropy, considered as among things which are lovely and of good report, is the flower of human virtue. Of all the passions that have their root in the soil of this present life, there is none which, when elevated into a conscious duty, is so disinterested and pure. In the domestic affections there is something of mere blind instinct; in friendship there is the limit of congeniality; in patriotism, there are the restrictions of local attachment and national antipathy; but in that love of race which seeks its object in men as men, of whatever kindred, creed, or clime, earthly morality appears divested of the last dross of selfishness, and challenges our highest admiration and praise.

Providence, which governs the world by ideas, selects the fit occasions and men for their illustration. In an age when philanthropic sentiments, through the extension of Christianity and civilization, are on the increase, a fit occasion for their display is offered in the peril of a bold explorer, for



whose rescue a cry of anguished affection rings in the ears of the nations ; and the man found adequate to that occasion, is he whose death we mourn.

If there was everything congruous in the scene of the achievement,—laid, as it was, in those distant regions where the lines of geography converge beyond all the local distinctions that divide and separate man from his fellow, and among rigours of cold and darkness, and disease and famine, that would task to their utmost the powers of human endurance—not less suited was the actor who was to enter upon that scene and enrich the world with such a lesson of heroic beneficence. Himself of a country estranged from that of the imperilled explorers, the simple act of assuming the task of their rescue was a beautiful tribute to the sentiment of national amity. While, as his warrant for undertaking it, he seemed lacking in no single qualification. To a scientific education and the experience of a cosmopolite, he joined an assemblage of moral qualities, so rich in their separate excellence, and so rare in their combination, it is difficult to effect their analysis.

Conspicuous among them was an enlarged, yet minute, *benevolence*. It was the crowning charm of his character, and a controlling motive in his perilous enterprise. Other promptings indeed there were, neither suppressed, nor in themselves to be depreciated. That passion for adventure, that love of science, that generous ambition, which stimulated his youthful exploits, appear now under the check and guidance of a still nobler impulse. It is his sympathy with the lost and suffering, and the dutious conviction that it may lie in his power to liberate them from their icy dungeon, which thrill his heart and nerve him to his hardy task. In his avowed aim, the interests of geography were to be subordinate to the claims of humanity. And neither the entreaties of affection, nor the imperilling of a fame, which to a less modest spirit would have seemed too precious to hazard, could swerve him from the generous purpose.

And yet this was not a benevolence which could exhaust itself in any mere dazzling, visionary project. It was as practical as it was comprehensive. It could descend to all the minutiae of personal kindness, and gracefully disguise itself even in the most menial offices. When defeated in its great object, and forced to resign the proud hope of a philanthropist, it turns to lavish itself on his suffering comrades, whom he leads almost to forget the commander in the friend. With unselfish devotion and cheerful patience he devotes himself as a nurse and counsellor to relieve their wants, and buoy them up under the most appalling misfortunes ; and, in those still darker seasons, when the expedition is threatened with disorganization, conquers them, not less by kindness than by address. Does a party withdraw from him under opposite counsels, they are assured, in the event of their return, of “a brother’s welcome.” Is tidings brought him that a portion of the little band are forced to halt, he knows not where in the snowy desert, he is off through the midnight cold for their rescue, and finds his reward in the touching assurance, “they knew that he would come.” In sickness he tends them like a brother, and, at last, drops a tear of manly sensibility at their graves. Even the wretched savages, who might be supposed to have forfeited the claim, share in his kindly attentions ; and it is almost with a touch of tenderness that he parts from them at last, as “children of the same Creator.”

This lovely trait it is which forms the secret of much of that enthusiasm his name elicits, and deepens the universal sorrow with which he is

lamented. His was a character which, as it spontaneously disclosed itself through his writings, attracted all the warmth of personal friendship even in the absence of personal acquaintance. At many a fireside where his face was never seen, he is mentioned in terms of affectionate admiration. Thousands, who know nothing of the winning gentleness of his manners, feel now that they have lost a friend. To such greatness the world does not yield the tribute of a cold respect, but the deep and fervid homage of the heart.

Then, as the fitting support of this noble quality, there was also an indomitable *energy*. It was the iron column, around whose capital that delicate lily-work was woven. His was not a benevolence which must waste itself in mere sentiment, for want of a power of endurance adequate to support it through hardship and peril. In that slight physical frame, suggestive only of refined culture and intellectual grace, there dwelt a sturdy force of will, which no combination of material terrors seemed to appal, and, by a sort of magnetic impulse, subjected all inferior spirits to its control. It was the calm power of reason and duty asserting their superiority over mere brute courage, and compelling the instinctive homage of Herculean strength and prowess.

With what firm yet conscientious resolve does he quell the rising symptoms of rebellion which threaten to add the terrors of mutiny to those of famine and disease! And all through that stern battle with Nature in her most savage haunts, how he ever seems to turn his mild front toward her frowning face, if in piteous appealing, yet not less in fixed resignation.

But if, in that character, benevolence appears supported by energy and patience, so, too, was it equipped with a most marvellous *practical tact*. He brought to his beneficent task not merely the resources of acquired skill, but a native power of adapting himself to emergencies, and a fertility in devising expedients, which no occasion ever seemed to baffle. Immured in a dreadful seclusion, where the combined terrors of Nature forced him into all the closer contact with the passions of man, he not only rose, by his energy, superior to them both, but, by his ready executive talent, converted each to his ministry. Even the wild inmates of that icy world, from the mere stupid wonder with which at first they regarded his imported marvels of civilization, were, at length, forced to descend to a genuine respect and love, as they saw him compete with them in the practice of their own rude, stoical virtues.

To these more sterling qualities were joined the graces of an affluent cheerfulness, that never deserted him in the darkest hours—a delicate and capricious humour, glancing among the most rugged realities like the sunshine upon the rocks, and, above all, that invariable stamp of true greatness, a beautiful modesty, ever sufficiently content with itself to be above the necessity of pretension. Yet strong and fair as were the proportions of that character in its more conspicuous aspects, we should still have been disappointed did we not find, though hidden deep beneath them, a firm basis of *religious sentiment*. For all serious and thoughtful minds this is the purest charm of those graphic volumes in which he has recorded the story of his wonderful escapes and deliverances. There is everywhere shining through its pages a chastened spirit, too familiar with human weakness to overlook a Providence in his trials, and too conscious of human insignificance to disdain its recognition. Now, in his lighter, more pensive

moods, we see it rising, on the wing of a devout fancy, into that region where piety becomes also poetry.

"I have trodden the deck and the floes, when the life of earth seemed suspended, its movements, its sounds, its colourings, its companionships; and as I looked on the radiant hemisphere, circling above me, as if rendering worship to the unseen Centre of light, I have ejaculated in humility of spirit, 'Lord, what is man, that thou art mindful of him?'"

Again, in graver emergencies, it appears as a habitual resource, to which he has come in conscious dependence:

"A trust, based on experience as well as on promises, buoyed me up at the worst of times. Call it fatalism, as you ignorantly may, there is that in the story of every eventful life which teaches the inefficiency of human means, and the present control of a Supreme Agency. See how often relief has come at the moment of extremity, in forms strangely unsought, almost at the time unwelcome; see, still more, how the back has been strengthened to its increasing burden, and the heart cheered by some conscious influence of an unseen Power."

Those Arctic Sabbaths were "full of sober thought and wise resolve." We hear no profane oath vaunting itself from that little ice-bound islet of human life, where man has been thrown so helplessly into the hands of God, but rather, in its stead, murmured amid the wild uproar of the storm, that daily prayer, "Lord, accept our thanks and restore us to our homes." And when, at length, that prayer is graciously answered, it is the same spirit which, with kindred and friends, brings him here—whither, alas, can now be brought only his poor remains—under the devout impulse, "I will pay my vows unto the Lord in the presence of all his people." Let us believe that a faith which supported him through trials worse than death, did not fail him when death itself came. Into that last tender scene both religion and delicacy alike forbid that we should too curiously intrude. Affection will prize its melancholy, though sweet, reminiscences, long after the more public grief has subsided. Enough only of the veil may be drawn to admit us to a privileged sympathy.

The disease by which Dr. Kane was prostrated, was that terrible scourge of Arctic life, some seeds of which he retained in his system on his return, but afterwards developed and enhanced by the exhausting literary labours incident to the narrative of the expedition. Entirely under-estimating those labours (of which but few of us are prepared to form an adequate conception), he was quite too thoughtless of the claims of the body, he had so long been accustomed to subject to his purpose, and only awoke to a discovery of the error when it was too late. With this melancholy conviction, he announced the completion of the work to a friend in the modest and touching sentence, "The book, poor as it is, has been my coffin."

He left the country under a presentiment that he should never return. For the first time in his life, departure is shaded with foreboding. It was, indeed, an alarming symptom to find that iron nerve, which hitherto had sustained him under shocks apparently not less severe, thus beginning to falter. Yet it will enhance the interest that now gathers around his memory to learn that even then the great purpose of his life he had not wholly abandoned, but in spite of the most serious entreaties, was already projecting another Arctic expedition of research and rescue. This object of his visit he was not destined to mature. Neither was it to be his privilege to enjoy the honours that awaited him. Successive and more virulent

attacks of disease oblige him to recur to the last resorts of the invalid. In hope of repairing the wounds inflicted by the savage rigours of the North, he is borne to the more genial South, where, at length, beneath its sunny skies, and amidst its balmy airs, supported by the ministries of love and the consolations of religion, his life drew gently to a close.

In the near approach of death he was tranquil and composed. With too little strength either to support or indicate anything of rapture, he was yet sufficiently conscious of his condition to perform some last acts befitting the solemn emergency. In reference to those whom he conceived to have deeply injured him, he expressed his cordial forgiveness. To each of the watching group around him, his hand is given in the fond pressure of a final parting; and, then, as if sensible that his ties to earth are loosening, he seeks consolation from the requested reading of such Scripture sentences as had been the favourite theme of his thoughtful hours.

Now, he hears those soothing beatitudes which fell from the lips of the Man of Sorrows, in successive benediction. Then, he will have repeated to him that sweet, sacred pastoral—

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.”

At length are recited the consolatory words with which the Saviour took leave of his weeping disciples:

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.”

And at last, in the midst of this comforting recital, he is seen to expire—so gently, that the reading still proceeds some moments after other watchers have become aware that he is already beyond the reach of any mortal voice. Thus, in charity with all mankind, and with words of the Redeemer in his ear, conveyed by the tones most familiar and beloved on earth, his spirit passed from the world of men.

The heart refuses to deal with such a reality. Death never seems so much a usurper on the domain of life as at the grave of the young and the gifted. In fancy, we strive to complete that brilliant fragment of history so abruptly ended. We are carried forward into the future, in an effort to picture all that he might have been to his country and the world, until drawn back again by these sad shows of our loss and sorrow, nothing seems to us so visionary as this fleeting life, and nothing so empty as human greatness. Alas! the hand of the victor drops in death at the moment it is extended to grasp the laurel.

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## Review and Criticism.

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BIOGRAPHY OF THE REV. ROBERT FINLEY, D.D., of Baskingridge, N. J.,—With an Account of his Agency as the AUTHOR OF THE AMERICAN COLONIZATION SOCIETY. Also—A SKETCH OF THE SLAVE TRADE, &c.,—With an Appendix. By the Rev. ISAAC V. BROWN, A. M. Philadelphia: John W. Moore, 195 Chesnut Street. Second edition.

This is the biography of a great man, written by a friend, who was competent to the task. Mr. Brown is well known for his ability and energy, especially in the cause of education; and he bore a prominent part in the great struggles of our Church, foreseeing the danger afar off. He was well acquainted with Dr. Finley; and has given an interesting sketch of that distinguished and excellent man.

Dr. Finley was born in Princeton, 1772; was graduated at Nassau Hall at the age of 16 years; and united with the Church on the following year, whilst engaged in teaching the academy at Allentown, N. J. He was ordained pastor of the church in Baskingridge, N. J., in 1795. His ministry was an eminently successful one, a large number having been brought into the Church through his instrumentality. Several awakenings occurred during his pastorate; and his labours in the neighbouring churches were abundant. For about twenty years he conducted an academy, whose fame yet lingers among us. Dr. Studdiford, who was one of Dr. Finley's pupils, gives, in this volume, some interesting reminiscences of his venerated instructor.

Dr. Finley was an active man, always trying to do good. He possessed great practical energy, good sense, and philanthropy. His greatest work was the formation of the *American Colonization Society*. Dr. Finley was unquestionably the founder of this great institution. The idea of founding a colony in Africa was not new. The colony at Sierra Leone had been established in 1787, and many minds had often contemplated the desirableness of other colonies of American free blacks on the coast of Africa. But Dr. Finley was the man, who was instrumental in *organizing the Society*; in putting the plan into actual operation. We agree with Mr. Brown, that Dr. Alexander's History is not quite clear on this point; or, rather, that the Hon'ble Charles Fenton-Mercer, whose speech, at Kanawha, is quoted, claims rather too much. Dr. Alexander himself gives to Dr. Finley the credit of having projected the Society. The testimony, however, of the most important witness is not brought forward, either by Dr. Alexander, or Mr. Brown. We refer to the Honorable FRANCIS S. KEY, of Georgetown, D. C., who was an influential friend and patron of the Society, from the beginning. He lived on the spot, was acquainted with all the parties, and was conversant with all the facts. Mr. Mercer, in his Kanawha speech, refers to Mr. Key, as the friend with whom he corresponded and co-operated. What, then, is the testimony of this impartial and intelligent gentleman? In a speech, at Washington, May 9th, 1842, Mr. Key said: "From its origin, *when first proposed by the venerated Finley*, to the present time, in its darkest day, I have never doubted." (See Hon'ble John P. Kennedy's Congressional Report of 1843, page 65.)

Dr. Finley had, undoubtedly, the subject much at heart for some time before the Colonization Society was formed. This is proved by the fact, that Dr. Finley, Samuel J. Mills, Dr. Griffin, Dr. John McDowell, Dr. Spring, and the Brethren of the Synod of New York and New Jersey, had already established an African school, to educate missionaries for Africa and elsewhere, at Parsipany, N. J. (not far from Baskingridge). Mr. Brown, in the volume just published, states: "Such a Seminary was instituted under the patronage of that Synod, *after the organization of the Colonization Society*, as the Synodical records will show" (page 96). This is a mistake. We have before us the first public address, issued by the managers of the African school in 1816, by which it appears, that the

institution was projected by the Synod at its October meeting, of that year. It had not yet been put into operation; but Dr. Finley's heart had been warmed by the consultations in reference to it; and he thought that the time had come for planting a colony in Africa. Accordingly he started for Washington, where Congress was in session; stopping at *Princeton*, N. J., on his way. Here he held a consultation with the Professors of the College and Seminary, and determined to hold a public meeting. Dr. Alexander says, in his History: "The first public meeting, which ever took place to consider the subject of African colonization in this country, was held in the Presbyterian church in the Borough of *Princeton*" (page 80). Dr. Finley found the way open at Washington, in the good providence of God. His two fellow-labourers were his brother-in-law, Elias B. Caldwell, Esq., and Francis S. Key, Esq. The first meeting was held on December 21st, 1816, when a committee was appointed to draw up a constitution. Dr. Finley prepared a paper on the subject, which was published, presenting his views in a very luminous form. This paper is republished in Mr. Brown's volume. On his return home, Dr. Finley stopped at Trenton, N. J., in January, 1817, and organized the New Jersey State Colonization Society, auxiliary to the National institution. He was a man always at work, and he made his mark wherever he stopped.

Dr. Finley received, early in 1817, an invitation to the Presidency of the University of Georgia, at Athens, which he accepted with much reluctance. He reached Athens in June; but was cut off in the midst of usefulness and honour. He died on the 3d of November, 1817.

We thank our venerable friend, the Rev. J. V. Brown, for his interesting volume, republished at a seasonable time. We ought to add that Mr. Brown discusses, in several chapters, the subjects of Colonization and the Slave Trade, together with "a view of our national policy, and that of Great Britain, towards Liberia and Africa." The volume is published very handsomely, and deserves a good circulation.

A COMMENTARY ON THE EPISTLE OF ST. JUDE,—Designed for the general reader as well as for the Exegetical Student. By FREDERICK GARDINER, M.A., Rector of Trinity Church, Lewiston, Me. Boston: John P. Jewett & Co. 1856.

We hail, with much interest, this "Commentary on the Epistle of St. Jude," from a minister of the Protestant Episcopal Church. Our sister Church has not contributed largely to the sacred literature of the country. Dr. Turner is her great leader in this department, an honoured and accomplished scholar, and himself a host. Mr. Gardiner proves himself a worthy pupil of Dr. Turner. His Commentary indicates good scholarship, fair reasoning, and Evangelical principles. He differs from commentators, in general, on some points. First. In regard to the authorship of the Epistle, Mr. Gardiner prefers to refer it to a certain Jude, who was not one of the twelve disciples, but was one of the brethren of the Lord; and he thinks, that James, and Simon, and Judas, of the Apostles, were not the same as James and Joses, and Simon and Judas, brethren to one another, and the Lord. And as the author of the Epistle claims to be a brother of the Lord; hence, according to Mr. Gardiner, he was not the apostle. But the Apostle Jude was a brother of James, who was a brother of the Lord. We cannot yield space to discuss unprepossessing arguments. The single

statement is enough. The author of this Epistle is commonly supposed to have been the brother of James the Less, who wrote the Epistle of James. The Apostolic catalogues, in Matt. 10, Mark 3, and Luke 6, give to Judas the names of Lebbeus or Thaddeus; the latter having the same meaning as Judas. Although Mr. Gardiner thinks, the writer of this Epistle was not the Apostle Jude, he, nevertheless says, "The title of Apostle will, in the following pages, be freely given to St. Jude!" One might suppose, that there was here something of a pious fraud, were he not told, that "this is but following the practice of the ancient Christian writers, and does not necessarily involve the supposition, that he was one of twelve disciples or apostles. So far, from not necessarily involving it, there is, to our minds, not a shadow to support the idea that there were any other apostles than those whom the Lord appointed to that office.

Second. As to the *time* of writing the Epistle, Mr. Gardiner differs from the common opinion, which assigns it a posterior date to the Epistles of Peter. There is a remarkable similarity between the Second Epistle of Peter, and that of Jude, in thought, in language, and arrangement. Mr. Gardiner's arguments in favour of the priority of Jude are more plausible than on the preceding point. His skill, as an able and discriminating writer, looms up with considerable display on this topic. But we are not entirely satisfied, that the general view is wrong. No sort of consequence is attached to either opinion. It is sufficient to know, that both writers were inspired, and that their Epistles must have been written not many years apart.

Mr. Gardiner's interpretations of this important, terse, and startling Epistle will commonly commend themselves to inquiring minds. Both, the general reader and the critical scholar, will find a great deal of interesting discussion. The Epistle contains much weighty truth, applicable to our own times. The occasion of writing it, was the dangerous inroads of false teachers. Its three leading thoughts are, 1st. The duty of contending earnestly for the faith once delivered to the saints; 2d. The punishment and doom of wicked teachers, who endeavoured to lead Christians astray; 3d. The true safety of Christians, is in living near to God. "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Mr. Gardiner has done good service to the holy Catholic Church, composed of all "the saints in Christ Jesus," of all denominations, in bringing this solemn Epistle prominently to their consideration at this time.

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SERMONS OF THEODORUS JACOBUS FRELINGHUYSEN, First Minister of the Reformed Protestant Dutch Church in Somerset County, New Jersey. Translated from the Dutch, and Prefaced by a Sketch of the Author's Life. By the Rev. WILLIAM DEMAREST. With an Introduction by the Rev. THOMAS DE WITT, D.D., New York. Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway.

We have always wanted to learn more of the Rev. Mr. Frelinghuysen, the pious, learned, and successful minister of the Gospel, who showed kindness to our own great Gilbert Tennent when he first settled at New Brunswick. The efficient Board of Publication of the Reformed Protestant Dutch Church, have published interesting biographical notices of the excellent and distinguished Dominie in the volume containing twenty-one

of his sermons. The sermons were originally published in Dutch, and have been translated from the mother tongue into Anglo-Saxon by Mr. Demarest. They are well arranged, plain, pointed, evangelical discourses. Since the shock of the earthquake, which was felt on the night of February 11th, we have read with great interest Mr. Frelinghuysen's two sermons on the occasion of the earthquake felt in New Jersey, on the 11th of December, 1737. One of the sermons is from the text, "And he shaketh the earth out of her place, and the pillars thereof tremble." Job 9 : 6. He divides the text into two parts, I. The token of God's power—"He shaketh the earth." II. The consequence of it, "And the pillars thereof tremble." The whole volume is full of rich matter.

Mr. Frelinghuysen was born in East Friesland, in 1691. He was ordained in 1717, and settled in Somerset County, New Jersey, in 1719. The original church is the one over which the Rev. Dr. Messler is now settled. Mr. Frelinghuysen's ministry was much blessed with powerful effusions of the Divine Spirit. His ministry extended from 1719 to 1747. The Rev. Dr. De Witt states that some opposition arose against the good Dominie, which clearly had its origin "in the searching and pungent character of his preaching, and in the efforts to enforce the purity of God's house." Of his five sons, all prepared for the ministry, although two were cut off by death from entering it, and both of his daughters married ministers. The Rev. John Frelinghuysen, the second son, is the ancestor of all who now bear this honoured name. Dr. De Witt appropriately alludes to one of the illustrious descendants of the old Dominie of Raritan, the Honourable Theodore Frelinghuysen, "whose name is imbedded in the affections of the Christian and American community; and who now presides over Rutgers College at New Brunswick." The Dutch Board of Publication has done a signal service to the public in recovering these long-lost sermons, and in publishing them in so handsome a form.

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CALL TO THE SACRED OFFICE : Designed for the consideration of Pious young Men, and of Ministers, Ruling Elders, and Members of the Church. By JAMES WOOD, D.D., one of the Secretaries of the Board of Education. Philadelphia: Presbyterian Board of Publication.

Dr. Wood has long been engaged in the cause of education in the Presbyterian Church. The results of much reflection are contained in this Tract, which was originally published in "HOME, THE SCHOOL, AND THE CHURCH, or the *Presbyterian Education Repository*." A calm and serious spirit pervades the discussion, which is conducted with good judgment, discrimination, and reverence for the authority of Scripture. The discussion is opened with the inquiry, how God makes known his will to those whom he calls to the sacred office.

"Our present inquiry is simply this, How does God make known his will to those whom he calls to the sacred office? Our answer is, that THE DIVINE WILL IS MADE KNOWN BY THE CONCURRENCE OF ONE'S OWN VIEWS AND FEELINGS WITH THE LEADINGS OF PROVIDENCE AND THE VOICE OF THE CHURCH. The particular order in which this concurrence may take place will depend on circumstances. Sometimes a conviction of duty, or at least a desire to prepare for this work, is the first step in the process, and under this state of mind the candidate offers himself to the Church; and her proper officers, after due examination (if satisfied), concur with him in his views, and encourage him to seek the holy ministry. At others, the first step is taken by the Church, whose pastor, elders, or members,



either officially or otherwise, express their belief that such and such persons belonging to their communion possess the requisite qualifications for the sacred office; and their impressions, when conveyed to these brethren and prayerfully considered by them, produce a conviction of duty in conformity with the views previously expressed by the Church. Whether the one or the other be the antecedent or the consequent is not material in our present inquiry. But for the sake of a more clear and full presentation of the subject, we shall give to each a distinct notice."

In accordance with this general plan, Dr. Wood *first* considers the manifestation of a call to the ministry as commencing with the candidate himself, in a conviction of duty that he ought to enter the sacred office. *Secondly*, the Doctor maintains that the views and feelings of a young man with regard to his duty to preach the Gospel, must be corroborated by the leadings of Divine Providence. And *thirdly*, that the voice of the Church, concurring with individual convictions of duty and the leadings of Providence, completes the evidence of his Divine call to the Gospel ministry. Under each of these three heads, Dr. Wood makes observations suited to the case of a young man prayerfully examining his duty to the "Lord of the harvest." We think this tract is peculiarly well adapted to meet the growing demand for light on this important subject. The mode of discussion, we feel confident will command the approval of the Christian public.

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HISTORY AND CHARACTERISTICS OF THE REFORMED PROTESTANT DUTCH CHURCH.  
By the Rev. DAVID D. DEMAREST. New York: Board of Publication of the Reformed Protestant Dutch Church, 1856.

Every Church is bound to make known its history and characteristics, and to record to the praise of God the dealings of his providence and grace. The present volume is executed with a good deal of skill. It gives a brief history of the Protestant Church in Holland, and of its transmission to America, and then notices its doctrinal standards, its liturgy and customs, its government and discipline. The Reformed Dutch Church in this country contains a strong body of intelligent, active, conservative ministers; and in its present enlarged spirit and operations, gives a presage of a great future. Its Boards of Education, Missions, and Publication, are throwing new activities into the life of this venerable Christian denomination.

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PURE AND UNDEFILED RELIGION: A Sermon preached by the Rev. M. HOBART SEYMOUR, M.A., in Plympton St. Mary's Church, Devon, on Sunday, October 19th, 1856. Dedicated to the Right Rev. Lord Bishop of Exeter. Fourth Edition. Plymouth, England.

This sermon has made no small noise in England, as everything connected with the Bishop of Exeter is apt to do. Some Bishops come into the world to make a noise. Mr. Seymour, being invited by the incumbent of Plympton St. Mary to preach, did so, and preached one of the best sermons that has been delivered in any Episcopal or Presbyterian diocese during the year. The sermon was so very evangelical, that the assistant curate wrote about it to the incumbent, and informed him that he "could not conscientiously continue to officiate" in the church until the Puseyite Bishop gave Mr. Seymour permission to preach. Two days after, his high Lordship inhibited Mr. Seymour from preaching in the diocese.

Mr. Seymour's excellent sermon has for its text, James 1:27; and he

shows what "pure and undefiled religion" is, first, in reference to our neighbors, and secondly, in reference to ourselves. We have seldom read a more edifying sermon. We were utterly at loss to find the obnoxious passages, until we came to the following sentences on page 23, which are like daggers to a "Catholic Churchman." Mr. Seymour, in speaking of the true family of Jesus Christ, says :

"Some very likely may tell us that every man and woman and child that is baptized, is thereby taken out of the world, and belongs to the family of CHRIST. If this be the case, there are many of them who live very unlike the family of Christ. There are others will tell you that all who belong to some particular minister, or body of ministers, who call themselves by some particular designation, that they are the congregation or Church of CHRIST. I cannot see any authority for this interpretation of the word. There are others, again, who say that all those who belong to some church possessing what I think they call the Apostolic succession, or something of that nature, that these constitute the Church. I cannot see that this is a description of the Church of CHRIST; and therefore I am constrained to the conclusion that the members of the Church, the true Church, the spiritual Church, the Church of the redeemed, sanctified, and saved, is the church of all those who, in sincerity and in truth, have believed in Jesus Christ, and have loved Him who first loved us. All these, then, are in the Church, under whatever name they are called, under whatever title, under whatever colour: whether they live in the frozen regions of the icy North, or in the burning plains of the sunny South: whether they are the black man of the East, or the white man of the West; if they have the faith of Jesus Christ in their hearts, then are they members of the family of Christ, of the household of faith."

These admirable evangelical sentiments show that there is a remnant in the English Hierarchy, who do not bow down the knee to the Baal of Puseyism. For sentiments like the preceding, a minister is "inhibited" from preaching in a Protestant church, Anno Domini, 1856!

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KATHIE BRANDE. A Fireside History of a Quiet Life. By HOLME LEE. Published by Harper & Brothers, New York, pp. 339.

This volume professes to be a true narrative and not fiction. It details in an easy and engaging style, the incidents and vicissitudes of the family of an English curate, left to widowhood and orphanage by the sudden death of the husband and father; and particularly the history of one of the daughters, Kathie Brande, who being a child at her father's decease, was brought up and educated by her grandmother, and after some twenty years became herself the wife of a curate, her former teacher. The occurrences and changes said to have taken place, are all such as are incident to human life, and they are narrated in such a manner as to have the appearance at least of probability. We cannot say that this kind of reading is very much to our taste, but those who are fond of it, will find Kathie Brande an interesting child, a sprightly girl, an accomplished young lady, a dutiful daughter, and after years of disappointment, a happy bride.

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DORÉ. By a Stroller in Europe. New York: Harper & Brothers, pp. 386.

These letters were written during a year's residence in Europe. The author informs us that "Doré means simply the difference between the inside and outside of things," and that "he has adopted that title as a fit emblem of the position of the Old World." The style of the work is very

unlike the ordinary books of travels. We know of no other volume with which we can compare it. Possibly the writer designed to make it *sui generis*, and if so, he has succeeded. He travelled much of the time as a pedestrian, and wherever he went he made good use of his eyes and ears. His observations were acute, and his style of recording them is vigorous and replete with humour. He is a decided Protestant, and his contrast between the influence of the Protestant and Papal religion upon the social condition of the people, is very graphic and truthful. He visited Paris, Frankfort, Heidelberg, Vienna, &c., and makes his remarks concerning all sorts of things as they happened to fall in his way or were suggested to his mind; sometimes in language that is rather coarse, but generally with much good sense and propriety. The writer is evidently a man of talent, and he possesses one talent above most travellers, viz., that of securing the perusal of what he writes, both from the novel title of the volume, and from its varied and amusing contents.

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A SERMON ON THE OCCASION OF THE DEATH OF NATHANIEL DAVIS, a Ruling Elder in the Second Presbyterian Church, Albany, New York, Preached on January 25th. By WILLIAM B. SPRAGUE, D.D., Minister of the said Church. Albany: Van Benthuysen, Printer, 1857.

Dr. Sprague's usual skill, and his readiness in improving providences, appear in this discourse. The venerable Nathaniel Davis, a man universally beloved, was suddenly taken away. The topic of the discourse is Enoch. *First*, Enoch's walk with God implies conformity to God's character and will, communion with Him, and complacency in Him. *Secondly*, Enoch's translation was the foreshadowing of the resurrection and immortality. An approach to a translation may now occur either when faith disarms death of its terrors, or when a saint in Christ is suddenly called away. A life-like sketch of Mr. Davis concludes the sermon. He was born in 1780, and came to Albany in 1805. His natural character was faithful in many virtues, and by grace he became eminent in piety. He walked with God; and he was not, for God took him.

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PROCEEDINGS AND ADDRESSES AT THE SEMI-CENTENNIAL CELEBRATION OF WASHINGTON COLLEGE, held at Washington, Pennsylvania, on June 17th, 18th, and 19th, 1856. Pittsburgh: J. T. Shryock, 1857.

The semi-centennial celebration of Washington College, Pennsylvania, was observed by highly appropriate and interesting religious, literary, and social ceremonies. On the Sabbath, June 15th, Dr. Scott, the President, delivered his Baccalaureate Sermon to the graduating class; and in the evening Dr. Wines delivered a sermon before the Society of Inquiry. On Monday evening, the President's mansion was thrown open to a large social gathering. On Tuesday evening, the Rev. Franklin Moore, of Wheeling, Virginia, delivered a sermon on the crucifixion. Wednesday was Commencement day; and in the afternoon the Alumni Association met.

On Thursday morning the Appointed Addresses were delivered, and in the afternoon there was a jubilee dinner. The addresses of the morning were three in number. First, the *Salutatory Address*, by Robert H. Koontz, A.M., which was warm-hearted, abounding in fine sentiments, and effective in eloquent allusions to some of the great sons of Washing-

ton. After the Salutatory, came the *Historical Address* by the Rev. James I. Brownson, Pastor of the Washington Church. Mr. Brownson does ample justice to the history of his alma mater. His discourse is, indeed, a model one for such an occasion. Our space prevents a particular notice of its investigations. The first President of Washington College was Dr. Matthew Brown, afterwards of Jefferson College. The successors of Dr. Brown were Dr. Andrew Wylie, Dr. David Elliott, Dr. David McConaughy, Dr. James Clark, and Dr. John W. Scott. Mr. Brownson filled the office of President during the interval between Dr. Clark's and Dr. Scott's administration. A *Commemorative Address* of some of the deceased Alumni was the concluding one. This was delivered by Thomas Holliday Elliott, M.D., of Alleghany City, son of the Rev. Dr. Elliott. It brought to view some of the prominent Alumni among the different professions and ranks of life. It is a fine specimen of "Washington's" literature, and does honour to the head and the heart of the writer. May the next half-century find the College with sons as loyal to her interests, and in number far excelling.

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A TRIBUTE TO THE MEMORY OF MRS. CATHARINE M. JENKINS, of Windsor Place, Lancaster County, Pennsylvania. By the Rev. JOHN LEAMAN, M.D., Pastor of the Church of Cedar Grove. Philadelphia: Joseph Wilson, 27 South Tenth Street, 1857.

This is a deeply affecting, interesting, and instructive tribute to the memory of one of God's saints. Her father was the Rev. John Carmichael, who was for a quarter of a century the useful Pastor of the Presbyterian Church of the Forks of Brandywine, where Dr. Grier is now settled. She was born in 1774, and was only thirteen days old, when her mother died. At the death-bed of her father, in 1785, he gave various parting blessings and instructions concerning his children, who were about him; and when he came to little Catharine, he said, "But to whom shall I give *Catharine*?" After a moment's pause, he added, "*I give her to the Lord.*" The Lord accepted the consecration. In 1792, Catharine M. Carmichael united with the Church at Pequea. In 1799, she was married to Mr. Robert Jenkins, of Windsor Place, a gentleman of excellent character, large fortune, and great influence, who was elected a member of Congress in 1808. He departed this life in 1848.

Mrs. Jenkins exemplified the true character of a Christian wherever she went. Her life was spent in doing good. Her house was the abode of hospitality and Christian refinement. Her influence among relatives, friends, and neighbors, was always on the side of religion. Her donations for the advancement of the cause of Christ were numerous and large. She attended service in her Church for the last time in August, 1856, and returned to Windsor Place, to leave it no more until called to the sanctuary above. Her only surviving son had died the year before, John Carmichael Jenkins, who resided near Natchez (whose hospitality and that of his lovely wife, also deceased, the writer of these lines once enjoyed), but around her bed were her daughters and their husbands, Philip W. Reigart, Esq.; John W. Nevin, D.D.; John W. Scott, D.D., of Washington College, Pennsylvania; H. B. Jacobs, Esq.; Rev. Wm. W. Latta, and Alfred Nevin, D.D. She died on the 23d of September, 1856; and as the rising sun was gilding the mountain tops, this lovely Christian saint, the child of Providence, entered that world which has no need of the light of the sun.

An interesting discourse is added to the memoir. The pastor's tribute came from his heart; and many hearts will rejoice in perusing this record of Christian grace and truth. The volume is handsomely published by Mr. Wilson.

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AN HISTORICAL DISCOURSE, Delivered at the One Hundredth Anniversary of the building of the First Presbyterian Church, Newburyport, Massachusetts. By the Rev. A. G. VERMILYE, Pastor of the Church. With an Appendix. Newburyport: Moulton & Clark, 1856.

This is a fine historical discourse. It has the spirit of the occasion. It is full of details. It is discriminating in its portraitures. It is faithful to the dead and to the living. Among the topics which the young pastor (may he live to be a centenarian), discourses upon, are the edifice itself; the formation of the church; its ministers,—Whitefield, Parsons, Murray, Dana, Williams, Proudfit, Stearns; its government and eldership; its struggles and troubles; its customs; its more recent history. The Appendix contains stirring and appropriate addresses by Dr. Dana, Dr. Proudfit of New Brunswick, Dr. Stearns of Newark, and Dr. Vermilye of New York.

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### BOOKS OF THE BOARD OF PUBLICATION.

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD, consisting of a Meditation for the Morning of each Day of the Year, upon Select Texts of Scripture. By WILLIAM MASON.

William Mason was one of the lights of the Church in the last century. He was eminent for piety, simplicity, and loving compassion. His work has the recommendation of the celebrated William Romaine, and is worthy of the attention of all Christians. The Spiritual Treasury is eminently suited to enlighten, strengthen, and comfort the people of God. Much Gospel truth is fervidly presented to the Christian reader. In his brief introduction, the author says: "Silver of human eloquence and gold of acquired literature, have I none; but such as I have I give to thee, plain truth, in plain style, in the name of Jesus Christ." How much good may such a book, with its every-day meditations, impart to all who read it with the love of the truth and with prayer!

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CHILDREN OF ABRAHAM; or Sketches of Jewish Converts, being in part a Sequel to Leila Ada.

This fine little volume contains some thrilling stories of God's work of grace upon the hearts of the descendants of Israel. We lately heard of a Jew becoming a Papist. Alas, what a change from the covenant of promise to the bondage of Rome! Among the sketches of this volume are some precious scenes of Christian hope and consolation. In Abraham's seed shall all the families of the earth be blessed.

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GLEANINGS FROM REAL LIFE. By S. S. EGLISEAU, author of Lizzie Ferguson.

Gleanings from real life give interest to a book which mere fiction cannot impart. Providence outworks the imaginations of men; and the verus of its real incidents leaves a solemn impression which has the hope

of sanctification. These gleanings show what a harvest there is for all ready writers. The author gives some excellent hints on "donation visits," and on thirteen other topics included in his little work.

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## The Religious World.

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### SEMINARY OF THE NORTHWEST.

THE Board of Directors of the Presbyterian Theological Seminary of the Northwest, met in the North Presbyterian Church, Chicago, on February 3d, 1857, at 7 P.M.

The meeting was opened with prayer.

The Committee, which had been appointed to prepare a charter, reported that they had prepared one, and it was now before the Legislature of Illinois.

The Executive Committee reported that quite a number of liberal offers of land, &c., had been made to the Board, and among them real estate in the immediate vicinity of Hyde Park, in full view of the City of Chicago, and upon the shore of Lake Michigan, estimated to be worth \$75,000 or \$100,000; the offer being made upon the condition, that the Seminary be permanently located at Hyde Park, and that the Board go forward energetically, in the erection of the necessary improvements.

This offer the Committee commended to the acceptance of the Board; and, after mature deliberation and interchange of views upon the subject, the Board accepted the offer, and voted that the Seminary be permanently located at Hyde Park.

Arrangements are being made by which, in addition to the above grants, it is confidently expected that \$30,000 will be realized in a short time, to found in the Institution one Professorship.

The Trustees of the Institution were directed to meet together as soon as the charter is received, and prepare plans for the building, choose a building committee, and take all the necessary steps for the rapid prosecution and completion of the work of improvement.

A donation of \$300 was announced for the Seminary, from an individual in St. Augustine, Florida.

A resolution was adopted, opening the way for the admission of Missouri as one of the Synods entitled to a share in the management of the Institution.

The fourth Sabbath of April was selected as a day of special prayer, and for the collection of funds, for the Seminary, throughout the Synods.

It was Resolved, That all permanent funds shall be invested in the following manner. Upon real estate security, at one-half its value, nothing perishable upon such property to be included in the valuation, and at no higher rate than ten per cent. interest.

The Board of Trustees of New Albany Theological Seminary, were requested to comply, as soon as possible, with the directions contained in Article X, Section 2, of the Constitution of the Theological Seminary for the Northwest, viz., to return to the donors any funds given on condition of the Seminary remaining at New Albany, and which may be legally

claimed by the donors or their representatives, and to convey and deliver all the residue of the funds and other property of the Seminary, to the Board of Trustees appointed under the Constitution of the Seminary of the Northwest.

## In Memoriam.

K A N E.

DIED 16TH FEBRUARY, 1857.

ALOFT, upon an old basaltic crag,  
Which, scalped by keen winds that defend the Pole,  
Gazes with dead face on the seas that roll  
Around the secret of the mystic zone,  
A mighty nation's star-bespangled flag  
Flutters alone.

And underneath, upon the lifeless front  
Of that drear cliff, a simple name is traced ;  
Fit type of him, who, famishing and gaunt,  
But with a rocky purpose in his soul,  
Breasted the gathering snows,  
Clung to the drifting floes,  
By want beleaguered, and by winter chased,  
Seeking the brother lost amid that frozen waste.

Not many months ago we greeted him,  
Crowned with the icy honours of the North.  
Across the land his hard-won fame went forth,  
And Maine's deep woods were shaken limb by limb.  
His own mild Keystone State, sedate and prim,  
Burst from its decorous quiet as he came.  
Hot Southern lips, with eloquence aflame,  
Sounded his triumph. Texas, wild and grim,  
Proffered its horny hand. The large-lunged West,  
From out its giant breast  
Yelled its frank welcome. And from main to main,  
Jubilant to the sky,  
Thundered the mighty cry,  
HONOUR TO KANE!

In vain—in vain beneath his feet we flung  
The reddening roses! All in vain we poured  
The golden wine, and round the shining board  
Sent the toast circling, till the rafters rung  
With the thrice-tripled honours of the feast!  
Scarce the buds wilted and the voices ceased  
Ere the pure light that sparkled in his eyes,  
Bright as auroral fires in Southern skies,  
Faded and faded. And the brave young heart  
That the relentless Arctic winds had robbed  
Of all its vital heat, in that long quest  
For the lost Captain, now within his breast  
More and more faintly throbb'd.  
His was the victory ; but as his grasp  
Closed on the laurel crown with eager clasp,  
Death launched a whistling dart ;

And ere the thunders of applause were done  
 His bright eyes closed forever on the sun ;  
 Too late—too late the splendid prize he won  
 In the Olympic race of Science and of Art!

Like to some shattered berg that, pale and lone,  
 Drifts from the white North to a Tropic zone,  
     And in the burning day  
     Wastes peak by peak away,  
     Till on some rosy even  
 It dies with sunlight blessing it ; so he  
 Tranquilly floated to a Southern sea,  
     And melted into Heaven !

He needs no tears, who lived a noble life !  
 We will not weep for him who died so well ;  
 But we will gather round the hearth, and tell  
     The story of his strife.  
     Such homage suits him well ;  
 Better than funeral pomp, or passing bell !

What tale of peril and self-sacrifice !  
 Prisoned amid the fastnesses of ice,  
     With Hunger howling o'er the wastes of snow !  
     Night lengthening into months ; the ravenous floe  
 Crunching the massive ships, as the white bear  
 Crunches his prey. The insufficient share  
     Of loathsome food ;  
 The lethargy of famine ; the despair  
     Urging to labour, nervelessly pursued ;  
     Toil done with skinny arms, and faces hued  
 Like pallid masks, while dolefully behind  
 Glimmered the fading embers of a mind !  
 That awful hour when through the prostrate band  
 Delirium stalked, laying his burning hand  
     Upon the ghastly foreheads of the crew.  
     The whispers of rebellion, faint and few  
 At first, but deepening ever till they grew  
 Into black thoughts of murder : such the throng  
 Of horrors round the Hero. High the song  
 Should be that hymn the noble part he played !  
 Sinking himself—yet ministering aid  
     To all around him. By a mighty will  
     Living defiant of the wants that kill,  
 Because his death would seal his comrades' fate ;  
 Cheering with ceaseless and inventive skill  
 Those Polar winters, dark and desolate.  
 Equal to every trial—every fate  
     He stands, until Spring, tardy with relief,  
     Unlocks the icy gate,  
 And the pale prisoners thread the world once more,  
 To the steep cliffs of Greenland's pastoral shore,  
     Bearing their dying chief !

Time was when he should gain his spurs of gold  
 From royal hands, who wooed the knightly state ;  
 The knell of old formalities is tolled,  
     And the world's knights are now self-consecrate.  
 No grander episode doth chivalry hold  
 In all its annals, back to Charlemagne,  
 Than that long vigil of unceasing pain,  
 Faithfully kept, through hunger and through cold,  
 By the good Christian knight, ELISHA KANE !







Very truly your friend  
A. Murray.

THE  
PRESBYTERIAN MAGAZINE.

MAY, 1857.

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Miscellaneous Articles.

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GOD GLORIFIED BY AFRICA.

(Continued from page 157.)

GOD'S GOODNESS, GRACE AND GLORY IN AFRICA.

III. THE DESTINY OF AFRICA WILL RECEIVE A NEW DEVELOPMENT BY THE EXECUTION OF THE PROVIDENTIAL PLAN; and great displays of God's goodness, grace, and glory will be made on the shores of that long-afflicted continent.

*All the antecedent probabilities* favour the expectation of great blessings to Africa from the scheme of African colonization. Some of the grandest providences in the history of the world have contributed to the unfolding of the plan in its present hopeful aspects. What conjunctures of events; what moral, political, and physical adaptations; what progressive, and yet tardy movements in society; what combinations of various and apparently discordant elements, must be established and made ready for co-operation, before a high purpose can emerge into organized activity! The providential preparation, however, is the argument and the assurance of eventual triumph. The patriarch's departure from Mesopotamia, the bondage of Egypt, and the Exodus with miracles, rendered certain at last, the conquest of Canaan. Every step in the majestic pathway of means for the elevation of the African race, shows the sure direction and the final end of the divine purposes. All the providences that have pressed forward African colonization to the prominence of one of the greatest social and political movements of the age, prefigure future benefits, on a great scale, to the black man's continent. The fallow ground of Africa has been broken up; the seeds of

empires have been sown; and the handful of corn, in the coming harvest, shall shake like Lebanon. The purposes of God, long ripening, come to maturity at last,

“And freshening upward to his feet  
In gradual growth, his full-leaved will  
Expands from world to world.”

African Colonization has, indeed, had its “day of small things.” It has received reproach and bitter opposition, even from those whose good was sought,—like the expedition from Egypt to Canaan, which encountered its severest trials from Israelitish perverseness. But African Colonization has the armorial bearings of its King. It is an undertaking that unfolds from its banner remarkable signs of greatness. It has far-reaching contemplations of God and man. It originates a new and higher order of thought concerning the destiny of a despised and down-trodden race. It seeks to found new empires, to carry the blessings of religion to a fourth part of the habitable globe, and to create throughout Christendom a public sentiment that shall re-establish the brotherhood of Shem, Ham, and Japheth. All the antecedent probabilities, growing out of an origin, and a support in divine Providence, announce great blessings in the success of African Colonization. God will be glorified by Africa.

2. The scheme of African Colonization CONTAINS ELEMENTS OF POWER, which place it in a commanding position in reference to present prosperity and future greatness.

*The republican form of government*, in Liberia, is the model form for Africa. The petty and local independencies, which constitute the prevalent system of government, are utterly inconsistent with social and public improvement. Nor would the wants of Africa be met by the rise of great monarchies, or of a vaster autocracy like that of Russia. An important requisite for the future of nations is a type of government that shall draw forth the spirit of the people, stimulate industry in agriculture and the arts, and establish public prosperity upon a sure foundation. The Republic of Liberia undertakes this mission for Africa. It stands upon its oppressed shores, like the gateway to the temple of its Liberty. The outward form of civilization which is to spread throughout those vast realms, will influence the destiny of generations. Human improvement would have been reversed for centuries, if Asiatic civilization had impressed its despotism upon the rising States of Europe by the unchecked conquests of the Medo-Persian empire. It was Athens, standing firm at the Thermopylæ of European liberty, that preserved for the East the more genial forms of Grecian and Roman republicanism. Liberty is not a vain idea. There is

“A serious, sacred meaning and full use  
Of freedom for a nation.”

Liberia will model, until the end of time, the political institutions of the continent it aims to bless. What liberty has been, and is, to America, it is and will be to Africa. Ethiopian as well as Anglo-Saxon intellect needs, and must have, the glowing culture of free institutions.

With the institutions of freedom, *knowledge* advances into Liberia. The Ethiopian world must be enlightened. Ignorance is adjusted to despotism by laws which make knowledge congenial to a republic. The debasement of Africa must be rolled away. Universal education must be carried up her mighty streams, across her arid deserts, beyond her ridges of mountains, throughout her plains and prairies, along her vast lines of latitude and longitude north and south to either sea, and east and west to every shore. The institutions of learning, which exist in Liberia, are resources of human elevation. Schools, academies, and colleges will be to African mind, like the irrigations of the Nile to its valley, like the sea-breeze to the fevered coast, like morning light to unbroken darkness.

*The Protestant religion* is an element of power among the resources of African Colonization. Religion is offered by Liberia to the surrounding nations as the richest blessing from heaven. The Papal hierarchy has already made its experiment in Western Africa. In former years, the Roman Church held extensive sway in Congo, Angola, and along the western coast; but every vestige of its pomp and power has disappeared. The transmission of Roman Catholic faith and politics into the civilization of this expanding continent would be a calamity to the world. Liberia is Protestant in thought, heart, and life. Its emigrants have learned religion in a land of Bibles. Their simple faith welcomes a Saviour. They possess the creed of the apostles and martyrs. Ethiopia has never been, is not, will not be,

"A bondsman shivering at a Jesuit's foot,"

but she stands erect in the liberty of Redemption, stretching forth her hands unto God. The religion of the Reformation is Africa's hope. God is opening the way for the evangelization of her millions, by the return of her own kindred with blessings of life and immortality. In the enjoyment of the pure and glorious Gospel of the Son of man, Africa will assume her true rank among the continents of the world.

*The Anglo-Saxon tongue* is carried into Africa with freedom, knowledge, and religion. Among the certainties of language is its power in the formation of national character; its bond of union among all who use the same forms of speech; the influence of its published literature in extending and perpetuating opinions; and its general capability in developing the religion and civilization of the world. The providential origin of the diversities of human language, and the use which God has made of particular forms,

especially the Hebrew and Greek, suggest the great importance of the subject in its evangelistic relations. The Anglo-Saxon is pre-eminently the language of freedom, civilization, and Christianity.\* It is extending itself beyond every other variety of spoken or written language. It has entered upon new conquests in Africa. The citizens of Liberia enjoy its benefits.

“They speak the tongue  
That Shakspeare spake; the faith and morals hold  
Which Milton held.”

A blight would have fallen upon African civilization, if the dialect of Spain, France, or Italy had been incorporated into the Liberian commonwealth.<sup>1</sup> The Anglo-Saxon tongue is the representative tongue of Liberty and Religion. It is a tower of strength, whose top, unfrowned upon by the Holy One, goes up towards heaven. Liberia thrives in its light. Africa shall advance on her career with its illuminations; and Anglo-Saxon speech and literature shall enhance the blessings which Freedom, Knowledge, and Religion convey throughout the vast realms of the rejoicing continent.

These four elements of political and moral prosperity place the Republic of Liberia on high vantage-ground as a nation. Liberia possesses resources of power. Her prospects of realizing a vigorous and permanent progress, by the favour of Heaven, are far more promising than those of many nations, now her superiors in political position. Her stability is on a firmer foundation than that of France, Italy, or Austria. Changes and reverses may, indeed, take place. Clouds may gather in her sky, but beyond them shines the sun, with its unquenched light. A nation's strength consists in its reverence for the laws of God, in its acknowledgment of the rights of man, and in its appliances to enlighten the public conscience, invigorate the industry of its citizens, and train up its generations to serve God throughout the earth. Liberia possesses resources of power, which are competent, with the Divine blessing, to establish it on a sure foundation. He who has given to it freedom, knowledge, religion, and the English tongue, will be *glorified by Africa*.

3. THE HISTORY OF LIBERIA inspires hope, not only in the success of its own institutions, but in the importance of colonization as an instrumentality for the civilization of Africa.

The Colony, formed under many disadvantages, has risen steadily to its present high condition. Recaptured Africans, and slaves indiscriminately emancipated, were its first citizens. Its greatest

\* An able, original and instructive Discourse on the Anglo-Saxon tongue was delivered by the Rev. JAMES W. ALEXANDER, D.D., on last Thanksgiving Day, in his own church, in New York. It was published in the *New York Observer*, from the editors of which paper we have obtained permission to republish it. We expect to present it to our readers in the next number of the *Presbyterian Magazine*.—ED.

trial has been the impracticability of selecting emigrants with special reference to the greatness of the work. The aggregate character of the emigrants sent out to Liberia, has scarcely equalled the average worth and respectability of the coloured population of the United States. The original condition of Liberia, in this respect, is very different from that of the Pilgrim Colonies, whose materials were "the siftings of three kingdoms." Yet these poor and honest African emigrants showed, in the depths of their degradation, no ordinary traits of manhood. In the language of Dr. Alexander, "I cannot but admire the honest ambition and the noble daring of the first emigrants from this country to Africa. Then, no Liberia existed. The Society did not own one foot of ground on that continent, and it was extremely doubtful whether they would be able to obtain any territory for a colony. Yet, these lion-hearted men resolved to run every risk; they took, as it were, their lives in their hands. They went out, like Abraham, not knowing whither they went. And the event has proved that they were called by the Providence of God to engage in this hazardous undertaking."\*

The progress of Liberia has surpassed that of other colonies, more favoured at the beginning. The settlement of America from Canada to Brazil cannot produce examples of greater success than colonization on the Western coast of Africa, between the Senegal and the Niger. The Anglo-Saxon movement of Jamestown lacked the spirit of a great moral enterprise, and failed, for a long time, to gain a foothold upon the soil of the Cavaliers, from whence their slaves' descendants have emigrated with overshadowing favour. The Pilgrims of Plymouth Rock encountered many stern obstacles and difficulties; nor did they, for a series of years, bring forth results of colonization equalling the first-fruits of African toil and industry. The establishment of Liberia is a triumph in history. The children of Ham lift up the banner above the heads of Shem and Japheth.

The *location* of Liberia is favourable to all the objects of its growth as a nation. It is the nearest point to *America* on the coast, and the navigation is a safe one. "Of the one hundred and thirty voyages, which have been made direct to Liberia by vessels in the service of the Colonization Society, since 1820, all have been made safely, without having to make a single claim on the Insurance Companies for damages. This proves a safe navigation between the United States and Liberia."† Considered in reference to *Africa*, the location of the Colony is also auspicious. It has the command of the Slave Coast; it is adjacent to influential tribes; it is only a few degrees from the sources and the mouths of the Niger; and is capable of holding ready communication with Timbuctoo, one of the capitals of Central Africa, with which city a railroad may connect it at no distant day. As regards *Europe* and *Asia*, the situation on the coast is quite favourable. The Republic

\* History of Colonization, p. 20.

† Colonization Herald, Philadelphia.

stands on the highway of nations. The commerce of India, China, and Australia, passes its domain. Moreover, Liberia is sufficiently near to England and America for the purposes of trade, and sufficiently remote from other nations to diminish the danger of untimely foreign interference. Nature, indeed, has not provided for it every advantage, especially in climate and harbours; but it combines as many substantial advantages as the Western coast of Africa can afford.

A brief view of the *actual results* of African Colonization is essential to the elucidation of our subject. What, then, has been accomplished that forebodes great good, in the future, to the African race?

(1.) Liberia has provided a home for the coloured population of the United States. About ten thousand have already emigrated; all of whom have exchanged an inferior condition of society for one of independence and dignity. The total number of emigrants, up to January 1st, 1857, was 8954. Of this number, 3676 were born free; and the remainder in slavery.

Liberia is a rallying point of hope for our African population in all the emergencies of their condition. Comparatively few of the free coloured people have, as yet, had the enterprise to become citizens of the African Republic. Only 698 of their number have emigrated from the Free States. Every year, however, is adding to the attractions of Liberia, and diminishing the desirableness of residence in America. Providence will bring to pass its plans of emigration. Soon large numbers of our free coloured population will set out on their long-delayed journey, thanking God for the African Republic whose flag of liberty waves over the land of the free.

(2.) Colonization has established a flourishing African government on the basis of popular elections, a republican administration, and judicial tribunals recognizing the right of trial by jury. This government has already gained much favour with civilized nations. Its independence has been acknowledged by Great Britain, France, Prussia, Belgium, Brazil, and soon, it is to be hoped, by the United States; and it has treaties of amity and commerce with England, France, and the Hanseatic States of Hamburg, Lubec, and Bremen.

The religious and educational statistics of Liberia compare advantageously with those of any other nation. The total number of church members is not far from 4000; of whom about 1000 are natives, or recaptured Africans. There are 35 churches, composed of Methodists, Baptists, Presbyterians, Episcopalians, and Friends. The number of ministers and missionaries is about 60, of whom 7 are whites.

The number of scholars exceed 800 in 40 schools; of which the most important are the White Plains Methodist School, on the St. Paul's River; the Alexander High School, at Monrovia; the Epis-



copal Mission School, at Cape Palmas; and a private female academy, at Monrovia. The materials of a large college building have recently been despatched from this country, at a cost of \$18,000. The college is to be located on the St. Paul's River, near Monrovia; and ex-President Roberts has accepted the presidency of the institution.

The number of settlements in Liberia is twenty-five. The republic is divided into three counties; and additions are being made to its territory from time to time.\*

Such a republic is accomplishing, by its very existence and prosperity, unspeakable benefits for the whole race. God has planted it on African shores for the present and future advantage of bond and free, of American born and African born, descendants of Ham.

(3.) Liberia is a centre of trade and commerce in Africa. The continent has materials of a large commerce on the Mediterranean, on the eastern coast from the Red Sea to Port Natal, and on the western coast. Liberia is developing its proportion of West African trade. In 1855, more than thirty vessels were freighted with palm-oil alone, at her ports. The value of her imports and exports is about \$2,000,000 annually. So extensive and important is the commerce of Western Africa, that a company in England is constructing six steamers for regular communication with the coast, and a number of smaller steamers to run up the rivers. The subject of African commerce is engaging more and more the attention of our own merchants; and the power of Liberia will soon be felt in the commercial world.

But it is in its moral relations that the commerce of Africa assumes its chief importance. The civilization of the world is carried forward by the intercourse of nations; and the Gospel uses civilization as one of the conditions of its own permanent extension. Religion and commerce are thus mutual allies; and the increasing trade of Liberia and of the surrounding nations is among the best signs of the colonization enterprise.

(4.) Liberia has acquired influence over, and given protection to, 250,000 of the natives, who reside within the bounds of the Commonwealth, and who are gradually adopting the forms of civilized life. In Section XIII of the Constitution of Liberia, it is declared that "the improvement of the natives, and their advancement in the arts of agriculture and husbandry, is a cherished object of this government." President Benson, in his inaugural message, thus alludes to the native tribes: "In regard to this people, we have the highest human trust committed to our hands. Let us not be unfaithful. Providence, I doubt not, has chosen us not

\* These statistics are taken, almost *verbatim*, from a letter to the Editor, written by Mr. WILLIAM COPPINGER, the intelligent and worthy Treasurer of the Pennsylvania Colonization Society, to whom application was made for the information given.

only as the pioneers of better days to our unfortunate race in the scale of nationality, but also as his instruments in effecting the great work of Africa's redemption."

Perfection cannot be expected of Liberia in its intercourse with the surrounding tribes. Every civilized nation contains evil-disposed and wicked citizens; and religion does not always control the public administration of affairs. Jealousies and contentions may arise at intervals between the colonists and the natives; but the *community of origin* must, with the advance of civilization and the progress of the new African States, ultimately blend together the entire African population.

(5.) A large extent of sea-coast, at least 500 miles in length, has been delivered from the horrors of the slave trade, by the influence of the Liberian settlements. The indescribable agonies inflicted upon the seaward and the interior tribes by this infamous traffic, are in a great measure ended. African Colonization is the best permanent remedy, however essential for a time has been the presence of men of war. The total extent of coast rescued from this horrid trade by colonies, missionary stations, and naval armaments, is 2500 miles. "Canot, the famous Portuguese slaver, who ought to know, affirms in his memoir, that Liberia has exerted an immense influence in the suppression of the slave trade."\*

(6.) Liberia furnishes posts of influence to extend exploration, civilization, and religion into the interior. What has been done is little in comparison with what, it is demonstrated, can be done. Liberia is not a mere local commonwealth; it has continental relations. Providence has established it to be a light to Africa. Its inhabitants are beginning to open communications with other districts. The settlements on the St. Paul are but the stepping-stones to the highland interior. New Christian states will, it is believed, soon arise on the banks of the Niger, and Central Africa be a land of Liberty and Law. The influence of the Americo-African Republic in exploring, civilizing, and Christianizing Central Africa, will probably be handed down among the interesting memorials of its national achievements.

(7.) Liberia has a present and prospective relation to slavery in the United States, which in the end will add greatly to the resources of African civilization. Large numbers now in slavery, or their children, will become citizens of Africa. Although the Colonization Society itself does not come in contact with slavery, either by its constitution or its executive management, yet its incidental and moral influences are all on the side of African freedom. Its measures give relief to the consciences of individuals by furnishing the opportunity of emancipation; and the very establishment and prosperity of an African Republic, a majority of whose citizens are liberated slaves, is a silent protest against the system of bond-

\* T. J. Bowen's Central Africa, page 34.

age. This is the natural order of things, and offers no violence to existing rights in any quarter.

How large a portion of our African population will ultimately emigrate to Africa is among the secrets of Providence. The problem cannot be solved until the people have the liberty to go. Three things are certain: there is land enough in Liberia for them, especially with its prospective enlargement, which can be carried on to any extent; there are resources enough in this country to send them—money enough to purchase and transport them, and vessels enough to carry them; and they are acquiring an intellectual, moral, and industrial preparation for freedom. We adopt the opinion of the sagacious Dr. Alexander: "If Liberia should continue to flourish and increase, it is *not so improbable* as many suppose, that the *greater part* of the African race, now in this country, will, in the inscrutable dispensations of Providence, be restored to the country of their fathers."\* Although the plan of Christianizing and civilizing Africa does not essentially depend upon numbers, yet this is an element of no mean value. In numbers are majesty and power. The territory of Liberia can be readily enlarged to meet the wants of a mighty Americo-African emigration. Other States or Republics may be established, in the neighbourhood of Liberia, or even in other parts of Africa, especially on its southeastern coast. The truth is, that African Colonization is capable of *indefinite expansion*. Its territory will be large enough for the return of hundreds of thousands of Africa's descendants to its shores, and the work of civilization may be correspondingly increased in its aspiring and encircling range. Who can foretell the results to Africa, a century hence, of the Colonization scheme, when unfolded to the length and breadth of its benevolence by the Providence of God working outwardly upon its plans and resources, and the Spirit of God working inwardly upon the minds and hearts of its subjects?

In this great movement of the age, the sympathies of the King of nations are with Africa. The Bible is full of hope to the poor, the injured, the despised. God sustains the right in human affairs. His attributes plead the cause of truth. If civilized nations sympathize in the work of African Colonization, much more does He who superintends the interests of humanity and in whose hands are all the nations of the earth.

Liberia commences her national existence with trust in God. Her history, although not free from imperfections, is as yet comparatively pure. Liberia has not provoked the Divine wrath by crimes committed against the light and truth of the Gospel. She has no daring sins to settle in the reckoning of God's unforgetting judgment. The blood of martyrs does not cry for vengeance from

\* History of Colonization, p. 12. The *Introduction* to the History ought to be published by some Colonization Society in a tract form, for circulation by agents, friends, colporteurs, &c.

her soil. Inquisitions and Bartholomew massacres have not stained her annals with infamy and wrong. Liberia starts on her young career and lofty mission *with God on her side*.

These glimpses of the present history of Colonization, and of the distant outlines of its great prospective, give some assurance of the displays of goodness, grace and glory, which are awaiting a renovated continent. God will be glorified by Africa.

4. *The Capabilities of the African race*, as a co-ordinate and rising branch of the human family, confirm the expectation of a successful civilization on the field of its new activity.

God's plan gives to different races a varying position in the history of the world. Each has had successive periods of advancement, of influential administration, and of gradual decline. The Asiatic races, which were once high in political dominion, have long since culminated and passed into comparative obscurity. The Venetian States, the Dutch republic, the Spanish monarchy, once almost lawgivers on their continent, have sunk into insignificance; whilst Anglo-Saxon England, Celtic France, and Slavonic Russia, rule the destiny of the world. Races have risen and fallen, like empires. Having fulfilled the purposes of their providential appointment in the Divine administration, they have been dismissed from their stations of national greatness, to make way for other races ordained of God for the emergencies of a new service.

It may be here remarked that many of the Africans, originally transported into the United States, did not fully represent their race in intellectual vigour. Large numbers belonged to the lower order of tribes on their native continent. The mass of the slaves would naturally be captured from the most abject, defenceless, and inferior class; and, besides this, the tribes dwelling near the sea-coast were generally more degraded than others, in consequence of their long contact with the slave trade and its attendant vices. According to the observation of missionaries, the tribes in the interior appear, in most cases, to be of a higher order of intelligence and physical development. The Rev. JOHN LEIGHTON WILSON, D.D., who was a missionary in Africa for nearly twenty years, expresses the following opinion:

"Looking at the African race, as we have done, in their native country, we have seen no obstacles to their elevation which would not apply equally to all other uncultivated races of men. They are ignorant, superstitious, and demoralized, it is true, but it is the circumstances of heathenism in which they have always lived that have made them such, and not anything that inherently pertains to them as a race. Compared with the civilized nations of the earth, their deficiencies become palpable enough; but compared with the South Sea Islanders, previous to the period when they were brought under the influence of Christianity—the Indian tribes of our own country, who have never enjoyed the blessings of education, or even with the great masses of ignorant poor who throng all the great cities of the civilized world, they do not appear to any disadvantage whatever. No one can live among them without being impressed with their natural energy of character, and their shrewdness and close observation."

The African race is yet in its infancy. It has been kept back

from prominent action in human affairs, when—if it had pleased God—he might have clothed it with the terror of Mohammedan aggression, or wielded it with the supremacy of Anglo-Saxon civilization. The race is yet in its childhood. It is new, fresh, open to formative influences. Its heart has not been hardened by the rejection of the Gospel of Christ. It is not an old, effete race. It has had, as yet, no historical development. Merged in heathen darkness, its past has lacked the advantage of a favourable experiment. The set time for its action seems at length to have come. The all-wise Being who transferred many of its members from their barbaric homes for education under ameliorating influences, is now sending them back to discharge a mission worthy of the nineteenth century. Docile in temper, unambitious in spirit, susceptible to the attractions of goodness, this young race is destined to perform an important evangelistic part in the spread of religion throughout the earth. Its present attitude is one of great interest. So far as it has been brought into contact with Christian institutions in this country or elsewhere, the result has been in a high degree honourable to its susceptibility of intellectual and moral cultivation.

Other races were once as uncultivated as the African. Hordes of savage tribes overran Europe at a period not far distant in the past. The rude inhabitants of the North—the Goths and Vandals,—the Normans, Saxons, Celts, were comprehended in the general catalogue of barbarians. If, under the transforming power of Christianity, these unenlightened and debased nations have at length risen to their present condition, may not Africa also attain civilization? Hath not God made of one blood all the nations of the earth?

Behold, too, the progress which religion is making, during the present generation, among other savage races in different parts of the earth. The Esquimaux render homage to Christ amidst Arctic desolations. The Sandwich Islanders, with their schools, churches, and political institutions, now belong to civilized nations. The inhabitants of Polynesia, abandoning idolatry and savage life, accept the reformation which brings blessings to the Gentiles. Wherever Christianity is carried in its pure faith by godly men, it wins its way to the heart by the grace of God, and elevates degenerate human nature from the degradation of ages.

Under appropriate cultivation, and with the advantage of time, African intellect will make known its capability. In the midst of disparaging and unequal opportunities, it has given tokens of genuine promise. Through the clouds of a dark sky, its lights already shine, here and there. The men of Liberia rise up to their emergency. Lott Cary, Roberts, Benedict, Benson, Augustus Washington, Lewis, Williams, and others, are not inferior, as writers, executive officers and wise leaders of the people, to the public offi-

cers in the different States of the American Union.\* Opportunity is the mother of greatness. Cultivated mind will yet avenge the wrongs of African degradation, and demonstrate the powers of an untried and despised race.

Civilization has a peculiar mission in Africa, which is to be fulfilled by the gradual elevation of the Negro race. The civilization of the Jews unfolded to the world the great idea of the relation of the State to God; that of the Greeks and Romans aspired to the perfection of municipal regulations, to the accurate definition of the rights of individuals and the governing powers; Norman, Gothic, and Saxon civilization illustrated the manhood and independence of the races; whilst African civilization is destined to demonstrate THE EQUALITY OF THE RACES as members of the human family. This great problem of the book of Providence finds some of its elements already calculated in the book of nature. The human faculties are dependent upon God, who bestows gifts upon whom He will. Nor does he allow His plans to fail from want of intellectual or moral capacity in His creatures. "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." He who raised up "wise-hearted" men in the wilderness to construct the tabernacle and to perform the required service in all the mechanical arts, will communicate all the gifts of intellect that are needed for the work of the African wilderness and for the establishment of the children of Ham in their ancestral habitation. There is a tendency in human pride to exalt the creature, and to attribute to human efficiency the pre-eminence of one race over another. But the conceit of man shall receive correction in a contest with Providence. God sets up one and puts down another. Retribution, as well as grace, develops a principle that may be applied to races as well as to individuals, "the first shall be last, and the last shall be first." Those who despise in man,

"The shadowed livery of the burnished sun,"

may witness in the end the humiliation of a reversed condition. In the "set time" of the Divine purposes, the Negro race shall be elevated intellectually, morally, and politically, to equal dignity with other races of mankind. God will be glorified by Africa.

##### 5. THE REMARKABLE POSITION OF THE CONTINENT OF AFRICA

\* The late Dr. ALEXANDER, who was well acquainted with African character and history, remarks in relation to the success of Liberia, "The problem has been fairly solved that the coloured race are as capable of improvement as the whites; and in every department of government, they have manifested sound sense and discretion, equal to what could have been expected from people of any other nation, with no greater advantages of education than they have enjoyed. Indeed we have not seen any state papers which indicate a sounder judgment, and more just discernment of the true interests of the Colony, than those of Governor Roberts. Even in his correspondence with officers of the British navy on points of international law, he appears to great advantage."—*Hist. of Col.* p. 7.

AT THE PRESENT TIME indicates an approaching advancement in the destiny of its race. Long shut out from intercourse with civilized nations, Africa at last opens her gates, as if in concert with a higher power.

Among the reasons for this long providential separation from the civilized world may have been, in the *first* place, the preservation of the continent from greater evils. Intercourse with other nations, when unaccompanied by Christianity, has only added the worst vices of civilization to those of barbarism. The savage tribes on the western coast of Africa have been made tenfold more "the children of hell" than they were before, by the monstrous atrocities of the slave trade. Spain, Portugal, Holland, and England, for more than a century, added to the woes of Africa; and if free intercourse had existed with the interior, the injuries would have been increased to a corresponding extent. Providence has guarded the continent from open communication with other nations, until they were prepared to bring Christianity with trade, and the means of evangelization with the enterprise of commerce. In the *second* place, the entrance of other races into Africa, in any considerable numbers, would have interfered with the higher plan of blessing the continent through its own restored and Christianized descendants. And in the *third* place, the time for the execution of God's great African plans had not yet come.

God is now opening Africa to the world. The unfolding portals of the continent invite nations to share its intercourse and partake of its destined greatness. Travellers are penetrating its territory on every side. Its lakes, Tchad and Ngami, have been brought into geographical connection with those of Europe and America; the City of Timbuctoo, the metropolis of West Central Africa, has been verified as to existence, extent, and resources; caravans, freighted with traffic, have been seen in long procession; rivers have been navigated by steamers, and the White Nile, the Niger, and the Zambezi have been traced far up in their meanderings; snow-clad mountains loom to view, with prairies and fertile regions of vast extent. Cotton, sugar, rice, wheat, corn, and all the rich vegetable products of tropical regions, are successfully cultivated. The ruins of Cyrenaica, of Agharme, and of Harar, the ancient metropolis of a once mighty race in Eastern Africa, are enrolled among the curiosities of historic wonder; the unknown space between St. Paul de Loando in Angola and Quillemane on the Mozambique Channel, has been traversed by Livingstone; people possessing claims to civilization are met with in the remote interior; and

"A thousand realms horizoned to the view"

give promise of a large population and invite to missionary labour. In short, a knowledge has been secured of African climate, soil, productions, natural history, geography, resources, and races, which

is of the utmost importance to the future intercourse and progress of the continent.

The hand of God is in these African explorations. He who causeth "the stork in the heavens to know her appointed times, and the turtle, the crane, and the swallow to observe the time of their coming,"\* has arranged the motives, the principles, and the circumstances by which so many men have made discoveries which bring before the civilized world the prospects of Africa's future greatness. As every important invention has come to pass at the very time it was most calculated to ameliorate the condition of the human family,† so every geographical discovery has corresponded, in time, place, and extent, with great moral purposes in the Divine government. When a Western continent was needed for the foundation of new Christian empires, then, and not till then, was America brought in contact with the Eastern hemisphere. Africa is now emerging from its gloom, almost with the light of a new discovery, and at a period when everything points to its higher agency in the world's affairs. Some of the thoughts suggested by the present aspect of Africa, may be summarily recapitulated :

(1.) The Providence of God superintends the fate of continents by the unsearchable methods of infinite wisdom.

(2.) The time of Africa's prominence is drawing near, in the advent of a higher destiny.

(3.) Great advantages will accrue to the world from the opening of a new continent to commerce, trade, manufactures, and the arts, and especially to the prayers and efforts of Christianity.

(4.) The coincidence of African explorations and discoveries with the progress of African colonization and the expansion of the institutions of Liberia, is interesting, instructive, and encouraging.

(5.) God is calling upon the Christian and civilized world to sympathize with and labour for the African race with more earnest zeal and hope; bound with them as bond, and helpers of their freedom, if free. God will be glorified by Africa. The continent responds to His call.

6. *The future triumphs of Redemption* include the regeneration of Africa. Prophecy comes to the aid of reason, faith, and philanthropy; and uplifting the veil of a continent's glory, shows its tribes and kingdoms rejoicing in God.

The scheme of colonization does not arrogate to itself the exclusive instrumentality of renovating Africa. Other means, and from other quarters, will co-operate in the blessed labour of love. White missionaries for Africa will be in greater demand during the next half century than ever before. The whole interior being accessible to the Gospel, the cry for help must be immediately an-

\* Jeremiah 8 : 7.

† See Blakely's *Theology of Inventions*, republished by the Messrs. Carter.



swered, and it can be answered by none so promptly and efficiently as by the missionaries of the Evangelical churches of the United States and Great Britain. A large part of the evangelistic operations on this continent, so far as the preaching of the Gospel is concerned, must be carried on for an interval by white missionaries, as heretofore. It will take more than one generation to send forth suitable coloured preachers in sufficient numbers.

Nor will the West be the only quarter from whence aggressive movements will be made against African barbarism and degradation. The Southeastern part of Africa, from Port Natal to the Zambezi, and up to Cape Gardelui, will supply the means of influential missionary operations into the interior. This district of country is likely to be one of the most inviting on the whole continent. It is here that Moffat and Livingstone propose to commence missionary stations, in a high, healthy location, and in contact with intelligent, populous tribes. Another part of Africa from whence light may be expected to spring forth, is from the ancient Copts and Abyssinians, in the valley of the Nile. Providence has preserved these Christians in the midst of Mohammedan and barbaric rule for some great purpose; and although now corrupt, as a Church, they are, nevertheless, in possession of seeds of truth which grace can germinate into a glorious harvest.

“Copt, Abyssinian, from the dust  
Of ages shall their raiment shake;  
And many spirits of the just  
In these degenerate sons awake!  
Dry bones they are—but God can raise  
Old Anthony and Athanase.”

These three principal centres of evangelical effort—corresponding in the general with the three mighty rivers, Niger, Zambezi, and Nile—will contribute to swell “the stream which shall make glad” in Africa “the city of our God.” As related to the negro race, Liberia, with its scheme of colonization, inspires the greatest hope for the renovation of the continent. The providences alluded to in previous portions of this Address seem to magnify the converted Africans of America as the chief instruments of civilization and religion on their native shores.

God *takes time* to fulfil his counsels. “A day is with the Lord as a thousand years, and a thousand years as a day.” The captivity of Egypt and the training of the wilderness were irksome to the generations doomed to perish in their perversities; but *forty years of special training, after two hundred years of bondage*, constituted the Divine preparation for entering into Canaan. Some striking analogies may be here briefly noticed between the history of the Israelites in Egypt and of the Africans in America, in their training for a special work in a distant land: (1.) Both people were consigned into foreign bondage as a condition of their future elevation and usefulness. (2.) They were preserved distinct in

the midst of an abounding population of a different race. (3.) In their state of subjection they greatly increased in number. (4.) They were kept in slavery for a long period. (5.) They were made to take their departure out of the land of bondage in a way that brought to view God's wonder-working hand [only partially fulfilled as to the Africans]. (6.) They had a preliminary training, even after they were set free—the Israelites in the wilderness, the Africans in Liberia, where they may be said to be, as yet, preparing for their great work.\* (7.) They took possession of the land, at last, in the name of the King of kings. One of the diversities of the history is, that the Israelites went out together in one band by a single royal edict of emancipation, whereas the Africans are sent forth in separate companies, and few at a time. But this diversity may be explained, partly by the different character of the bondage, which necessitated a simultaneous exodus of the Israelites, and partly by the immediate work to be done in the new country, which in the one case was warlike, and in the other peaceful and spiritual. The analogies are sufficiently close between the two cases to constitute *a plea for time* on the part of God to train and bring forth the Africans for the religious conquest of the land of their fathers.

However long delayed, the period of Africa's redemption will come. "The night is far spent; the day is at hand." Morning beams already play along the coast, and streaks of "sunrise in the tropics" cast their tints upon an abounding moral vegetation. The valleys begin to sing. Gospel culture will convert Central Africa into a garden of the Lord. The blood of Christ was shed for the four continents of the human race, and is offered to all in the great commission to "preach the Gospel to every creature." Prophecy declares the things that shall be: "The whole earth shall be filled with the knowledge of the Lord as the waters cover the sea." Every land shall become Immanuel's; and in holy union with tribes and people of every tongue, "Ethiopia shall stretch out her hands unto God."

"And Afric's dusky swarms,  
That from Morocco to Angola dwelt,  
And drank the Niger from his native wells,  
Or roused the lion in Numidia's groves;  
The tribes that sat among the fabled cliffs  
Of Atlas, looking to Atlanta's wave,  
With joy and melody arose and came;  
Zara awoke and came; and Egypt came,  
Casting her idols into the Nile.  
Black Ethiopia, that, shadowless,  
Beneath the Torrid burned, arose and came.  
Dauma and Medra, and the pirate tribes  
Of Algeri, with incense came and pure  
Offerings, amoying now the seas no more."

\* The remark also holds true in regard to the free coloured population in the United States.

Is it too much to suppose that, in the ingathering of nations, the bondmen of America shall sustain to the quickening of Africa at least *something* of the relation of the Jews to the Gentiles—even life from the dead?

As astronomers have visited Africa for the purpose of taking, to the greatest advantage, observations of the heavens, so the continent of Ham may ultimately afford to the eye of faith the brightest displays of Providence and the grandest sights of Redemption. Many things, it is true, are unrevealed; but Africa's redemption is made sure. "Oh, the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"\*

Africa is a continent of great historical associations. Egypt is generally supposed to have attained an earlier and higher civilization than any other nation in the ancient world. There stand her mighty pyramids—mute sentinels of history, guarding the mysterious memorials of centuries. In later ages, on the Libyan coast, Carthage contended with Rome for the mastery of the world. Alexandria, bright among the centres of civilization, with its learning and its library, shone like the watch-tower of the Nile. The associations of religion transcend those of civil history. Abraham, the bearer of the covenant of promise, full of blessings to all nations, twice came down to dwell in the land of Egypt. Here the Israelites groaned in bondage for two hundred years; and from African ground their cry went up into heaven. In Africa, God wrought the stupendous miracles of his outstretched arm, in glorious succession, to the extreme boundary of the continent. Moses, the Legislator of the Old Testament dispensation, was Egypt-born, and nurtured at the Nile. And beyond Abraham, to whom the Promises were given, and Moses, through whom came the Law, the Son of Man tarried in Africa, the fulfiller of Promises, the magnifier of Law, the teacher of Grace and Truth. Yes, the Redeemer's feet touched African soil, and his eyes beheld her sky and stars. The infant Jesus became a refugee from the bloody tyranny of men, that it might be fulfilled which was spoken of the Lord by the prophet, "Out of Egypt have I called my Son." On the day of the crucifixion of the Lord of glory, the burden of bearing the cross was laid upon "one Cymon, a Cyrenian;" and in Africa lived and died Augustin, the Defender of the Faith, and the Father of the theology of the Reformation.

The succession of great events shall be restored to Africa Christianized. New kingdoms shall arise in the light of the blessings of the Gospel of Christ, whose civilization shall excel the monumental glories of perished dynasties. Institutions of learning shall be planted throughout her latitudes and longitudes, from Liberia to Abyssinia,

\* Romans 11.

and from Congo to Caffraria; churches of Jesus Christ shall be established on her prairies, hills, and along her rolling rivers; philosophers, statesmen, and philanthropists shall have names "full of might and immortality;" the Negro race shall fulfil its high and wonderful destiny in the divine counsels; and on Africa's shores displays of God's goodness, grace, and glory shall be unfolded to the admiration of men and of angels. At the resurrection of the just, millions of ransomed ones shall spring forth from tropical graves. The descendants of Ham shall stand, with those of Shem and Japheth, amidst "the great multitude which no man can number, before the throne of God and before the Lamb, clothed with white robes and with palms in their hands, and shall cry with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb forever."

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### THE CREED.—No. II.

THE Creed begins with the avowal of the foundation-truth of religion,—the existence of God. With that individuality which characterizes the whole symbol, it puts into the lips of the confessor the momentous acknowledgment, "*I believe in God.*" *My* eyes see his works: *my* mind apprehends the evidence of his word; *my* conscience feels the innate sense of a Divine superior.

"*I believe in God:*" it is a conviction of the understanding. If sincere, it carries with it a sense of the obligations which belong to the relation of the believer to God. True belief requires consistent conformity. If I truly believe in *God*, then my Creed binds me to be towards Him, all that the relation of a rational creature towards Jehovah calls for. He has revealed himself as "*the Father*"—the title of priority, creation, providence, authority. He is "*almighty*"—carrying the mind to an admission of his universal and infinite and sole Deity, manifested in the grand comprehensiveness of his propriety in all beings and things, as "*Maker of heaven and earth.*"

But it is not only as a Maker that God is the subject of belief: it is not only by the name of Father that he has revealed himself: nor is the creature the only correlative of that title in God. I believe "and"—also—"in *Jesus Christ*," whose history is revealed in the New Testament; whose relation to God as the Father is so distinct from that in which mankind and all creatures stand, that he is properly called "*his only Son.*" He is Christ, as accomplishing the Divine work of redemption, in distinction from the Divine work of creation and sovereignty signified by the term, Father. I believe in God as in Christ, as well as Father; and, therefore, I believe in Christ, not only as redeemer and benefactor, but as "*our Lord*"—having Divine authority and supremacy, and to be ever

associated with a belief in God; to be obeyed and honoured, ever irrespective of his claims as a Saviour.

But, to be more explicit as to our faith in God the Son, we must avow the revealed facts as to his human sonship—the manifestation of the Almighty in the flesh. These comprehend first, the Divine, supernatural origin of the body he assumed: and so, according to the Scriptures, I declare my personal belief that he “*was conceived by the Holy Ghost.*” Secondly, as the inspired promises required, and the inspired record declares, that the human mother of the Messiah should be and was a virgin, and that he should and did come in a certain line of descent, I desire to profess my belief in a point of such essential importance, by declaring my assurance that he was “*born of the Virgin Mary.*”

The next great subject of Christian faith is the accomplishment of the mediatorial undertaking, for which the Son of God became incarnate. Christ came as a prophet, a teacher, an example, but the crowning purpose to which all other parts of his life tended and were directed, was the atonement he was to make by his vicarious sufferings. That becomes the next great article of faith; he “*suffered:*” and to make sure the very time, as part of the evidence on which our faith rests, we add, “*under Pontius Pilate.*”

But Christ was not only to suffer: he must, to fulfil the signs given before, suffer by violence and cruelty, and in ignominy: therefore we say, as summing up all, “*was crucified.*” But crucifixion has been survived, and the Messiah must actually give up his life, and must submit to the common consequence of death, actual interment. The Creed, not allowing us to forget this, makes us repeat, “*crucified, dead, and buried.*”

At this point the Creed has a superfluous article, but one that was inserted to meet a particular heresy as to the reality of Christ's death. It says, “*he descended into hell,*” which, as our standards explain in their note on this clause, means the same as “*continued in the state of the dead, and under the power of death, until the third day.*” This is implied to every common understanding by death and burial; but the only cause of objection to the statement is, that the popular use of the word hell refers to the state of the wicked after death, and overlooks its other meaning as Hades.\* An intelligent person need not scruple about the use of this phrase, when it is in reality but a fuller expression of belief in the actual, continued death of the blessed Redeemer, after the giving up of the ghost on the cross.

The next great point of belief in Christ our Lord is his resurrection. If this did not take place, our faith is in vain. The Christian, in view of the abundant evidence to the event, asserts it as a known fact: “*the third day he rose again from the dead.*” The

\* See Larger Catechism, Q. 50, and Dr. Alexander's History of the Westminster Assembly, p. 68.

specification of the day is of consequence, because "according to the Scriptures," and the word of Christ himself, there was a specified time for the power of death. Not less perfect is the demonstration of the fulfilment of the Lord's word that he would return to the Father, and therefore, we declare "*he ascended into heaven.*"

Christ is followed in his whole course by the faith of the believer. And having asserted his belief in the successive stages of his Saviour's humiliation from the Maker and Lord to the flesh, the suffering, the death, the burial, and the state of the dead, he traces his progressive exaltation from the resurrection to his ascension, and now from that to the full height of the glory and authority he had relinquished—"and sitteth at the right hand of God the Father almighty." This article brings to view the whole range and series of gifts secured to the believer by the reign and the intercessory priesthood of the Son of God, "gone up where he was before."

But one step more is wanting to complete the circle of objects that enclose the disciple in the security of his hope. He needs an assurance of his own resurrection—of the coming of his Lord the second time without sin unto salvation—of his own ascension to heaven. Therefore, still standing on firmly revealed truth, he confidently professes "*from thence he shall come to judge the quick and the dead.*"

But a saving creed must comprehend God in the entire revelation of himself. And as such a creed cannot stop with the Father and exclude the Son, so with the Father and the Son must be united in faith, as indissoluble in existence, the third person of the one Godhead. "*I believe in the Holy Ghost.*" I believe in his existence; in his personality; in his work as the Awakener, the Teacher, the Regenerator, the Sanctifier, the Sealer, the Paraclete. In the one line of simple affirmation is included a personal acknowledgment of all that the Divine Word reveals respecting the Holy Ghost; and this sums up the grand outline of truth as to the Divine existence and the consequent relations of man.

The Creed is an individual expression of faith; but it is the creed of all true believers. It is the symbol, the standard of the faith of all ages. Its doctrines are the links which bind the individual disciple to every other disciple and to the whole body of the redeemed in earth and heaven. They are the foundation on which, in Christ, the entire Church is built. This opens to view such a special privilege and security, and such a special manifestation of the grace of the Father, Son, and Holy Ghost, that it could hardly be omitted. Therefore the Creed introduces "*the holy Catholic Church.*" It is not any assembly, or any religious assembly, any *ecclesia*, but *the Church*—a definite, distinct, consecrated, *holy* body. As such it is not confined to places, or times, or forms, but embraces all the subjects of the Father's grace in the Son and Spirit wherever and whenever they exist. The Church is

therefore general, universal, which is the plain English of the Greek word catholic.

Some take the next phrase, "*the communion of saints*," as but another name for the Church. But in so compendious a formula, we should rather expect it to denote a distinct head of Christian belief—an *effect* of the Church—that universal love and unity which mark the true Church, and which constitute a substantial ground of blessing to the believer; and of duty, also, as binding him, by this article of his confession, to connect himself openly with the visible Church, to be an active, unbigoted member of its communion, and to labour for its enlargement, till it fill the earth.

Belief "*in the forgiveness of sins*" is implied in an enlightened belief in a crucified and risen Messiah; and so "*the resurrection of the body*" is implied in the looking for Christ's coming to judgment. But they are each so immense in their importance, and the latter so likely in all ages to find a sceptical reception, that it is well to place them in the distinctness of a separate avowal.

Only one thing more, then, remains to be remembered as pertaining to the condition of those who receive a Gospel which emphatically brought immortality to the light. It is the eternity of the future state, "*and the life everlasting*," referring more strictly to that department or character of human immortality which is the life of him who has believed with his heart and in his life all the articles of this Creed, and so has proved himself to be an heir of the righteousness which is by faith.

When one utters his "*Amen*" to his "*I believe*," it is the solemn attestation of his mind and soul to what he has asserted, and of his confidence in all that is implied in a spiritual, practical acceptance of those doctrines.

How beautiful is the concatenation of these truths! How simple is the essential outline of evangelical faith! How effectual might the system become which should bind all Christians in the unity of the faith! How obviously due is the Anathema Maranatha of those who reject a system that is symbolized with such evident truth in this Creed as the essence of all that is required to be believed in order to salvation!

H.

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### MY KATE.

MRS. BROWNING, the wife of the eminent poet and scholar of that name, formerly known as Miss Elizabeth Barrett, ranks among the first female poets of the age, either in originality of conception, boldness and vigour of language, or elegance of construction. The following from her pen, which we copy from "The Keepsake" for 1855, is very beautiful indeed, and cannot but be appreciated by all who will take the pains to read it.

### MY KATE.

She was not as pretty as women I know:  
And yet all your best, made of sunshine and snow,

Drop to shade, melt to nought, in the long-trodden ways,  
While she's still remembered on warm and cold days :  
My Kate.

Her air had a meaning, her movement a grace ;  
You turned from the fairest to gaze in her face ;  
And when you had once seen her forehead and mouth,  
You saw as distinctly her soul and her truth :  
My Kate.

Such a blue inner light from her eyelids outbroke,  
You looked at her silence and fancied she spoke :  
When she did, so peculiar yet soft was the tone,  
Though the loudest spoke also, you heard her alone :  
My Kate.

I doubt if she said to you much that could act  
As a thought or suggestion : she did not attract,  
In the sense of the brilliant and wise, I infer :  
'Twas her thinking of others made you think of her :  
My Kate.

She never found fault with you—never implied  
Your wrong by her right ; and yet men at her side  
Grew nobler, girls purer, as through the whole town,  
The children were gladder that pulled at her gown :  
My Kate.

None knelt at her feet as adorers in thrall ;  
They knelt more to God than they used, that was all.  
If you praised her as charming, she asked what you meant :  
But the charm of her presence was felt where she went :  
My Kate.

The weak and the gentle, the ribald and rude,  
She took as she found them, and did them all good.  
It always was so with her ; see what you have !  
She has made the grass greener e'en *here*—with her grave :  
My Kate.

My dear one ! when thou wast alive with the rest,  
I held thee the sweetest, and loved thee the best ;  
And now thou art dead, shall I not take thy part,  
As thy smile used to do for thyself, my sweet heart :  
My Kate.

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## LIFE INSURANCE.

WE seldom repeat, or even allude to our dreams. But as this article was suggested by a dream, we depart from our usual practice in this particular, and state, that, a few mornings ago, just before awakening from sleep, we thought ourselves earnestly addressing some friends concerning their own personal interest, and saying, "*Insure your lives ; we are in favour of Life Insurance ; but while you do this, we urge you to attend to a matter of far greater importance, viz., to obtain an insurance for the life of*



*your souls in the world to come.*" We submit to metaphysicians the question, how our dream can be accounted for on philosophical principles; but will avail ourselves of the suggestion furnished by this incident, to write a few thoughts on the subject of *Life Insurance*. The order and method of our remarks we shall borrow from an interesting and learned Lecture, delivered some weeks ago, by Prof. Hitchcock, on *Fossil Bird Tracks*. He observed, that he should, first, give the *history* of the subject; secondly, the *science* of it; thirdly, the *poetry* of it; and, fourthly, the *moral* of it.

I. The *history* of Life Insurance. So far as our information on this subject extends, it is only about a century and a half since the plan of insuring lives was seriously thought of. The first association of this kind was established in Great Britain in 1706. At that time, and for many years afterwards, no accurate calculations existed, showing the average duration of human life, and the managers were under the necessity of proceeding in a great measure at random, in fixing the amount of annual premiums required to be paid by subscribers. For all ages under forty-five they charged the same premiums. Before the close of the century, seven other companies were formed, and some progress made in establishing an intelligent and equitable basis of calculation. But only within the last fifty years, has that accuracy been attained which fully entitles the subject to the name of a science. Within this period some eighty or one hundred new societies have been established in England, and more than one-half this number in the United States. Some of them are Proprietary or Joint Stock Companies, which insure policy holders at a rate agreed upon, but divide among themselves alone the profit and loss. Others are Mutual; each policy holder being a stockholder; and, of course, all the members share alike in the profit and loss, in proportion to the amount of their policies. Other Companies are mixed; combining the Proprietary and Mutual, and leaving it optional with the subscriber to insure in either mode, according as he may prefer.

It is a remarkable fact, that, though there were no ordinary Life Insurance Companies in our country till after the beginning of the present century, two Corporations had been previously chartered by the Proprietary government of Pennsylvania, embodying, in part, the same principles, but designed only for the relief of clergymen and their families, in view of the inadequate support which they received from their congregations. One of these, viz., "The Corporation for the Relief of the Poor and Distressed Presbyterian Ministers, and of the Poor and Distressed Widows and Children of Presbyterian Ministers," was chartered in 1759. "To give perfect security to the subscribers" (we quote from the Address of the Corporation, in 1833), "and to make their investments largely productive, a considerable sum of money was collected, by donations from pious and charitable persons in Europe and America,

and constituted what has been called the *Widow's Fund*." A minister (or his congregation for him) might subscribe for an annuity for himself, to commence at the age of sixty-five, or for his widow and children after his decease. And within a few years past, the charter has been so amended as to allow the Corporation to issue policies, contracting to pay the widows and children of the holders a definite sum at one time, like other Life Insurance Companies. The name of the Corporation has also been changed; and it is now called, "THE PRESBYTERIAN ANNUITY COMPANY." This Company is especially worthy the consideration of the Presbyterian ministers, who desire to obtain an annuity for their families not exceeding \$250, or a single sum not above \$3000.

The other Corporation alluded to, viz., "The Protestant Episcopal Corporation for the Benefit of Widows and Children of Clergymen in the Commonwealth of Pennsylvania," was chartered in 1769, ten years after the preceding; and had in view the same object with regard to the widows and children of deceased clergymen of the Protestant Episcopal Church as the former had with regard to Presbyterians. These Corporations have discretionary power (so far as this is compatible with their entire safety) to appropriate to the families of deceased ministers, who are in special need, larger sums than those stipulated for in their contract with the subscribers, and even to relieve the widows and children of deceased ministers who had not subscribed at all.

II. The *science* of Life Insurance is the knowledge of those principles by which may be ascertained how much must be paid annually by a person insured, or how much in a single payment, at a specified age, in order to entitle his heirs to receive a stipulated sum immediately after his decease. This knowledge is acquired by learning the average length of human life, and by calculating the amount of money produced from a given sum, at compound interest, during this average length of life. In order to ascertain the average length of life, called by actuaries the *expectation* of life, tables of mortality have been kept, in different places, for a great number of years, reaching back to a century and a half, and embracing many thousands of persons in each successive generation, and of all classes and conditions, from infancy to the most advanced age. By this method the duration of life, which is altogether uncertain when applied to individuals, becomes, when applied to multitudes, a matter of accurate arithmetical calculation. The tables which are regarded as most reliable, and hence are generally followed by life insurance companies, are the *Carlisle Tables*, so called, because formed from records of mortality kept at Carlisle, England. Tables of mortality have been kept in several places in this country, but not for a sufficient length of time to become a basis for regulating the rates of life insurance.

To employ the language of an article in Hunt's Magazine, "In

the table of mortality framed at Carlisle, which is believed to represent the average laws of mortality in England with very considerable accuracy, and also to approximate that of the Northern United States, out of ten thousand persons born together, four thousand complete their fifty-sixth year; and it further appears that the number of such persons who die in their sixty-sixth year is one hundred and twenty-four. So that the probability that the life of a person now fifty-six years of age, will terminate in the tenth year—hence is  $\frac{1}{4} \frac{24}{000}$ . Now, reckoning interest at four per cent. per annum, which rate must be averaged for the whole number of years through which the calculation runs, as an essential element of that calculation, it appears that the present value of \$100, to be received ten years hence, is \$67.556; consequently, if its receipt be made to depend upon the probability that the life of a person, now fifty-six years of age, will fail in its sixty-sixth year, its present value will be  $\frac{1}{4} \frac{24}{000}$  of \$67.556, or  $1 \frac{24}{4} \frac{67.556}{000} = \$2.094$ .

“Again, the present value of \$100, receivable upon the life of a party now 56 years of age, terminating in the 57th, or any subsequent year of his life, up to its extreme limit (which, according to the Carlisle Table, is the 105th year), being calculated in this way, the sum of the whole will be the present value of \$100, receivable whenever the life may fail; that is, of \$100 insured upon it, supposing no additions were made to it for the profits and expenses of the insurer, which also enter into consideration and are properly adjusted. Upon these principles rest all life insurances and annuities. Observations of mortality are made through successive years, showing the chances of life at different ages and in the different sexes, for they find female longer than male lives. The expenses of management and profit are settled. The average rate of interest at which can be made investment of their premiums and of their capital, if they have any, is estimated; and from these they can make out, and have at different times made out, a tariff of proportionate premiums for sums to be paid in gross at death, commencing at any age, for any number of years, or for a whole life. A contract can be made understandingly, the loss is properly divided, and the grand aim of insurance attained.

“Accurate observations are the groundwork of all these calculations; and, as in every other case, the wider in space and time, the larger the sphere of observation, and the greater the number of occurrences observed, the more certain is the result, and the more precise the law of average. Large space enables to compensate for sickly localities, by the wholesome ones; the unfavorable pursuits, by those favorable to longevity; many years balance those of epidemics by those of health, and allow an equalization and compensation for the irregularities of seasons, wet or dry, cold or warm; and, of course, time connects itself with another ingredient of average, number of subjects; in which, if it be great, the deaths under a certain age may approximate a compensation for those who live beyond it.”

III. The *poetry* of Life Insurance does not consist in romantic expectations, excited by visions of imaginary good; but (if judiciously arranged by the insured), in the certain realization by his surviving widow and orphan children, of that worldly support which will serve to allay the bitterness of their affliction. To the husband and father, this provision for his family is likewise a source of comfort, in view of his decease; relieving him from that anxiety for their future sustenance which it requires a stronger than ordinary faith wholly to overcome, when he knows they will soon be bereaved of their only earthly provider, with no pecuniary resources beyond what will be required to supply the necessities of a single week.

The Reports of Life Insurance Companies furnish scores of examples in which widows and their children have been preserved from poverty and distress by the judicious and happy forethought of their husbands and fathers. But without going to printed records to find instances of this kind, we know ourselves of two cases not reported by these offices, one of which is that of a lady who has been receiving an annuity for more than thirty years, though her husband had paid before his decease only two or three annual premiums; and the second is that of another lady who received several thousand dollars in a single sum, within a few months after the policy had been purchased. These cases afford an impressive illustration of genuine *poetry*—the poetry of the *heart and soul*, the finest cords of which, as if touched by angels' hands, vibrate with sweet and cheerful notes of joy and gratitude.

IV. The *moral* of Life Insurance admits of being considered in two aspects. One is whether it is morally *right* for a man to provide for his family in this way? And the other, whether duty to our families does not require it? on the supposition that it is right, and that no other method of providing for them is practicable or convenient. Its moral honesty may be inferred from the principles already stated, on which premiums are graduated and policies issued. Assuming that all will die, sooner or later, the members of the association (we speak of Mutual Insurance Companies), mutually agree that an equivalent shall be ultimately realized by the heirs of each subscriber, for the annual premiums which he pays during his life. Whether this equivalent, however, shall be *arithmetically* exact, depends upon the length of his life,—and hence the arrangement contains a mixture of self-interest and benevolence. A thousand persons, or ten thousand, as the case may be (the more the better), engage to deposit annually a certain sum, varied according to their respective ages, and to continue the same during life, which sums are to be profitably invested, for the benefit of their families after their decease; on the condition that those who shall survive the others, will contribute as much additional, for the families of those who have been called away, as will make them all virtually equal; i. e. equal in proportion to the amount of their original

deposits. One may have deposited on a scale only half as large as another, and this inequality will of course exist in the amount to be received by his family. But this amount will not be affected by the *time* of his death. If he dies in one year or in one month after his deposit is made, those who live longer stipulate to secure his family against *pecuniary* loss; and if he lives many years, he engages to bear his part in making up the deficiency in the payments of those (reckoning according to the average of human life) who have been prematurely called away. This is necessary, in order that in the end, the families of all the subscribers, those who live the longest as well as the shortest, may find a sufficient amount remaining on hand to pay them the sums subscribed for their benefit.

If the above statement is a fair exhibition of the true basis of Life Insurance, its honesty is apparent from a simple inspection of its conditions and provisions. The only doubts of its honesty which we have heard expressed by those who have conscientious scruples on the subject, have been founded on the assumption that it is a species of gambling, in the form of a lottery. But it is obvious from the above statement, that there is a radical difference between them. A lottery scheme has blanks as well as prizes, and sometimes in the proportion of a hundred to one; but here there are no blanks; the families of all the subscribers are provided for to the full amount of their subscriptions. The only contingency in the case is the *time* of their death; and we presume that few families are so sordidly and cruelly selfish as to desire the speedy decease of their husbands and fathers, in order to prevent some pecuniary benefit from accruing to the families of those subscribers who have gone to an early grave.

But, allowing Life Insurance to be *honest*, it does not necessarily follow, that it is the duty of *every* man to provide for his family in this way. Some are provided for already by being possessors or heirs of large estates. Others prefer to invest their surplus means in some other form. What we maintain is, that *it is the duty of every man to make some provision for the support of his family after his decease*; and as Life Insurance offers a mode of doing it which is easier for men of limited means than almost any other, there is a strong inducement for such persons to secure its advantages. And further, *if this mode is within their power and no other, we can hardly exculpate them from blame if they neglect to avail themselves of this beneficent provision*. Whether we die rich or poor, we shall find it necessary to our comfort to be able to commend our surviving household to the care of Him who has said, "Leave thy fatherless children with me, and let thy widows trust in me." But we pervert this Divine guarantee for a purpose never intended, if we make it the occasion for negligence in providing for their future wants. We are as much dependent on God's providence for a competent support for ourselves and families *now*,

as they will be after our death. And yet, God has said, "He that provideth not for his own, and especially those of his own household, hath denied the faith, and is worse than an infidel." Our faith in Him, both for the present and future, must be accompanied by the use of appropriate means, to secure the blessings which he bestows.

In conclusion, we would say to any who are inclined to avail themselves of the advantages of Life Insurance, Be careful in your inquiries concerning the corporations from which you may think of obtaining your policies. Satisfy yourselves with regard to such questions as the following, viz. : Are the companies well managed? What is their financial condition? Do they furnish a satisfactory guarantee of their permanency and stability? Companies which offer the inducements of *low premiums and large dividends*, should be viewed with caution, and generally with distrust. They cannot be considered as safe to policy-holders unless their annual premiums are sufficiently high to meet their contingent, as well as actual liabilities. And as for dividends, it is safer to have the profits reinvested by the companies than paid to the subscribers, whose object is not to secure an annuity for themselves during their lives, but for their families after their death; which provision is put in jeopardy by receiving and expending, beforehand, any portion of the accumulated capital.

Companies which receive *notes* from their subscribers, instead of cash, are likewise, in our judgment, to be regarded as of doubtful solvency; at least doubtful as to their ability to redeem those policies which run a large number of years, though able, perhaps, to pay those which expire in a short time. The subscribers are also liable to be deceived, by supposing that their families will be entitled to a much larger amount than is really the case. These notes are so many claims held by the companies against the drawers, which their families must settle at their decease, with compound interest, unless the interest has been paid annually during their lives. It is alleged, indeed, that the profits of these companies, which are annually credited to the subscribers in the form of scrip dividends, will pay those notes; but our attention to the subject has convinced us that this expectation is not realized. It is far better to purchase a policy no larger in amount than can be secured by *cash* premiums, than to rely on a paper basis, which may eventually prove to have been a mere fiction. And besides, if these companies should sustain heavy losses, the policy-holders are liable to be called upon to pay those notes, at any time during their lives; and in case of their inability to liquidate them, their policies will be forfeited.

Finally, beware of those companies which are given to *litigation*. Whatever be their character in other respects, this is a serious objection. No considerate man wishes to involve his widow in a lawsuit before she can obtain what he has endeavoured to secure for

her by a life insurance policy. All these companies have agents and examining physicians, through whom every application is made; and hence, with due care on their part, there ought not to arise a single case in which the companies shall refuse to pay their policies, on the ground of misrepresentation; and if they take advantage of their own wrong, they act dishonourably and are not entitled to confidence. So far as we are informed, instances of this kind do not often occur; but their happening at all affords a sufficient ground for caution in this particular. The directors of life insurance companies are generally, it is presumed, honest and honourable men, who are disposed to act in an upright and liberal manner towards those who hold claims against them.

ALIQUIS.

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### THE MASTER SPEAKING PLAINLY.

“Then said Jesus unto them plainly, Lazarus is dead.”—JOHN 11: 14.

IF man is a dull learner in the school of Providence, yet, infinite wisdom joins with infinite patience in retrieving his mistakes and covering up his follies. The Master will now vary his method with the disciples. His first lesson had proved to be too hard for them. They do not understand that divine dialect in which he speaks, and he must therefore descend to their coarser human speech, and no longer talk with them in proverbs, but plainly.

It is beautiful with what delicate tact he had sought to prepare their minds for the coming sorrow. He would have broken the tidings gently, and brought the angel of death to them in the disguise of sleep; but foiled in that loving artifice by their stupidity, he must now deal in the curt phrase which beseems so harsh a reality. How reluctantly did he assume that painful office of a bearer of ill news! and how considerately does he now discharge it! You have observed the affectionate ingenuity with which gentle natures will frame their speech when announcing some sudden bereavement to a friend whose sensibilities they fear may not be able to withstand the shock. With what kindly circumlocution do they approach the dreaded topic! Under what soothing phrases they seek to mask the sad intelligence! until at length, baffled by the unsuspecting and incredulous affection with which they have to deal, they are forced to cut short their vain premising, and the cruel truth is wrung from them like a confession. Even thus was the gracious Redeemer, after his ineffectual attempt to soften the announcement, suddenly obliged at last to drop the veil from before the unwelcome fact, and leave them confronted with all its undisguised severity. “Then said Jesus unto them plainly, *Lazarus is dead.*”

Yet, he will not permit them to fall under the stunning disclosure. How instantly does he anticipate and quell those unbe-

lieving suspicions which would be rising in their minds as to his permission of the untoward event, and his wilful absence from the scene of the calamity! "And I am glad, for your sakes, that I was not there."

He is in haste to assure them, not only of his full sympathy with them in their trial, but of its happy issue. His unselfish love leads him to view the event in its relations to them exclusively, and to present its most discouraging features in a cheerful light. Doubtless, some grief he would himself have felt to have been a spectator of his friend's sufferings and death, but he would have been more pained to have been obliged to witness their sorrow, and aggravate it by withholding the exertion of his healing power; and it was therefore a source of genuine satisfaction to him that they had at least been spared that needless distress. On their account he could thus sincerely rejoice that he had not been present. But the more particular ground of his rejoicing was, that the event itself would be made, in the hands of Providence, a means of increasing their knowledge of his Divine person, and their confidence in his power. "To the intent ye may believe"—this was the precise form in which their interests were to be promoted. Not only had their sensibilities been saved by being kept in ignorance of what was passing in Bethany, but the very calamity itself, which he had forborne to intercept, would secure an opportunity of disciplining their graces beyond anything they had yet experienced. It would signally tend to the confirmation of their faith. Thus light is gradually breaking over their path. They, at least, know the worst. They behold the darkest of that dark cloud which has been gathering; and even now its gloom is fringed with struggling beams of the dawn, as they hear him so eagerly felicitating them on the event as one that shall, in some way, redound to their highest spiritual benefit. Lazarus is indeed dead, yet he is glad, for their sakes, that they may believe.

With the like tenderness and discrimination does the Saviour still unfold his proverbs and illumine his dark sayings. If he hide away his meaning in the obscure Scripture, or envelope it in the perplexing providence, it is no indication of unfeeling caprice or needless severity. It is because he would not show us the unwelcome truth all at once, but only by degrees, and as we are able to bear it. There is more in his word and dealings than at first we discover or imagine. We might, indeed, from the most cursory perusal of the one and the most casual notice of the other, gather sufficient knowledge of his merciful purposes. But, commonly, we are "slow of heart to believe all that the prophets have spoken," and as we walk in his ways we are "as a beast before him." All his gentle advances have been lost upon us. His lively oracles seem a mass of mystical sayings, and his daily dispensations a routine of insipid trivialities. Then it is that he must cease to speak to us in proverbs, and speak plainly. He seems to deal with us more



harshly. He sets us down to con our lesson in tears. Some crushing sorrow sends us to his word to find a new meaning in every text, and to his providence to perceive a fresh purpose in every dealing. The veil is taken off the heart in the reading of the Scriptures, and all around us we behold his stately steppings. We should be quite overwhelmed with the disclosure of our guilt and peril, and of his majesty and purity. But, he sends wonderful help, while yet we are ready to perish. He does not show us the evil of our hearts, without giving tender intimations of mercy. And we begin to rejoice in the midst of our grief, and to wait upon him with a good courage. O, how often do we find, in the retrospect, if not in the very crisis of some bitter trial, that the strangeness and mystery of the Divine dealings, besides being chiefly due to our own dullness of spiritual apprehension, were themselves but a kindly promising, like that wherewith Jesus sought to break the tidings of Lazarus' death to his disciples! It would have been only a useless aggravation, had we been permitted to know without being able to relieve the agony or peril of some absent friend, who had sickened in a distant clime, or been wrecked in mid-ocean. It would only have embittered our little remnant of peace, had we foreseen the untoward event which was to ruin a well-earned fortune, or the insidious disease that was to strike down a beloved kinsman. And so he first brings a shade over our sun, and then darkens the shade into a cloud; and then blackens the cloud into a tempest, until at last the worst comes, and the bolt falls! And yet, instead of finding ourselves (as we would have anticipated) utterly crushed beneath it, how strangely are we supported and soothed in ways past finding out! We do but lean the more confidently upon the Almighty arm as the earthly support is removed, and are only drawn out the more faithfully toward the Infinite heart as the earthly idol is dethroned. Not in cruelty and not in anger, did he refuse to heal our sick or avert our loss, but himself rejoicing in his strange work as a work of his tenderest love, and with the express design of perfecting our faith—glad for our sakes, to the intent we might believe.

What ought to have been the effect upon the disciples of this disclosure of their Lord's enigma? Perhaps we are ready to imagine it should have been an immediate expression of confidence: "Lo! now thou speakest no proverb, but speakest plainly." But we must not judge their conduct in the light of subsequent events, of which as yet they were ignorant, or apply to them conditions of faith to which they were still strangers. They had nothing at present to lean upon but the bare promise of their Lord, that an event which was all gloom to them would somehow become a felicitous occasion of good. And though this, in itself considered, was indeed sufficient, yet in their case it was counterbalanced by the known perils which encompassed them. They had fled into that region to escape the deadly malice of their enemies. It seemed

like courting certain death to return into Judea. When, therefore, the Master followed up his announcement of the death of Lazarus with the prompt declaration, "Nevertheless, let us go unto him,"—though there was much—everything in his words and manner to encourage them; yet, it was to them but like the cheering order of some brave general to a feeble battalion to advance where inevitable destruction awaited them. We may imagine them for a moment alarmed, wavering, and recoiling under the mandate, until one of their number, with forced courage, rallies them to duty. "Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him."

There was a singular mixture of fidelity and distrust among the disciples, as expressed in this reply of their spokesman. On the one hand, he would not desert his Master, though to follow him seemed to render it inevitable, that both he and they would fall into the hands of their enemies, and perish together. But on the other hand, he doubted his Master's wisdom and power, though he had never yet known him to venture into any exigency to which he proved unequal. As some writer expresses it,—he had so much faith, he was unwilling to live without Him, and yet so little as to imagine he could die with Him.

But, do we not occasionally hear a similar vein of remark among fellow-disciples now? With what a martyr-feeling do some Christians appear to go about their duties! And how they plume themselves with saintly laurels for their self-denial and devotedness! It would seem, they can only wear as a galling chain, that yoke which was meant to be easy, and must ever groan under that burden which is declared to be light. Their very praises are lugubrious, and their raptures maintained with a kind of grim solemnity. Nor is it the naturally morose or desponding alone, who exhibit Thomas's besetting frailty. Who of us prays, or preaches, or labours, genially expecting success? Alas! we all imagine ourselves ever following Jesus as on a forlorn hope. Though He summons and leads us toward certain safety and triumph, our poor distrustful hearts will only respond, "Let us also go, that we may die with him."

C. W. S.

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## Household Thoughts.

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### "PAYING OFF MOTHER."

"MOTHER," said a little black-eyed boy of six years, "when you get old and want some one to read to you, I WILL PAY YOU OFF."

Little Alexander's mother had been in the habit of reading to

him a good deal, and on this Sabbath day, she had read to him a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might, at some future time, return in kind all his mother's care. "I will pay you off, mother," said he, looking up into her face with childish satisfaction, and as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say, "My dear son, I am more than paid off already."

But, children, you *can never pay off mother*. Her thoughts of love and acts of affection are more in number than the days of life. From the hour of birth, mother has been one with you. How often has she nourished you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, delighted in the dawning intelligence of your eye and the winning affection of your smile, hushed your pains and sufferings, sweetly adjudged many appeal cases to her sympathy, corrected at times your misdemeanours, thought of you in absence, and guarded your life with the unvarying remembrance of a mother's solicitude and the free-will offerings of a mother's devotion? Ah, dear child, you can never "pay off mother!"

Mother has taught you to read and to pray. She has patiently sat by you and taught you the letters of the alphabet; and then she helped you to put them together and to spell words of thought. She taught you to spell God. And before you could read, she taught you to say, "Our Father, which art in heaven." Mother has trained you with lessons, and hymns, and prayers, to come to Christ, to whom you have been dedicated in baptism. She has prayed for you when none but God knew it, and has prayed with you when your wondering eyes understood not the meaning of her grave and imploring looks. She has taken you on the Sabbath to church, and showed you how to behave in the sanctuary, and, by her example, she has pointed you to heaven, and "led the way." Dear child, you can never "pay off mother!"

Yes, there is *one way*,—there *is one way* in which you can more than pay off mother. It is by loving Jesus Christ and his commandments, and by preparing for heaven. Mother is going there. She is getting ready for that blessed abode, where the parents and children may meet together around the throne of God and the Lamb. There Jesus dwells in glory, which he communicates to the saints of all generations—that same Jesus, who said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, Alexander! and pay off mother by praising God with her in heaven!

## A CHILD'S THOUGHT OF GOD.

BY ELIZABETH BARRETT BROWNING.

## I.

THEY say that God lives very high !  
 But, if you look above the pines,  
 You cannot see our God. And why ?

## II.

And, if you dig down in the mines,  
 You never see Him in the gold,  
 Though, from Him, all that's glory, shines.

## III.

God is so good, He wears a fold  
 Of heaven and earth across his face—  
 Like secrets kept, for love, untold.

## IV.

But still I feel that his embrace  
 Slides down, by thrills, through all things made,  
 Through sight and sound of every place :

## V.

As if my tender mother laid  
 On my shut lids, her kisses' pressure,  
 Half-waking me at night ; and said,  
 " Who kissed you through the dark, dear gesser ? "

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 Biographical and Historical.
 

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## PORTRAIT OF THE REV. NICHOLAS MURRAY, D.D.

WE present to our readers, in this number, the portrait of the Rev. NICHOLAS MURRAY, D.D., the distinguished Pastor of the First Presbyterian Church of Elizabeth,\* New Jersey. Dr. Murray, notwithstanding many overtures for removal, has always remained with the church which he has long served as pastor ; and a nobler and more influential church does not exist.

Dr. Murray uses his pen freely in advancing the cause of religion. The letters on Romanism, by KIRWAN, are among the most effective ever written.

Dr. Murray was Moderator of the General Assembly which met at Pittsburg in 1849.

The accompanying portrait is an excellent likeness of Dr. Murray.

The following historical sketch of the First Presbyterian Church of Elizabeth, New Jersey, is from the pen of its worthy Pastor.

\* The old borough of *Elizabethtown* has recently become incorporated as a city, under the name of "*The City of Elizabeth*."

HISTORICAL SKETCH OF THE FIRST PRESBYTERIAN  
CHURCH OF ELIZABETH, N. J.

IN the month of August, 1665, a small ship was seen winding its way through our bay, and dropping its anchor at Elizabethtown Point. All was excitement among the Indians to know whence it was, who were on board of it, and what was their mission. It was the Ship Philip, bearing to the Province of New Jersey its first Colonial Governor, CARTERET, and about thirty English emigrants. These emigrants, headed by Carteret, with a hoe on his shoulder, landed at the Point, and, together with the inhabitants of four log huts previously erected, formed the first settlers of Elizabethtown.

The people in those log huts were from the east end of Long Island; and the people of the east end of Long Island were New England Puritans, and retain the simple habits and institutions of their ancestors to the present day. We infer, therefore, and without any violence, that the tenants of those log huts were religious people; and so we infer as to the fellow-passengers of Carteret, as the emigrants from England to the Northern States, at that period, were generally Puritans. The publication of the "Grants and Concessions" of the proprietors, by the Governor, induced many settlers from New England. Very soon there was a large accession from Scotland. And whilst there were, probably, shades of difference in their opinions as to doctrine and Church order, yet were they, in the main, a religious people. In 1683 they were described "as generally a sober professing people, wise in their generation, and courteous in their behaviour."

Because of the loss of all our early records, during the war of the Revolution, it is impossible to state with entire accuracy the date of the formation of our church, or of the erection of the first church edifice, or even under what form of government the church was organized. All the presumptions of history, all the traditions of the people, and all the droppings of my predecessors on the subject, are to the point that the church was organized with the settlement of the town, in 1665. The order of the church was, probably, neither Congregational nor Presbyterian, but a mixture of both elements. But from the date of its written, authentic history, it has been Presbyterian; nor is there any proof to show that it was ever anything else. We steadily put forth the claim that it was the first church organized in New Jersey for the worship of God in the English language, as our town was first settled in the State by an English-speaking people. Our only rival for this honour is the venerable sister church of Newark, which was formed under circumstances much more advantageous to the speedy development of a full and perfect organization, and which dates its Jersey life from October, 1667.

When the first house for the worship of God was erected, is unknown. It was at first small, but was enlarged, at intervals, until it became a noble house for the times, and sufficient to accommodate the people. It was, in those simple and primitive days, the place of meeting for the first General Assemblies of the State, and it was within its walls the first Judges of the Supreme Court administered justice. That old church, among the first erected in the State for the worship of God, and for half a century the only one in the town, was fired by the torch of a Tory, on the 25th of January, 1780, and reduced to ashes.

Nothing is known as to the ministers who first preached here for nearly twenty years after the settlement of the town. There was no *stated* minister in any of the churches of the Colony, according to a letter of John Barclay, up to 1684, save at Newark. The people there brought their minister with them from Connecticut.

The Rev. SETH FLETCHER is the first of whom we have any record, and that is a very brief one: "On September 18, 1682, administration was granted to the widow of the Rev. Seth Fletcher, minister of the Gospel in Elizabethtown, who died in August last passed."

The successor of Mr. Fletcher was the Rev. JOHN HARRIMAN. The date of his settlement is unknown; but after an active and useful ministry, amid great civil commotions arising from conflicts of jurisdiction, and disputes among the proprietors, he died in 1704.

He was succeeded on the year of his death by the Rev. Mr. MELVINE. His ministry was a very brief one. There is a tradition that, being suspected of intemperance, the choir, on a Sabbath morning, sung a voluntary, which he regarded as designed to reprove and expose him. Whilst the choir was singing, he descended from the pulpit, led his wife out of the church, and, as if they walked into the sea, we hear no more of them.

The next minister was the Rev. JONATHAN DICKINSON, who, for forty years, was the life, and light, and glory of this church. He was ordained here in 1709, by the ministers of Fairfield County, Connecticut. At first he had some scruples as to the Presbyterian form of government, but became, subsequently, its decided advocate. He was the first President of the College of New Jersey, whilst it yet dwelt in tabernacles; and was the first preacher, teacher, physician, farmer, theologian, and controversialist of his day. His works are standards on the points which he discussed, down to our own times. The late John Sargcaut, of Philadelphia; the children of the late Dr. Miller, of Princeton; the present Chief Justice of New Jersey; and Professor Green, of Princeton, were, and are his lineal descendants. It is difficult to decide in this case which reflect most honour on the other—the root or the branches, the noble sire or the equally noble descendants.

Dickinson was succeeded by the Rev. Dr. ELIHU SPENCER, who was installed pastor, February 7, 1750. He removed to Trenton in 1756, where he died in December, 1784, in the 64th year of his age, leaving behind him a character above the need of eulogy. During his ministry, the congregation received an act of incorporation from the Crown, which is the charter of its rights to the present day.

The next pastor was the Rev. ABRAHAM KETTLETAS, who was installed, September 14, 1757. He remained here but a few years, and, because of some difficulty with the Presbytery, withdrew from it in 1765. He was a ripe scholar and an able divine; but gave much of his time to politics. He died, with a stainless character, in Jamaica, Long Island, in 1798, in the 66th year of his age. His political tendencies may be

excused, on the ground that he entered life amid the excitements which led to the war of the Revolution, which resulted in our independence.

The Rev. JAMES CALDWELL was the next settled pastor. He was installed in December, 1761. His zeal as a minister, his patriotism as a citizen, his sacrifices in the cause of freedom, have been given to future time by the muse of history. His name is embalmed by the Church and the State. After twenty years of laborious service as minister, as chaplain of the army, as commissary, he fell by the hand of a murderer, on the 24th of November, 1781.

That, indeed, was a dark day in the history of the people. Their church was in ashes; their parsonage was fired and consumed; their beloved pastor was brought down to death by a murderous hand; they were in the midst of war, which wasted daily their number and property; they were scattered and peeled—sheep without a shepherd. And yet, as if to put the seal of his approbation upon the sacrifices they were making, and to make a gracious display of his own power and mercy, it was during that midnight hour that God made windows in heaven, and granted to the church one of the most glorious and effective revivals in all its history.

Dr. WILLIAM LINN was installed on the 14th of June, 1786, but was soon dismissed, to become pastor of the Reformed Dutch Church in the City of New York.

He was succeeded, in September, 1788, by the Rev. DAVID AUSTIN, whose very useful, and, in many respects, remarkable ministry, was brought to a close by a partial insanity, which manifested itself, mainly, in the way of extravagant views of the prophecies. Like "the Miller" of modern days, he set the day for the second coming of Christ, and was as vexed as Jonah at his disappointment. There is a full sketch of this great eccentric in the great work of Dr. Sprague, "Annals of the American Pulpit."

Mr. Austin was succeeded by the Rev. JOHN GILES, in June, 1800. But soon losing his wife, he was unfitted for his duties by his bereavement, and retired in a short time from the pastorate. He subsequently settled in Newburyport, where he died in 1824.

The next pastor was the Rev. Dr. HENRY KOLLOCK, who was installed in December, 1800. He was, perhaps, the most brilliant pulpit orator of his day, and one of the most fascinating of men. He was, after a ministry of three years, called to Princeton, to be pastor of the church and Professor of Divinity in the College. He was subsequently called to Savannah, where he died, December 29, 1819, universally lamented.

The Rev. JOHN McDOWELL, D.D., was called to be the successor of Dr. Kollock, and was ordained and installed pastor, December 26, 1804. After labouring here, for nearly thirty years, with great earnestness, fidelity, and success, he was dismissed, to become the pastor of the Central Church, Philadelphia, in April, 1833. He yet lives, in a green old age, with energies unabated, a vigorous, faithful, useful, and beloved

pastor. We are ready to say, in Chinese phrase, "May he live a thousand years!"

Dr. McDowell was succeeded by the present pastor, on the 23d of July, 1833.

Such is the ministry with which God has favoured this church for now nearly two hundred years. It has been, in the main, able, pious, stable, orthodox, and remarkably successful. Save Mr. Austin, and he only in the days of his mental darkness, not one of them ever led the people after novelties, or broached heretical opinions, or adopted measures of doubtful expediency for doing good. On the other hand, they nobly defended the truth, and led the people in the good old ways, and infused an element of stability into the church and the community, which they have never lost, and which, we pray, they never may.

At the commencement of the war of the Revolution, the town contained about two thousand inhabitants. Caldwell was the pastor, and was soon found arrayed—with all his stirring eloquence, and high enthusiasm, and untiring energies—on the side of freedom. He infused his spirit into the people, and they, almost unanimously, entered into the protracted struggle. This was soon branded as "*the rebel parish,*" and the parishioners and their property were considered as fair plunder by the British and their adherents. The church, whose bell so often sounded the notes of alarm when the enemy was coming, was fired and consumed. The parsonage, used as a hospital for the sick and the wounded, was reduced to ashes. The academy, used as storehouse for provisions, and where Barber taught rebellion to such men as Burr, Hamilton, and the Ogdens, was consumed. First the pastor's wife, and soon afterwards the pastor himself, fell by the hands of assassins. And yet, this congregation alone furnished the following list of commissioned officers to the army of the Revolution, many of whom were as pious as they were patriotic and brave:

Gen. William Livingston, Gen. Elias Boudinot, Gen. Elias Dayton, Gen. Jonathan Dayton, Col. Aaron Ogden, Col. Matthias Ogden, Major William Shute, Col. Francis Barber, Gen. William Crane, Col. Oliver Spencer, Capt. Thomas Morrell, Lieut. James Wilcox, Capt. Jeremiah Ballard, Capt. David Lyon, Capt. Jonathan Pierson, Lieut. Ephraim Woodruff, Capt. Obadiah Meeker, Capt. Sheppard Kollock, Capt. David Woodruff, Capt. William Woodruff, Capt. Matthias Lyon, Lieut. William Ransen, Capt. Samuel Harriman, Major Ezekiel Woodruff, Adjutant Luther Halsey, Lieut. Moses Ogden, Capt. William Brittin, Major Nehemiah Wade, Capt. Benjamin Winans, and Capt. John Clawson. And as there were multitudes here who cared not where they stood in the battles of freedom, there were men as good and as patriotic as any of these, found in the ranks, and who freely shed their blood on all the battle-fields of the Revolution.

Besides, this congregation furnished one signer of the Declaration of Independence in Abraham Clarke. It gave two governors to the State in William Livingston and Aaron Ogden; it gave two Speakers to Congress in Elias Boudinot and Jonathan Dayton; it gave the first president to Princeton College in Jonathan Dickinson; it has given a Senator and



several Representatives to Congress. And from the first Legislature, in 1668, until now, it has furnished far more than its proportion to all the public councils of the State.

The many revivals of religion which have been graciously manifested to this church through all its history, have made it fruitful in raising up ministers of the Gospel. We have no means now of knowing who were thus raised up before the opening of the present century, but the following is a list of those raised up within it :

The Rev. Henry Kollock, D.D., Sheppard Kollock, D.D., David Magie, D.D., Eliphalet Price, Jonathan Price, who died a Baptist Missionary in Burmah, William B. Bartou, Elias W. Crane, Edward Allen, Simeon Crane, Lewis Bond, Joshua Boyd, Thomas A. Ogden, Joseph M. Ogden, John C. Baldwin, Backus Wilbur, Halsey Terrill, Joseph Corey, Benjamin Corly, E. Scudder High, John E. Freeman, Missionary in India, John B. Morton, Edwin H. Reinhart, Henry Webber, Fenwick T. Williams, Henry W. Crane, William Scudder, Missionary in India, William C. Garthwaite, William E. Hamilton, Jacob W. Winans, Henry Johnson, David M. Miller.

Besides these there were three candidates who died in preparation for the ministry, and two licentiates, who, because of the failure of their health, have devoted themselves to secular pursuits.

This church has also been the mother of churches,—those of Rahway, Westfield, Connecticut Farms, Springfield, and all the Presbyterian Churches of our city, are either her children, or grandchildren. It is often the case with churches as with parents;—when their children and offspring are vigorous, and healthful, and active, they themselves are suffering under the increasing infirmities of old age. But not so with this mother of churches. Although with maternal pride and joy she can look around on her numerous progeny, and rejoice in their vigour and prosperity; yet, she can stand up among them all, as did Moses in his old age among the children of Israel, “whose eye was not dim, nor his natural force abated;”—with an energy and capacity, if God will only give her the needful grace duly to exercise them, to do as much for God, and the country, and the world as any of them, or as she ever has done. Never were her strength or her capacities for usefulness as great as they are now.

Nor should we omit to state, in conclusion, that save in the case of Mr. Austin, who became deranged, there never has been any difficulty with a minister so serious as to ask for his dismissal;—pastors have been always called with great unanimity, and always dismissed with regret;—nor has there ever been a serious difficulty among the people. The parish of the First Presbyterian Church of Elizabeth, is the poorest place within the whole circle of our acquaintance for extremists, modern reformers, missionaries of novelties, or disturbers of Israel. It has been graciously delivered from these in time past; and from them, in all time to come, may the good Lord deliver it.

## Review and Criticism.

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THE EPISTLE TO THE EPHESIANS, IN GREEK AND ENGLISH, with an Analysis and Exegetical Commentary. By SAMUEL H. TURNER, D. D., Professor of Biblical Learning and the Interpretation of Scripture, in the General Theological Seminary (Episcopal), and of the Hebrew Language and Literature in Columbia College, N. Y. New York: Dana & Company, 381 Broadway, 1856.

Dr. Turner is well known as one of the eminent Biblical scholars of our country. His learning is deep and varied. His works are undoubted monuments of intellect, piety, patient research, and judicious investigation. In theology, we should rank Dr. Turner among the evangelical Episcopalians, with a type of theology fairly representing the Thirty-nine Articles.

Dr. Turner's plan in writing his Commentary is to give a sufficiently minute Historical Introduction to the Epistle; then to present a Critical Analysis of it by sections, which is studiously elaborated, and digested with great care; and then to publish the English and Greek texts in parallel columns, with a Commentary on the different verses. No plan can be better than this. As a commentator, Dr. Turner appears to us to be candid, learned, skilful in meeting and removing difficulties, catholic in spirit, and reverent in handling the word of God. He attaches more importance to the opinions of the Fathers than is according to our modes of thinking, but this belongs to the Episcopal training. On a careful comparison of sundry passages with the commentaries of other authors, we have not always agreed with Dr. Turner; but, as was natural, have preferred the interpretation of Dr. Hodge. These two commentators, the ablest on the Epistles, in their respective churches, have produced works that are characterized by diversities to be expected between Episcopalians and Presbyterians. We believe that their commentaries would be of great use, if carefully read by the students and ministers of both churches, and indeed of all churches.

We cannot omit saying, that Dr. Turner's Commentaries are issued by Messrs. Dana & Company, in truly elegant style. No publishing house in the country, so far as our knowledge extends, is in the habit of bestowing so much expense upon their publications. A valuable book deserves an attractive exterior.

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THE EPISTLE TO THE GALATIANS, IN GREEK AND ENGLISH, with an Analysis and Exegetical Commentary. By SAMUEL H. TURNER, D. D., Professor of Biblical Literature and Interpretation in the Theological Seminary of the Protestant Episcopal Church, &c. New York: Dana & Company, 381 Broadway, 1856.

Dr. Turner pursues the same course in his Commentary on the Epistle to the Galatians, as in that on the Ephesians, just noticed. We may here remark, that Dr. Turner had previously published Commentaries on the Epistles to the Romans and Hebrews. These works, when the series is completed, will form one of the most interesting and important contributions to Biblical literature in the Church. We admire the Preface to this Commentary, as exhibiting the true modesty of learned authorship. The

interpretation of verse 20 in the third chapter, which Dr. Turner seems disposed to adopt, is as follows: "The intention of the Apostle in the whole verse may be to introduce what is the great characteristic of the Gospel, namely, that the illustrious Mediator thereof is not the mediator of *one race or class or body of men*, as Moses was, *but of all mankind*, adding what is closely connected with this thought, that *God is one and the same*, equally the Father of all." We do not like this change in the meaning of "one;" and, besides, this interpretation, although correct in the substance of its truth, does not seem relevant to the argument. The Apostle is arguing that the Law could not interfere with the promises, because at its delivery only one party was present. The spiritual seed of Abraham, to whom the promises were made, were not represented; therefore God, who was *one* of the parties, could not, humanly speaking, annul the covenant in the absence of the other party.—It is said that there are more than 200 different explanations of this verse. Dr. Turner's exegesis of it is well managed, and shows his candour, acumen, and modesty. We repeat the hope, that students and ministers of all denominations may consult these commentaries of the learned Episcopal divine.

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MEN AND TIMES OF THE REVOLUTION; OR, MEMOIRS OF ELKANAH WATSON, including his Journals of Travels in Europe and America, from the year 1777 to 1842, and his Correspondence with public men, and Reminiscences and Incidents of the American Revolution. Edited by his son, WINSLOW C. WATSON. Second edition. With a Portrait of the Author. New York: Dana & Company, 381 Broadway, 1857.

We have been familiar with the name of Elkanah Watson from our youth, and are not surprised at the remarkable incidents of this very interesting volume. Mr. Watson was a genuine son of New England, and was born at Plymouth, in 1758. He was old enough to be conversant with our war of Independence, and says, "a very large portion of our clergy fearlessly proclaimed from the pulpit the principles of liberty." In 1778, Mr. Watson travelled by land as far as South Carolina, and in the following year, he made a tour into Europe, visiting France, Holland, and England. The Journals of these travels are full of interest. Mr. Watson finally settled in Albany, in 1789. At that time, there were only five New England families in that famous Dutch city. He obtained from the Mayor of Albany a certificate of "the freedom of the city," for which he had to pay five pounds. Mr. Watson contributed materially to the improvement of the city, and was always active in plans of public utility. His far-reaching mind contemplated internal navigation between the Hudson and the Lakes as early as 1788; and he was ever foremost in executing this great measure. Mr. Watson assisted General Schuyler in perfecting the preliminary plans of legislation, and lived to see the completion of the Erie Canal. He was useful in public life, and honoured and beloved in private.

The volume is published by Messrs. Dana & Co., in an elegant form.

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THE BIBLE—THE SAFEGUARD OF THE NATION. A Sermon preached before the Rensselaer County Bible Society, in the Park Presbyterian Church, Troy, N. Y., January 21, 1857, by Rev. RICHARD H. STEELE, Pastor of the Reformed Dutch Church, Nassau.

The proposition—"the Bible—the safeguard of the nation," is illustrated by Mr. Steele, by three considerations. (1.) The Bible is the charter and guardian of our civil privileges. (2.) The Bible is the friend of education. (3.) The Bible presents the only sufficient barrier to the prevailing irreligion of the times. Under the first head he discourses as follows: "Blot out the record of God's word from beneath our heavens, and with it remove all other associated moral instrumentalities—the Sabbath—the Sanctuary—the ministry of reconciliation,—and you have given up our land to the reign of lawless men and anarchy. Confusion, like that which the heavenly bodies would present were the laws that bind them together suddenly annulled, would inevitably ensue. Our country would be tossed upon the bosom of a rocking and tempestuous sea, the sport of winds and waves, of tides and currents, having no compass, no helm, no pole-star to guide and cheer. Take away the gift of God's benignity and mercy from our land, and you have dried up the fountains of our strength and happiness, and given us over into the hands of ruin and despair. But if we would have our land preserved, and our liberties maintained, then let us spread over this broad land the Bible." This extract is a fair specimen of the style, manner, and thoughts of Mr. Steele's discourse. It is excellent throughout, and is worthy the respect paid to it by the Society at whose anniversary it was delivered. Their minutes describe it as being interesting and impressive; and on motion of Dr. Blatchford, Mr. Steele was requested to furnish a copy for publication. We doubt not, its circulation with the Annual Report of the Society, will promote the important work in which the friends of the Bible in that country are engaged. The Annual Report which accompanies the Address, shows the Society to be in a prosperous condition.

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THE CHILDREN'S BREAD, IN CRUMBS FROM THE MASTER'S TABLE. New York, Dana & Company, 381 Broadway, 1857.

"The children's bread" is *scriptural truth*. The volume contains a text, suited to children, for each day of the year, followed by a verse of appropriate poetry. At the end is a lesson for each of the "Christian seasons" observed in the Episcopal Church. The volume is a superb specimen of the publisher's art, and edifying in its truth.

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THE OLD FARM AND THE NEW FARM. A Political Allegory, by FRANCIS HOPKINSON, member of the Continental Congress. With an Introduction and Historical Notes, by BENSON J. LOSSING. Dana & Company, 381 Broadway, New York, 1857.

Judge Hopkinson was a man of wit and of real genius. This allegorical representation of the state of affairs between England and the United States is amusing and instructive. Mr. Lossing's Notes are important to the elucidation of the hidden mysteries of the Allegory.

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ANNUAL OF SCIENTIFIC DISCOVERY; or, Year Book of Facts in Science and Art, for 1857, &c. Edited by DAVID E. WELLS, A. M. Boston: Gould & Lincoln. [Through Daniels & Smith, Philadelphia

This Annual is growing in interest, and takes rank among the valuable

permanent documents of Science and Art. Mr. Wells has excellent tact as editor. He is not always as impartial as we could wish. For example, he gives the views of *Ajassiz* on "the independent and repeated origins of men," [!] delivered at the last meeting of the American Association, without giving a single specimen of the views warmly uttered in condemnation of these vagaries. The work is invaluable for general knowledge and reference.

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### BOOKS OF THE BOARD OF PUBLICATION.

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD: Consisting of a Meditation for each Evening of the Year upon Selected Texts of Scripture. By WILLIAM MASON.

We noticed in our last the *Spiritual Treasury*, containing a meditation for each *morning* in the year. The present volume is of the same excellent character as the preceding one, and ought to have a place in the library of all who love works of rich practical experience.

WILLIAM MASON was a layman of the Church of England. He was born in 1719. His father was, by trade, a clock-maker, and he gave his son an education in a Grammar School, where he learned the rudiments of the Latin language. William Mason early imbibed evangelical views of religion. He attended the meetings of the celebrated John Wesley, and was for a time a class leader. But the doctrines of Arminianism did not please this Scripture-loving layman. In one of his interviews with Mr. Wesley, he hinted at the doctrine of the *saints' final perseverance*, whereupon Mr. Wesley asked him, "Where have you been to learn that?" He related the distress of his mind under the Wesleyan doctrine, that a person might be high in God's favor one day, and the next day be an object of the Divine vengeance, and stated the comfort he received from the text, "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." As his understanding became enlightened, he found his connection with the Wesleyans less desirable, and his attendance upon the ministers who preached Calvinistic doctrines soon procured his dismissal. About this time he became acquainted with Whitefield, and was soon confirmed in the truth of the Calvinistic scheme.

Mr. Mason was frequently solicited to turn his attention to the ministry; but he uniformly affirmed that he did not feel called of God to enter upon the duties of that high office. He was, however, a very prominent man in the religious world, and wrote a number of pamphlets and treatises in support of evangelical religion; and, on the death of Mr. Toplady, he became editor of the *Gospel Magazine*. In this publication, first appeared his notes on Bunyan's *Pilgrim*. But his great work was the *SPIRITUAL TREASURY*. He rose to his labours at four o'clock in the morning, and gave his whole mind and heart to these two volumes until they were completed. The *Spiritual Treasury* had an extensive circulation in Great Britain, and has gone through at least four editions in this country. The materials of this sketch were obtained from the *fourth* American edition, published in 1811, at New Brunswick, N. J., which was kindly loaned to us by Joseph P. Engles, Esq.

Mr. Mason died of paralysis, suddenly, on the 29th of September, 1791, in the 73d year of his age.

Our Board of Publication has done a signal service to the Christian community in publishing a handsome edition of this deeply spiritual work, written by an eminent defender of evangelical religion at an interesting period in the last century.

A COLLECTION OF THE ACTS, DELIVERANCES, AND TESTIMONIES of the Supreme Judiciary of the PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA to the present time. With Notes and Documents Explanatory and Historical: Constituting a complete Illustration of her Polity, Faith, and History. Compiled for the Board of Publication by the Rev. SAMUEL J. BAIRD. Philadelphia: Presbyterian Board of Publication. 1856.

We called attention to this important volume when it was first published, and take this opportunity of renewing our decided conviction of the ability of the compilation, and its usefulness to all who wish to become acquainted with the general history of our Church. All the Acts and Deliverances of the old Synod and of the General Assembly are here systematically arranged, and can be referred to without difficulty or delay. The Rev. S. J. BAIRD is entitled to the thanks of the Church for performing this laborious service with so much ability and discrimination. The price is rather high, \$3 50; to ministers, \$2 82. But the volume is a large one, containing 856 closely printed pages. If these lines should be read by any person who would like to make a valuable present to his minister, here is a good volume for that purpose. This book ought to have a wide circulation among the Presbyteries of our Church.

DOMESTIC DUTIES; or the Family a Nursery for Earth and Heaven. By Rev. RUFUS W. BAILEY.

Domestic duties are hard to perform. All aids to household consecration and engagements are to be welcomed, especially in this age of social degeneracy. Mr. Bailey has produced a very excellent volume. After a general introduction on the nature and importance of the family institution, he devotes a chapter to each of the following subjects: Duties of Husbands; duties of Wives; duties of Females; Parental duties; Filial duties. His remarks are well digested, thoughtful, and edifying. His position in the Church and his large experience, give authority to his discussions. May the Lord help all to understand better their duties at home, and to do them in a faithful reliance upon the Spirit of grace!

THE BISHOP AND THE MONK; or Sketches of the Lives of Pierpalo Vergerio and John Craig, Converts from Popery.

Pierpalo Vergerio, born about 1504, was one of the most eminent divines of his day. He was at first thoroughly devoted to the Pope, and received many honourable appointments in the Church—among which was the Bishopric of Istria. The grace of God led him to change his views of religion. His brother, who was also a bishop, underwent the same change; and in the year 1546 nearly the whole inhabitants of two

dioceses in Italy embraced the doctrines of the Reformation, under the teachings of their own bishops, consecrated and appointed to their high offices by the Pope of Rome, and still under his jurisdiction and supervision.

John Craig, born in 1512, completed his education at St. Andrew's University. He afterwards went into Italy, where he received an appointment in the Convent of the Dominicans, at Bologna. The Lord opened his mind to receive the truth; and he was imprisoned in the Inquisition. Escaping from Italy, he returned to Scotland, where he became one of the most distinguished and useful ministers of the Presbyterian Church.

The volume is admirably compiled, and will repay any reader, old or young.

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## The Religious World.

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[Our crowded space has excluded all under this head, except the following important overture from the Presbytery of Philadelphia, which, with the introductory remarks, we copy from "*The Presbyterian*."—Ed.]

### PROPOSED ALTERATION IN OUR JUDICIAL FORMS.

THE frequent proposals for commissions of the Assembly in judicial cases, indicate the existence of a felt inconvenience and evil in the present system. Some reform is certainly needed in our complicated and tedious modes of procedure. The following *overture to the General Assembly* adopted by the Presbytery of Philadelphia, will probably lead to a consideration of the subject.

"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 unrestricted 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.”

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## Gathered Fragments.

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### PAUL'S ESTIMATE OF HEAVEN.

IN speaking of the glories of the eternal world, the rapture of the Apostle does not escape him as a sally of the imagination, as a thought awakened by the sudden glance of the object; he does not express himself at random from the sudden impulse of the moment, but in the sober tone of calculation. “I reckon,” he says, like a man skilled in this spiritual arithmetic, “I reckon,” after a due estimate of their comparative value, “that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed.”

No man was ever so well qualified to make this estimate. Of the sufferings of the present world he had shared more largely than any man. He had heard the words of God, and seen the vision of the Almighty, and the result of this privileged experience was, that he “desired to escape from this valley of tears; that he was impatient to recover the celestial vision, eager to perpetuate the momentary foretaste of the glories of immortality.”—*Hannah More*.

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### IMPATIENT ZEAL.

SOME men are willing to put forth their efforts to do good, provided the results are immediately apparent. If no effects seem to follow their efforts, their zeal cools and their activity is relaxed. There are a great many labourers of this sort in Christ's vineyard.

What sort of labourers would they be if they acted on the same principle in temporal matters? One would plant fruit trees, provided he could walk out in the morning and see them loaded with luscious fruit. He would scatter the seed in the furrow and cover it, provided he could see it spring up immediately, and produce the abundant harvest. He would dig for water, provided that before sunset, he were sure of opening a living spring. There would not be much done, if the impatient zeal which belongs to so many professing Christians, belonged to our temporal husbandmen and labourers.

Like the husbandman, the spiritual labourer must have patience. Effect sometimes follows labour put forth in the Lord long after the labour has been forgotten.



## THE GOSPEL THE BEST REFORMER.

THE popular watchword of our day is reform. A host of institutions, plans, measures, and theories, have been originated, all seeking the amelioration of human welfare. In support of these, time, toil, and treasure are largely expended, and persons of every shade of opinion and character, are rallied to their standard. Popular agitation, voluntary association, political action, and civil enactments are eagerly sought, and appropriated as sure means of effecting social reformation.

Attention is so strangely concentrated upon single points of immorality, that general excellence of character, and the underlying *principles* of all outward correctness are left in the background. Particular features of morals are so presented and prosecuted, as almost to exclude religion, and it would seem as if the improvement of individuals, and the elevation of society, were looked for only through the suppression of prevailing immoralities, and the establishment of certain external reforms. We do not say that Scripture truth is denied, or even doubted, but that it is held in abeyance. In effect it is ignored, while the main stress is laid upon the subordinate and so-called practical matters.

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### SONNET.

THE aspen, so the antique legends say,  
 A trembling consciousness retaineth still,  
 Of bearing our Redeemer's form that day,  
 When the rude Cross, like human heart, did thrill,  
 Its inmost fibres, all are trembling still,  
 In sorrowful amazement since that hour  
 When a hushed awe the fainting earth did fill,  
 To see it bathed in that strange crimson shower,  
 And yet a joy profound my heart doth thrill,  
 Whene'er I gaze upon thy quivering leaves,  
 For thence my faith her brightest tissue weaves,  
 Of hopes that my adoring spirit fill,  
 Oft as thy trembling boughs reveal to me  
 A vision of the Cross, O Aspen tree.

M. R. M.

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## CHRIST ALL IN ALL TO BELIEVERS.

THE Scriptures present him as our Foundation, our Food, our Root, our Raiment, our Head, our Hope, our Refuge, our Righteousness, our Light, our Life, our Peace, our Passover, our Portion, our Propitiation, our Freedom, our Fountain, our Wisdom, our Way, our Ensign, our Example, our Door, our Dew, our Sun, our Shield, our Strength, our Song, our Horn, our Honour, our Sanctification, our Supply, our Resurrection, our Redemption, our Lesson, our Treasure, our Ladder, our Truth, our Temple, our Ark, our Altar, our *All*.—*Philip Henry*.

### WISE CHOICE.

WHEN Philip Henry, father of the commentator on the Bible, sought the hand of the only daughter of Mrs. Matthew in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger. "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I would like to go with him;" and they walked life's pilgrimage together.

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### MY OWN PICTURE.

SUPPOSE all Christians were just like me! What would become of the world? Suppose none prayed more, or more fervently, how many sinners would be awakened? How many revivals sent? Suppose none were more faithful in exhorting the impenitent, how many would be led to Christ? If none evinced more of the power and spirit of holiness in their lives, how many gainsayers and skeptics would be convinced and put to silence?

If none were more liberal than I am, how would the pastor be sustained, the Gospel spread, the kingdom of the Redeemer extended to the ends of the earth? In short, if all Christians were just like me, when would the millennium come—the day of Zion's triumph, when there shall be one Lord, and his name one—every knee bowing, and every tongue confessing to him alone? Alas, have I not too much reason to fear, that that happy day is yet far distant, if no one is more efficient in bringing it about than I am? Oh! if my faith and zeal and my liberality were the measure of the whole Church, there would be a sad prospect for this dark and ruined world! Who would take care of our country, if no one was more willing to sacrifice his own ease and comfort for it than I am? Who would give the water of eternal life to famishing millions in heathen lands, if no one had more bowels of compassion than I have? And why should any one feel more responsibility in these matters than I do? If I can free my skirts, why not others? Have we not all one Master, one Judge, to whom we must render our account? If then I can answer for my delinquencies, others will have no more difficulty. There is no justice in easing one, while all the rest are burdened. If I can get a dispensation to serve Mammon, or Belial, or self, why may not others? If I may love the Lord with less than my whole mind, and soul, and strength, and my neighbor less than myself, so may every disciple of Jesus. And if I may seek the gratification of my own desires as the first end of my being, so may all the world beside. And Satan may riot amid universal ruin and death, till the last trump shall wake us all to receive according to our deeds, whether good or bad.—*Pres. of the West.*

THE  
PRESBYTERIAN MAGAZINE.

JUNE, 1857.

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Miscellaneous Articles.

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GOD GLORIFIED BY AFRICA.

[Concluded from page 210.]

THE OBJECTS OF THE ASHMUN INSTITUTE.

OUR discussion is ended. It has aimed to show that the Providence of God, which has been exercising its benevolence for many years towards the coloured race in this country, now points to Africa as the chief scene of its high and influential action. Thus, the return of the barbarian bondmen, as Christian freemen, will be made the occasion of great displays of the Divine goodness, grace, and glory to a benighted continent; and God will be glorified by Africa.

A practical injunction of the discussion is the importance and necessity of AFRICAN EDUCATION IN OUR OWN COUNTRY. Institutions of learning like the Ashmun Institute, possess the sanction of a providential command. To be guided by the pillar and the cloud is only less glorious than to dwell in the light of the Shekina. A greater or more interesting work was never committed to the Church than that of elevating the children of Ham to their true social and religious condition on their own continent, and among the nations of the earth. Privileged is the land and the age that shall behold enlarged efforts for the moral and political recovery of Africa.

The views presented in this Address tend, it is believed, to benevolent and immediate action. They impart a dignity to the coloured man which he can never possess, simply as an American citizen, and assign to him a relation to Africa's redemption infi-

nately more honourable than any distinction attainable in the United States. Upon the people of America rests the obligation to supply the institutions of learning which are suited to the mission of the African race at the present eventful period of its history. Here, in America, this population have been sent for intellectual and moral elevation in the Providence of God; here they have already received a Christian training of great interest, in the midst of many disparagements; here, are enrolled more than three millions of members of the Christian Church, who may be supposed to sympathize with their lowly estate, and who possess love enough and wealth enough to supply every want; here, stands the great fulcrum upon which rests the lever of African Colonization with its sweep of power; here, the hopes of the present and future generations are centred with increasing light and glory. The wrongs of the past plead for good-will and good deeds in all time to come. Philanthropy's best parting gift to the coloured race on their high career, is Christian training of mind and heart. Even the Egyptians lent to the Israelites, at the Exodus, "such things as they required," "jewels of silver, and jewels of gold, and raiment." With what higher readiness shall American Christians send forth the freemen of Africa, enriched with the jewels and silver of intellectual cultivation and the investitures of moral and immortal nurture!

The ASHMUN INSTITUTE wisely looks to Africa as the seat of its principal influence. Its plans and policy are to the East. It faces the rising sun. Its public instruction, its private counsels, its Christian example, its hopes and efforts, will all and always exalt Africa. Its name is an everlasting remembrancer of its purpose. Ashmun lived and died for the continent; and the Institute that bears his name, is African in heart and in life, now and forever. Nevertheless, the liberty of private judgment will be held inviolate, and the institution will accomplish its utmost for all its pupils, whatever be the place of their destination.

*Education for the ministry* is a prominent object of the Ashmun Institute. The Gospel of the Son of God is the divine instrument of salvation, and of civilization. To preach it to every creature is the high duty of the Church. The Presbytery of Newcastle, therefore, welcome to the institution all young men of promise whom God may call to this great work. Even if a single ambassador shall be led by the Divine Spirit to come out from the world, and to prepare to preach the unsearchable riches of Christ, the undertaking will receive an enduring and satisfying reward. It will possess a triumph greater than the military deeds celebrated by cannon captured at Waterloo, or by the guns of the Tuilleries. Spiritual victories will be echoed back to these walls from far distant lands. A goodly number of ministers, it may be believed, will

be educated at the Ashmun Institute; and of these, some will be *missionaries to Africa*.

Missionaries of the coloured race must naturally exert a peculiar influence among the native tribes in preaching the Gospel. Even in our own country, educated coloured men create a favourable impression, not only personally, but in behalf of their race; much more in Africa will they exhibit an example of Christian and cultivated life that will awaken new interest and render more effective the efforts to win the tribes to civilization and Christianity. But missionaries cannot labour to full advantage, unless they are disciplined, well-furnished, educated. The Church must do her best in sending the Gospel to Africa. Pious ignorance is insufficient; and mere human learning is helpless. Religion and learning, in holy union, are the general qualifications for the ministry. Our missionaries to Africa should be men of both humble piety and of enlightened cultivation. The Rev. JOHN LEIGHTON WILSON, D.D., makes some appropriate and important observations on this point, in his work on Africa:

“If coloured men of education, intelligence, and of humble and undoubted piety could be found willing to engage in this work, those who are now on the field would not only give them a hearty welcome as fellow-labourers, but if they were sufficiently numerous, would cheerfully commit the whole work into their hands, and seek some other sphere of labour for themselves. But it is in view of the fact that so few coloured men of suitable qualifications have come forward to engage in this work, and in view of the fact, likewise, that the future presents no near prospects in this respect brighter than the past, that we are to inquire what are our duties to the perishing millions of Africa.”

“I have been particular in stating that coloured men, in order to be useful missionaries in Africa, must be men of high moral and intellectual qualifications, and of tried and undoubted piety. On this point we feel that we can not insist too strongly. Every observing person must have seen, that it is neither wise nor economical to send out men to the heathen who have not the capacity to exert a commanding influence in their native country. If there is any place in the world where thorough piety and mental energy are indispensable to success, it is on heathen ground. How can it be otherwise? To look into all the windings and intricacies of heathen character; to render one's self familiar with the habits, feelings, and motives of a class of men who have no sympathies with ourselves; to acquire the art of exerting an influence over the minds of men who have been trained up in heathenism; to lay hold of an unwritten, barbarous language, spend months and years in developing its rules and principles, and acquire that language so as to use it with perfect ease; to call into exercise energies that have slumbered for centuries; and to endure patiently the reverses, trials, and disappointments incident to missionary life, require the best and the ablest men the Church can furnish. If the number of coloured men in this country capable of meeting these high demands is considerable, we know it not. There is a small number of such now in the African field, and we cheerfully award them the praise of great self-denial and extensive usefulness.”\*

The relation of the Ashmun Institute to the work of missions in Africa is undoubtedly prominent among the various attractions of the institution. Young men, who might otherwise have never risen above “hewers of wood and drawers of water,” will by God's grace

\* Western Africa, pp. 506, 507.

be endued with power to impress their influence upon a continent. Eyes that here study lessons of preparatory learning, shall see the bold promontory of inviting Mesurado, the fertile fields of Liberia and Angola, and the mountains and lakes of a strangely interesting land. Feet that tread these halls shall stand on soil, once wet with the crime of the slave-trade, and shall explore plains

“Where Afric’s sunny fountains  
Roll down their golden sand.”

Hearts that have been here trained to exercise an enlightened compassion for perishing souls, shall plead with the tribes and kindred of their race, and point inquiring Ethiopians to “the Lamb of God, who taketh away the sin of the world.” Young men shall here learn to live and to die for Africa. “The night is far spent, the day is at hand.” Awake, Christian descendants of Ham, to “spend and be spent” for God. At such a time as this, and for such a continent as yours, gird on the Gospel armour.

“In an age on ages telling  
To be living is sublime.”

Where, and how, can a Christian minister of your race, do more than by preaching the cross of Christ to the millions of Africa?

Educated *laymen* will be sent forth to Africa from the Ashmun Institute. Leaders for the people must be raised up. The education, which God provided for Moses, made him “learned in all the wisdom of the Egyptians,” preparatory to the work of governing the Israelites. A rising State calls for cultivated intellect. The formation of its character and the management of its affairs cannot be intrusted to ignorant and narrow-minded men. Liberia has too much at stake to be under any other control than that of wise, influential, public-spirited statesmen. Its executive department, its legislation, its courts of justice, its literature, its professions, must all be sustained at an elevation that will secure its prosperity and command the respect of the world. The emigration from this country ought to furnish its just proportion of educated youth, qualified to engage in all the departments of professional and public life. We must “tend the root,” if we would be “careful of the branches;” and

“Expand  
The inner souls of men, before we strive  
For civic heroes.”

Who can estimate the immense good that may accrue to Liberia and to Africa from the education of gifted intellects in this institution of learning? The Ashmun Institute stands like a nursing mother, appointed of God to watch her opportunity by the Nile of turbid and overflowing worldliness; and she longs to rescue some noble Africans from their bark of slime, and to train them for the statesmanship of a great and growing Republic.

The Ashmun Institute offers to educate promising young men who expect to *remain in our own country*. Large numbers of the African population will continue to reside in the United States, at least for many generations, and perhaps forever. Whilst the wave of African Colonization will bear onward masses to Africa, and the wave of southwestern emigration press downward many towards Mexico and Central America, a remnant will abide upon the soil of their nativity.\* An ample field of usefulness opens for effort among our African population, immediately and prospectively. Under the present aspect of things, abundant opportunities to do good can be found in churches, in Sabbath-schools, in day schools, at the press, by colportage, in useful occupations of every kind. AFRICAN ELEVATION is the aim of the Institute—elevation by learning and religion—true Christian elevation—elevation of the highest kind practicable and among the largest class possible. The home work of the Institute, as well as its foreign work, is important. Even as a separate and entirely independent field of action, this country offers great inducements for the establishment of high educational institutions for the benefit of our coloured population.

The Ashmun Institute may be expected to record *visitations of Divine grace among its pupils*. God may condescend in the many forms of His goodness, to use this Christian institution as an instrumentality for the conversion of sinners. Faith looks forward to a favoured future. In her visions, she beholds the answer to prayer in the sanctification of instruction. An institution of learning possesses great resources of present and eternal good for its pupils. Dedicated to God, established with high Christian aims, and inculcating Divine truth in connection with general knowledge, it carries the richest blessings of religion in its course. Schools, Academies, and Colleges have ever been hallowed to the salvation of immortal minds. Youth, who came here strangers to the covenant of promise, may be expected, by God's grace, to learn its power and to dedicate their lives to His service; whilst others, who are already on the Lord's side, shall be edified and established in holy faith and practice. Religion keeps the fountains of learning pure; and preparation for this life becomes, under its genial power, preparation for immortality.

The Ashmun Institute will assist in *rallying the hopes of the friends of Africa*, especially by placing before them WORK TO BE DONE. An unhopeful, desponding spirit backslides into inactivity; a zeal that has nothing to do rushes forward into fanaticism. This Christian institution unites hope and work. If adequately sus-

\* We have read with care "Slavery and its Remedy; or, Principles and Suggestions for a Remedial Code," by *Samuel Nott*; a production of much interest and received with some favour at the South. A remedial code, like that suggested, would be highly beneficial.

tained, its blessings will be numerous and extensive; but its establishment on an enduring basis will require resolute effort, self-denial, and patience. Much is to be done in raising funds for the buildings; in providing an endowment for the Professors; in obtaining scholars of promise; in giving a high Christian character to the enterprise, and in so directing its plans and operations as to secure the confidence of the public in its progress and success. By God's blessing, all this will be accomplished, but not without much labour according to the analogies of Providence.

Other institutions of a similar character will doubtless be established, in the light of the example of the Ashmun Institute. If our present undertaking should happily succeed, it will lead the way for greater efforts in other parts of the country. The interests of our coloured population have been too much neglected. Large and generous provision for their education ought to be furnished, wherever Providence favours it. Academies of a high order are needed in many places for the purpose of developing African mind to its full capabilities. "The night is far spent; the day is at hand."

The Ashmun Institute excites much interest in the Presbyterian Church. An official recommendation of its aims and plans has been given by the General Assembly with a hearty good-will, and in consistency with a clear, Christian testimony, repeatedly placed on record, in reference to the whole subject of Slavery and Colonization. Our Church maintains impreguably the scriptural ground, on this important social and political question. Its general views and principles may be summarily stated as follows: (1) The Presbyterian Church affirms that Scripture tolerates slavery under certain circumstances, and that the relation is not necessarily and always sinful. (2) It inculcates the reciprocal duties of masters and slaves, employing discipline when required. (3) It carries the Gospel to all classes of society, in the spirit of love. (4) It regards the system of Slavery as unjust in its beginning, anomalous in its continuance, and naturally doomed to extinction by the force of circumstances and the prevalence of truth. (5) It favours all measures that aim at the elevation and welfare of the African race, at home or abroad. Our ministers in the Slave-holding States are labouring with zeal, fidelity, and success, to evangelize all classes of the population. Many of them have a special service for the slaves. They pray and preach and live in the faith of precious promises, in the hope of present and everlasting blessings, and in the love of God and of their fellow-men. Whatever imperfection of spirit and of service the Presbyterian Church may be guilty of, in the infirmity incident to all human administration, she pleads its forgiveness through the blood of her Lord and Intercessor. She has always taken a deep interest in the African race; and hails the Ashmun Institute as a dispenser of God's blessings with the right hand and with the left.



The Institute has been put into operation in the true spirit of devotion to Africa, and with a firm trust in God. It will do its work silently, and, it is hoped, with power. Educational institutions, for the elevation of the African race here, will propel their influence through the hills and plains of a vast continent. Like the great African rivers, which flow down in their bounty and magnificence from sources hitherto unexplored and unknown, our institutions of education will pour their blessings through tribes and kingdoms, albeit their names and their fountain-heads may never be ascertained or sought after. The men, who have projected this institution, have enlarged views, and are valiant men for God and Africa. The spirit of ancient Presbyterianism dwells in their hearts.

“The valiant standeth as a rock, and the billows break upon him.”

President Davies, the great Apostle to the slaves, was born and ordained within the bounds of Newcastle Presbytery. If the institution should disappoint public expectation, the fault will not be with its projectors. The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are widespread, and of intense interest. It seeks to realize the great maxim of Ashmun, “to accomplish the most possible good in the least time.” It aims at a connection with God’s great providential plans. May it flourish for generations! May it stand like the African palm-tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food, and its shade affording rest, to thousands and tens of thousands in the ancestral tropical land.

Heaven bless the Institute in its plans, its officers, and its pupils. Bless it, God of Ethiopia, who hast “made of one blood all the nations of the earth.” Be thou glorified on every continent! Be thou GLORIFIED BY AFRICA!

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## A THANKSGIVING SERMON ON THE ENGLISH LANGUAGE.\*

BY THE REV. JAMES W. ALEXANDER, D. D.

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam.”—DEUT. 32 : 8.

WHEN God created the first of our race, it was his intention that

\* The Rev. Dr. PRIME, of the “New York Observer,” from which paper this Sermon is copied, remarks,—“This discourse, at once novel in its treatment, instructive in its facts, impressive in its argument and appeal, and eminently adapted to promote good feeling among ourselves and with our British brethren abroad, we had the pleasure of hearing; and, at our request, the preacher kindly consented to its publication.”

they should be fruitful and multiply and replenish the earth, and this was pronounced upon them as a benediction. Fallen or unfallen, this implies multitude, and in the end some such divisions as we call nations. But it is impossible to say how many of the separations among mankind have their origin in the grand defection and subsequent progress of sin.

Among a thousand causes, there is none more remarkable for potency than language; and diversity of language dates no further back than Babel. Though the history of our race was forcibly turned from its prescribed channel by the introduction of moral evil, it did not in any degree cease to be under the guiding hand of Providence. As Paul told the Athenians, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." His eye surveys all countries and their inhabitants, for periods of many centuries together, and sways these mighty masses, for his own glorious ends, as easily and certainly as he sways the individual man, or the atoms which compose his body. That this is a matter of interest with the Almighty, we learn from the Sacred Scriptures. Our only authority for the partition of races over the earth is in that great ethnographic scale, the tenth chapter of Genesis, which closes thus: "These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood." According to Revelation, nations are raised up for definite purposes well known to God from the beginning. Their rise, their continuance, and their fall, are perfectly conformable to this august plan. Much of Holy Scripture is taken up in exhibiting the development of this purpose; and to seek for it by applying the same principles to the analysis of other annals constitutes a large part of the advantage which we derive from the study of history.

When we consider the life of nations, we find it subject to the same law of mutability which controls individuals. It is a perpetual flux and reflux. No single nation is ever permanent in the same land. Conquest and migration are the chief causes of change. It is very doubtful how much of ancient Roman blood is now found in Italy. The Jews are expatriated; the Arabs are wandering tribes, having no coherence; and the sons of the ancient Egyptians are a despised race in the land of their fathers. There are, however, considerations of more weight than that of mere race. Our forefathers were partly Anglo-Saxon and partly Norman, both referring themselves at length to the same Northern races; yet these, with tributary additions all along the way, have formed a national current as marked and homogeneous as that of any people on the globe. Unity of language is often a more important bond of political union than identity of origin or simple proximity on the earth's surface. But whatever causes may operate subordinately, the diffusion of nations and their separation from one another are under a

Divine ordinance, and for wise and sublime ends. From Ararat and from Shinar this work had been going on. When the immense body of Roman dominion had reached the point of decay, Providence opened the Northern sources, and sent down upon Southern Europe, and even Africa, the Indo-German barbarians, as if to give young blood to the old veins. And when there seemed scarcely another page yet to be turned, God revealed a new hemisphere,—a discovery, which colors all our condition this day. When the time comes to fill immense tracts which would otherwise have lain unpeopled, such as California and Australia, specks of golden ore are made the lure, for which hundreds of thousands are willing to go over sea.

Single nations, studied in the separate life of each, give undeniable signs of a Divine guidance. The historians and prophecies of the Bible afford us the best key to this interesting subject. Forms of government, with all their revolutions, are part of a sovereign plan. Even atrocious sins of whole communities, on which God frowns and which he punishes, such as the slave trade, are nevertheless made to come into the universal scheme as the occasions of infinite good. And in the retrospect which will be taken from an eminence yet future, it will be seen that each has had a problem, and that through good and evil it has worked it out. Hence it becomes a matter of importance for wise men in any particular commonwealth to consider their own special vocation in Providence. The institutions and the language of a country, with its included literature and science, are the instruments by which it makes itself felt in the world. Consider that ancient people, the Jews; and, leaving supernatural influence out of the question, who can calculate the impression which has been made by the Hebrew tongue, and its handful of surviving books. The influence of the Greeks is well known, even to a proverb. It was surely not without a reason, that this copious and expressive language, the wealthiest of all in its contents, was spread over all the Old World by the conquests of Alexander. Not to dwell on its philosophy and arts, it immediately became the vehicle for the conveyance of the Old Testament, as preparatory for subsequently conveying the New, over the earth. The Latin language, carrying the art of war, of civil structure, and the sublimest of ancient codes, in the wake of those amazing conquests, enlarged civilization, laid the basis of all the Romance dialects and literature, and bore Christianity, as yet not degraded into Popery, from imperial Rome and Cæsar's household, to the remotest East and the Thule of the Britannic seas. When God would scourge his heritage, he let loose the sons of Ishmael, carrying a language which at this moment is perhaps the oldest unaltered speech of man; and these men of the sword, under the name of Arab, Saracen, and Moor, pervaded Western Asia, possessed Byzantium, overran Northern Africa, subdued Sicily and Spain, and with their Turkish allies, continued to menace South-

eastern Germany, even till the days of Luther. The mingled race of Celtic, Frankish, and Roman blood, which occupies beautiful France, has wrought wonders by its extraordinary language, which by consent has become the medium of travel, of fashion, and of diplomacy. The Revolution of 1789 would have less affected the world, if it had occurred in a nation, however populous, which had not already insinuated its language and its writings into the culture of every European nation.

And at this moment the same principle is exemplified by the German tongue, which for fulness, strength, and comparative flexibility, may be called the Greek of modern Europe. Observe here the power which inheres in the language of a people as distinct from their politics. It is spoken in a number of countries, under imperial, regal, and republican government; countries which have no commercial influence, and whose political maxims extend little beyond their own borders. Yet the language and literature of Germany are leavening the mind of all the civilized world. Agencies so subtle, and yet so powerful, are certainly included in those high providential counsels, under which the destinies of our species are wrought out.

As human language is divine in its origin, so is it wonderful in its power; and this beyond its first and obvious function, as the interpreter of thought and medium of intercourse. Language reacts upon thought, suggesting, enlarging, modifying, and often controlling it. Men are more drawn together by speaking the same tongue, than by living in the same region. The thoughts of Spain and France are less alike, separated by the Pyrenees, than the thoughts of England and the United States with the Atlantic between. Hence it was an ingenious but atrocious tyranny when the Hungarians were forbidden to speak their own beloved vernacular. We may further affirm with safety, that the nations of which the languages extend furthest over the earth, are those which for evil or good will exert the largest influence; a truth which has its direct bearing upon the subjugation of the world to Christianity. To escape the charge of partiality, let us hear what a German, one of the greatest living philologists, says of the English language. "Its highly spiritual genius, and wonderfully happy development and condition, have been the result of a surprisingly intimate union of the two noblest languages in Europe, the Teutonic and the Romance. In truth the English language, which by no mere accident has produced and upborne the greatest and most predominant poet of modern times, may with all right be called a world-language; and like the English people appears destined hereafter to prevail with a sway more extensive even than its present over all the portions of the globe. For in wealth, good sense, and closeness of structure no other of the languages at this day spoken deserve to be compared with it—not even our German, which is torn, even as we are

turn, and must shake off many defects, before it can enter boldly into comparison with the English."—[*Jacob Grimm.*]

Let it be considered what Providence has done in regard to the diffusion of the English language. It is spoken in England, Scotland, and Ireland, in the United States and Territories, in the British Provinces including Canada, in the West India Islands and Bermudas, and certain colonies of the Main, in the presidencies of India, and many of the protected States; every day evincing a greater desire on the part of the natives to attain it as a means of promotion. It is largely used in ports and islands of China and the China seas; in the continually widening settlements of the Cape and of the Western Coast, including Liberia and Sierra Leone. It is destined to be the language of Australia, Van Diemen's Land, New Zealand, the South Sea Islands, and the Sandwich Islands; if we may not say the Polynesian clusters as a whole. After such enumerations, you will scarcely pick up such items as St. Helena, Mauritius, Malta, Gibraltar, and Corfu. We have already pointed you to millions on millions. In no part of the earth is it on the wane; in many parts it is increasing with astonishing rapidity. With every new encroachment of Great Britain in the East, or America in the West, the English language is borne to fresh victories. Wherever it goes, it makes entrance for our customs, trade, opinions, and books. The great classics of England are daily read in countries which the authors themselves never heard of, and by those who lately had not heard of Great Britain. No other tongue spoken by men is making such advances; and this for reasons presently to be hinted at. The ancient progress of the Greek, and even the Latin, was geographically small, compared with this. The expansion has been chiefly within the last one hundred years, and most rapidly within the last twenty years. Now that language has come to be justly regarded as one of the great factors in every philosophical and political calculation, this preponderating influence of a particular tongue must be acknowledged as one of the signal phenomena of the age. Nothing more unlikely could have been predicted 1400 years ago, when, as they say, Hengist and Horsa, Saxon buccaneers, came over to Britain. By how large a portion of mankind the English language shall be spoken two hundred years hence, it would be wild to predict. But what is certain is, that at this moment it holds the balance of power among the tongues. Whatever there is in it, of good and bad, tends to overspread the earth. A lover of his native tongue may then rejoice with trembling. Our literature and science are perpetually circumnavigating the globe. The Christian and evangelistic relations of the subject demand our serious inquiry; and but for this, a matter so beyond the line of ordinary pulpit discourse would not have been suggested as promotive of thanksgiving. The drift of these remarks has already been an-

anticipated by observant hearers. For this is not a speculation in philology or ethnology, but a chapter in providential history connected with the methods of grace. Therefore, having laid a basis of fact in what has been said, let us carry up the work in some resulting truths, pertaining to our advantages as a nation.

#### DESTINY OF THE ANGLO-SAXON TONGUE.

I. *It is a plain indication of Providence, that people who use a language thus diffusive, and carrying such influences in its train, are destined to great control in the world's affairs.* If in any region we should see an extraordinary outlay upon the means of transit and communication, by high-roads, railways, canals, vehicles on land and water, postal arrangements and telegraphs, we should, without any other data, infer that the nation or the government entertained extensive projects as to commerce and wealth. In like manner, when we see the English language, originally springing up among a few half-civilized warriors in part of a single island of the German Ocean, now flowing like an inundation over the old and new world, and occupying the lips of rapidly increasing millions, in territories which till lately had no noticeable population, we very fairly conclude that such preparations are not fortuitous or blind. God means something by this triumph of the English tongue. A hundred thousand Hindoos, many of them Brahmins of princely caste, have not without some mysterious design made themselves familiar with the idiom of Bacon, Milton, and Newton. It is not without a providential significancy, that every Court of Middle Europe has its English teacher, and that amidst the gorgeous rites of the late coronation, the Empress of Russia addressed our noble MORSE of the Telegraph, with perfect propriety, in his own tongue. His response might well be, *What hath God wrought!* If a far-sighted monarch is found carefully instructing his youthful son in a particular language, we infer he regards it as one which is to carry power. So when God is teaching English to millions of the human race in both hemispheres, we await with reverence to learn what He next intends, as to the conveyance of truth by this medium. And especially when we consider that this is not some remote dialect, but our own beloved mother-tongue, we cannot but watch for the bearings of the subject with a new and wistful interest. A universal language we may not expect; but a language diffused more rapidly among men than any which has ever existed, is the one in which we are holding intercourse this moment.

#### ITS INFLUENCE ON THE SPREAD OF CHRISTIANITY.

II. There is reason to believe *that nations having such community of language and interest, are about to be employed for the building up of Messiah's kingdom.* We have no key to history,

until we perceive this to be God's design, and until we admit that the world stands for the sake of the Church. Preparations in science, arts, and commerce, look this way. These are so many lines of iron rail and electric wire, ready to thrill the name of Christ in our own vernacular, to nations as yet unnamed. How must British saints who died before the era of Columbus, such as the venerable Bede, look down from heaven upon half a continent unknown to them when living, now declaring in their own tongue the wonderful works of God! And how surely must they behold in it the merciful intentions of their King. This diffusion of Christianity by means of our language, becomes the more palpable when we consider several things belonging to the two principal nations which speak it. (1.) **THEIR ENTERPRISE AND VALOUR.** In this the mother and daughter may be named together. Indolence and cowardice are not their crying sins. If any great end is to be propagated by expenditure, daring, and endurance, Great Britain and America will accomplish it. (2.) **THEIR NATIONAL POWER,** which is increasing every day. The power of the older country is so acknowledged, that it were idle to re-assert it. Very striking has been the rise of American influence in the last decade of years. It can no longer be pretended that our weight is nothing in the political scale. Take Great Britain and her dependencies and the United States, together, and it would be impossible to cite two names on the map of the world so formidable. (3.) And not altogether unconnected with the last, **THEIR COMMERCE.** Unite the sails of England and America, and what upon all the oceans can compare! Let them but be subsidized for the conveyance of the Gospel, and on every distant shore men will be seen looking out seaward to the dim, distant canvas, and crying, "Who are these that fly as a cloud, and as the doves to their windows?" Is. 60: 8. "Surely the isles shall wait for me, the ships of Tarshish first." (4.) **THEIR MIGRATORY DISPOSITION.** Another trait exemplified by innumerable facts, and to be further exemplified by wanderings, and colonies, and new commonwealths, in lands yet unreclaimed, especially in the western regions of Africa, where the haunts of the slaver are to become the home of missions, and in the boundless valleys of the La Plata, the Amazon, and the Orinoco. Baptize with heavenly love that adventure which shines in Arctic Expeditions, and journeys across the deadly African wastes, and you have English and American Christianity penetrating the dark places of the earth. (5.) **THEIR FREEDOM.** For a full comprehension and a firm possession of this, they are alone among the nations. The day is past, long since, when we could speak of Great Britain as having enslaved us. Fellow-citizens, our fathers were never enslaved. Even when they revolted against tyrannous legislation, it was professedly as free-born Britons. All our ideas of liberty were those which we learned in the school of Hampden, Sidney, and Chatham. The freedom of debate and of the press, is no

greater here than in England; and the points of true political liberty which we have in common, are so much greater and more numerous than the points of government and administration in which we differ, that the sovereigns and cabinets of Europe and the great papal usurper, justly regard us as the two free nations of the world. (6.) THEIR JURISPRUDENCE. As nations we are not more characterized by our franchises than by our laws. Agreeing in all leading principles and practice in our courts, we differ widely from all the rest of the world. These differences tinge our language, and are twined with the original national fibre, so as to be scarcely transferable. They find their beginnings in the forests of Germany, and those Anglo-Saxon societies which betray themselves in the name of every civil and municipal office. Even the trial by jury has had but a sickly life, when transplanted to other countries. Our open courts, our equal pleadings, our right of counsel, challenge, and cross-examination of witnesses, our oral argument in defence, our exemption from self-criminating testimony, and our *habeas corpus*, are *English*; alien to the other great peoples, yet daily travelling, wherever our language goes, to Oregon, to Ceylon, to Australia, and to New Zealand. (7.) THEIR PROTESTANT AND EVANGELIC CHRISTIANITY. These are the two Protestant nations. These are the two countries in which vital truth and experimental piety have been most widely rooted. These are the two peoples, of one tongue, among whom, unquestionably, of all Protestant communities, there has been the smallest defection into latitudinarian, heretical, and neological pravity. Are not these facts most impressive? Could any facts more prove, that it is the will of God that the English language should be the grand modern vehicle of saving truth for mankind? (8.) THEIR FOREIGN MISSIONS. England led the way, in which she has been most closely followed by America. What other land of the Reformation will you name next? There is really not one which does more than glean after the reapers. The Protestant missionaries of the earth are from the British Isles and the United States. If then the two great nations, who are distinguished for their power, their valour, their commerce, their migrations, their liberties, their laws, their religion, and their missions, speak one and the same language—it is placed beyond all doubt, that they have a great work to do, and especially that they are to be employed in the spread of the Gospel.

#### THE IMPORTANCE OF UNION AND PEACE.

III. *It is impossible not to conclude that such nations should be at peace among themselves and with one another.* All that we have observed concerning their power of doing good, is dependent on this. Suppose, one of these countries (our own, for example), to be divided, and, as must follow soon, engaged in civil wars; even in peace having angry lines of border, fortresses, standing armies,



rival navies, vexatious customs; while in war, which would ensue, the truculent hostilities, the rupture of a common lineage, the sacrifice of a common tradition, the disgrace of a fratricidal quarrel, and the weakness, meanness, and contempt of a several nationality;—how would the hopes,—not of this or that commonwealth (sister furies, sitting and glaring on one another with infernal malignity),—but the hopes of freedom and religion all over the world, be dashed! I turn from the loathsome and abhorred vision to one only a little less appalling. Great Britain and America at war, is an idea which no Briton and no American ought to harbour for an instant. The greatest and wisest in both countries think alike on this point. When, during the present year, distant mutterings along the horizon seemed to portend a tempest, God interposed, through the means of good counsel on both sides, and all patriots and Christians rejoiced. It is an ingredient in our cup of thanksgiving this day. While entangling *alliances* are justly feared, yet if amity and co-operation were ever pointed out by the nature of things and the genius of our common Christianity, it is that between all who speak this expressive tongue, and glory in this rich literature, and praise God for this reformed worship, and read together in THIS SAME UNCHANGED, BLESSED OLD ENGLISH BIBLE. It were unnatural, mad, and fiendish, to imbrue our hands in blood thus consecrated. Never have I so felt it, as when praying and singing in British churches; as, doubtless, the English Christian feels it here. We are, brethren, sworn to do a joint work for Christ's sake. Melancholy indeed would it be, if the older country should ever throw obstacles in the way of such concordant action by injustice and contempt towards the younger, or by continued alliances with absolute and Popish States. Our union will be the greatest possible contribution towards universal peace; the greatest possible let and hindrance to the advance of Rome. Of peace like this, each of us will say, God grant it permanence! *Esto perpetua!*

#### ENGLISH RELIGIOUS LITERATURE.

IV. The entire subject affords reason for lively thanksgiving, in the contemplation of our *nationality, as connected with the language which we speak*, and all its fruits and relations. I touch but lightly now on the secular literature and science of Great Britain and America; at the same time acknowledging this to be far more precious a treasure, than wide territory or any material good. But the religious literature and science of these countries must not be omitted. From no language of the earth could there be collected a more able, extensive and complete exposition and defence of the truth, against Infidelity on one hand and Romanism on the other, than from our own. This is true of Scripture exposition, scientific bodies of divinity, elaborate treatises on particular heads, controversies on every contested point, and sermons fraught with argu-

ment, eloquence, and piety. But in no one department does English literature stand on a loftier elevation than in the applications of the Gospel to the private heart and life; that is, in what we call practical and experimental works, including religious biography. This appears to be acknowledged by the best friends of religion on the continent of Europe. Holland, Switzerland, and the Palatinate, doubtless, excelled, after the time of the Synod of Dort, in solid treatises on theology, which, however were in Latin. France takes the lead in numerous oratoric preachers of consummate elegance and fire. Germany has contributed most to philological and Biblical erudition. But it is to England and America that we must look for books to cultivate and refresh the pious affections; and they are multitudinous, having come down in an uninterrupted stream from the days of the Reformation. Nor is it literature alone, in regard to which we may bless God for our ancestry and our alliances. In all that respects domestic comfort, freedom, safety, and the arts of life, we need not desire to exchange our lot with any people. A great part of the benefits, which connect themselves with our national traits, and for which we should praise God, may be summed up in the word *Protestantism*. With no pride, but with humble submission and sincere sympathy, we may compare our condition with that of other American Republics which claim an origin from Spain and Portugal. Amidst some of the most remarkable physical advantages, they have dwindled and are dwindling, even under free government. Indeed, free government has thus far seemed little else than a name, where civil and religious liberty—our birthright—cannot be found. There is in the Anglo-American mind a capacity for vast excitement and keen argumentative warfare, contesting to the last possible instant, but then gracefully yielding to constitutional law. Our seasons of national election might seem to a foreigner to be crises tending to civil war. In Germany, or France, such agitation would lead to a *coup d'etat*, or a revolution. In England and America, the mighty masses resolve themselves into comparative rest. The tremendous oscillations have their law, and that law is fixed reverence for the national will, as constitutionally expressed. Such yielding is not acquiescence. It is only in England and America that an *opposition*, properly so called, can exist. And this opposition, by rightful methods, may urge its measures against fearful odds, with defeat after defeat, yet sometimes with eventual success; all without bloodshed or disruption.

Let us be thankful for our religious journals, for our Sunday-schools, and for our Sabbaths; all which terms have a meaning for us, quite unknown to even good people of continental Europe.

#### GENERAL OCCASIONS FOR THANKSGIVING.

In addition to this narrow channel of mercies, to which your views have been purposely confined this morning, let me invite you

to cast your eyes around you on the almost unprecedented prosperity of your homes. The year has been to us, as a congregation, one of few disasters, and even of few losses by death. When, therefore, you go to your laden tables, if it is not too superfluous to say it,—remember the suffering. Especially remember your brother in Christ, who has waxed poor by your side; and so relieve his wants as that he may recognize the hand of delicate and respectful love. “The poor ye have always with you;” and those who seek you are often less deserving and less suffering, than those whom you ought to seek. Beautiful is the injunction of the Pentateuch, “If there be among you a poor man of one of thy brethren within thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand *wide* unto him, and shalt surely lend him sufficient for his need in that which he wanteth.” (Deuteronomy 15 : 7.)

That such a disposition is general among us, is one of the most pleasing accompaniments of this National Festival.

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## THEOLOGICAL SEMINARY OF THE NORTHWEST.

WE hailed, from the beginning, the establishment of a new Presbyterian Theological Seminary in the NORTHWEST. We rejoice in the prosecution of the enterprise under encouraging circumstances, and trust that the Providence of God will continue to show His favour unto the end.

Some disaffection towards this enterprise has manifested itself in various ways, in certain portions of our Church; and it is for the purpose of removing this disaffection, if possible, that we offer a few thoughts in kind words.

I. The Seminary of the Northwest, although a new Seminary, *takes the place of the one at New Albany.* There is no addition to the number of Theological Seminaries. When the Seminary at Danville was established, in 1853, the question arose, whether the one at New Albany should be continued, and its Directors decided the question in the affirmative. The Assembly of 1854, adopted the following resolution on the subject, after an eloquent speech by the Rev. John A. McClung, then of Indianapolis, but now of Minnesota :

“*Resolved*, That this General Assembly has no intention in any way to interfere with the Theological Seminary at New Albany, nor with those Synods which shall be united in the support and control of that institution, nor with any of the churches under the care of such Synods.”—*Minutes* (page 28).

The New Albany Institution was thus recognized by the General Assembly as having a right to perpetuate its existence. There is

nothing, therefore, ecclesiastically wrong in finding a Seminary in the Northwest, whether at New Albany or Chicago.\*

II. The new Seminary is better located, in regard to other Seminaries, than when at New Albany. The contiguity of New Albany to Danville would have given occasion for the continuance of unpleasant competition. Chicago is far removed from Kentucky; so far, indeed, that the Danville institution may probably rely upon receiving students, who might otherwise have been intercepted at New Albany. The same remark applies, with nearly equal force, to the Alleghany Seminary. The latter institution has a better prospect of obtaining students in the Synods of Cincinnati and of Ohio than before. The competition westward is, indeed, increased; but Alleghany had no reason to expect that the great West would be long without a Theological Institution of its own. On the whole, therefore, the new Seminary has a locality that interferes less with existing institutions than the old one; and this is a kindly plea in its behalf.

III. Another consideration in favour of the new location is, that the Seminary never could have flourished at New Albany. Its antecedent history is sufficient proof of the fact. But, in addition to the previous providential hinderances, the establishment by the General Assembly of a Seminary under its own care in the immediate neighbourhood, rendered certain the decline of the old one. The friends of the latter, therefore, wisely made provision for the future. And it is highly creditable to their enterprise, that they have made a movement that is likely to recover their position, or, better still, ultimately gain a position far in advance of their previous one.† There was no time for procrastination. A new Theological Seminary would have been soon established by the rapidly increasing Synods of Illinois, Wisconsin, Iowa, and Missouri, and then the one at New Albany would have been forever cut off from the hope of continued existence. Every lover of his Church, and of her institutions may therefore take satisfaction in the prospect of a flourishing institution at Chicago, instead of a decaying one at New Albany.

IV. Other theological Seminaries are about to be established on

\* The Assembly of 1853 undoubtedly *supposed* at the time they located the Theological Seminary at Danville, that the institution at New Albany would not be continued. The action of 1854, however, distinctly admits the *rights* of New Albany, as a separate Institution.

† Dr. Wood, who was once a Professor in the New Albany Seminary, has informed us, that, at the first meeting of its Directors, after the Assembly of 1853, he proposed to the Board the appointment of a committee, to inquire whether Mrs. Lindsley would consent to have her donations (given and promised) to the Seminary used in some other location; expressing, at the same time, his opinion, that, as the General Assembly had seen fit to locate a Seminary at Danville, the New Albany Seminary could not succeed at that place, except in a small way. Further, Dr. Wood said, that the main reason for locating the Seminary at New Albany no longer existed, *viz.*, the co-operation of the Synods on the south side of the Ohio River; and, therefore, they ought, in his judgment, to take the requisite steps for its removal. His proposition was not, however, adopted at that time.

the promising soil of Northern Illinois, by denominations less numerous than ours; and why should our own Church fail to occupy the ground in season? Our New School brethren have a Theological Seminary, or a site for one, with an endowment, at Carlinville, Illinois; and, through the liberality of Thomas Lynde, they have received the site for another, near Chicago, with an endowment valued at \$100,000. Our Congregational brethren are making arrangements, also, for a Theological Seminary. But neither of these denominations possess the strength of the Old School Presbyterian body. It ill becomes us to allow the field to be pre-occupied, when the responsibility of its cultivation rests more upon us than upon others. The Methodists and Baptists are also making arrangements for Theological Seminaries in the same section of country. Our New Albany brethren have done well to rescue the Old School Presbyterians from the reproach *quoad hoc* of being "God's silly people."

V. The present time is the very best time to obtain a good location. A year in the West is often equal to a quarter of a century elsewhere. Delays are in no country so dangerous as in the prairie region. Land is so quickly taken up, and prices advance so rapidly, that prompt action is wisdom. Our brethren have secured a fine site for a Theological Seminary, near Chicago, with thirty or more acres of land, estimated as equivalent to a donation of one hundred thousand dollars. Who believes that a position so advantageous, could have been obtained in five years from this time? The movement is as wise in its worldly as in its ecclesiastical aspect.

VI. The location of a new Seminary was required in a great, growing, and destitute field. No part of the earth is witnessing more rapid advances than the Northwest. In 1790, a small scattered white population, not enumerated by the census and not exceeding a few hundreds, were the settlers of this immense region; and in 1850, its inhabitants exceeded the entire population of the United States at the former period. The population, included in the territory belonging to the Synods that have established the new Seminary, may be stated at different periods, in round numbers, as follows:

1800,	.	.	.	.	.	.	23,000
1810,	.	.	.	.	.	.	134,000
1820,	.	.	.	.	.	.	444,000
1830,	.	.	.	.	.	.	900,000
1840,	.	.	.	.	.	.	2,000,000
1850,	.	.	.	.	.	.	3,500,000
1860,	.	.	.	.	.	.	6,000,000

It is perfectly evident that such a vast population can only be evangelized by raising up men on its own soil. One hundred ministers are now needed to retain the position already acquired by our Church. We have in this region 30,000 communicants, 603 churches, but only 373 ministers. If the churches look eastward

for their supplies, many of them will *dwindle away and die*. The only permanent mode of relief is, under God, to use the scriptural means to raise up and perpetuate the ministry from *the rising generation of Christians*. The East will naturally continue to send ministers; but the Northwest wants *more*. It wants, without delay, a Theological Seminary, to assist in securing a supply from its own resources. Schools, Academics, Colleges, Seminaries, stand in relation to the supply of ministers, almost like prairie soil to an abundant harvest. God uses the institutions of education as means and instrumentalities to furnish his Church with well-qualified preachers of the Gospel.

VII. An additional plea of conciliation, in regard to the policy of establishing a Northwestern Seminary, is the fact that it *has been actually established*. When a project issues into an event, it often becomes its own vindication. A thing when done, anticipates arguments against its being done, and is sometimes the best argument to let it alone. The Theological Seminary of the Northwest is in being; and no power on earth can erase it from the map of Illinois, or blot it out from the history of the Church. The seven Synods of Cincinnati, Indiana, Northern Indiana, Illinois, Chicago, Wisconsin, and Iowa have, in the exercise of their constitutional rights, founded this institution. They have adopted a constitution, appointed Directors, elected Professors, obtained a site, secured in part its endowment, and are thoroughly determined to carry it on. Why, then, should it not have the courtesy of friendly regard, the co-operation of Church attachment, and the prayer of Christian sympathy?

We are aware that there are various objections to the establishment of this institution. Some of these objections will be here noticed in a candid spirit.

1. Fault has been found for pressing through the Synods, with so much haste, the Constitution of the new Seminary. Now, our Western brethren are in the habit of moving quickly. There are some advantages in not letting things "drag their slow length along." If Synods choose to devise measures promptly, who will deny their right to do so? There was time for discussion in the Synods. We were ourselves cognizant of some of the proceedings, and saw nothing wrong. The brethren who had the responsibility of bringing the subject before the Synods, were as honest and as Christian men as there are in the land. But admitting that they made a mistake, was it in matters essential, and has any harm been done? Besides, there is something in letting men do their work in their own way. The Synod of Cincinnati took the initiatory ecclesiastical action, and judged it best to lay the plan immediately before all the Northwestern Synods. We believe, on a calm review of the case, that they acted wisely. Prompt action is commonly efficient action. Much has been accomplished already.

What would have been gained by waiting another year, in comparison with the danger incident to unnecessary delay? If the plan itself is a good one, then the incidents of its execution, even if ill-judged, need not alienate Christian hearts; nor do we believe that this will be found to be the case.

2. Some have thought, that the time had not quite arrived for a Theological Seminary in the Northwest; the students are, as yet, few. But who can decide the question of time better than *seven Synods*? How much longer exactly would it have been wise to wait, and precisely how many students ought there to be on the ground, before the work was begun? Princeton Seminary opened with three students. We predict that the Seminary of the Northwest will open with more students than Princeton did; and, further, that within five years from the opening of its halls, it will have more students than New Albany ever had. The Presbyterian strength, *west of the Scioto*, is about equal to that of the *whole Church*, when Princeton Seminary was founded.

	Whole Church in 1812.	Northwest in 1856.
Synods, . . . . .	7	8
Presbyteries, . . . . .	36	32
Ministers, . . . . .	434	390
Churches, . . . . .	772	640
Communicants, . . . . .	28,901	31,000

In view of these statistics, is it probable, then, the seven Synods acted unwisely in founding a Theological Seminary?

But it is said that colleges ought to be founded first, and a theological seminary afterwards. This is a good theory. We wish we had more colleges. Hanover College is the largest of our colleges, in operation, in that field; it is one of the most flourishing in the West. Carroll College, Wisconsin, has already forty-six under-graduates. Alexander College, at Dubuque, is taking a new and vigorous start; the buildings of the Peoria University are going up; West Liberty University is in progress; the Collegiate Institutes, at Marengo and Dixon, Illinois, have a large number of students, and are in advance of some colleges in their standard of studies. The Preparatory Departments of Macomb and Des Moines Colleges are also in operation. Other institutions might be mentioned, especially if we included Missouri. There is, therefore, something to begin with, but far less than could be desired. Our belief is, that nothing will stimulate the growth of our colleges in the Northwest more than this new Seminary. It is the providential agency established at the right time to assist in remedying the deficiencies in our Collegiate progress. As colleges react upon academies and schools, so theological seminaries have a healthful influence upon colleges. All are parts of one system; and it is not absolutely necessary to wait for each to grow in order. The time will soon come when the system will be complete. In the meanwhile, in addition to the students furnished by our own colleges, the new Seminary may expect stu-

dents from other colleges, in the Northwest, where some of our youth are now pursuing their education. Whilst we admit, to some extent, the force of the objection alluded to, we are fully persuaded, *all things considered*, that the Northwestern Seminary has been established at the right time, and at a good time.

3. The omission, in not extending an invitation to the Synod of Missouri to unite with the other seven Synods, has been quite severely criticised; and justly, from the stand-point of Missouri. This Synod, it seems, claims never to have given up its rights, as one of the Synods engaged in superintending the New Albany Seminary. The brethren at New Albany, however, supposed that the Synod of Missouri had withdrawn from New Albany, and had transferred its attachment to Danville. It certainly would have been better to have waited for clearer proof of such withdrawal, before taking action that had the appearance, to Missouri, of unfraternal separation. The Directors of the new Seminary have repaired, so far as was in their power, the supposed affront, by passing the following Resolution :

*“Whereas*, The Constitution of the Seminary provides, that any Synod of the Presbyterian Church may be admitted into the union of Synods co-operating in the direction of the Seminary; and

*“Whereas*, In the initiatory measures, which have resulted in the present union, the proposal to co-operate in these measures was not extended to the Synod of Missouri, from the belief that that Synod had relinquished whatever interest it formerly had in the Seminary; and

*“Whereas*, It has been represented to this Board, that that Synod regards itself as having intended to continue its former connection with the Seminary, and that it desires to be included in the present union;—Therefore,

*“Resolved*, That this Board hereby recommends to the Synods included in the union, to consent to the admission of the Synod of Missouri at their next meetings, in conformity to the provisions of the Constitution, Article II, Section 2.”

There may be a little personal feeling on this subject. If so, it had better cease. It is to be hoped, that the Synod of Missouri will now feel free to unite with the other seven Western Synods, if its preferences are in that direction, which cannot be ascertained until the next meeting.

4. A more serious objection to the new Institution is the charge, that its Professors are abolitionists, and intend to use their position as a means of agitation. The origin of the charge is probably the dissatisfaction of the Professors with the action of the General Assembly, at Cincinnati, in 1845, which was drawn up by Dr. Rice. The subsequent action of the General Assembly, in 1846, affirming, “that, in the judgment of this House, the action of the General Assembly of 1845, was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date,” had, we supposed, satisfied those, who thought Dr. Rice’s Resolution a little ambiguous. It seems, however, that some of the Western brethren want another deliverance of the General Assembly on the subject. Why? The action of the Presbyterian Church



on Slavery is full, explicit, and harmonious. If an emergency should arise, requiring further testimony or action, the Assembly would not be backward in doing its duty. But we see no demand for any more deliverances at this time, except a deliverance from unnecessary agitation. No Seminary will ever find favour in the Presbyterian Church, that departs from the Scriptural principles on this subject, affirmed by our General Assembly. Nor have we seen any proof that our respected brethren of the new Seminary have any desire to introduce on our records a contrary testimony.

5. Many think that the new Theological Seminary ought to have been placed under the care of the General Assembly, instead of the Synods. The Synods, however, have their rights. If they prefer a Seminary under Synodical supervision, it is their privilege to have it so, and to keep it so. The wisdom of our Kentucky brethren was in nothing more apparent than in their determination to place their Seminary under the supervision of the General Assembly of the Presbyterian Church, in the United States of America. We hope that our brethren of the Northwest will take future action in the same direction. The emergency did not admit of such action at the last meetings of the Synods. But if their decision is ultimately in favour of Synodical supervision, the mere fact ought not, by any means, to impair confidence in the institution. Far from it. Synods have their rights; and seven Synods are good security, in the Presbyterian system, of a wise and thorough superintendence.

It will be generally admitted that a new institution, established under these circumstances, ought not to be hindered in its course. Private feelings and interests should be surrendered to the public good. The exigencies of the Church should provoke to love and good works, to Christian sympathy and co-operation.

Above all, there is a demand for *harmony between all our Theological Seminaries*. It will be an evil day to the Church when institutions for theological training shall engender strife. No indications of such a tendency exist at the present time, within our knowledge. "Let brotherly love continue."

Each of the Theological Seminaries of our Church has *its own proper field*. Neutral ground is, to some extent, a necessity; but the boundary lines are as well defined as the position of the inheritance admits. Princeton, Pittsburg, and Chicago, are about equally distant from each other; and so are Princeton and Prince Edward; Pittsburg and Danville. The Seminaries closest to each other, are those at Prince Edward and Columbia. But, as nearly as may be, each has its own field.

The work of each Seminary is to train its students, with God's blessing, to *accomplish most in the Church*. There are diversities of administration, but the same Spirit. Whatever be the methods of teaching, the habits of preaching, or the peculiarities of local manners, the same unction, the same doctrine, the same thorough

preparation, are necessary in all ministers of Christ. Our students will be apt to obtain the most good at the Seminaries where piety shall be the best cultivated in connection with the acquisition of sacred learning.

With six Theological Seminaries, well located, endowed, and supplied with able Professors, let the Church, in all her households and sanctuaries, pray in behalf of this great department of her work, and "pray the Lord of the harvest that he would send forth labourers into his harvest."

### THE PRESBYTERIAN ANNUITY COMPANY.\*

IN an article on Life Insurance in the May number of the Magazine, we mentioned the *Presbyterian Annuity Company*. We now propose to say something further concerning this Company, for the purpose chiefly of giving information to those who have not become acquainted with its principles and regulations.

At several meetings of the General Assembly, within eight years past, the subject of providing for disabled and superannuated ministers and their families has been discussed, resolutions adopted, and committees appointed to devise ways and means to carry them into effect. A year ago unusual interest was elicited in the Assembly on this subject, and an important minute was adopted, occupying three pages of the Assembly's Minutes. A committee was also "appointed to digest and report to the next General Assembly, a scheme for future operations." That committee have issued a Circular, requesting answers to various interrogatories, under eight general heads, two of which are as follows:

"What proportion of the ministers in your Presbytery have resorted to Life Insurances, or the purchase of Annuities, as a provision for their families; and in this connection, please state whether there are any considerable number of your ministers who have conscientious scruples as to the rightfulness of Life Insurances for the purposes stated?" And again, "What is the reason, as far as you know, why ministers have not more generally availed themselves of the benefits afforded by the corporation at Philadelphia for the relief of destitute ministers, and the widows and children of deceased ministers?"

These interrogatories have been made under an implied sanction of the General Assembly, as appears from their Minutes. "The committee, it was ordered, should consist of five members, and, on motion of Dr. Kirkpatrick, the same committee is to confer with the Corporation of the Widows' Fund, and report to the next Assembly." What answers have been returned to the above interrogatories of the committee, or what report the committee is prepared to make to the General Assembly concerning the Presbyterian Annuity Company, we are not informed. What we now write is

\* The present article is written without consultation with, or the knowledge of, this Corporation, or any member of it.—*Ed.*

solely on our own responsibility. We allude to the above particulars to show that the general subject of providing for destitute ministers is occupying the special attention of the Church, and that Life Insurances are thought of as one of the means to this end. We refer to them also as furnishing a sufficient reason for discussing the subject of Life Insurance at this time, and for bringing to the particular notice of our ministers the Presbyterian Annuity Company. Those who wish to obtain a more detailed account of this Company than we shall now give, and the mode of becoming subscribers, can procure the requisite information, by addressing the gentlemanly Treasurer of the Company, Robert Patterson, Esq., United States Mint, Philadelphia.

The CONDITIONS OF INSURANCE offered by the Presbyterian Annuity Company, as now modified, are contained in the following articles :

ART. 1. Any minister of the Presbyterian, the Dutch Reformed, the German Reformed, the Associate, the Reformed Presbyterian, the Associate Reformed, or the Cumberland Presbyterian denominations, may have assurance effected on his life in this Corporation.

ART. 2. Applications for assurance shall be accompanied by a declaration in the form attached to these conditions.

ART. 3. The plans of assurance specifically proposed by the Corporation are as follows :

PLAN 1. The Corporation engages, in one year after the death of the minister assured, and annually thenceforward, to pay to his widow or children a stipulated annuity, not to exceed \$250, in such manner as the Corporation shall judge most for the benefit of the family; provided, that the share of a child shall never exceed that of the widow; and that no part of the annuity shall be continued to the children for more than thirteen years from the death of the subscriber. The rates of assurance by this plan are embraced in Table A.

TABLE A.

Showing the Premium, in Dollars and Cents, which, at the different ages of a Minister, will secure to his family an annuity of \$100, according to the foregoing conditions.

AGE.	Single Payments.	Annual Payments.	AGE.	Single Payments.	Annual Payments.
21	313 93	21 03	46	467 32	39 13
22	318 28	21 46	47	475 75	40 33
23	322 80	21 90	48	484 43	41 73
24	327 37	22 33	49	493 33	43 14
25	332 02	22 76	50	502 21	44 55
26	336 90	23 19	51	511 10	46 07
27	341 89	23 73	52	520 10	47 58
28	346 99	24 28	53	529 21	49 21
29	352 19	24 82	54	538 52	50 83
30	357 61	25 36	55	548 07	52 79
31	363 14	25 91	56	557 83	54 74
32	368 88	26 56	57	567 90	56 80
33	374 74	27 21	58	578 03	58 97
34	380 80	27 86	59	588 50	61 24
35	386 99	28 61	60	599 23	63 61
36	393 41	29 38	61	610 07	66 44
37	400 11	30 13	62	621 13	69 26
38	406 93	31 00	63	632 73	72 40
39	413 97	31 87	64	644 55	75 66
40	421 35	32 84	65	656 79	79 35
41	428 72	33 82	66	669 26	83 24
42	436 09	34 69	67	682 06	87 58
43	443 58	35 66	68	694 95	92 25
44	451 26	36 74	69	708 17	97 24
45	459 18	37 94	70	721 51	102 76

Assurers under this plan are, however, subject to the following special provisions:

(1.) For a second, or any subsequent marriage of the minister, there shall be paid to the Corporation a sum equal to the annual premium, as estimated by Table A, corresponding to his age at the time, and the annuity secured.

(2.) If the widow of the minister marry again, she shall receive but half the annuity during the remainder of her life; provided, however, that if there be children the whole annuity shall be continued for thirteen years from the minister's death, even if the widow shall marry before the expiration of that period.

PLAN 2. The Corporation engages, in sixty days after due proof of the death of the minister assured, to pay to his legal representatives a stipulated sum, not to exceed \$3000. The rates of assurance by this plan are embraced in Table B.

TABLE B.

Showing the Premium, in Dollars and Cents, which, at the different ages of a Minister, will secure the payment of the sum of \$1000 at his death.

AGE.	Single Premium.	Annual Premium.	AGE.	Single Premium.	Annual Premium.	AGE.	Single Premium.	Annual Premium.
21	\$267 40	\$15 00	36	\$369 30	\$23 30	51	\$515 30	\$39 80
22	273 20	15 40	37	377 50	24 10	52	529 40	41 80
23	279 30	16 00	38	386 00	24 90	53	543 80	43 90
24	285 70	16 40	39	394 80	25 60	54	558 50	46 10
25	292 40	16 90	40	403 50	26 60	55	573 50	48 60
26	299 20	17 40	41	411 90	27 70	56	589 00	51 20
27	306 30	17 90	42	420 20	28 20	57	604 80	54 20
28	313 50	18 40	43	428 40	29 10	58	620 70	57 00
29	320 30	19 00	44	437 00	30 10	59	637 90	60 20
30	326 20	19 50	45	446 20	31 20	60	649 70	63 10
31	332 60	20 00	46	455 70	32 60	61	662 10	66 00
32	339 10	20 60	47	465 70	33 30	62	674 30	69 00
33	346 00	21 20	48	476 60	34 80	63	686 60	71 90
34	353 50	21 80	49	488 60	36 20	64	699 60	75 30
35	361 20	22 50	50	501 40	38 00	65	713 10	79 00

PLAN 3. The Corporation engages to pay to a minister a stipulated annuity, not to exceed \$250, the first payment to be made on his arriving at the age either of 60, or of 65, as he shall elect at the time of contracting, and to be continued thenceforth during his life. The rates of assurance by this plan are embraced in Table C.

TABLE C.

Showing the Premium, in Dollars and Cents, which, at the different ages of a Minister, will secure a deferred annuity of \$100, to commence at the ages of 60 or of 65, and to be continued thenceforward during life.

AGE	Annuity to commence at 65.		Annuity to commence at 60.		AGE	Annuity to commence at 65.		Annuity to commence at 60.	
	Single Premium.	Annual Premium.	Single Premium.	Annual Premium.		Single Premium.	Annual Premium.	Single Premium.	Annual Premium.
25	\$92 96	\$5 59	\$159 38	\$9 94	43	\$247 89	\$19 75	\$425 00	\$38 45
26	97 86	5 96	167 78	10 61	44	262 89	21 43	450 70	42 28
27	103 02	6 36	176 62	11 32	45	278 84	23 33	478 05	46 67
28	108 50	6 76	186 03	12 09	46	295 77	25 44	507 68	51 71
29	114 38	7 21	196 20	12 93	47	313 73	27 86	537 86	57 58
30	120 72	7 69	206 95	13 87	48	332 70	30 57	570 40	64 48
31	127 44	8 21	218 48	14 83	49	352 60	33 66	604 49	72 71
32	134 54	8 78	230 67	15 93	50	373 57	37 22	640 46	82 65
33	142 01	9 39	243 51	17 09	51	395 69	41 34	678 37	94 89
34	149 95	10 07	257 06	18 39	52	419 49	46 15	719 19	110 32
35	158 29	10 78	271 38	19 80	53	445 13	51 87	763 14	130 31
36	167 13	11 57	286 53	21 36	54	472 80	58 71	810 58	157 14
37	176 52	12 44	302 62	23 08	55	502 56	67 03	861 61	194 93
38	186 48	13 38	319 70	24 98	56	534 78	77 34		
39	197 04	14 41	337 86	27 10	57	569 68	90 43		
40	208 41	15 55	357 31	29 47	58	608 00	107 47		
41	220 66	16 80	378 31	32 12	59	651 10	130 56		
42	233 81	18 19	400 86	35 09	60	700 20	163 30		

ART. 4. The consideration payable to the Corporation for the assurances made by it, may be either a single premium, or an annual premium, or in part a single and in part an annual premium; and, in computing such premiums from the tables, an advance shall be made proportioned to the excess of the age of the minister above any of the exact periods mentioned thereon.

ART. 5. The annual premiums shall be payable on the twenty-second day of May, in each year, and the amount of the first payment shall be regulated accordingly.

ART. 6. The annual premiums, or any part thereof, may be at any time commuted by a single payment, at the rate required by the age of the applicant, conformably to the Tables; or by a deposit of a sum, the interest of which, at five per cent., shall be equal to these premiums; and, in this last case, the deposit shall be returned to the legal representatives of the minister, in sixty days after his decease, without interest.

ART. 7. Any congregation, college, society, or individual, may make a permanent deposit with the Corporation, the interest of which, at five per cent., shall be considered as the annual premium of any minister who may be nominated for insurance by the depositor, or in such manner as the depositor may direct, and who may be accepted by the Corporation under these conditions.

ART. 8. A minister, who has been already otherwise assured with this Corporation, may be nominated to the benefit of a permanent deposit, although the assurance or annuity thus assured may exceed the limits otherwise allowable. No assurance elsewhere shall affect his contract with this Corporation.

ART. 9. Should a minister, who has been assured in virtue of a permanent deposit, by a congregation or other institution, remove from that congregation or institution, the depositing body may transfer the advantages of the deposit to his successor, but the assurance to the minister will still be continued, if the premiums be regularly paid.

ART. 10. If any annual premium remains unpaid two months after it is due, a fine shall be levied of two per cent. upon the amount thereof, and the same fine shall be repeated for each succeeding period of two months that the premium is in arrear.

ART. 11. If the payment of any annual premium, with the fines thereon accrued, be omitted a year after it has become due, notice shall be given to the assured by a letter from the Treasurer, addressed to him at his last known place of abode, through the post-office, within twenty days thereafter; and if, thereupon, the delinquency shall continue for one year thereafter, the assurance shall be forfeited, and the Treasurer shall close the account of the delinquent. *Provided*, That no forfeiture shall be declared after the death of the minister; and, *provided*, also, that it shall be competent for the Corporation, within twelve months after such forfeiture, upon representation made that the notice was not received, and on payment of all arrearages, including the fines accrued, to reinstate the assured in his former rights.

ART. 12. Should the assured at any time desire a cancellation of the policy, an estimate will be made of the value thereof, on life-assurance principles, and the amount will be credited, as a single payment, for the assurance of a single sum payable on the death of such minister, according to the Plan No. 2, or at his request, and at the election of the Corporation, it may be repaid to him, deducting five per cent.

ART. 13. At the request of the insured, one form of policy under these conditions, may be changed into another of equal risk; and, in like manner, a policy taken out under the former conditions of the Corporation may be exchanged for one under the present conditions corresponding to the premium paid.

ART. 14. The Corporation may, at its discretion, and at the request of the parties entitled, commute for an annuity by the payment of a single sum of equal value; and for a single sum by the payment of an annuity.

ART. 15. The proportional part of an annuity, which shall accrue between the last payment and the death of the annuitant, will be paid to the legal representatives of the same.

ART. 16. No policy of insurance in this Corporation, nor any annuity payable

by it, shall be assigned or transferred without the consent of the Corporation expressed in writing.

ART. 17. Proposals of assurance, contingent on the life of a minister, on terms not specifically embraced in the foregoing conditions, or in the Tables, to which they refer, may be presented to the Treasurer of the Corporation; who, with the approval of the Corporation, or of any committee duly authorized to give such approval, may issue a special policy adapted to the case proposed.

Concerning these conditions, the Company say,—

“The form of contract, marked Plan 1, is that under which most of the engagements of the Corporation have been heretofore made, and it has been thought expedient to leave it unaltered.

“The form of contract, Plan 2, is new. It is the one almost universally adopted by persons making insurance in other Companies; and, it is believed, will be favoured by subscribers in the Corporation. It is recommended by its simplicity and certainty. The provision secured is sure to be received at the minister's death, and thus constitute a fixed addition to his estate, which passes to his legal representatives for distribution according to the minister's wishes.

“The form of contract, Plan 3, was partially admitted under former conditions, but is now much extended and improved in its terms.”

Those who desire to provide for their families after their decease, have now the option (this was not formerly the case), either of purchasing an annuity not exceeding \$250, according to Plan 1; or a single sum not exceeding \$3000, according to Plan 2. After many years' reflection on the conditions, limitations, and contingencies annexed to the first plan, we do not hesitate to express our decided preference for the second plan, as being on the whole a more judicious form of insurance than the first.

With regard to Plan 3, its provisions are doubtless as liberal to the subscribers as is compatible with the safety and stability of the Company. The chief question to be settled here is, whether it is proper and wise for ministers to provide for their own future wants on the assumption of their living till they are 70 or 80 years of age. The earliest period at which the annuity is to commence is 60 or 65. If they should live to be 70 years old, they would then receive the annuity either 5 or 10 years; if 80, then 15 or 20 years. Many ministers live to be thus old; but a majority we believe die under 60 or 65. Subscribers therefore for this prospective benefit, to be enjoyed prior to their decease, must consider, before subscribing, whether the same amount invested annually in some other form, will not be likely to benefit themselves and their families more *certainly* and *sooner* than can probably be done by this arrangement. In making this suggestion, we do not wish to be understood as expressing any opinion against it. We should like to know, as having some bearing upon this question, the ages of those ministers, who, within two or three years past, have received aid from the fund of the General Assembly, collected for the relief of disabled ministers. We suspect that more than half of these are under 60 or 65 years of age, and that some of them are under 50.

We can say, however, with some assurance, concerning this part of the Plan, that if ministers possess the means of making a deposit, say at forty years of age, or if their congregations will

do it for them; or if they can pay annually the small premium required in order to secure an annuity commencing at 60 or 65 years, this provision will contribute to their comfort by relieving them from apprehensions of future want; and provided they should not live to enjoy the benefit of their deposits themselves, their contributions will increase the resources of the Company for the benefit of others.

But leaving out of view this particular feature, and considering Life Insurance as a means of providing for the families of ministers after their decease, *The Presbyterian Annuity Company* offers inducements to ministers unsurpassed by any other. We feel great confidence in recommending it as an Institution whose terms are moderate, whose solvency is unquestioned, and whose executive officers will faithfully and promptly pay all the liabilities which they may assume in favour of subscribers. In 1852 this Company published an *Address*, the following extract from which will be a sufficient and suitable close to this article. As far as it relates to providing for the families of ministers after their decease, we can indorse their statements as true and important; and we heartily approve of the method proposed by the venerable Dr. Archibald Alexander, for securing to ministers the benefits which they offer.

#### ARGUMENTS IN FAVOUR OF CONTRACTING WITH THIS CORPORATION.

In concluding this address, the Corporation would add a few remarks on the importance, reasonableness, and security of the provisions which it offers:

1. The principle of life insurance presents almost the only means on which a minister can confidently rely to secure a competent provision upon his death to the objects of his care, and a resource to himself against poverty in old age. The sparseness of income of the clergy admits of but very small annual savings, while their separation from secular affairs renders them peculiarly unfit to exercise that promptness and scrutiny in investment which are necessary to secure a progressive and certain accumulation.

Besides, an extended prolongation of life is necessary for such accumulation, even where circumstances are otherwise favourable. But too frequently death cuts off every worldly prospect. The precarious income of the minister, and the anticipated accumulation for the future, suddenly cease, and his family are left to poverty and dependence.

To avert all such hazard, to render the most moderate saving available as a means to secure a sufficient and certain provision in the event of death, is the object of life insurance. The small annual or single payments, adequate to the end in view, may be spared from even very humble incomes; and it is not perceived that any other means of securing a provision after death, or in old age, is, to one in the position of a minister, so convenient, so economi-

cal, so certain, or so little calculated to withdraw his mind from religious duties.

2. The terms offered by the Corporation are of the most moderate character. In this respect they admit of very favourable comparison with those of the ordinary life insurance companies. For example, the average annual premium of such companies, in Philadelphia, to insure to a person, aged thirty, the sum of \$1000, payable at death, is over \$21; in the Corporation it is \$19 50.

3. It must not be supposed, however, that the rates of the Corporation, though unusually low, are inconsistent with entire safety. Favouring circumstances have combined, by which it is enabled to harmonize both these objects. The accumulated capital is considerably in excess of the actual or contingent liabilities of the Corporation. This capital, estimated at the par of the investments, is \$57,699; the whole of which, except \$1500, is productively and safely invested, \$45,900 being secured by sound mortgages on real estate in Philadelphia. The annual expenses for management are very inconsiderable, and there are no stockholders to whom dividends or profits must be paid. These, and other important circumstances which might be mentioned, are such as amply justify the rates which have been adopted, while the rates themselves explain how it is that the Corporation does not, like some others, engage to pay a share of profits in addition to the provision it contracts for: if it sought to make any profit, it must charge higher rates.

It is hoped that the foregoing explanations have clearly exhibited the convenience and moderation of the terms offered by the Corporation, and their importance as a means to secure Presbyterian ministers, or their families, a provision in the future against the pinchings of want. The talents of a minister are, in most cases, his only reliance for the support of himself and those dependent on him. With his death these no longer avail. Is it not then the part of duty, nay, of common humanity, to take timely measures to avoid the disastrous consequences which such an event too frequently brings upon the objects of his love and care? Can any sacrifice of present comforts be considered too great for such an end? The life of a minister should have a pecuniary value to his family, far beyond that of the house which he may own; yet he would be considered imprudent, and without excuse, not to insure his house against hazard of loss by fire, an event which may never happen. How much more is he without excuse if he takes no measures to avert the hazard of pecuniary loss by death, an event which is absolutely certain.

But though the duty of a minister is clear, and the more clear the more humble his circumstances, the Corporation earnestly recommend to congregations and individuals, as an object of true benevolence, to assume the payments necessary to secure to their minister and his family an interest in the provisions now offered.



The meagre income of their pastor—already, perhaps, barely sufficient for his respectable support—is thus relieved from a claim which can be met only by the most pinching economy. The late venerable Dr. Alexander, in a letter written near the close of his life, made some valuable suggestions on this subject. With regard to securing the provision payable after the minister's death, he says: "Some two or three of the most active ladies in the congregation should be engaged to raise, annually, by small subscriptions from females, sufficient to pay the annual premium; or if they preferred to raise a sum equal in value to the annual payments, this should be encouraged as less troublesome, and as safer for the Corporation." The sum necessary to secure a deferred annuity to the minister himself, in advanced age, he suggests should engage the attention of the young men. Nor should the convenient and easy plan of a church deposit, for a succession of ministers, be overlooked. Such evidences of affection by a congregation for their minister as these advances would indicate, could not but have a happy effect. The tie which binds them to each other would be more closely united; nor would those influences for good which always result when pastor and people are one in love, fail to bring forth their fruits.—ALIIQUIS.

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## Household Thoughts.

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### GEORGE AND MARTHA WASHINGTON.

IN her "Life of GEORGE WASHINGTON," Mrs. Kirkland gives us one close view of that stately lady, MRS. MARTHA WASHINGTON:

"If we were to give our private opinion," says Mrs. Kirkland, "we should say that Mrs. Martha Curtis Washington, with her large fortune, her strong domestic tastes and affections, and her dutiful common sense character, exercised her full share of influence over the Commander-in-Chief of the Armies of the United States of America. She had a very decided way of speaking, and as she never meddled in public affairs, we can easily imagine the General letting her have her own way in pretty much everything else.

"A guest at Mount Vernon happened to sleep in a room adjoining that occupied by the President and his lady. Late in the evening, when people had retired to their various chambers, he heard the lady delivering a very animated lecture to her lord and master upon something which he had done, that she thought ought to be done differently. To all this he listened in the profoundest silence, and, when she, too, was silent, he opened his lips, and spoke, 'Now,

good sleep to you, my dear!’ This anecdote of the great man in his nightcap is quite characteristic of him; but it is equally so of most lords and masters, who, we imagine, all receive curtain lectures, as Mr. Caudle and Washington did, in profound silence. Experience, probably, teaches them that it is the better way.”

## REMARKS.

1. Woman’s dominion is universal. Why should Washington be exempted from the lawful influences of the marriage state? He was a man; and nothing human, especially womanly, was foreign to him.

2. Matrimony affords peculiar advantages for mutual counsels. Washington could keep men at a distance in the daytime, and exercise whatever reserve he chose, even with his best friends. But at night he was compelled to listen to Martha.

3. Mrs. Washington, being a cultivated woman, of excellent sense, no doubt often exchanged useful thoughts with her husband. In good judgment, woman is often superior to man. The wisest men respect the counsel of their wives.

4. The General was not compelled to adopt all the suggestions of Martha. After patiently hearing her, he was at liberty to say, “Now, good sleep to you, my dear!” and go to sleep himself.

5. It must have been a great relief to Washington, in the midst of the cares of an active military and civil life, to enjoy the refreshing intercourse of the social circle. How good it is at all times to come home to a loving wife!

6. Privileged beyond the women of her generation was the wife of Washington in ministering to the happiness of the “Father of his country.” Mount Vernon was Martha’s domain; and there she enjoyed privileges and opportunities which God rarely bestows.

7. Washington, the “first in war, first in peace, and first in the hearts of his countrymen,” is a pattern to all in his commendation of matrimony as the best social estate. It is “not good” for man to be alone. The marriage relation was established in Paradise. Washington, in marrying, honoured a Divine law.

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## Biographical and Historical.

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### CHARTER OF THE CONSTITUTION OF THE PRESBYTERIAN HISTORICAL SOCIETY.

[The following is a copy of the *Act of Incorporation* granted by the Legislature of Pennsylvania to the Presbyterian Historical Society. We have omitted the word “Reverend” before the names of ministers, as being inconvenient to the printer.—ED.]

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it*

is hereby enacted by authority of the same, That David Elliott, William M. Engles, W. R. De Witt, Albert Barnes, George H. Stuart, J. B. Dales, J. T. Cooper, James Hoge, Charles Hodge, Samuel Hazzard, Samuel Agnew, Robert J. Breckinridge, William Chester, George Howe, William B. Sprague, Henry A. Boardman, C. Van Rensselaer, John C. Backus, John Leyburn, William S. Martien, Alfred Nevin, Thomas H. Skinner, John A. Brown, Samuel H. Cox, Peter Force, Edwin F. Hatfield, George Duffield, George Duffield, Jr., Henry B. Smith, Matthew W. Baldwin, Henry J. Williams, B. J. Wallace, J. N. McLeod, John Forsyth, James Wood, Thomas Beveridge, James M. Wilson, T. W. J. Wylie, S. J. Wylie, Thomas Smyth, M. L. P. Thompson, and J. F. Stearnes, and their associates and successors, shall forever be, and they are hereby, erected and created a body politic and corporate in deed and in law, by the name, style, and title, of the Presbyterian Historical Society, and by that name, style, and title shall have and enjoy perpetual succession, and be able and capable to purchase, receive, take, hold, and dispose of real and personal estate, to sue and be sued, plead and be impleaded, to receive and make all deeds, transfers, conveyances, and assurances, contracts, and agreements whatever, to have and use a common and corporate seal, and the same to break, alter, and renew at pleasure, and generally to do and perform any act, matter, and thing, necessary to promote the objects and design of this act of incorporation, with full power to enact and repeal all rules, regulations, and by-laws which may be found expedient or desirable : *Provided always*, That such rules, regulations, and by-laws shall not be contrary to or inconsistent with the Constitution of the United States or of this Commonwealth.

SECT. 2. That the fundamental articles of the Constitution of this Society shall be as follows :

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

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

*Art. 3.* Any branch of the Presbyterian Church, whose admission shall be approved by the Society at its annual meeting, shall become an integral part of the same. The branches, now constituting the Society, are : The Presbyterian Church, whose General Assembly met in the First Presbyterian Church in New York City, in one thousand eight hundred and fifty-six ; The Presbyterian Church whose General Assembly met in the Presbyterian Church on Madison Square, in New York City, in one thousand eight hundred and fifty-six ; The Associate Reformed Church, the Associate Presbyterian Church, and the Reformed Presbyterian Church.

*Art. 4.* Any person may become a member of this Society by the payment of one dollar annually, and shall thereby be entitled to receive a copy of the Annual Report. The payment of ten dollars at one time, or in annual payments, shall constitute a life-member.

*Art. 5.* The officers of the Society shall be a President, one Vice-President from each of the churches represented in the Society, a Corresponding and Recording Secretary, a Treasurer, and an Executive Committee, of which committee at least one member shall be from each of the churches

represented in the Society; all the officers shall be elected at each annual meeting of the Society.

*Art. 6.* The annual meeting of the Society shall be held in the City of Philadelphia on the first Tuesday in May.

*Art. 7.* The Executive Committee shall be composed of not less than nine, nor more than twelve members (of whom the Corresponding Secretary and the Treasurer shall be members *ex officio*), to whom shall be committed the work of devising and executing measures to secure the objects of the Society. They shall make an Annual Report of their proceedings at the Anniversary Meeting, shall cause an address or addresses to be delivered during the meeting of the General Assembly or Synod of each Church represented in this Society, and shall have power to issue publications from time to time, and to provide means for defraying the necessary expenses of their operations. The Executive Committee shall meet quarterly, on the first Tuesdays of February, May, August, and November, and at other times, if deemed necessary by any two members, on the call of the chairman. Vacancies, occurring in their body by death or otherwise, may be filled at any regular quarterly meeting.

*Art. 8.* The formation of a library, containing publications and manuscripts, shall be regarded as a prominent measure to be accomplished by the Society. The Executive Committee shall have charge of the library, and shall appoint a librarian. Publications, manuscripts, and other historical relics, may be placed on deposit in the library, to be returned to the persons depositing the same on their written application.

*Art. 9.* This Constitution may be amended by a vote of two-thirds of the members present at any annual meeting: *Provided*, That notice of such alteration be proposed at a preceding meeting of the Society.

SECT. 3. That the officers and members of the Executive Committee of this Society, until others are regularly chosen under the provisions of this act, shall be those now in office, namely:—*President*, Thomas H. Skinner, D.D.; *Vice-Presidents*, R. J. Breckinridge, D.D., LL.D., William B. Sprague, D.D., Edwin F. Hatfield, D.D., Colonel Peter Force, John Forsyth, D.D., John N. McLeod, D.D., Thomas Beveridge, D.D.; *Secretary*, J. B. Dales, D.D.; *Treasurer*, Samuel Agnew, Esq.; *Executive Committee*, C. Van Rensselaer, D.D., J. C. Backus, D.D., Samuel Hazzard, Esq., George Duffield, Jr., B. J. Wallace, H. J. Williams, Esq., G. H. Stuart, Esq., J. B. Dales, D.D., and Joseph T. Cooper, D.D.

SECT. 4. That the annual income of the real estate held at any time by the said Society shall not at any time exceed the sum of three thousand dollars.

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## SKETCH OF ALEXANDER OGILVIE.

WHILST imperfections have marked the lives of all the servants of God;—yet, is it truly refreshing to contemplate the character of those to whom the Lord has shown the path of life, who have finished their course and have kept the faith, who have gone up to His presence, where there is fulness of joy, and have taken a seat at His right hand, where there are pleasures forever more; and such an one, we are firmly per-

suaded, was the venerable man for whose funeral obsequies we are here assembled.

ALEXANDER OGILVIE, Ruling Elder of the First Presbyterian Church in Elizabeth City, N. J., was born in Stirling, Scotland, on the 2d day of August, 1767; had he survived to the 2d of next August, he would have completed his ninetieth year. Of his father, he had but little remembrance, as he died when a youth; but of his mother, who followed him here, and died in his own house, he often spoke with the most tender affection. She was a pious mother, and was fervent and constant in her prayers for the salvation of her son. The minister of his childhood was the Rev. Mr. Smart, of whose person and preaching he had a most vivid recollection, and to whose fidelity he bore the strongest testimony. He became, early in life, a communicant of the Church; and, whilst none that knew him ever doubted his piety, yet he has been often heard to say that he never knew the year of his conversion, nor the way or manner of its occurrence. He was one of those many cases ever occurring under right parental training, and true Gospel ministrations, where the good seed is sown, we know not how; and where it springs up to the blade, to the ear, and then grows on to the full corn in the ear. But of one thing we may be certain, because we have the proof of his entire life, the foundations of his character, and of his piety towards God, were very strongly laid.

Whilst yet a young man he came to this country, and arrived in New York in 1794, now sixty-three years ago. He at once connected himself with the Church in Cedar Street, of which the late Dr. John M. Mason was the youthful and eloquent pastor, and for whom he always entertained the most profound regard. Subsequently he removed his membership to the Church in Pearl Street, then under the pastoral care of the Rev. Dr. Phillips, of which he was ordained an elder in February, 1823. In the vigorous and faithful discharge of the duties of that office, he continued during the pastorate of Dr. Phillips, Mr. Monteith, Dr. Rice, and of Dr. Rowland, until his removal to this place in the spring of 1836. For that church, its pastors and members, he maintained an affection peculiarly strong; and their attachment to him was as strong in return. Soon after his connection with this church, he was elected to the office of Ruling Elder, and was installed here on the 4th of March, 1837; and he continued in the faithful and diligent discharge of its duties, so far as his years and infirmities would enable him, until the Master said to him, "Come up hither!"

Thus was our departed friend, probably for three quarters of a century, a member of the Church of Christ, and for thirty-four years a ruling elder in it. Although not a man of extended education nor of polished manners; although always moving in a plain and simple sphere,—yet his light was not hid under a bushel. He has been a comfort and a blessing to the churches and pastors with which he has been connected. As he was a father in age, so he was in feeling, and sympathy, and kindness. Although plain and simple to a remarkable degree; although never obtruding himself upon anybody, nor aiming after things above him,—yet was he extensively known, and, by all that knew him, universally respected; and his emphatic character was the result of the union of some Christian characteristics, each of which was strongly developed and blended. On some of the more prominent of these we will briefly dwell.

1. *He was an honest man.* His life-business in New York was that of a merchant. And whilst he was successful in his calling, and twice met with reverses that swept from him much of his gains, his high integrity was never questioned. The late Robert Lennox once asked me, "Do you know Mr. Ogilvie, that has recently gone to your place?" I replied, that he was a member and elder of our Church. "There is no more honest man living," he again emphatically asserted. And unwavering honesty is a powerful element of character; and he was no more honest in his dealings than in his opinions, and the expression of them.

2. *He was a man of simple, fervent piety.* His was not a visionary or speculative mind. Educated from his youth in the pure and simple doctrines of the Gospel, he never deviated from them. An experience of their truth and power gave them, to him, the force of first principles. You might as well attempt to prove to him that the sun gives no light, as to prove that any one of the great doctrines of grace was not true. Nor did he hold these doctrines merely in theory. They were the lights by which he walked; the truths and principles on which he acted,—they lived in his life, and gave fervency to his prayers. Whilst well-informed on general subjects, for some years past he has read but little, save on religious subjects, and even on these he confined himself to practical works. His piety was not occasional; it was a habit of mind, and of soul, which scarcely knew intermission. It was the same through the week as on the Sabbath; in his house, as in the church; amidst life's duties, as in the social meeting for prayer; and so simple was it in its actings, and so fervent and sincere was it in its expressions, as to make but one impression upon all that well knew him. A simple reliance upon God and his truth, was the law of his life.

3. *He was a man of prayer.* No person could hear him pray in public, without feeling that he was much with God in private. So simple, and fervent, and appropriate, were his supplications; so apt were his Scriptural quotations; so humbly and confidently did he present his requests; so intimate seemed his communings with the High and Lofty One, as to impress upon all, that he was a man with whom was the secret of the Lord, and who knew the way to the throne of grace. He commenced praying in early life, and the spirit of prayer increased with his years. He loved the place where prayer is wont to be made. When the young and the healthful thought it more prudent to stay at home, how often amid darkness and storm, with his lantern in his hand, has he been seen treading his way to the place of prayer, and down to within a few days of his departure! He was one of the few who are evergreens in the Church, and who always stood by its lamp when burning lowest, praying that its oil might not fail! Often, often, was he one of two or three males at the prayer-meeting, and not unfrequently was he the only one there! As a new man, prayer was his vital breath, his native air. And whilst increasing years brought on some infirmities of temper, which only proved that the best of men are men at best, yet have I never seen him in a state when it would be either inappropriate or unnatural to arrest the current of thought for the purpose of prayer. Because always in a frame to pray, he prayed without ceasing.

4. *He was a man of warm sympathies.* His nature was genial, and was never turned from its natural course or promptings, by the artificial in society. About all that he knew nothing; and despised what he saw.

Perhaps here, he went to an extreme. But his warm sympathies were apparent in everything. He had always a warm welcome for his friends. He had a kind word, and a warm salutation, for everybody. As long as he was able, he was no stranger to the abodes of sorrow and suffering, especially of those who are of the household of faith. He heard the truth with an absorbing interest, that I have never seen equalled; and was as ready to detect error, as he was to regard the truth as angel's food.

He was a most cordial lover of good men, and manifested a deep sympathy for every good object. Although strongly attached to his own faith, and for which his forefathers had to contend to the death, yet did he embrace as fellow Christians and as fellow pilgrims, all that loved Christ. Although he greatly preferred John Calvin and John Knox, to John Wesley, yet, as followers of Jesus Christ, he embraced them with equal affection; and although he preferred Rouse to Watts, and for himself protested against instrumental music, he never made his own honest convictions a matter of discord, nor did he press them unduly upon his brethren. He knew how to assert his own principles, but he had the grace of yielding for the sake of peace, and for the good of others.

But, having served God in his generation, he has fallen asleep. When the appointed time came, he had nothing to do but die. The grace, that was conspicuous in his life, was triumphant in his death. Confident in the truth and in the promises of God, he entered the dark valley, persuaded that the rod and the staff of the Good Shepherd would comfort him. He has fought the good fight; he has finished the course; he has kept the faith. And whilst we are committing his body to the dust, his spirit is in *that* presence, where there is fulness of joy; and at *that* right hand, where there are pleasures forever more.

The lessons of this providence are very numerous, and very emphatic and solemn. Our departed father was one of the links that bound us to the generations that are past. He was born nine years before the Declaration of our Independence, and two years before Napoleon Bonaparte. During his life have transpired the French Revolution, the war which secured our Independence, the setting up of the British Empire in India, and that revival of Missionary zeal in the Church which has already given the Gospel to all nations and people. During his life three generations have come and gone; and scarcely one of his own generation now remains. What a practical commentary as to the universality of death! One generation cometh, and another goeth. The one coming *on* the stage, presses the other off. When we inquire for the *past* generation, we are pointed to the grave; and when the coming generation inquires for us, they will be pointed to the same place. But if Death is the great *divider*, it is also the great *uniter*! Separating for a time, it brings all together, at last! And if Death drops the curtain, and closes the drama of time, the Judgment lifts the curtain, and opens the drama for Eternity! And the voice of all Scripture, and of universal conscience, and reason, and of every providence, unite in calling upon all men to live for eternity.

And this providence has its solemn lessons to us, as a people! As far as our eldership is concerned, God has been dealing in judgment with us. Of those who stood around me here, as fathers and advisers, on the commencement of my ministry, but one now remains! Magie, and Chandler, and Halsey, and Mulford, and Meeker, and Nicoll, and Winans, are gone; and so are Ross and Sanderson, elected under my own ministry. And

now we have to add to the list of these departed worthies, the name of OGILVIE! As a shock of corn fully ripe, he is gathered to the garner. His cordial greetings we shall receive no more. His venerable presence will no longer grace our assemblies. Those fervent and trembling accents with which, in earnest supplication, he carried our wants to the throne of the heavenly grace, we shall hear no more. And upon whom is his mantle to fall? Who of these elders will rule as he ruled? Who of these members will live as he lived? Who will pray as he prayed? Who of us will be baptized for the dead? O, may his spirit be ours! May we follow the Lord fully as he did! And then, we shall finish our course with joy; and go up to the possession of the pleasures forever more, amid the lamentations of all the good we shall leave behind us, and amid the welcome of all the good that have gone before us.

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## Review and Criticism.

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THE AMERICAN SUNDAY-SCHOOL AND ITS ADJUNCTS. By JAMES W. ALEXANDER, D.D. Philadelphia. American Sunday-School Union. pp. 342.

DR. ALEXANDER is one of the few ministers, who adds to the constant and pressing duties of a large pastoral charge, the important work of able and useful authorship. With large mental resources, a rapid flow of thought, and untiring industry, he has brought out, in quick succession, volume after volume, containing rich Scriptural "Thoughts on Family Worship," strong "Consolation" for God's mourning people, "Plain Words to a Young Communicant," &c.; and he has filled up the interstices with a score of interesting and useful books for children.

The work which we now notice, is designed for Sunday-school teachers, Christian parents, and all others who seek the welfare of society. It is a capital production, and cannot fail to produce the highest beneficial results. The American Sunday-School Union is particularly favoured in having so good an indorser; the Sunday-School cause, in having so able an advocate; and the youth and children of our country, in having so true and devoted a friend.

Dr. Alexander divides the book into ten chapters: I. General Religious Education demanded by the Actual Condition of American Society; II. Children Intrusted to us to be Trained for God and Our Country; III. The Sunday-School Portrayed; IV. The Bible-School; V. The Increase of Knowledge by Books; VI. The Multitude of Books, and the Resulting Dangers and Duties; VII. Reading Habits; VIII. Sunday-Schools considered as Belonging to an Age of Preparation; IX. The Collateral Influence of Sunday-Schools upon the Social Condition of the Poor; X. The Teacher's Incitement.

These several topics are discussed with the author's well-known ability, and in a style highly appropriate and forcible. The fourth chapter, entitled "The Bible-School," is particularly striking. Commencing with the idea, that the "untransferable characteristic of the Sunday-School," is, that IT TEACHES THE BIBLE, Dr. Alexander expatiates in beau-



tiful and glowing language upon the value of God's Word. "This is the standard lifted, when our old enemy 'cometh in like a flood.' 'Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth.' The strength of reformed Christianity has been in a *free Bible universally read.*" . . . "It is this *Bible-School* which is countermining all the works of the adversary. Increase Sunday-schools by the ten thousand, and you levy an invincible Reformation army. When Chillingworth uttered that immortal doctrine, 'The Bible—the Bible is the religion of Protestants,' he declared not only a maxim of theological truth for all time, but pronounced a fact of the history of the Evangelic Church. It is the criterion of the true Church, that it *honours the Word of God.*" . . . "While Popery denies the Book, even to the adult, save under certain restrictions, Protestantism bestows it *on the child.* And the more we carry out this principle,—that *the Bible is the text-book of Christian education,*—the more shall our Protestantism be genuine and operative."

If sentiments like these were duly appreciated and practically carried out by all nominal Protestants, or even by all our church-members, few children of American parentage would be sent to Roman Catholic schools, and the Bible would be introduced and carefully studied in our common schools. Especially would Bible-reading in the family, and Bible-instruction in the Sunday-school, be more highly prized and insisted on as the necessary moral aliment for our children,—necessary to their own present and future well-being, and to their honour, influence, and usefulness in society.

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GOTTHOLD'S EMBLEMS: or, Invisible Things Understood by Things that are made. By CHRISTIAN SCRIVER, Minister of Magdeburg, in 1671. Translated from the 28th German edition, by the Rev. ROBERT MENZIES, Edinburgh: T. & T. Clark. 1856. (Through Daniels & Smith.)

The "Emblems" constitute a series of devotional reflections for every day in the year, suggested by external objects or by incidents in life. The idea is a happy one, and the execution is admirable. Christian Scriver was one of the most distinguished Protestant divines of his day. He was born in 1629, became pastor of St. James's, at Magdeburg, in 1667, and died in 1693. The "Emblems" originally appeared in 1671, whilst he was pastor, and were published under the title of "Incidental Devotions." Altogether it is an instructive and charming book. We present, as a specimen, the meditations on the Rainbow.

#### THE RAINBOW.

March 6.

As *Gotthold* was contemplating a beautiful rainbow, he reflected thus: Here, O my God, I see the token of the covenant which Thou in Thy mercy didst make with man after the flood. (Gen. 9 : 12.) Yes, verily, Thou, *the Lord God, art merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin!* (Ex. 34 : 6, 7.) Thou exhibitest the bow as an emblem of Thy power, but without string or arrow, to show Thy grace. This signal of Thy compassion appears in the darkest rain-clouds, to assure us that in wrath (Luth. Trans. *trouble*) Thou rememberest mercy. (Hab. 3 : 2.)

After a pause, *Gotthold* continued: O Thou Lord and Sovereign of all worlds!

Does not the rainbow show like the lofty portal of Thy celestial mansion? Happy I, for I know that the gate of mercy is never shut against a contrite sinner! This beautiful figure in the heavens takes its rise from the sun reflecting itself in the innumerable drops of falling rain; and even so in all Thy works do we mark the traces of Thine incomprehensible goodness. But as the rainbow forms only half a circle, so in this sphere of time Thou hast not, as yet, revealed the whole splendor of Thy benignity, but reserved the largest part for a blessed eternity. There at last shall we see Thee, O Thou God of Majesty and love, seated upon Thy glorious throne, and encompassed with the rainbow of Thy goodness, and be forever blessed in Thy sight. (Rev. 4 : 3.) Well then, my God, I hereby promise, that while I breathe, the praise of Thy grace shall never depart from my heart and mouth. I will extol it while I live, for on it my life depends. *Thy loving-kindness is better than life.* (Ps. 58 : 3.) *Oh, give me but the assurance of Thy mercy and I want no more.*

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INTERNAL HISTORY OF GERMAN PROTESTANTISM SINCE THE MIDDLE OF THE LAST CENTURY. By CH. FRED. AUG. KAHNIS, D. D., Professor of Theology in the University of Leipzig. Translated by the Rev. THEODORE MEYER, Hebrew Tutor in the new College, Edinburgh. T. & T. Clark, Edinburgh: 1856.

Dr. Kahnis does not profess to give a history of the Protestant Church in Germany, but simply a survey of the systems and tendencies that have agitated the Church since the middle of the last century. He belongs to the High Church Lutheran party, which is now in the ascendant in Germany. The work before us contains an immense amount of learning, and is highly acceptable to the general scholar who seeks information about the disturbing forces in the German theological world. Germany was the home of the Reformation; and the historical development of its religious life must ever be interesting to the Christian. The severe struggle it has been called to pass through, will, doubtless, be overruled for great good. The day dawns.

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NATIONAL RIGHTEOUSNESS AND NATIONAL SIN: The substance of a Discourse delivered in South Salem, Westchester Co, N. Y., Nov. 20, 1856. By AARON L. LINDSLEY, Pastor of the Church. New York: E. O. Jenkins.

Mr. Lindsley's Thanksgiving Sermon is one of unusual vigour of thought. Its line of discussion thus announced by the author: "I propose to review, in a candid and impartial manner, some of our country's claims to that righteousness which exalteth a nation, and inquire how far we may have incurred the reproach which follows national sin; and then examine our duty to our country and to God in the existing condition of national affairs."

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ADDRESS Delivered at the University of Pennsylvania before the Society of Alumni, on the occasion of their annual Celebration, Dec. 10th, 1856. By the Honourable GEORGE SHARSWOOD, LL.D. Philadelphia: King & Baird, Printers, 1857.

Judge Sharswood is among the vigorous thinkers and able writers of his profession. Eminent among the Judges of Pennsylvania, he also occupies an important position in the Church, which he serves with zeal and fidelity in various relations. The Address is rich in ripe thoughts. We have marked several passages for our columns. The first extract re-

lates to Professor James G. Thompson, one of the former Professors in the University; and contains the true theory of the study of the classics.

“Professor James G. Thompson had been trained in an excellent school. His father was a Scotchman, as were also Dr. Nisbet and Mr. Davidson, by whose example and precepts his habits and principles as an instructor were formed. He most carefully insisted upon an accurate knowledge of the grammatical structure of the languages, while, at the same time, he did not neglect in his prelections to lead the mind of the student to a discernment and relish of the beauties of the chaste models of poetry, history, and eloquence, which, in turn, became the text-books of his recitation-room. Beyond question, it is in the slow, patient and constant exercise of the power of discrimination in analysis—in the consequent improvement of the most important of the mental faculties, the judgment—and in the formation of habits of concentrated and steady attention, that classical studies are most useful to the youthful intellect. While the memory is not over-burdened, every lesson tends to the gradual development of the intellectual strength. It is true, that attention to grammatical and prosodical niceties may be carried to excess. This seems to be the rage at present in the literary institutions of England. But the other extreme is also to be equally avoided. Hence, it is not good policy to run over in a cursory manner a large number of different authors. It is not the way to make either an accurate or a ready scholar, nor to form a true taste. The maxim, *multum sed non multa*, applies with peculiar force; and such was the leading feature in Professor Thompson’s course. The recitation was short, but he exacted a perfect knowledge of it in every student. Pages could not express a higher eulogium upon him as a teacher of the true old stamp.”

The next extract is on the art of instruction, containing suggestions deeply interesting to Professors and Teachers, and to all who appreciate the work of education.

“It is a perfectly just observation that the great art of instruction lies not so much in communicating knowledge, as in teaching young men how to study, and exciting them to love to study. The main object is to make students. This was the principle upon which these men, to whose memory I have been permitted to pay this humble tribute, acted. They had themselves been educated under the old system, and were not ambitious of striking out into any new untrodden paths. With them it was a guiding maxim, *via trita, via tuta*. They were emphatically opposed to what is commonly termed *cramming*. They did not believe that all the knowledge a young man was ever to acquire, he was to acquire in their lecture rooms. They regarded the college as a training place, where education is rather to begin than to end: where, at all events, self-education is to begin.

“That such ought to be the principles of collegiate education, will probably be admitted on all hands: yet it is to be feared that the outside pressure of more popular institutions is fast driving our colleges to an abandonment of this old and tried system. They multiply the number of professors and include in their curriculum as great a variety of different branches of knowledge as can possibly be crowded into the term of four years. It may be depended upon, however, as a certain truth, paradoxical though it seem, that it is a greater error to undertake to teach too much than too little. The inevitable tendency is to confuse, oppress, and weaken, instead of strengthening and maturing the mental faculties.

“Education is not a process by which the memory is to be stocked with facts, subjects, and opinions, upon the notion that whatever is put there, will remain to be brought out on occasion whenever it may be needed. The mind is not a cabinet secretary, where knowledge, like papers, can be filed away in appropriate pigeon-holes: the business of the professor being to supply the materials, and that of the pupils to observe and remember, if he can, their marks and numbers, so as to know where to find them, when they are wanted for use. There are courses of education often gravely propounded, worthy a place in the voyage to Laputa—it is to be hoped that the practice does not accord with the prospectus.

The mind is a delicate organism. It takes time to expand and grow. Its full maturity is attained only by slow and gradual increments. The real question, then, is not how far it may possibly be pressed by gorging, but what is the kind and quality of that nutriment and exercise, which is best adapted to promote its vigorous and healthy growth."

In the third extract, Judge Sharswood has some good remarks on the importance of keeping the mind of the student *wide awake*, and of presenting to it high motives of action.

"Activity of mind is as often a habit as a natural gift. A distinguished jurist and writer of our country, William Wirt, in a letter of advice to a young friend pursuing his studies, recommended him, by all means, to seize the moment of excited curiosity, upon any subject, to investigate it thoroughly. A more important and difficult problem remains behind, how to excite and keep alive this curiosity. To be able to solve this problem, may be considered as the key to distinguished success in the profession of instruction. Dr. Reid playfully expressed the opinion, that there ought to be two professors for every chair in the University—one for the students of lively parts, and another for the dunces. It is not to be doubted, that much the ablest professor would be required for the class of dunces. It would demand a man of more vigorous and active mind to afford any hope of success. It is evident, that to understand the secret of arousing and keeping alive that curiosity, which is so necessary in the training of the youthful intellect, the instructor must himself possess it in a high degree. He must himself be daily making progress, if he expects to transfuse such a spirit into his pupils. "Philosophy," says Dr. Thomas Brown, "is not the mere *passive possession* of knowledge: it is in a much more important respect, the active exercise of acquiring it. We may truly apply to it what Pascal says of the conduct of life in general. 'We think,' says he, 'that we are seeking *repose*, and all which we are seeking is *agitation*.'

"Nor does the importance of activity rest in the acquisition of knowledge, the culture and improvement of the mental powers. The man of active mind will be, in general, the man of active life. To be a scholar for the mere sake of the enjoyment it affords is but the consecration of a refined selfishness. Nay, if the end of reputation be regarded, it is only a more adorned and meretricious kind of the same meanness. Self is so natural a god of the human heart, that its idolatry is the most easily transfused by imitation. To live in the happiness of those around us—in the prosperity of the community to which we belong—in the wealth and glory of our country—in the advance of knowledge, virtue and religion in the world, are high ends, worthy to be inculcated as well by example as precept. It is true, that there is a most intimate connection between the active exercise of the social virtues and the happiness of the individual. But virtue, in its purest, truest sense, cannot be where self is the supreme end of life. It is not every man, who can be a great man; but to have the qualities of true greatness may be within the reach of every one. It requires great events, great revolutions, and the circumstances of birth and position in the midst of them, to attract the world's attention and secure a place on the historic page. We have all our several parts of life allotted to us. Yet the active virtues shine in all of them. They diffuse a gentle and happy radiance around our path, and give to life the interest of a high and worthy aim. 'If I had two lives,' said Sir William Jones, who accomplished so much in so short a life, 'I should scarcely find time for the due execution of all the public and private projects, which I have in mind.'

"Much is in the power of the instructor in infusing this spirit of activity, in setting a high standard of moral and intellectual attainment as the goal before his pupils. The seeds of high purposes may be planted earlier in life than we are often disposed to think. In all the frolic and buoyancy of boyhood, there is many a serious thought on the future; many a youth has shed a tear of generous feeling, as did the young Thucydides, when he saw the aged Herodotus crowned with laurels amid the plaudits of assembled Greece."

LEGION; OR, FEIGNED EXCUSES,—“For they are many.” By the Author of a Letter to a Member of a Church Choir. New York: Dana & Company, 381 Broadway, 1856.

THIS is an effective book, reminding us of Dr. NEVIN'S “Short and Pithy Articles,” collected into a volume. The writer is an Episcopalian, and wields a pen of unusual skilfulness in exposing the excuses made by many “who profess and call themselves Christians.”

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BLIND TOM; OR, THE LOST FOUND. “It is more blessed to give, than to receive.” Philadelphia: William S. & Alfred Martien. 1857.

THIS is an excellent work for the young. It illustrates the importance of well-doing, and the rewards which follow. Many interesting incidents are used for the inculcation of moral duties. All, who read “Blind Tom,” will see how much good can be done by looking after the young in their time of need; and youthful readers, in particular, will gather many instructive lessons from his biography.

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## The Religious World.

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### WEST LIBERTY UNIVERSITY.

THE Trustees of the Synodical College, about to be established by the Synods of Ohio and Cincinnati, met in convention, in West Liberty, on the twentieth day of January, 1857. The following is a list of the Trustees, all of whom were present.

SYNOD OF OHIO.—Rev. Jas. Hoge, D.D., of Columbus; Rev. H. Van Deman, of Delaware; Rev. F. T. Brown, of Cleveland; H. A. True, M.D., of Marion; Adam M'Cree, Esq., of Circleville; Lucas Flattery, Esq., of Wooster.

SYNOD OF CINCINNATI.—Rev. Wm. M. Scott, D.D., of Cincinnati; Rev. L. Stanton, D.D., of Chillicothe; Rev. L. H. Long, of Urbana; Hon. Joseph Barnett, of Dayton; Isaac Ward, Esq., of Springfield; William Taylor, Esq., of Findley.

After prayer, and the necessary preliminary action, and after complying with the legal requirements, the Corporators elected themselves a Board of Trustees, consisting of the twelve elected by the Synods, with the addition of Ralph E. Runkle, Esq., J. M. Glorn, Esq., and Luther Smith, Esq., of West Liberty; Rev. E. B. Raffensperger, and W. A. West, Esq., of Bellefontaine, resident freeholders of Logan County, under the corporate name of “West Liberty University.”

The following persons were duly elected officers by ballot,—*President*, Rev. Jas. Hoge, D.D.; *Vice-President*, Luther Smith, Esq.; *Secretary*, Rev. B. Raffensperger; *Treasurer*, John M. Glorn, Esq.; *Executive and Finance Committee*, W. A. West, Esq., R. E. Runkle, John M. Glorn, Luther Smith, Rev. L. A. Long, and Rev. E. B. Raffensperger.

The Treasurer was directed immediately to collect the first instalment of the guaranteed subscriptions made by the citizens of West Liberty, and vicinity.

Revs. L. H. Long, H. Van Deman, and Isaac Ward, Esq., were appointed a Committee to draft an address to the churches in the name of the Board.

The following Resolutions were also adopted,—

*Resolved*, That the people of West Liberty and vicinity, who have subscribed to the funds of the West Liberty University, be now authorized to put their agents into the field, for the purpose of securing the sum of two hundred thousand dollars, as the endowment of the University, agreeably to their proposals to the Synods of Ohio and Cincinnati, and accepted by those Synods in Convention, at Columbus, on the 24th of December, 1856, under the direction and advice of the Executive and Finance Committee; and this Committee are authorized and directed to have the addresses of the Synods, and of this Board, published and circulated extensively, as soon as practicable; and they are, further, authorized to transact any business that may be necessary during the recess of the Board.

*Resolved*, That the Executive and Finance Committee be authorized to contract with parties, who may be willing to endow Professorships, and to allow such parties to designate the names by which such Professorships shall be called, in connection with the University, upon their subscribing the amount of eighteen thousand dollars to any one Professorship.

*Resolved*, That Rev. Drs. Hoge and Stanton be appointed a Committee to draft and report at the next meeting of the Board, a Code of Laws for the government thereof.

*Resolved*, That Rev. Dr. Hoge be directed to draw up a plan for the arrangement of the Course of Studies, to be forwarded to the Secretary, and printed with the Addresses of the Synods and Board.

LUTHER SMITH, Esq., was appointed the General Agent to raise the endowment of \$100,000 for the West Liberty University.

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## Christian Treasury.

JUNE.

BY WILLIAM H. BURLEIGH.

JUNE with its roses—June!  
 The gladdest month of our capricious year,  
 With its thick foliage and its sunlight clear;  
 And with the drowsy tune  
 Of the bright leaping waters as they pass  
 Laughingly on amid the springing grass!

Earth, at her joyous coming,  
 Smiles as she puts her gayest mantle on;  
 And Nature greets her with a benison;

While myriad voices, humming  
 Their welcome song, breathe dreamy music round,  
 Till seems the air an element of sound.

The over-arching sky  
 Weareth a softer tint, a lovelier blue,  
 As if the light of Heaven were melting through  
     Its sapphire home on high ;  
 Hiding the sunshine in their vapoury breast,  
 The clouds float on like spirits to their rest.

A deeper melody,  
 Poured by the birds, as o'er their callow young  
 Watchful they hover, to the breeze is flung—  
     Gladsome, yet not of glee—  
 Music heart-born, like that which mothers sing  
 Above their cradled infants slumbering.

On the warm hillside where,  
 The sunlight lingers latest, through the grass  
 Peepeth the luscious strawberry! As they pass,  
     Young children gambol there,  
 Crushing the gathered fruit in playful mood,  
 And staining their bright faces with its blood.

A deeper blush is given  
 To the half-ripened cherry, as the sun  
 Day after day pours warmth upon,  
     Till the rich pulp is riven ;  
 The truant schoolboy looks with longing eyes,  
 And perils limb and neck to win the prize.

The farmer in his field,  
 Draws the rich mould around the tender maize ;  
 While hope, bright pinioned, points to coming days,  
     When all his toil shall yield  
 An ample harvest, and around his hearth,  
 There shall be laughing eyes and tones of mirth.

Poised on his rainbow-wing,  
 The butterfly, whose life is but an hour,  
 Hovers coquettishly from flower to flower,  
     A gay and happy thing ;  
 Born for the sunshine and the summer day,  
 Soon passing, like the beautiful, away !

These are thy pictures, June!  
 Brightest of summer months—thou month of flowers ;  
 First-born of beauty, whose swift-footed hours  
     Dance to the merry tune  
 Of birds, and waters, and the pleasant shout  
 Of childhood on the sunny hills pealed out.

I feel it were not wrong  
 To deem thou art a type of Heaven's clime,  
 Only that there the clouds and storms of time  
     Sweep not the sky along ;  
 The flowers—air—beauty—music—all are thine,  
 But brighter—purer—lovelier—more divine !

## A DEAD WEIGHT.

A BROTHER beloved was lately enumerating in our hearing the sources of discouragement in his field of labor. Prominent among these was a member of the Church, who, failing in a great degree to do the work fairly demanded of one in his circumstances, seemed to hang as a dead weight upon its progress. "Often," said he, "in my hours of despondency, I am ready to wish that he was away from us. But he must live somewhere, and perhaps we can as well afford to keep him as anybody; only I have thought we needed a state almshouse (spiritual) where such should be kept. It would be cheaper than to have them quartered, as now, among the different families of Christ, where there are no accommodations for them, and where they are always in the way."

## "HE SHALL SIT AS A REFINER."

MAL. 3 : 3.

A BAND of pious females were accustomed to meet weekly to read and converse upon the Scriptures. This text came under consideration; one remarked that a peculiar emphasis seemed to rest on the verb *sit*, and as she was acquainted with a refiner of metals, she would make inquiries of him. She inquired of him on her return home, "if it was customary to *sit* whilst purifying silver?"

"Oh, yes, madam, we always sit."

"But why do you sit?"

"Because it is necessary to watch the metal with great care, for if it is suffered to remain beyond a certain point, the silver itself is materially injured; so that whilst we blow the coals to increase the heat, we must *sit*, and carefully watch for the moment when it is purified."

"But how do you know when it is purified?"

"That, madam, is very easy—it is the moment that the silver clearly and perfectly reflects the image of my face."

Let the Christian remember, that in all his afflictions and trials Christ is blowing the coals, is making the furnace hotter; that he *sits* and watches his saints, until his own blessed image is reflected in them—*then* they are purified.—*Cottage Bible*.

## TEMPTATION.

THE test of a Christian's strength and character may be determined by the manner in which temptation is resisted. All men are tempted, but all men do not resist it. The temptation comes dressed up in its most alluring manner. The advantages, gratifications, and pleasures gained by compliance are always presented in the most enticing way. It may be suggested, "that the sin is but a small one, and may afterwards be repented of and pardoned, or to do a little amount of evil that good may result from it, or that it would not actually transgress the divine laws," and that so much strictness in professors of religion is unnecessary, and should be renounced. Some seem to have little or no firmness of character in striving against sin. On the first occasion they fall—on the first solicitation they yield to the temptation. Others have a kind of aversion



and strong opposition, but in an unguarded moment, without spiritual strength, they yield one step, which paves the way for another to overcome more easily, and thus step by step Satan gains the advantage, leading its victim on to ruin.

How many, once conspicuous for their piety and virtue, once ornaments to the church and society, who stood high as examples of religion, are to-day reaping the bitter fruits of a blasted reputation by being led step by step into temptation, crime, and disgrace! An earthen vessel once cracked, may afterwards be of use, but never can emit that clear sound as before cracked; so a professor of religion, or a minister, once injured by any flagrant crime, may repent and be useful, but never can enjoy, with all the aid of friends, that influence once exerted in society.

The firm, spiritual-minded Christian is aware of the end of wickedness; aware that it recoils back on the head of its author, and continually contends against falling into its downward tendency. Hence there is no better test of a Christian character than a tender conscience, a determined resistance and a continual desire to avoid all wickedness and sin.—*New York Evangelist*.

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### UNPERCEIVED AGENTS.

WELL has Young sung:

“Devotion! Daughter of astronomy!  
An undevout astronomer is mad.  
True, all things speak a God.”—

Among these “all things,” let the reader sum up the influences that meet in the room where he sits with our paper in his hand. There, in that room, is, first the atmospheric air, with its oxygen, azote, carbon, hydrogen, and various gases. There is light, with its green, yellow, scarlet, violet, and various component elements. There is gravitation, connecting that room with every orb of immensity, one cord of which binds it to the sun, another to the moon, another to the planets and satellites, and others still to the most distant stars which twinkle on the mantle of night. These cords of influence, meeting and intertwining into a complicated network, now pervade the very space where the reader peruses this article; thus connecting him, by invisible ties, to the whole framework of nature. There, besides, is electricity, magnetism, galvanism, and how many more agents we know not. An electrical machine would reveal electricity; a magnetic needle, magnetism; and a galvanic battery, galvanism. Yet none of these powerful agents around you make you sensible of their presence, except as you learn the fact by the discovery of science. In the same room your mind exists, with its world of interests and sympathies, and the minds, perhaps, of your family and friends. Each one has, in the same space, the passions, hopes, fears, loves, hatreds, aspirations, revulsions, and all the elements of a distinct organic and spiritual life. Still, the mind of each one is a sanctuary, upon which the others cannot obtrude, except so far as he shall admit them to share the secrets of his bosom. Each one is also destined to an immortality of life; so that in this room, where you are reading, are beings whose hopes grasp the infinite realities of a life to come, and connect them with the Throne of God.

With all these facts in view, however, the infidel denies that God, or

angels, or devils, have any existence, or any connection with the affairs of men. But if the gases of the atmosphere, the component elements of light, the astral influences, the electric and kindred currents, and other ascertained agents, whose presence was not mistrusted for thousands of years, are there, may not others also meet and mingle in the same mysterious scene? Is not the truth stated by Paul, as well sustained by analogy as by revelation, that "in God we live, and move, and have our being;" that the "prince of the power of the air" has influence with man; and that "ministering angels are present, ministering to the heirs of salvation."

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### THE CEDARS OF LEBANON.

THE cedars, which still bear their ancient name, stand mostly upon four small contiguous knolls, within a compass of less than forty rods in diameter. They form a thick forest, without underbrush. The older trees have several trunks, and thus spread themselves widely around; but most of the others are cone-like in form, and do not throw out their boughs laterally to any great extent. Some few trees stand alone on the outskirts of the grove; and one especially, on the south, is large and very beautiful. With this exception, none of the trees came up to my ideal of the graceful beauty of the cedar of Lebanon, such as I had formerly seen it in the Jardin des Plantes. Some of the older trees are already much broken, and soon will be wholly destroyed. The fashion is now coming into vogue, to have articles made of this wood for sale to travellers; and is also burned as fuel by the few people that here pass the summer. These causes of destruction, though gradual in their operation, are nevertheless sure. Add to this the circumstance, that travellers in former years (to say nothing of the present time) have been shameless enough to cause large spots to be hewn smooth on the trunks of some of the noblest trees, in order to inscribe their names. The two earliest which I saw, were Frenchmen; one was dated in 1791. The wood of the Lebanon cedar is white, with a pleasant but not strong odour; and bears no comparison, in beauty or fragrance, with the common red cedar of America.—*Robinson.*

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### SLEEP.

THE unwisest of all economics is time saved from necessary sleep, for it begets a nervous irritability which masters the body and destroys the mind. When a man becomes sleepless, the intellect is in danger. A restored lunatic, of superior mental endowments, said: "The first symptoms of insanity, in my own case, was a want of sleep; and from the time I began to sleep soundly, my recovery was sure."

Let this be a warning to all who are acquiring an education. Every young person at school should have eight hours for sleep out of every twenty-four; for, as the brain is highly stimulated all the time in the prosecution of study, it will break down, just as any other part of the frame, unless it have time for full recuperation. Better a thousand times to give another year to the completion of specified studies, than by curtailing sleep to endeavour to get through that much sooner, at the risk of madness.

THE  
PRESBYTERIAN MAGAZINE.

JULY, 1857.

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Miscellaneous Articles.

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THE RELIGIOUS PRINCIPLES OF OUR FATHERS.

THE Anniversary of our National Independence is again at hand, and the following extracts setting forth important facts connected with the history of our country will not be deemed unworthy of attention. Verily, "Righteousness exalteth a nation."

When Britain's Parliament closed the port of Boston, with a view of securing submission on the part of the resisting colonists, the 1st day of June, 1774 (the very day the port bill was to take effect), was appointed a day of *fasting, humiliation, and prayer*, devoutly to implore the Divine interposition for averting the heavy calamity which threatened destruction to their civil rights, and the evils of a civil war, to give them one heart and one mind firmly to oppose, by all just and proper means, every injury to American rights.

In Philadelphia the day was sacredly observed; the houses were closed; Divine service attended; and to quote the account, "a stillness reigned over the city which exhibited the appearance of the greatest distress."

In an official address issued to the *clergy* asking *their* aid, the following language was used: "In a day like this, when all the friends of civil and religious liberty are exerting themselves to deliver this country from its present calamities, we cannot but place great hopes in an order of men who have ever distinguished themselves in their country's cause, and do therefore recommend to *ministers of the Gospel*, \* \* that they assist us in avoiding that dreadful slavery with which we are now threatened."

The American Congress began its session September 5, 1774.

“On the second day of the session, Mr. Samuel Adams proposed to open the session with prayer. I give Mr. Webster’s account of it: ‘At the meeting of the first Congress, there was a doubt in the minds of many about the propriety of opening the session with prayer; and the reason assigned was, the great diversity of opinion and religious belief; until, at last, Mr. Samuel Adams, with his gray hairs hanging about his shoulders, and with an impressive venerableness, now seldom to be met with (I suppose owing to different habits), rose in that assembly, and, with an air of a perfect Puritan, said it did not become men, professing to be Christian men, who had come together for solemn deliberation, in the hour of their extremity, to say there was so wide a difference in their belief, that they could not, as one man, bow the knee in prayer to the Almighty, whose aid and assistance they hoped to obtain; and Independent as he was, and an enemy to all prelacy as he was known to be, he moved that Rev. Mr. Duché, of the Episcopal Church, should address the throne of grace in prayer. John Adams, in his letter to his wife, says he never saw a more moving spectacle. Mr. Duché read the Episcopal service of the Church of England; and then, as if moved by the occasion, he broke out into extemporaneous prayer; and those men who were about to resort to force to obtain their rights were moved to tears; and floods of tears, he says, ran down the cheeks of pacific Quakers, who formed part of that interesting assembly; and depend upon it, that where there is a spirit of Christianity, there is a spirit which rises above form, above ceremonies, independent of sect or creed, and the controversies of clashing doctrines.’” That same clergyman was afterwards appointed chaplain of the American Congress. He had that appointment five days after the Declaration of Independence.

The 20th day of July, of the same year, was observed as a day of *public fasting, humiliation and prayer.*

In a manifesto issued by the Continental Congress, on the 6th day of July, 1775, the Government of God was recognized, and the Divine interposition implored, as follows: “With an humble confidence in the mercy of the Supreme and Impartial Judge and Ruler of the universe, we most devoutly implore His divine goodness to protect us happily through this great conflict, to dispose our adversaries to reconciliation on reasonable terms, and thereby relieve the empire from the calamities of civil war.”

The Colonial Congress, in appointing a day of fasting and prayer, to be held the 17th day of May, 1776, made the following proclamation, as appears from its journal: “In times of impending calamity and distress, when the liberties of America are imminently endangered by the secret machinations and open assaults of an insidious and vindictive administration, it becomes the indispensable duty of these hitherto free and happy colonies, WITH TRUE PENITENCE OF HEART, and the most reverent devotion, pub-

lily to acknowledge the overruling Providence of God, to *confess* and *deplore* our offences against Him, and to supplicate His interposition for averting the threatened danger, and prospering our strenuous efforts in the cause of freedom, virtue, and posterity."

Let it never perish from the page of history, that the Declaration of American Independence was *immediately* PRECEDED and SUCCEEDED by such a public acknowledgment of the Divine Sovereignty.

It will be unnecessary to record what occurred in less than two months from the above date; but it may not be so distinctly remembered, that on the 11th day of December, in the ever-memorable year of 1776, the Congress of the thirteen independent United States passed the following resolution:

"Whereas, the war in which the United States are engaged with Great Britain has not only been prolonged, but is likely to be carried to the greatest extremity; and whereas, it becomes all public bodies, as well as private persons, to reverence the Providence of God, and to look up to Him as the Supreme Disposer of all events, and the Arbiter of the fate of nations; therefore

"*Resolved*, That it be recommended to all the United States, as soon as possible to appoint a day of solemn fasting and humiliation; to implore of Almighty God the forgiveness of the many sins prevailing among all ranks, and to beg the assistance and countenance of his Providence in the prosecution of the present just and necessary war. And the Congress do also, in the most earnest manner, recommend to all the members of the United States, and particularly the officers, civil and military, under them, the exercise of repentance and reformation; and further require of them the strict observance of the articles of war, and particularly that part of said articles which forbids profane swearing and all immorality, of which all such officers are desired to take notice."

When victory crowned the American arms, as on the plains of Saratoga, Congress set apart the 18th of December, 1777, as a day of "solemn thanksgiving and praise."

On the journal of Congress, October, 1778, we find the following:

"Whereas, true religion and good morals are the only solid foundations of public liberty;

"*Resolved*, That it be, and hereby is earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horseracing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of manners.

"*Resolved*, That any person holding an office under the United States, who shall act, promote, encourage, or attend such plays,

shall be deemed unworthy to hold such office, and shall be accordingly dismissed."

When the ordeal, with honour, closed by the surrender of the British army at Yorktown, "Congress resolved to go in procession to the Dutch Lutheran Church, to return thanks to Almighty God for crowning the allied arms with success; and issued a proclamation, appointing the 13th of December, 1781, a day of general thanksgiving and prayer."

General Washington, too, gave orders that religious services should be observed in the several divisions of the army, in commemoration of their triumph.

The same year Congress resolved itself into a sort of Bible Society, and (having failed to obtain a supply of Bibles from abroad) authorized the publication of 30,000 copies; and in 1782, the work was completed, having been inspected and approved by a committee, and printed by Robert Aitkin, of Philadelphia. Let it never be forgotten, that the first Bible ever published in America, was published under the imprimatur of Congress!

When this proposition was introduced in Congress, Samuel Huntington, of Connecticut, was President; when the work was completed, John Hanson, of Maryland, was President; who was succeeded by Elias Boudinot, of New Jersey, the first President of the American Bible Society.

On a day of great anxiety, perplexity, and division of sentiment in the Convention that framed the Constitution of the United States (1787), the venerable Dr. Franklin rose, and made the following speech, which, as indicating the true source of political wisdom, ought to be in the memory and heart of every American citizen:

"Mr. President:—The small progress we have made after four or five weeks' close attendance and continual reasonings with each other; our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*—is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly—groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us—how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the

Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men*: and if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labour in vain that build it.' I firmly believe this; and I also believe that without his concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our projects will be confounded; and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.

"I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

The following paper, from the official pen of the Father of our Country, will speak for itself:

#### A PROCLAMATION.

When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war; an increasing prospect of the continuance of that exemption; the great degree of internal tranquillity we have enjoyed; the recent confirmation of that tranquillity, by the suppression of an insurrection which so wantonly threatened it; the happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the Divine Beneficence toward us. In such a state of things it is, in an especial manner, our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to *Almighty God*, and to implore him to continue and confirm the blessings we experience.

Deeply penetrated with this sentiment, I, GEORGE WASHINGTON, President of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever within

the United States, to set apart and observe Thursday, the nineteenth day of February next, as a Day of Public Thanksgiving and Prayer; and on that day to meet together, and render their sincere and hearty thanks to the Great Ruler of nations, for the manifold and signal mercies which distinguish our lot as a nation; particularly for the possession of constitutions of government which unite, and by their union establish liberty with order; for the preservation of our peace, foreign and domestic; for the seasonable control which has been given to a spirit of disorder, in the suppression of the late insurrection; and generally for the prosperous course of our affairs, public and private; and at the same time, humbly and fervently to beseech the kind Author of these blessings, graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity, and from hazarding the advantages which we enjoy by delusive pursuits; to dispose us to merit the continuance of his favours, by not abusing them, by our gratitude for them, and by a correspondent conduct as citizens and as men; to render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality, and piety; and finally, to impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

In testimony whereof, I have caused the Seal of the United States of America to be affixed to these presents, and [L. S.] signed the same with my hand. Done at the city of Philadelphia, the first day of January, one thousand seven hundred and ninety-five, and of the Independence of the United States of America, the nineteenth.

Go : WASHINGTON.

*By the President,*  
EDM. RANDOLPH.

The following is the opinion of Daniel Webster of the clergymen of the United States, as expressed in the Supreme Court, 1844, in the famous Girard Will Case :

“Sir, I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the Gospel, who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from Government of any kind, and under circumstances, always much straitened and often distressed, as the ministers of the Gospel in the United States, of all denominations.

“They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the



political rights and privileges enjoyed by their fellow-citizens; they enjoy no tithes, no public provision of any kind. And, except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend upon? They have to depend entirely on the voluntary contributions of those who hear them.

“And this body of clergymen have shown, to the honour of their own country, and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to raise and sustain a body of clergymen, which, for devotedness to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone.

“I hope that our learned men have done something for the honour of our literature abroad—I hope that the courts of justice and members of the bar of this country have done something to elevate the character of the profession of the law—I hope that the discussions above (in Congress), have done something to meliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty. But I contend that no literary effort, no adjudications, no constitutional discussions, nothing that has been done or said in favour of the great interests of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety, and learning.”

In the 33d Congress, just closed, when it was found for certain reasons that a Chaplain would not be immediately chosen, the following resolutions were offered and passed, which show that at least in *theory*, the religious principles of our public functionaries are unchanged.

“Whereas, the people of these United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future, upon Almighty God; and whereas, the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the Representatives of a people so highly favoured, to acknowledge, in the most public manner, their reverence for God; therefore,

“1. *Resolved*, That the daily sessions of this body be opened with prayer.

“2. *Resolved*, That the Ministers of the Gospel in this city, are hereby requested to attend and alternately perform this solemn duty.”

It would be easy to extend these suggestive extracts, but for obvious reasons we forbear. Comment is unnecessary.

R. B. W.

PHILADELPHIA, June, 1857.

## ADDRESS OF THE REV. JOHN P. CARTER, A.M.

DELIVERED AT HIS INSTALLATION AS PRESIDENT OF THE ASHMUN INSTITUTE, DECEMBER 31, 1856.

BRETHREN AND FRIENDS,—We are assembled to-day to inaugurate an Institution conceived in the fear of God and founded in the humanity of the Gospel of Christ. To-day we open the halls of the Ashmun Institute, and welcome to all its privileges a class of the human family, whose condition as a race appeals in eloquent terms to our justice, our patriotism, our humanity and religion.

As this enterprise, though limited in its extent, proposes to occupy a position of great importance; as it must rely for its support upon the generosity of the friends of the coloured race, of all parties in our widely-extended country; and as it is in many respects an experiment,—it is proper to embrace this occasion to define explicitly,

- I. The work we propose, by the help of God, to attempt;
- II. The principles upon which it will be conducted; and
- III. The motives which urge us to undertake it.

I. The object of this Institution is stated in our published circular. It is “*to educate coloured young men, with the view to their usefulness among their own people in the United States and in Africa.*”

To give them such an education, intellectually and morally, as shall elevate them above the condition of miserable degraded dependence upon others. To cultivate in their hearts self-knowledge and self-respect; to awaken within them an earnest desire for improvement—for usefulness—to be and do something praiseworthy and honourable among themselves. I mean, not that their heads are here to be filled with visions of inaccessible ambition, and theories of impractical greatness. But it will be our aim to lead them carefully, and gently, and kindly up the only path of true honour, which is open either to Saxon or African, bond or free,—the path of humble, patient, and persevering labour in the acquisition of such knowledge as will render them useful, energetic, and contented in whatever sphere they may be placed by Providence. We shall endeavour to teach them that “the fear of the Lord is the beginning of wisdom;” that useful labour is honourable in all; “that if a man will not work, he should not eat.” That whilst our beneficent Creator requires every man to develope to the

highest degree, every intellectual and moral faculty of our nature ; yet, that God is less glorified by the particular work in which we are engaged, than by the motive which prompts us to its performance, and by the spirit and temper in which it is discharged.

We cannot, at this time, state particularly all the branches of the course of study to be pursued in the Institute, as some time must elapse before all the regular classes can be fully organized. But while the rudiments of academical instruction will be duly attended to, the theological course will be as thorough as the circumstances of each case will permit.

II. With respect to the principles which will guide us in the conduct of the Institution, we wish it to be distinctly understood, that we shall recognize and respect the legalized institutions of our beloved and united country. It is not, therefore, our purpose to interfere in any way with the claims of masters to their servants ; nor to preach a crusade against the institution of domestic Slavery, as it exists at the South ; nor to render this establishment a hotbed of fanaticism, to cultivate the passions of one race of men against another ; but, while it will be our earnest and constant endeavour to promote, between the two races, every feeling of kindness and respect, we shall sedulously guard against offending a single prejudice which keeps those races distinct.

Our policy will be that of our beloved Church, which, although coextensive with our widely extended country, and embracing in her communion men of all parties, has hitherto maintained her unity, dignity, and fidelity, amidst the popular agitations of proslavery and abolition, that have rent or distracted other branches of Christ's Church, defiled the halls of our National Legislature, and stained with blood the soil of a fair Territory of the West. Leaving such merciless discussions to them who might be better employed, we shall endeavour to occupy our time more profitably, and expend our zeal more worthily, in the attempt to confer on the coloured race, a real, available, and permanent benefit. The chief influence of the Institute will be to co-operate in the noble cause of African education, missions, and colonization. In testimony of this, it has been distinguished with the venerable name, "ASHMUN." God grant to its officers and students a double portion of the spirit which influenced that devoted friend of Africa !

III. *The motives which urge us to engage in this enterprise.*

(1.) The capability of the coloured man to receive and be benefited by the instruction and training we propose to afford him.

Upon this point much doubt exists in the minds of many wise and practical men ; men who have enjoyed favourable opportunities for forming a correct judgment on the subject. The want of success, which, in several instances, attended the attempt to educate coloured men, together with other considerations, has led to the belief, more or less confident, that there exists in the African intellect, an insurmountable imbecility, which will ever prevent the

general attainment of a respectable degree of learning, and which renders them incapable of a steady and constant purpose of usefulness. All our opinions upon this, or any other subject, to be correct, must be founded upon facts. And doubtless, they who entertain the opinion alluded to, were led to its adoption by facts which came under their notice. But I would ask, what opinion concerning the Saxon race would be formed, by any instructor in their youth, who has lived long enough to observe the result of his training, in their common want of energy, vacillating purpose, and frequent shocking antipathy to high and sustained intellectual effort? An inference in disparagement of the whole Saxon intellect would be as legitimate in this case, as that of the African in the other; and in both, are equally incorrect. When we notice the imbecility of the African intellect in this country, we probably leave out of view two important considerations. 1st. The original inferiority of their native African ancestors, to the tribes by which they were enslaved and sold; and 2d. The blighting, crushing influence of their condition, accumulated for two hundred years, has been to develope the animal, and to stultify and extinguish the intellectual and the spiritual. Take twenty Saxon savages, the fierce worshippers of "Thor" and "Woden," and place them in the condition of the first imported Africans in this country, and while it would be exceedingly difficult to estimate the intellectual capacity of their descendants, after centuries of rigorous and degrading bondage, there is no question as to what would be their moral character. We should probably, in that time, have, instead of a race of submissive menial servants, and confidential domestics, "a legion of demons"—a "generation of vipers."

We do not deny that the African race, like every other, is distinguished by peculiarities; but we do most emphatically deny, that they are distinguished by such peculiarities as to be incapable of respectable, and even high intellectual and moral improvement.

Malte Brun, speaking of the native African character, says: "The negro race, even supposing it to be inferior in intellectual capacity to Europeans, Arabians, and Hindoos, unquestionably possesses the requisite faculties for appreciating and adopting our laws and institutions. Notwithstanding the horrible picture which we have drawn of the actual state of Africa, the negro is not a stranger to the sentiments which honour and exalt human nature. Though we sometimes find parents selling their children, the ties of parental tenderness are, in general, as powerful as they well can be, in a country where polygamy is practised; '*Strike me, but say no harm of my mother,*' is a sentence familiar among Africans. A Danish Governor, on the Gold Coast, presented with his liberty a young African, who immediately wished to sell himself, in order to purchase his father's freedom. Friendship has had its heroes in Guinea, as it had in the country of Pylades. Proofs of generous gratitude have also frequently been displayed."

A planter of St. Domingo had a confidential slave, Lewis Desrouleaux, whom he was perpetually flattering with the hope of speedy freedom; but the more pains this favourite took to render himself useful, the more firmly were his fetters riveted. Lewis, whose schemes for obtaining his liberty rendered him very laborious and economical, soon amassed funds more than sufficient to purchase his freedom. With delight he offered the money for the purchase of the liberty which had been so often promised him. "I have too long traded in the blood of my fellow-men," said his master to him, in a tone of deep humiliation; "be free—you restore me to myself." Soon after this occurrence, the planter sold all his effects, and embarked for France. He was obliged to pass through Paris, in order to reach his native province. His intention was to make but a short stay in that metropolis; but the various pleasures he met with detained him, till he had foolishly dissipated the fortune which he had acquired. In his despair, he resolved to return to the West Indies, thinking it less humiliating to solicit assistance there, from those who were under obligation to him for their advancement, than to ask it in Paris, of those who had ruined him. His arrival at Cape Français, in St. Domingo, caused a general surprise. No sooner was his situation known, than he was generally forsaken. All doors were shut against him; no heart was moved with compassion, save that of his former slave. Lewis, hearing of his circumstances, came and threw himself at his feet. "Condescend," said he, "to accept the house of your slave; you shall be served, obeyed, and beloved in it." Lewis, however, soon perceived, that the respect which is due to the unfortunate, did not render his old master happy. He pressed him to retire to France. "My gratitude shall follow you," said he, embracing his knees; "here is a contract for an annual income of 1500 livres, which I conjure you to accept." The magnanimous offer was accepted. The annuity was always paid in advance, and some presents, as tokens of friendship, constantly accompanied it from St. Domingo to France. Instances of this kind are by no means rare. The domestic history of the South is replete with passages of touching interest, bearing testimony to the mutual confidence, friendship, and tried attachment between master and servant.

There have been, indeed, most painful instances of exception, on both sides, for which we offer no apology; but for which we are sanguine, there would be found an efficient preventive, in such establishments as "*The Ashmun Institute.*"

A careful and candid estimate of the elements of character which mark the coloured race in the United States, must lead to the conviction, that they are capable of very great improvement. And there have not been wanting instances, clear and decided, of their capability of high literary and intellectual attainment; and of that which is of infinitely greater value, viz., *practical good sense*. The career of Roberts, the late President of Liberia, is as

worthy of commendation as that of any President of the United States. The administration of Benson, the present chief magistrate of Liberia, promises to be no less successful and praiseworthy. Their published state papers are as creditable to their race as those of our most eminent statesmen are to us. The compositions of Augustus Washington, now of Liberia, compare favourably with the best productions of our newspaper politicians. And the attainments in astronomy of old Benjamin Banneker, a Maryland negro, were quite uncommon for any man. He made the necessary calculations, and composed an almanack, which he presented to Thomas Jefferson, then Secretary of State, and by him deposited in the Academy of Sciences at Paris, where it is still preserved, a monument to the genius of the coloured race, no less honourable than to the white are the productions of Sir Isaac Newton. Such men as these, with others we might name, cannot belong to a race incapable of great moral and intellectual elevation.

The Rev. Mr. Düring, an English missionary in Sierra Leone, says, "Six years' experience has taught me, that Africans can learn anything. I have seen them rise from the chains of the slave-dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbours."... "But cautions are given against elevating them too suddenly, as in this way they rise so high in their estimation of themselves, that they prove useless in the end." But, I would ask, "Is this caution applicable only in the elevation of Africans? Is it not dangerous to the usefulness of *any man*, to elevate him too suddenly from a very degraded position? This is a weakness not peculiar to Africa; but an essential element of our fallen nature."

(2.) *We engage in this enterprise in obedience to the Divine command, "Preach the Gospel to every creature."*

In former years, it was not thought necessary to make any separate provision for the religious instruction of the coloured population of this country. The ordinary ministrations of the sanctuary were, in general, sufficient for both classes. In almost every white congregation, seats were provided for the coloured people of the neighbourhood, and teachers were not wanting to instruct large numbers of them, both adults and children, in the Sabbath-schools of the congregation. But from some cause, there has been a gradual change in that state of things, progressing for several years; and it has advanced so imperceptibly to us, that we have scarcely discovered it, till we find many of our churches and Sabbath-schools quite forsaken, or attended by them in very small numbers. They have gone out from us, and have formed themselves into distinct congregations; and, in this respect, are as separate from us as are the congregations of immigrant foreigners, each requiring the Gospel to be ministered to it in its own native language.

To say that in their distinct assemblies the coloured people have been wholly neglected by us, would be unjust and false. But have they been sufficiently attended to, according to the demand of their circumstances? Can they ever be, until they have pastors, teachers, and evangelists, *of their own people*, to break to them the bread of life? Without hesitation, we answer this question decidedly in the negative, maintaining that there exist reasons, equally strong, for providing a separate and distinct ministry for the coloured population of this country, as for a people worshipping in an unknown tongue. A missionary or minister, to be fully acceptable and useful to a congregation of Norwegians, Germans, Welsh, or of any other people, must be one of themselves, *speaking their own language, and sympathizing with them in all things*. In the case of the coloured people, this principle operates with great intensity. My deliberate conviction is, that it is as difficult to find a white man fully qualified for entire usefulness and acceptance to a coloured congregation, as to meet with a coloured man qualified, in like manner, for the pastoral charge of a white congregation.

If we inquire why this is the case, we answer, by referring to the fact, already noticed, *the existence of the coloured people as a distinct class among us*. They are a distinct class, because *they are here*; and they here, not as other men, coming voluntarily, from the ends of the earth, and whom we delight to meet upon our shores with the hearty welcome of the Gospel. No, my friends; the coloured man is here, not as a voluntary immigrant from his fatherland, to seek his fortunes upon this distant soil. If he were, the Gospel would enjoin us, as we love its Divine Author, to care for his soul, and to do by him as we do by other immigrants, whom, as they wend their way to seek a home in the West, we cheerfully supply for their pilgrimage, "the bread and the water of Life;" and whom, when they reach their desired resting-place, beside our distant mighty rivers, or pitch their tent beneath the shade of the giant forest, we follow even there, with the story of Redeeming Love, and direct to a better land, watered by the River of Life, and adorned by the Tree of Life.

How much rather, then, shall we minister the Gospel to the coloured man, who is here by the will of another—wrested from his original home *unjustly, violently, and cruelly*—and to-day he is among you, numbering nearly four millions, awaiting his portion at the Gospel Feast, which *his* Master and yours has laid abundantly to your hands! Shall he be put off with the crumbs which fall from your table, or be permitted to perish for lack of knowledge?

It is impossible, my friends, to allude to the origin of the African race among us without calling forth feelings of the deepest interest. The ingenuous mind cannot peruse that dark page of human history, without emotions of profound abhorrence. The foul record of its transactions embrace crimes against God and

man, without precedent, parallel, or palliation. And if there be truth in history, the responsibility of the slave trade, like a vast "Colossus," striding the seas, rested equally upon the old world and the new; and its guilt, like the arms of another "Briareus," embraced men of every clime, every creed, and every colour.

Blessed be God, a brighter day has dawned upon some of the nations once engaged in that nefarious traffic. Now, it is a test of civilization among the nations, to denounce this trade, and to punish its traffickers, as pirates upon the high seas. Such are the terms of our national code upon this subject, and such the popular estimation of it, in all sections of our beloved land. *Our estimation of the African slave trade, is inversely, the index and measure of our duty to the souls which that trade has committed to our stewardship.*

But leaving the guilt of the slave trade to rest where it may, it is a subject of profound admiration, gratitude, and praise, that the Holy Providence of God, in its infinite wisdom, when that which was believed to be the only true Church of Christ was in darkness and bondage, and therefore impotent for the work of evangelizing the heathen, permitted so many of the savage sons of Africa to be transported hither—to a land, then about to be, in an especial manner, enlightened and quickened by the morning sun of the Reformation, rather than exclusively to regions where gross darkness still covers the people. How shall we sufficiently admire the mercy, which, leaving the brothers to work out their own purpose of guilt, yet irrevocably ordained that Joseph should be sold into Egypt, the land of bread, while all other lands were to be consumed by the famine!

The Rev. Dr. Lathrop, illustrating in a sermon the position, that God often answers prayer in a way we do not expect, mentions the following: "A poor African negro was led, while in his own country, by considering the works of nature, to the conviction of the existence and benevolence of the Supreme Being. Impressed with this idea, he used daily to pray to this great Being, that by some means or other, he might become better acquainted with His character and attributes. Soon after this he was taken with many and sold as a slave. For a time he hesitated as to the view he had taken of God, and thought that if there did indeed exist a just and good Being, the Supreme Ruler, as he had supposed, He would not allow evil men thus to oppress and injure the innocent. But after a while this poor slave was introduced into a pious family in New England, where he was instructed in the precious truths of the Gospel; and under the teaching of the Holy Spirit, made savingly acquainted with Christ, and enabled to rejoice in God, as his Father, his Friend, and Portion. He was now convinced that adverse providences may be made the means of answering our prayers, and conducting us to the greatest happiness." Such, doubtless,



in numberless instances, has been the happy result to the African, in being transported hither as a slave. But such instances are, by no means, to be adduced in justification of the horrid traffic in the bodies and souls of men. They are rather to be regarded as the dawning of heavenly light upon the dark enigma, indicating the ultimate purpose of an inscrutable Providence. Well may the African savage, converted to Christ in the house of his bondage, address to the unrighteous and cruel man by whom he was caught and enslaved, the language of Joseph to his brethren: "*As for you, ye thought evil against me, but God meant it unto good.*" What, then, is the nature and the extent of the "good" designed for the sons of Africa, in their being brought hither, and which Providence evidently demands we should minister unto them? Can it be anything less than the full influence of the Gospel, conveyed in a judicious system of Christian education?

(To be concluded in the next number.)

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## BURNING OF THE RICHMOND THEATRE, IN 1811, AND OBSERVATIONS ON THEATRICAL AMUSEMENTS.

THE Rev. Dr. BELLWS, Unitarian minister of a church in New York City, called *All Souls*, has recently undertaken to defend Theatrical Amusements. His first address was at a public dinner. His second address was delivered at the Musical Fund Hall, on the 25th of April. Several actors sat on the stage; and Counsellor Brady, with that impromptu wit which belongs to an Irishman, introduced the Reverend divine as "Mr. Bellows." The defence of the theatre is on the usual ground of the innocence of amusements, &c.; and Mr. Bellows takes occasion to attack Puritanical notions, as dangerous to the public morals. The fire, blown by Mr. Bellows, cannot purify the theatre from its dross of evil and sin.

We have thought that the present occasion was a good one to revert to the burning of the Richmond Theatre, Va., partly as a matter of historical interest, but chiefly with a view to publish some "Observations on Theatrical Amusements," which were issued in immediate connection with that disastrous event.

The burning of the theatre occurred on the 26th of December, 1811. It was the fullest house of the season, there being a "benefit" for Mr. A. Placide, a popular actor. The fashion and beauty of Richmond were collected on the occasion. Towards the end of the performances, a lamp, which, by some mismanagement, had been twisted up, unextinguished, behind the stage, set fire to one of the scenes, and thence almost immediately to the roof of the building. *Seventy-one* persons perished; and among them the Governor of the State. Scarcely ever did such a cry of horror go up from the land. We subjoin the account of the disaster, published in the Richmond Enquirer of the day.

From the Richmond Enquirer.

### OVERWHELMING CALAMITY.

In the whole course of our existence, we have never taken our pen under a deeper gloom than we feel at this moment. It falls to our lot to record one of the most distressing scenes which can happen in the whole circle of human affairs. The reader must excuse the incoherence of the narrative. There is scarce a dry eye in this distracted city. Weep, my fellow-citizens, for we have seen a night of woe, which scarce any eye had seen or ear hath heard, and no tongue can adequately tell.

How can we describe the scene! No pen can paint it; no imagination can conceive it. A whole theatre wrapt in flames—a gay and animated assembly suddenly

thrown on the very verge of the grave—many of them, oh! how many! precipitated in a moment into eternity—youth, and beauty, and old age, and genius overwhelmed in one promiscuous ruin—shrieks, groans, and human agony in every shape—this is the heartrending scene that we are called upon to describe. We sink under the effort. Reader, excuse our feelings, for they are the feelings of a whole city.

Let us collect our ideas as well as we can. On Thursday night a new play and a new after-piece were played for the benefit of Mr. Placide. Crowds swarmed to the theatre—it was the fullest house this season—there were not less than six hundred present. The play went off—the pantomime began—the first act was over. The whole scene was before us—and all around us was mirth and festivity. Oh God! what a horrible revolution did one minute produce! The curtain rose on the 2d act of the pantomime—the orchestra was in full chorus; and Mr. West came on to open the scene—when sparks of fire began to fall on the back part of the stage, and Mr. Robertson came out in unutterable distress, waved his hand to the ceiling, and uttered these appalling words—“The house is on fire!” His hand was immediately stretched forth to the persons in the stage-box, to help them on the stage and aid their retreat in that direction. This is all that we caught of the stage—the cry of *Fire! fire!* passed with electric velocity through the house—every one flew from their seats to gain the lobbies and stairs.

The scene baffles all description. The most heart-piercing cries pervaded the house. “Save me! save me!” Wives asking for their husbands, females and children shrieking, while the gathering element came rolling on its curling flames and columns of smoke—threatening to devour every human being in the building. Many were trod under foot—several were thrown back from the windows which they were struggling to leap. The stairways were immediately blocked up—the throng was so great that many were raised several feet over the heads of the rest—the smoke threatened an instant suffocation. We cannot dwell on this picture. We saw—we felt it—like others, we gave ourselves up for lost—we cannot depict it. Many leaped from the windows of the first story, and were saved—children and females, and men of all descriptions were seen to precipitate themselves on the ground below—most of these escaped, though several of them with broken legs and thighs, and hideous contusions. Most, if not all, who were in the pit escaped. Mr. Taylor, the last of the musicians who quitted the orchestra, finding his retreat by the back way cut off, leapt into the pit whence he entered the semicircular avenue which leads to the door of the theatre, and found it nearly empty. He was the last that escaped from the pit! how melancholy that many who were in the boxes did not also jump into the pit, and fly in the same direction. But those who were in the boxes, above and below, pushed for the lobbies—many, as has been said, escaped through the windows—but the most of them had no other resource than to descend the stairs; many escaped in that way—but so great was the pressure that they retarded one another; until the devouring element approached to sweep them into eternity. Several who even emerged from the building, were so much scorched that they have since perished—some even jumped from the second window—some others have been dreadfully burnt.

The fire flew with a rapidity, almost beyond example. Within ten minutes after it caught, the whole house was wrapt in flames. The coloured people in the gallery, most of them escaped through the stairs cut off from the rest of the house; some have no doubt fallen victims. The pit and boxes had but one common avenue—through which the whole crowd escaped, save those only who leaped through the windows.

But the scene that ensued—it is impossible to paint. Women with dishevelled hair; fathers and mothers shrieking out for their children, husbands for their wives, brothers for their sisters, filled the whole area on the outside of the building. A few who had escaped, plunged again into the flames to save some dear object of their regard—and they perished!! The Governor perhaps shared this melancholy fate. Others were frantic, and would have rushed to destruction but for the hand of a friend. The bells tolled. Almost the whole town rushed to the fatal spot.

The flame must have been caught to the scenery from some light behind—Robertson saw it when it was no longer than his arm—Young saw it on the roof when it first broke through. Every article of the theatre was consumed; as well as the dwelling house next to it. But what is wealth in comparison of the valuable lives which have gone forever? The whole town is shrouded in woe. Heads of families extinguished forever—many and many is the house in which a chasm has been made that can never be filled. We cannot dwell on this picture—but look at the catalogue of the victims, and then conceive the calamity which has fallen upon us—

we must drop the pen—when we have time to collect a more particular account, we shall give it hereafter. Oh miserable night of woe!!”

A pamphlet was immediately published, giving all the details and incidents of the calamity, occupying 32 pages, and immediately succeeding these details, occur the “Observations on Theatrical Amusements,” which we now republish.

#### OBSERVATIONS ON THEATRICAL PERFORMANCES.

“To amuse,” says Dr. Johnson, “is to entertain with tranquillity: to fill with thoughts that entertain the mind without distracting it.”

Amusements in which anything profane or obscene is introduced, must of course be unlawful. And on this account, among many others, the diversion of the theatre may be included. That the holy name of God is frequently profaned in plays cannot be denied; and that many filthy songs, indecent figures and wanton gestures are allowed in the theatre is equally certain. This will appear plain when it is considered how studious the actors and actresses are to do justice, and even more than justice, to the luscious scenes of the piece; to give effect to the equivoques by an arch emphasis, and to the oaths by a dauntless intonation;—when to all this is added, how many painted strumpets are stuck about the theatre in the boxes, the galleries, and the avenues; and how many challenges to prostitution are thrown out in every direction: it will, I think, be difficult to imagine places better adapted, than the theatres at this moment are, to teach the theory and practice of fashionable iniquity.

Those amusements are unlawful, which, if not in themselves absolutely sinful, have a dangerous tendency to sin. This will particularly include the diversions of the Playhouse. Perhaps it would not be easy to prove that all dramatic representations are absolutely unlawful, and they were probably originally invented for good purposes; yet as they are managed, and as perhaps they cannot but be managed to suit the general taste of the world, they tend to more evil than almost any other species of amusements. For consider

1. *The Company*—of whom composed? Some virtuous characters, no doubt, are among them. But what a vast number of the most vicious and profane! Is not the Playhouse the very exchange for harlots? I have been assured by persons acquainted with the methods of introducing the fashions in London and Paris, that, in order to recommend something new, a prostitute of attractive appearance is placed in the boxes, habited in the dress intended to be adopted, that the charms of her person may recommend it to the gazing spectators. No doubt the present prevailing system of *Nudism* had its origin in the Playhouse, and in the person of a prostitute or a player: but who could have supposed that such a mode of dress, or rather *undress*, would ever have been adopted by virtuous women?

That my ideas of the evil tendency of the theatre, from the character of the people who frequent it, are not singular, I add the following extract :

“Of the increased prevalence of immoral and vicious habits, the theatres exhibit an alarming proof. Twenty years ago, a prostitute did not dare to show her face in the lower parts of the house ; and, if in the upper boxes, to which this description of unfortunate women were confined, any tumult or noise was heard, the indignation of the audience, decisively manifested, either produced instantaneous quiet or the expulsion of the offenders. Now alas ! how different is the scene ! the front boxes of the theatre are almost exclusively devoted to women of the town. The lobbies swarm with them ; they occupy every part of the house, with the solitary exception of the side boxes, and the first circle. The rooms intended for the purposes of refreshment are like the show-rooms of a bagnio, and it is next to impossible for a virtuous woman to walk from her box to her carriage without having her eyes offended, and her ears shocked, by the most indecent gestures, and the most obscene language. And in this most profligate exhibition, the young men are as bad, if not worse than the women. When such gross violations of decency and decorum are publicly tolerated, woeful indeed must be the depravity of public manners !”

Is there a loose, debauched, depraved, ungodly man or woman, who, generally speaking, does not frequent the theatre ? It is the resort of the most worthless characters in existence ; it is properly the *Flesh-Market* of the city ; it is the temple in which the world's trinity reside and are adored—“the lust of the flesh, the lust of the eye, and the pride of life.”

2. *The Players*—generally speaking, who are they ? loose, debauched people. There are, doubtless, some exceptions, and they excite an agreeable surprise when they are discovered. But surely players in general, are characters with whom it is a disgrace to associate. Whoever goes to the Playhouse, helps to support and countenance a set of base people—to encourage the light, vain, and wicked branches of decent and worthy families to desert the honourable walks of life, for a profession that is generally ruinous to themselves and to many others. It is much to be regretted that in some fashionable boarding schools, dramatic representations form a part of juvenile—of female education ! Is this “training up children in the way that they should go ?” Let religious, let moral parents determine.

3. *The Plays*. What is the substance of these compositions ? Do they not generally consist of “love intrigues, blasphemous passions, profane discourses, lewd descriptions, filthy jests, and of all the most extravagant rant of wanton, profligate persons of both sexes, heating and inflaming one another with all the wantonness of address, the immodesty of gesture, and lewdness of thought that art can invent.” And can these form an amusement lawful

for Christians? Or is it lawful to pay people for swearing and acting obscenely?

It is, indeed, pleaded by the advocates of the theatre, that dramatic performances abound with excellent sentiments, fine thoughts, beautiful poetry, affecting eloquence; that the cause of virtue is pleaded, folly is lashed, and vice discountenanced. That some good morals are occasionally recommended, and some vicious practices reprov'd, must be admitted. But is this the general tendency of theatrical performances? Is it not far more common for the hero of the play, to be some gay, dissipated character, wallowing in all manner of sin, yet recommended to the audience by the noble frankness of his disposition, the generosity of his temper, or what they call, in the cant of the world, "the goodness of his heart;"—a pleasing rake, recommending himself to youthful minds by the charms of wit, and reconciling the female spectator to similar characters in common life, and perhaps to a permanent connection with such an one, to the utter destruction of all domestic happiness.

As to the *good to be gotten* at plays, hear what Dr. Watts says. "This is to plunge headlong into the sea, that I may wash off a little dirt from my coat; or to venture on poison, in order to cure a pimple."

4. *The interludes, the dances, the scenery, and the music.* What is the tendency of all these? Supposing the tragedy or the comedy itself to be moral, a supposition seldom, if ever, admissible, those gay accompaniments are calculated to dissipate the mind, to endear to the heart the vanities of the world, to render the ordinary business of life insipid, and the rules of virtue and religion irksome and disgusting. It is a general rule at the theatre, that a serious play should be followed by a ludicrous farce, on purpose to efface any moral impressions that may happen to be made.

These views of the dangerous tendency of theatrical amusements are by no means new or singular; they are such as wise and good men in different ages have entertained. In confirmation of this assertion, read a few passages extracted from various authors, and

1. First, from *heathen writers*. I begin with *Plato*, who says, "Plays raise the passions, and pervert the use of them, and by consequence are dangerous to morality; for this reason he banishes them from his commonwealth."

*Xenophon*, a man of letters, and a general, commending the Persians for the discipline of their education, says, "They will not so much as suffer their youth to hear anything that is amorous or tawdry; they were afraid that want of ballast might make them miscarry, and that it was dangerous to add anything to the bias of nature."

*Livy* reports the origin of plays among the Romans. "They were introduced on the score of religion, to pacify the gods, and to remove a pestilence:" but he adds, "the motives are sometimes

good, when the means are abominable: the remedy in this case was worse than the disease, and the atonement more infectious than the plague." *Valerius Maximus* confirms this account of them, and says, "they were the occasions of civil distraction; and that the state first blushed, and then bled for the entertainment."

*Seneca* complains of the debauchery of the age in which he lived, and that few persons would apply themselves to the study of morality, except when the Playhouse was shut up: that there were none to teach philosophy, because there were none to learn it; but that the stage had company enough, and that by such means vice made an insensible approach, and stole on the people under the disguise of pleasure.

*Tacitus* observes that "the German ladies were defended from danger, and preserved their honour, by having no Playhouse among them." The case is altered now, and the "seducing dramas of Germany" are imported into Great Britain and the United States, for the improvement of the ladies.

The looser poets were fully aware of the tendencies of theatrical amusements. *Ovid* directs his pupil to the Playhouse, as the most eligible place for his purpose; and in his *Remedy of Love*, forbids the Playhouse, as likely to feed the distemper and occasion a relapse.

Admitting, as in candour we ought, that the theatrical exhibitions of pagans, were in some instances more immoral than ours; yet, these strong testimonies of heathens against the stage, as dangerous to the cause of virtue, ought to have great weight with us who "profess and call ourselves Christians." If their natural light discovered such danger in the Playhouse, surely the splendid beams of the holy Gospel must discover infinitely more, and oblige us to have no "fellowship with the unfruitful works of darkness."

2. Secondly. Let us next consult the opinion of *Legislators*, and see how plays have been discouraged or restrained by the *State*.

The *Athenians* deemed a comedy so disreputable a performance, that their law forbade any judge of the *Areopagus* to compose one.

The *Lacedemonians* would not suffer the stage in any form, or under any regulations whatever.

The *Romans*, in their better times, counted the stage so disgraceful, that if a Roman became an actor, he was degraded and disfranchised by the censors.

In *England*, an act of Parliament was made in the reign of Queen Elizabeth, denominating players—"rogues, vagabonds, and sturdy beggars;" and in the year 1580, a petition was presented to her majesty to suppress all Playhouses in the city of London, which was accordingly effected; and, to the honour of the corporation, theatres have never been suffered within their jurisdiction.

The first theatrical essays in London were made by the company

of parish clerks at Skinner's Well, near Clerkenwell Green, who for eight successive days performed a play representing the creation of the world; these Scripture-plays were also imitated in other parts of the kingdom, and were intended for the instruction of the common people. The first Playhouse in London was situate between Whitecross Street and Golden Lane; the spot is still called Playhouse Yard. Another was afterwards erected in Gracechurch Street, and at length others in Goodman's Fields; Dorset Street, near Salisbury Court; Drury Lane; Covent Garden; Haymarket, and Little Lincoln's Inn Fields: but Queen Elizabeth "thrust the players out of the city, and the Playhouses in Gracechurch Street, &c., were quite put down and suppressed."

About six years ago, the royalty theatre, near Wellclose Square, was again permitted to be opened. Against this haunt of dissipation and debauchery, the Rev. John Thirlwall entered his solemn protest in a well-written pamphlet, wherein he also reprobated some of the favourite dramas of the other London theatres. The following paragraph is worthy of particular notice.

"They are calculated to corrupt the morals, and instil the most dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart; to tempt our daughters to barter away the brightest jewel of their sex; to inflame the passions of our sons, and abandon them to their lawless empire: did we wish our children to become familiar with crime; to blunt and deaden those delicate sensibilities which shrink at the touch of vice: did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays which are now performed on our stage; we would send them for instruction to the *German School*, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to the road of ruin, while he believes that he indulges in the noblest feelings of his nature: where a casual act of generosity is applauded, whilst obvious and commanded duties are trampled on,—and a fit of charity is made the sponge of every sin, and the substitute of every virtue. We would invite them to the plays of *Pizarro*, the *Stranger*, and *John Bull*, where the spurious virtues are blazen out, and the genuine are thrown in the background and degraded. In the one is a bold and sentimental strumpet, whom the passions of lust and jealousy prompt to follow the adventures of her paramour. In the other an adulteress, who had forsaken her amiable husband, and lived in criminal commerce with her seducer. In the last is a daughter of an humble tradesman; she suffers herself to be seduced by the son of a baronet, flies from the roof of her fond and most affectionate father, and afterwards is united in marriage to the despoiler of her virtue—And, to the shame and disgrace of the stage, and the age we live in, these three ladies are the prominent characters of the respective pieces,

and instead of being held up as instructive warnings to others, are contrived to be made the objects of our sympathy, esteem, and admiration."

3. Thirdly. Let us now advert to the sentiments of *Christian churches* in all ages.

By the council of *Collioure*, in Spain, Ann. 305, it was declared unlawful for any woman, in full communion, to marry a player, on pain of excommunication.

The first council of *Arles*, in 314, excommunicated all players.

The third council of *Carthage* forbids the sons of clergymen to be present at plays; "such sort of *pagan entertainments* being forbidden all the laity—it being always unlawful for Christians to come among *blasphemers*."

The second council of *Chalon* ordains—"that all clergymen ought to abstain from all over-engaging entertainments in music or show, and as for the smutty and licentious insolence of players and buffoons, let them not only decline the hearing it themselves, but likewise conclude the laity obliged to the same conduct."

*Tertullian*, the famous apologist for Christianity, who lived in the second century, wrote a book on purpose to dissuade the Christians from the public diversions of the heathen, of which the Playhouse was one: he reminds them that "the tenor of their faith, the reason of principle, and the order of discipline had barred them from the entertainments of the *town*."

"We have nothing to do with the frenzies of the race-ground, the lewdness of the theatre, or the barbarities of the bear-garden." Will you not then avoid this seat of infection? The very air suffers by their impurities, and they almost pronounce the plague. What though the performance may be in some measure pretty and entertaining. What though innocence, yea, and virtue too, shine through some part of it? It is not the custom to prepare poison unpalatably. No. To have the mischief spread, they must oblige the sense, and make the dose pleasant. Thus the devil throws in a cordial drop to make the draught go down, and steals some few ingredients from the dispensatory of heaven. In short, look upon all the engaging sentences of the stage, their flights of fortitude and philosophy, the loftiness of their style, the music of the cadence, and the fineness of the conduct—as honey dropping from the bowels of a toad, or the bag of a spider.

It is pretended by some persons that lessons may be learned at a Playhouse: a good writer makes the following reply:

"Granting your supposition, your inference is bad. Do people use to send their daughters to brothels for discipline? and yet probably they might find some there lamenting their debauchery. No man will breed his son among highwaymen to harden his courage. Nor will any one go on board a leaky vessel to learn the art of shifting in a shipwreck. My conclusion is, let no one go to the infamous Playhouse: a place of such direct contradiction to the



strictness and sobriety of religion: a place hated by God, and haunted by the devil. ("At the royalty theatre the play-bill exhibits in large capitals, THE GREAT DEVIL, and a principal character is termed *Satana*. At the opera house they make the place of torments a subject of scenic representation, &c. Don Juan and the ballets on the vigil of the Sabbath.") Let no man, I say, learn to relish anything that is said there, for it is all but poison handsomely prepared."

I shall now add the testimony only of a more modern divine, generally esteemed moderate and gentle, I mean *Archbishop Tillotson*, who says—

"I shall now speak a word concerning plays, which as they are now ordered amongst us, are a mighty reproach to the age and nation. As now the stage is, they are intolerable, and not fit to be permitted in a civilized, much less a Christian nation. They do most notoriously minister to infidelity and vice. And therefore I do not see how any person, pretending to sobriety and virtue, and especially to the pure and holy religion of our blessed Saviour, can, without great guilt and open contradiction to his holy profession, be present at such lewd and immodest plays, as too many are who would take it very ill to be shut out of the community of Christians, as they would most certainly have been in the first and purest ages of Christianity."

This same moderate churchman calls the Playhouse, "The Devil's chapel, and the school and nursery of lewdness and vice;" and speaking of parents who take their children there, he calls them, "Monsters—I had almost said Devils."

Nor are these the sentiments of *Divines* only. Legislators, and magistrates, whose office has given them an opportunity to observe the origin and progress of vice, have held the theatre in the same abhorrence: Judge *Bulstrode* particularly, in his charge to the grand jury of Middlesex, uses these strong and memorable words:

"ONE PLAY-HOUSE RUINS MORE SOULS THAN FIFTY CHURCHES CAN SAVE."

Such are the testimonies of wise and good men of different ages and countries concerning this species of amusement, all uniting to prove that their tendency is dangerous in the extreme. May we learn from their wisdom, and improve by the passing circumstances around us.

We merely add the testimony of the General Assembly of the Presbyterian Church in the United States of America, as expressed in 1828.—ED.

"The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to that mass of matter which is generally exhibited on the stage. We believe that all will agree, that comedies, at least, with a few exceptions, are of such a description that a virtuous and modest person cannot attend the representation of them, without the most painful and embarrassing sensations. If indeed custom

has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature, that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a grievous depreciation.

“In the principal cities of our country, the theatre, under the pretence of a laudable aim to cultivate a taste for literature, and provide a recreation calculated to improve public manners, is doing much, not only to blunt the delicate sensibilities of the female mind, and generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and feed and cherish every description of immorality. In view of the rapid increase of these fashionable schools of iniquity, and the increasing ardor with which the affections of the young are enlisted in them, Christians and parents, and active benefactors of society, should be constrained by every consideration of interest, duty, and compassion, to apply their strenuous endeavours to the counteraction of the baneful influences of this fascinating source of vice and ruin.”

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### CHOICE OF MOSES.

MOSES was born at a time when his kindred and people were groaning under the iron hand of Egyptian servitude; and when to their oppressive bondage was added the cruel decree, that every infant male child of the Hebrews should be cast into the river. In his case, a mother's fondness, emboldened by her faith in God, prompted her to conceal her babe for a number of months, and when concealment was no longer practicable, to weave an ark of bulrushes, and having put within it her precious charge, to place the ark “in the flags by the river's brink.” In this perilous condition he was found by Pharaoh's daughter, rescued from a watery grave, adopted as her son, and committed to the care of his own mother, to train him up for his royal foster parent. By his early pious nurture and the accompanying grace of God, by which divine truth was rendered efficacious, his understanding was enlightened and his heart renewed. As the fruit of this spiritual renovation, the prospect of regal prerogatives, so tempting to the eye of ambition, was presented to his mind through a different medium. Evangelical faith, that new and heavenly principle implanted in his soul, opened before him another course of life, with its happy and glorious termination, in comparison with which the splendid honours and revenues of Egypt, to which he was the presumptive heir, dwindled into insignificance. He accordingly renounced them all, and cast in his lot with the despised and afflicted people of God. In the language of an inspired Apostle, “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's

daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward."

I. Our statement already made in general terms of *what the choice of Moses involved*, is entitled to a more particular analysis.

1. His choice involved the renunciation of bright worldly prospects. He "refused to be called the son of Pharaoh's daughter." These words seem to imply that he was the heir apparent to the throne of Egypt, but that he declined this distinguished honour. This is the interpretation given by Jewish writers, of the Old Testament narrative ; and some of them state particulars handed down by tradition, which so far as they can be credited, corroborate their exposition of the inspired history.

2. His choice was made in the vigour and maturity of early manhood. "When he was come to years." Josephus relates that when he was a child, Pharaoh, upon his daughter's presenting Moses to him as her adopted son, took off his crown and put it on the child's head ; but that Moses threw it to the ground and trampled it under his feet. If this was so, the act was simply a childish sport. But when he was come to years, "he gravely and deliberately relinquished whatever claim he may have had to royal honours." How long he had now been at court we are not told. It is not probable that he was separated from his mother until he had passed though the years of childhood, though he may have been occasionally taken to the royal palace during that period. But it is evident from the Scriptures that he had been there for some time prior to the act of renunciation now alluded to. Stephen says that he "was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." These acquisitions and accomplishments required considerable time, which gave him ample opportunity to observe the many attractions of kingly power ; and Jewish writers say that some high official duties were performed by him, in which he proved himself to be "mighty in words and deeds." Yet with a full knowledge of the elevated position which he had in prospect, and of his qualifications to occupy it with honour to himself, at a period of life when ambition for worldly distinction is apt to hold a predominant sway in the breast, and when his mature judgment enabled him to form a true estimate of human life, he voluntarily resigned all his real or supposed claims to the throne, and "refused to be called the son of Pharaoh's daughter."

3. He made choice of a course which was beset with serious difficulties and trials, "choosing rather to suffer affliction with the people of God." He did not choose affliction, in itself considered, but as incidental to the condition of the Israelites at that time, whose deliverance from bondage he believed himself called of God to undertake. That work would be one of great and severe reproach, both on account of their condition as bondsmen, and their faith in

the future advent of the Messiah, called by Paul "the reproach of Christ," and with this reproach he would be exposed to many dangers, particularly from the suspicious and incensed Pharaoh, whose policy with regard to the Israelites was in direct conflict with the designs which had now entered the mind of Moses. But with these things distinctly in view, he voluntarily chose to encounter them all; preferring to identify himself with that afflicted and oppressed people, with their interests and prospects, rather than receive the highest dignity in the gift of an Egyptian monarch.

II. The choice of Moses was *wise*. To the consideration of this proposition, we invite particular attention. Presumptive evidence of its wisdom is furnished by the fact that it was no freak of childhood, no sudden impulse of youth, but the sober and deliberate decision of mature age. But we do not rely solely nor chiefly on this kind of proof.

1. Though his choice brought him into affliction, he would not have been free from trouble if he had accepted the crown of Egypt. There is quite as much truth as poetry in the following lines from Hannah More's Sacred Dramas :

" O unhappy state of kings !  
 'Tis well the robe of majesty is gay,  
 Or who would put it on ! A crown ! what is it ?  
 It is to bear the miseries of a people !  
 To hear their murmurs, feel their discontents,  
 And sink beneath a load of splendid care !  
 To have your best success ascribed to Fortune,  
 And Fortune's failures all ascribed to you !  
 It is to sit upon a joyless height,  
 To every blast of changing fate exposed !"

But leaving out of view the perplexities of government, and regarding the prospective elevation of Moses to the throne of Egypt as productive of *pleasures* only, let us notice how those pleasures are characterized by the Apostle. He calls them "the pleasures of *sin*." The court of Pharaoh was voluptuous; and Moses would have found it exceedingly difficult to resist successfully the temptations to revelry and licentiousness by which he was daily surrounded. Even their religious rites were immoral in their tendency. A people who worshipped dogs, cats, and crocodiles; and whose code of morals corresponded with these low ideas of sacred things, could scarcely be otherwise than debased in their feelings and conduct. Science exerted a beneficial influence in refining the manners of the higher classes, but it did not make them virtuous. Their pleasures, if not as gross as those of some others, were equally sinful.

Consider, further, that the pleasures of sin which Moses forsook, could continue but a short time: they were only "*for a season*." At the very best, they would last no longer than the close of this life, after which the votaries of sinful pleasure would receive the just retribution for their wicked conduct. Says an inspired Apostle, "Be not deceived; God is not mocked: for whatsoever a man

soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Another Apostle says: "Sin, when it is finished, bringeth forth death." Supposing, then, that the pleasures of sin had accorded with Moses' taste, that he could have found enjoyment in them, still the fact of their being transient, that he could enjoy them only for a season, and that after death he must give an account to God for the deeds done in the body, rendered it eminently wise in him to abandon those pleasures, and take the course which he chose to pursue.

2. His wisdom will fully appear (if it has not already) when we notice the benefits which God bestowed upon him as the fruit of his choice. "The recompense of the reward to which he had respect," was partly realized in the sensible manifestations of Divine favour which he experienced from day to day. He conversed with God face to face, as a man converses with his friend. Every step he took was Divinely ordered, and such extraordinary powers were conferred upon him, as to prove his Divine legation. Who has forgotten the remarkable appearance of God to him in Midian, in a burning bush? the miracles wrought by his hand in Egypt, and at the Red Sea? and his forty days' communion with God on Mount Sinai, from which his face was rendered so radiant with Divine light, that when he came down to the people, they could not behold it, and he accordingly put a veil over his face, in order to conceal the glory of his countenance?

In connection with these and other expressions of Divine regard, he was made the instrument of eminent benefit to others, in delivering God's people from Egyptian bondage—a distinction which identified his name with the most stupendous events in the early history of the Church; with their passage through the Red Sea; their constant guidance by a pillar of cloud by day and of fire by night; their sustenance for forty years by manna, supplied miraculously from heaven; and their thirst assuaged by water from a rock smitten by his rod, and the water following them in all their journeyings, till they reached the border of the land of Canaan. He was favoured also with the distinguished privilege of penning, by Divine inspiration, the only authentic history of the creation, and of many important events which occurred prior to his time; of instituting religious ordinances, the observance of which for many hundred years afterwards prepared the way for the advent of the Messiah, and of receiving and preserving the moral law, to be a rule of life to mankind in all ages of the world.

Suppose now that the comparison stopped here. What reflecting mind does not perceive that Moses acted *wisely* in choosing to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season? and in esteeming the reproach of Christ greater riches than the treasures in Egypt. The comparison, however, is not concluded, and what remains places his wisdom

in a much stronger light. At the close of a long and eventful life, Moses ascended Mount Nebo, and died, and the Lord buried him, concealing the place of his sepulture from human observation, lest he should be made the object of idolatrous worship. "No man knoweth his sepulchre unto this day." But our knowledge of him does not terminate with his decease. About fifteen hundred years afterwards, when our blessed Lord was transfigured on Mount Tabor, in the presence of three of his disciples, "Behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." That glory and the still greater glory of Christ so delighted the minds of the wondering and adoring disciples, that Peter exclaimed, "Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Moses is in glory now; and one of the songs sung there is associated with his name. Thus John, the revelator, testifies: "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.'" Who can doubt, in view of these things, the *pre-eminent wisdom of Moses' choice*; or the importance of our imitating his example!

III. The moving principle by which Moses was enabled to make this wise choice, was *faith*. "By faith, Moses, when he was come to years," &c. This is a vital point. We may argue the question in a convincing manner; and the reader may resolve and re-resolve; but all will be ineffectual without the possession of this divine principle. "This is the victory which overcometh the world, even our faith." If, therefore, we would act wisely in this matter, let us seek the faith which Moses possessed.

1. His faith was *evangelical*. Its object was Christ. This is evident from the fact, that one of his trials, as described by the Apostle, was "the reproach of Christ;" which could not have been true in any conceivable sense, unless he was a believer in Christ. The promise of a Saviour made to our first parents after the fall, had been preserved by each successive generation. Founded on that promise was the institution of animal sacrifices, which continued to be habitually practised by the ancestors of Moses, as the medium of intercourse with God. Enoch, the seventh from Adam, prophesied concerning the times of the Messiah. Of Abraham, Christ said, "Abraham rejoiced to see my day; he saw it, and was glad." When Jacob drew near death, he pronounced on Judah that memorable prophecy, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be." The expectation of a Redeemer thus preserved among that people, was not, in the case of Moses, a mere speculative belief that Christ would appear in the world; but a feeling of lively personal inte-

rest in him as his deliverer from sin, the pleasures of which he renounced, through the influence of an inward, experimental faith. Nothing short of this would have possessed the power to purify his heart and incline him to choose a life of holiness.

2. His faith was *elevating* in its character and tendency. It induced the habit of devotion, and made his communion with God intimate and precious. It led him to place a high value on heavenly things, and to regard mere earthly good as comparatively vain and worthless. It brought him into alliance with God, as the Governor and Disposer of all intelligent beings, both angels and men, and of all events, from the falling of a sparrow to the preservation or overthrow of a kingdom; and hence he was enabled to encounter difficulties and trials without fear or despondency. "He endured," says Paul, "as seeing him who is invisible."

3. His faith was *practical and benevolent*. It led him to obey God, and to desire and seek the good of others. Though his natural diffidence made him at first shrink from the responsible position to which God called him, and he prayed to be excused from it, yet his faith in God and his sympathy for his suffering people at length triumphed over all objections; he yielded to the Divine behest, and became the principal leader in the difficult and perilous undertaking of restoring the Israelites to their ancestral homes, in Canaan. As a patriot, he doubtless felt an interest in this movement; but he was prompted chiefly by piety. His faith in the Divine promise made to Abraham assured him that their restoration was a part of Jehovah's plan, and he became the willing instrument to carry it into effect. God had sworn to Abraham that his seed should possess that land. The patriarchs were buried there. Jacob, though he died in Egypt, solemnly charged his sons to bury him with his fathers in Canaan. And when Joseph was about to die, he said to his brethren, "God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob." And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence." This injunction, which was sacredly observed, is ascribed by the Apostle to Joseph's faith, which was the same in principle as the faith of Moses, though exercised under different circumstances.

The faith of Joseph related to events which were to occur many years after his death, and, therefore, he could have no personal agency in their accomplishment. He could only enjoin upon others the practical duties involved in his own pious trust in Divine Providence. But when Moses by faith made the choice which we are considering, his faith had reference in part to events which would soon transpire. God's time had come to accomplish his purpose concerning the restoration of the Israelites to Canaan. Hence, his faith was to be carried into *practice*, by active personal service. He must engage in those *ministries of benevolence* which were re-

quired to comfort, encourage, and guide that people in their devious journeyings in the wilderness, and to instruct them in those religious and municipal laws and observances which were necessary for their temporal and spiritual good. These things Moses engaged in, and diligently performed; thus "showing his faith by his works," as true faith will always show itself when opportunity is afforded for its practical manifestation.

To those who may read these thoughts, we would say inquiringly, have you made choice of the course of life you design to pursue? We do not refer to your secular business, but to your purposes concerning religion. Is it not time to settle the momentous question of your relation to God, and your prospects for eternity? "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve." But before you choose the world as your chief good, answer the question propounded by our Divine Lord, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Your choice of the world, in the sense here intended, is incompatible with piety. "Ye cannot serve God and Mammon." Hence the question presents the alternative, whether you prefer to enjoy the pleasures of sin for a *season*, to be succeeded by an eternity of woe, or to suffer the reproach and affliction incident to a life of faith in Christ, to be followed by everlasting joy in Heaven? Surely you can be in no doubt on which side of the question your true interest lies. Earnestly seek Divine wisdom and grace to enable you to "choose that good part which shall not be taken away from you."

J. W.

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## Household Thoughts.

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WIFE OF SIR JAMES MACKINTOSH.

THE following touching memorial of his wife was written by one of the great statesmen of England, Sir James Mackintosh, in a private letter to a friend:

"She was a woman, who, by tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation, she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful and creditable to me; and she was perpetually at hand to admonish my heedlessness and improvidence. To her I



owe whatever I am ; to her, whatever I shall be. In her solicitude for my interest, she never for a moment forgot my character. Her feelings were warm and impetuous, but she was placable, tender, and constant. Such was she, whom I have lost ; and I have lost her, when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I seek relief, and I find it in the consolatory opinion that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyment of human life ; that superintending goodness will one day enliven the darkness which surrounds our nature and hangs over our prospects ; that this dreary and wretched life is not the whole of man ; that a being capable of such proficiency in science and virtue is not like the beasts that perish ; that there is a dwelling place prepared for the spirits of the just ; that the ways of God will yet be vindicated to man."

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### A MOTHER'S FAITH REWARDED.

A VENERABLE old lady, who looked serenely happy, was asked if her children were converted. "Yes," she replied, "all my children are members of the Church of Jesus. Two of my sons, who were converted when fourteen years old, are just where they ought to be,—ministers of Christ."

"It must be very cheering to you, madam, to know that *all* your children are converted," remarked her friend.

"Yes," she replied, while a beautiful and heavenly smile played round her lips. "Yes; but I always had faith in the promises."

Parents, have you such faith? Children, have you gladdened the hearts of your parents by giving yourselves to Christ?

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### THE LONG AGO.

OH! a wonderful stream is the River TIME,  
 As it runs through the realms of tears,  
 With a faultless rhythm and a musical rhyme,  
 And a broader sweep, and a surge sublime,  
 And blends with the ocean of years.

How the winters are drifting like flakes of snow,  
 And the summers like buds between,  
 And the year in the sheaf—so they come and they go,  
 On the River's breast, with its ebb and flow,  
 As it glides in the shadow and sheen.

There is a magical isle up the River TIME,  
 Where the softest of airs are playing ;  
 There's a cloudless sky and a tropical clime,  
 And a song as sweet as a vesper chime,  
 And the Junes with the roses are staying.

And the name of this isle is the LONG AGO.

And we bury our treasures there,—  
There are brows of beauty and bosoms of snow ;  
There are heaps of dust, but we loved them so !  
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,  
And a part of an infant's prayer ;  
There's a lute unswept, and a harp without strings,  
There are broken vows, and pieces of rings,  
And the garments that *she* used to wear.

There are hands that are waved when the fairy shore  
By the mirage is lifted in air ;  
And we sometimes hear, through the turbulent roar,  
Sweet voices we heard in the days gone before,  
When the wind down the river is fair.

Oh, remembered for aye be the blessed isle !  
All the day of life till night !—  
When the evening comes with its beautiful smile,  
And our eyes are closing to slumber awhile,  
May that "greenwood" of soul be in sight.

*Selected.*

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## Biographical and Historical.

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### CHRISTIANA M. SCOTT.

THE subject of this memoir was born in Columbia, Pennsylvania, on the 16th of May, 1812. Her mother died when she was about seven years old. Her father, the Rev. Wm. F. Houston, was, in the early part of his life, a physician ; but being a devoted Christian, and believing that he could serve his Master better in another sphere, he gave up his profession, with the prospect of wealth which it held out to him, and entered the ministry of the Presbyterian Church.

Of Mrs. Scott's early life it is not necessary to say much. After the death of her mother, her father lived with his two maiden sisters, and Christiana was committed principally to their care. Faithfully did they perform the duty of a mother towards her ; and she, on her part, grew up with all a daughter's affection for them. In this retreat,—so truly a home to her,—surrounded by affectionate and admiring friends, and possessing the best advantages for the cultivation of the understanding and the heart, she became a true daughter of the Church. Her habits were all formed into the mould of Christianity, and Christian principles were instilled into her mind from infancy. Her education was solid and thorough, and there was but little in it that was merely showy and ornamental. She was well acquainted with the Bible. She had learned by heart, at an early age, most of the psalms and hymns that are generally used in the worship of God. She was taught to be a lover of home, and became, in all its branches, a thorough mistress of housekeeping. Her education was, in a word, such as would fit her to act well her part in life.

Yet, with all the strictness with which her education was conducted, the joyous hilarity of youth was not attempted to be suppressed, and she grew up with a more than usual amount of sprightliness and cheerfulness. She had a lively wit, and a keen relish for sport. She was always ready to join in the merry laugh,

but if, at any time, it began to trespass upon the borders of propriety, she would instinctively stop, and her countenance would at once settle down into gravity. She had a high appreciation of the beauties of nature. A walk into the country, over the hills and fields, was the delight of her younger days. On such occasions she was the life of a party, and her energy generally kept her foremost, whether it was to examine a new flower, to pick up a strange fossil, or to climb the mountain rock.

There is reason to believe that she experienced a change of heart at an earlier age; but it was not until she was about sixteen, that she made a public profession of her dedication to the Saviour.

From this time, until she was eighteen, she was principally engaged, in completing her education. After this, her father, who was ever anxious that she should be employed in doing good, and who was, at that time, particularly interested in infant schools, sent her for six months to Philadelphia, in order to learn the system usually adopted in such schools. She then returned home, and commenced an infant school of her own among the children of her friends in a house built for the purpose by her father. But her zeal in her new calling proved to be too great for her strength. Before she had taught a year, her health began to fail, and it was considered necessary that she should desist. It is probable, indeed, that she laid at this time the foundation of that disease, which finally carried her off. An affection of the throat and lungs was beginning to develop itself, and it was believed by her friends, that, if she had not ceased from her exertions, it would have soon ended in consumption.

Rest, however, gradually restored her; and, from this period to the age of twenty-four, she lived with her friends, engaged in various household duties, and in performing works of charity and mercy. She was among the foremost in every good work. The poor, the sick, and the afflicted, were often visited by her, having their wants relieved, and their sorrows soothed. She was one of the most active members of the Ladies' Missionary Society of her native place, the meetings of which she regularly attended, and for the funds of which she was a constant labourer. About this time, also, she was the chief agent in raising up a Sabbath-school for the coloured population of Columbia. This town then contained about 300 or 400 coloured people, whose spiritual wants were much neglected. Miss Houston went among them, visited them in their houses, secured their attachment, and, with her partners in labour, succeeded in raising a large school, over which she continued to preside for several years.

It was some time during this period, that her mind was first directed to the subject of personally dedicating herself to the missionary work. It is not known what led her to think of such a step, but it is sufficiently accounted for by the fact that she was in the way of reading and hearing much on missionary subjects, and that her father was deeply interested in the work, and often engaged in advocating its claims. These circumstances, operating on a heart devoted to the Lord, are a sufficient explanation, as they are probably the true one. At first, it was but a dimly formed desire. The light which dawned upon her in reference to duty, was feeble and glimmering; but, as she looked at it from time to time, it increased, until her whole path was irradiated, and she had not a doubt as to the way in which she should go.

Wonderful are the leadings of Providence! And, if we were to watch more carefully, we should have occasion more frequently to make this remark. Never was the hand of God more clearly revealed than it was to Miss Houston at this time. She often said, she saw it so plainly, that she had not a doubt as to the path of duty. We turn to her journal, where we find the exercises of her mind on this, as well as on other subjects, recorded.

On the 24th of July, 1836, she writes: "I felt to-day, as if I could cheerfully give up the endearments of home and a civilized land, to go far off, carrying the story of the Cross to those who are in heathen darkness. True, I might suffer and die, far, far away from home and kindred; but a kinder friend than any earth contains, can smooth the dying pillow, and watch over the sleeping dust."

Again, on the 11th of September: "I feel,—oh! I have felt for some time, as though I should be permitted to join the number of highly favoured Christians,

who have left home and country to rear the standard of the Cross in heathen lands. They are *indeed*, 'highly favoured,' in being counted worthy of this blessed work. I would not deceive myself. May my soul be filled with love, and all my faculties engaged in the service of God."

Then, on the 25th of the same month, she writes: "Thanks be to God for the many privileges I have enjoyed of late. Yesterday was a precious season, and never to be forgotten, for I heard a missionary tell of the wonders which God hath wrought among the heathen. I can remain undecided no longer. In the strength of God I now resolve to devote myself, and my all to the work. I trust I do feel, in some degree, my nothingness: but, oh! I want to feel it more. . . . Now, let me feel that I am *consecrated*. Dear father, accept of the surrender."

While this purpose was forming in the mind of Miss Houston, God was preparing the way for her. Some time before her decision, and at a distance of about 120 miles from Columbia, two gentlemen were driving along when they came to a road that turns off from the town to which they were going. A thought strikes one of them. He says to the other, "Let us turn in here, and see if we can accomplish our object." That casual visit resulted in arrangements which led her future husband to Columbia just fifteen days after she had consecrated herself to the missionary work. It is only necessary to add that he there became acquainted with her; and some time after, without knowing her views of duty in reference to this particular subject, proposed to her to accompany him on a foreign mission." Thus so soon were her faith and sincerity put to the test. But she did not waver. Hers was not a disposition to turn back from what she believed to be the path of duty. Considering the proposal as a call from heaven, she cheerfully gave herself up, to go wherever the providence of God should lead her,—whether it should be to the teeming lands of China, to the deadly shores of Africa, or to the burning plains of India.

Let it not be supposed, however, that all this was accomplished without a mental struggle. The heart yearns towards home, and the idea of leaving,—perhaps forever, all its loved associations, is painful in the extreme. The missionary field appears to be far away,—as, indeed, it is,—new and untried labours are to be entered upon, and many privations and dangers, greater, indeed, than actual experience generally warrants, loom darkly in the way that is to be trodden.

Miss Houston's feelings, in view of her approaching separation from her friends, may be learned from the following lines, which she wrote some time about this period, while contemplating a residence in a foreign land.

"And can I leave thee, bright and sunny spot,  
Home of my joyous childhood? Can I leave  
Thee, parent dear? for thou hast been to me  
A faithful guardian: father, mother, all  
That kindest love could prompt. The brother, too,  
Whose generous affection, warm and deep,  
I oft have proved? And ye kind, much-loved friends,  
Who meekly bore my youthful follies?

Can I bid farewell

To all my heart has fondly loved?

Yes, Lord;

At thy command most gladly will I brave  
The terrors of the dark and stormy deep,  
To tell the tidings of a Saviour's love,  
In heathen lands. And should my heavenward path  
Lie through the deepest tribulation, still  
I'll trust my "covenant God," whose promises  
Are faithful.

Should an early grave be mine,  
Through the Redeemer's all-sufficient grace,  
I shall be "more than conqueror."

The conflict past,

My soul will soar above, and entrance gain  
Into the paradise of God."

Such were her feelings, and the motives which enabled her to rise superior to them.

Nearly two years after her engagement, on the 10th of September, 1838, Miss Houston was married to the Rev. J. L. Scott, and on the 12th of the following month, they set sail for India. The voyage was prosperous, and in four months

the land of their adoption lay before them. After a short stay in Calcutta, Mrs. Scott proceeded with her husband to Allahabad, and thence to Futtehgurh, which was to be the principal scene of her future labors. In this place, Mr. and Mrs. H. R. Wilson had commenced a mission a year before. A large and flourishing Orphan Asylum had been collected, but it was not long before Mrs. Wilson was compelled, by the failure of her health, to seek a residence in the Hills, and Mrs. Scott was left with the entire charge of the orphan girls. This, however, she gave up, on Mrs. Wilson's return, about eight months after, from Simlah.

On her arrival at Futtehgurh, Mrs. Scott set herself to learn the language of the country, and made rapid progress as long as she was able to study. She soon acquired a sufficient knowledge of the colloquial language to speak it with ease and fluency; while a little book, which she translated, and which has lately passed through a second edition, shows that she could write it with considerable accuracy, and idiomatical precision.

After a residence of four years at Futtehgurh, Mr. and Mrs. Scott were appointed to commence a new station at Mynpoory. In this place they remained nearly two years, when they were again called back to Futtehgurh, to take charge of the Orphan Asylum, vacated by Mr. and Mrs. Wilson, on their return to America. Here Mrs. Scott set herself to labor with diligence, but the same fervid spirit which had always urged her on beyond her strength was at work, and soon, alas! prostrated her. She had not been at Futtehgurh more than a few months, before the seeds of that fatal disease, of which she died, began to develope themselves. For some time, it appeared to be nothing more than an obstinate cold, or an affection of the throat. During the summer of 1846, she continued to labour on, though often weak and exhausted. In the cold season following, a trip on the river to Allahabad, was tried, but without any beneficial effect. About this time, she became pretty well convinced that a fatal disease had fastened on her, and that sooner or later it would carry her off. The state of her mind, in view of approaching death, may be learned from the following lines, which she wrote while floating down the Ganges. They express in words, what her friends saw in all her actions.

“How fair is that clime, how transcendently fair,  
That land which no mortal hath seen!  
The river of life flows unceasingly there,  
And the pastures forever are green.

“No sin ever enters that region of rest;  
No sickness hath power there to smite;  
No feeling of sorrow e'er crosses the breast,  
All is glory, perfection, and light.

“The Lamb is the light of that city divine;  
The Lamb who for sinners was slain;  
Around him bright seraphs and cherubims shine,  
And his kingdom shall ever remain.

“But low at his feet, in devotion sincere,  
Are the sinners of Adam's lost race;  
Their robes have been washed, and lo, now they appear  
As Saints,—rescued only by grace.

“List! the music of heaven breathes sweet on my ear,  
As my faith loves its beauties to trace,  
And my soul would fain quit this terrestrial sphere  
To gaze on Immanuel's face.

“Then speed ye, my days of probation below;  
World! spread not thy trifles abroad!  
I can bid them adieu, and most joyfully go  
To rest on the bosom of God.”

But it was not merely while looking death in the face that these were the aspirations of her heart. The bent of her whole mind was towards heaven, and it was a subject on which she always delighted to dwell. Even while she was in good health this was the case, and if she attempted to write poetry, it generally ran upon this favorite theme. To a friend she says:—

“I fain would join the adoring throng  
That around my Saviour stand,

“And learn the everlasting song  
That sounds through ‘the better land.’

“I would lay aside this garb of clay  
For the saint’s pure robe of white;  
And speed my flight without delay  
To the realms of endless light.

“I would reach my hand to receive the crown—  
The Christian’s bright reward;  
And oh! with what joy would I cast it down  
At the feet of my risen Lord.

“I would strike with delight the harp of gold  
Which for me is reserved above,  
And sing,—though its greatness can ne’er be told,—  
Redeeming, dying love.”

At the approach of the following hot season it was deemed necessary by her physician that she should be removed from the oppressive and enervating heat of the plains; and she accordingly made up her mind to visit Simlah. The distance from Futtehguh to Simlah is 500 miles, and, feeble as she was, she set out on this long journey by herself, with her infant boy, being unwilling to take her husband away from the field of his labors. In writing to a friend in regard to this subject she says,—“It is a long journey for a lady to make all alone, but others do it, and why should not I? It would be more pleasant to take my husband and children along with me; but is it his duty to desert his post? We think not.”

Her residence in Simlah, which was for about seven months, was beneficial to her. While there her disease was in a remarkably quiescent state; but at the same time it became evident that her work in India was finished; and accordingly, in compliance with the strong recommendation of two experienced physicians whom she consulted, she prepared to return to her native land. Here again, her habit of self-reliance and self-denial were conspicuous. At her own suggestion, and in accordance with her own wish, it was arranged that her husband should, for the present, remain in India, and wait the leadings of God’s providence. She accordingly set out on her long voyage with her own two little girls, and two others of friends intrusted to her care, leaving her youngest child with her husband. The voyage down the river was prosperous, and seems to have been invigorating to her feeble frame. It appears also to have been a time of much spiritual enjoyment and growth in grace. The friend who accompanied her from Mirzapou, where her husband parted from her, never again to meet on earth,—thus writes to him. “Your dear wife never appeared to me so lovely, happy, and heavenly, as during this journey. Many were the pleasant hours we spent together. Even the dear children felt a tenderness and solemnity quite unusual as they talked with their mother of God and heaven, and their little eyes would be filled with tears as they rose from worshipping God.” And again, “I then felt that your dear wife was rapidly preparing for glory. Her high spiritual views, her deep spiritual enjoyments, told of one near to God. Her whole soul was in the cross of Christ. That month was one of the best I have ever spent on earth.”

When she arrived in Calcutta, she considered herself in better health than she had been for a long time. On the 27th of January, 1848, she embarked for England with a cheerful heart, trusting in God. Her friend, Mr. Freeman, who is now also with her in glory, writes to her husband in reference to this event: “Great as her trial was in parting from you, and her dear boy, yet she always expressed her firm conviction that you were in the path of duty. Her last words to me, as we stood together in her room, I shall never forget. When all was ready for her departure, she took my hand, and said, ‘Trust in the Lord, for in the Lord Jehovah is everlasting strength. This,’ said she, ‘has ever been my motto, and I have never trusted in vain.’”

On her voyage, for the first ten days, she was as well as she had been on land; but after this the ship encountered rough weather, and she gradually became worse, so that when she arrived at the Cape of Good Hope, she was much reduced, though still able to go about. In a letter to her husband from that place

she says that though she had been very weak, and often feeling miserable, yet she had not been obliged to omit her children's lessons more than two days during the whole time. She adds in conclusion, "My cough is very slight, and the expectoration next to nothing; but you must not think that there has been any decided improvement. There is very little probability that I shall ever return to India. Rest assured that I have every comfort on board this ship that I could desire—all kind, polite, and attentive—children in perfect health, and all ordered aright by our 'covenant God.' I know not what is before me, but I trust the Lord will preserve."

At the Cape she spent a few pleasant days in company with kind friends whom she found there; after which the ship again set sail. From this time her decline was rapid. In ten days she took to her bed, from which she never rose again. Six days more completed her mortal pilgrimage.

Her last end was peace. Life had been with her a uniform course of consistent piety: Christian principles had been instilled into her mind from infancy, and had been implanted in her heart by the teaching of the Holy Spirit; and it was not to be expected that Death would find her unwilling or unprepared. It is very evident, however, from the tenor of her remarks, that she was not expecting the summons so soon as it actually came. Though she knew that a fatal disease had laid hold of her, yet she continued to hope that she might live to reach England, or possibly America. Perhaps it was well in her case that it was so. She had much to live for at that time. It must have been a painful thought to have her children far away from home on the wide ocean. She must have wished, too, to revisit the home of her childhood, to look upon the faces of the friends from whom she had been so long separated, and to lay her dust with that of her kindred in the graveyard of her native place. Such, however, was not the will of God, and to that she submitted, with a quiet, resigned, and cheerful heart. Little is known of the exercises of her soul on the bed of death. Though she was waited upon by kind friends, who did everything that could have been done for her comfort, yet it is probable she did not feel as free to communicate her feelings to them as she would have felt had she been with her intimate friends. This, and the fact of her being unaware that her end was so near, will account for her having said but little on the subject of her hopes. Still she has left enough to let us know that she was happy, and to show what was the ground of her happiness. To one she remarked that none but the presence of the Saviour, and the hope she had in him, could support her in such an hour. On another occasion, being asked if she was happy, she replied, "Yes: very happy in Jesus," and laying her hand upon her breast, she added, "he is here;—but do not ask me any more questions; it is painful for me to speak:—my father was just so." A lady who attended much upon her in her last hours, remarked, "Jesus can make a dying bed feel soft as downy pillows are." She immediately replied, "That's just the thing—beautiful! beautiful!"

On the evening of the 16th of April, it became evident that life was fast ebbing away. Her children were taken to have a last look at her, and to bid her a final farewell. But she was spared the pang which a dying mother only can feel, and knowing that she was leaving them strangers, far from home, long to be tossed upon the billows of the ocean, and still longer to encounter the more tempestuous billows of life, she asked them if they were ready for bed, kissed them, and bade them good night, doubtless thinking that she would see them again in the morning. For an hour or two after this she continued to doze, and speak to herself in a half-unconscious state, when feeling greatly oppressed for breath, she made a sigh, and was raised up. A momentary pang passed through her frame, and she ceased to breathe.

She died on board the ship *Gloriana*, near the island of St. Helena, on the 16th of April, 1848.

On the following day, her remains were committed to the deep, there to rest until the morning of the resurrection. Her grave is the wide, the trackless, the ever-rolling sea, and no monument marks the spot of her burial. What matters it? Nothing is too hard for omnipotence. "The sea shall give up the dead that are in it," and the morning of the resurrection will break with resplendent glory upon ALL the dead who have died in the Lord.

Enough has been said to show that Mrs. Scott was a sincere Christian, and possessed of a true missionary spirit. An attempt at a short summing up of the prominent traits of her character, will close this brief memoir.

*Her piety was eminently founded upon principle.* To say that there was no feeling in it would be wrong, and would indeed be equivalent to saying that it was no piety at all. Mrs. Scott felt deeply on the subject of religion; but this was not the distinguishing trait in her piety. There was a broad, deep basis of principles, derived from the Bible, on which her spiritual exercises were founded, and the superstructure of her Christian character reared. Though quick in deciding, and prompt in action, yet she did not act on the impulse of the moment. The word of God, and the doctrines which she believed it contained, were the landmarks which pointed out to her the bounds of duty. Perhaps she did not appear to be as fervid in her feeling as some. She disliked ostentation in all things, and especially in religion; and she may have sometimes erred on the other extreme. But those who saw her were not long in discovering that there was a reference to principles in her actions. She had a clear perception of what was right, and she possessed the disposition to carry it out in her conduct. Hence in difficult and trying circumstances, where some might have been highly excited, or overwhelmed in perplexity, she went along smoothly and easily. Acts of self-denial, which, in some, might have cost many a struggle, were performed by her with scarcely an apparent thought or exertion. That most important step, the determination to devote her life to the missionary work, is an illustration. The subject was brought up before her mind. She inquired, "Lord, what wilt thou have me to do?" and the answer was, "Go." It was enough. "Immediately she conferred, not with flesh and blood," nor had she to encounter any mighty struggle. She calmly says, "If the Lord will accept of the surrender, I will cheerfully give myself to the work, and the path of duty he will plainly point out." And when the hour of separation from the endearments of home arrived, it still found her calm. She had many friends, and she loved them tenderly; but feeling that she was in the path of duty, she did not waver for a moment, nor did the separation cost her much trouble. She did not allow feeling to triumph over, or interfere with duty.

*Energy and decision were prominent traits in her character.* She was not only prompt to select the path of duty, but when it was selected she generally pursued it with firm purpose, and untiring perseverance. It was this character of her mind which kept her ever in action. From morning to night her slender form was moving about. It was a rare case that she allowed herself to lie down through the day, though the climate of India is debilitating; and she was often tired and feeble. Nothing but severe sickness could prostrate her. She often used to say that she would keep going about as long as she could, and when she did give up her friends might know that it was nearly over with her.

She had a *quick intellect*. The characteristics of the female mind were well developed in her. If she did not see deeply and profoundly into a subject, she saw rapidly and clearly; and she took a common sense and practical view of a subject. She had also used her mind well in acquiring knowledge, especially in that most important of all sciences,—theology. With the Bible she was well acquainted, and on the doctrines of the Bible she could converse with ease and intelligence. Her opinions on these subjects were not taken at second-hand, but were the result of her own convictions and examination, and were stable and intelligent.

She had a *rare perception of propriety* in all the walks of life. *Good common sense* was one of her distinguishing traits. It was not by a long train of reasoning that she arrived at her decisions as to what course should be pursued. She saw it at once as if by intuition, and she was generally correct. This made her a valuable counsellor. In matters of difficulty her opinion was often sought by her friends, and they generally found that she took a clear and sensible view of the subject.

She had *great control over herself*. She knew what it was to exercise self-denial. Her feelings, her appetites, and passions were under the government of a strong will, and what reason and Christian principle pointed out she had the power to perform. Her feelings did not often get the mastery over her. As an



instance of her control in this respect, it may be mentioned that when her father, to whom she was fondly attached, was dying, and while all around were weeping, she was able to sing, at his request, that beautiful hymn of Bishop Heber's:

"I would not live always, I ask not to stay  
Where storm after storm rises dark o'er my way,"

and continued the strain until the pulse of life ceased to beat. Even when she was upon her own deathbed, she controlled her feelings for the sake of her children. Her heart saddened, no doubt, in contemplating the sorrow which might soon come upon them, and she remarked that everything possible ought to be done to cheer their drooping spirits. "If this is my deathbed," she said, "weeping will not alter the case." She then desired them to go to their play.

*She had a firm reliance upon Providence.* There was no doubt in her mind that all our "ways are in the hands of the Lord, and that he directs our steps." She was always accustomed to look up to God for direction, and to take notice of his providential interferences in regard to herself and others. Some one has remarked, that he who is in the habit of observing the providence of God, will have much of it to observe, and this remark she found true in her experience. It was to her a pleasant exercise to review the dealings of God towards her. God was her God. "Our covenant God will order all things aright," was the last remark which she made to her husband, and one which she often expressed with deep feeling. This view saved her from a great deal of anxiety. She would not trouble herself in making plans for the future. "Only let us see our way clear now," she would say, "the future is in the hands of God. We do not know what to do, or what to determine; but he will order all in infinite wisdom."

Such was Mrs. Scott. Her character is worthy of being had in remembrance. But she is gone. She died far from the home of her birth, from the companions of her childhood, from the friends of her ripe years, and from the partner of her labours.

"Earth has her heroes, whom with pomp and show she leads in noisy triumph, or to whose memory she rears the towering marble; but there are those of whom *she* takes no note, whose fame is reserved for a more enduring country, whose triumphal march shall be over the streets of the New Jerusalem, and whose crown shall be one of eternal glory."

Blessed be God for the hopes of immortality and happiness which he has opened up to us through Jesus Christ!

The following lines were written by herself to a mourning and bereaved Christian brother. They are not unworthy of closing this brief memoir:

"Weep not for our sister:—life's voyage is o'er;  
She has entered the haven of rest:  
Her bark is moored safely on yonder bright shore,  
Her home is the home of the blest.

"Weep not for our sister,—now sainted above;—  
Far, far from this region of care,  
She dwells in the presence of Infinite Love;  
Her home how surpassingly fair!

"The crown of the righteous encircles her brow,  
Her raiment is spotlessly white:  
The palm of the victor is given her now;  
Her home is with angels in light."

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## Review and Criticism.

A COMMENTARY, CRITICAL, EXPOSITORY, AND PRACTICAL, ON THE GOSPELS OF MATTHEW AND MARK, for the use of Ministers, Theological Students, Private Christians, Bible Classes, and Sabbath-Schools. By JOHN J. OWEN, D.D. Published by Leavitt & Allen, New York. pp. 501.

DR. OWEN is known to be a ripe scholar, and hence we were prepared

to expect a well-digested and satisfactory commentary. In this we have not been disappointed. Though we should demur about indorsing his exposition of some passages, we take pleasure in expressing our approbation of the work as a whole, as being sound and judicious, and as being adapted to the purposes for which, according to the title-page, it is especially designed.

This volume is to be succeeded by one or more others, containing a commentary on Luke, John, and the Acts. Whether a commentary on the Romans is also contemplated, we are not told. If it is, we will remind the author that a commentary on the Gospels was published some twenty-five years ago, which was regarded as in the main unexceptionable, but subsequently a commentary on the Romans, by the same author, was far from being satisfactory to a large number of readers. There is much less in the Gospels to elicit the doctrinal views of the commentator, on several important points, than in the Epistle to the Romans; and hence, the difference in the case alluded to. We know not the sentiments of Dr. Owen on these particular points, but hope that our favourable opinion of his labours thus far, will never be modified, but fully sustained by his future publications. An interpreter of the Holy Scriptures engages in a solemn and responsible work, one that should not be undertaken without much previous preparation, nor prosecuted without continued and prayerful study. And after all his preparation and study, he should ever be mindful of the Apostle's injunction, to prophesy "according to the proportion [Gr. analogy] of faith."

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### PUBLICATIONS OF THE PRESBYTERIAN BOARD OF PUBLICATION.

GEMS OF THOUGHT; being Moral and Religious Reflections, from Matthew Henry and others. Selected by HARRISON HALL.

HOW MUCH SHALL I GIVE? A Series of Tracts on the subject of Systematic Benevolence.

JONAH; OR, THE SLEEPER AWAKENED. By the REV. J. A. WALLACE. Kingstree, S. C.

THE LAST HOURS OF MR. EZRA C. ROWE, of Fair Haven, Conn. By his Pastor.

We group these together with the general remark, that they all relate to interesting and important topics, treat them in an appropriate manner, and are adapted to be highly beneficial to the reader. The last two are single Tracts, and the next one preceding contains four Tracts (all excellent) on the subject of Systematic Benevolence, which have been published by the Board in a separate form, the largest of which "On the Duty of Giving Away a stated Proportion of our Income," by the Rev. William Arthur, A. M., was repeatedly delivered by the author to large and interested audiences in this country and in Europe. "Gems of Thought" are sufficiently described by the title-page. No one can peruse the pithy sayings of Matthew Henry without pleasure and profit. Its small size and beautiful appearance render it very suitable for a gift-book to a friend or a vade-mecum for a traveller.

OUR FRIENDS IN HEAVEN; or the Mutual Recognition of the Redeemed in Glory Demonstrated. By the Rev. J. M. KILLER, M.A. Comber. Presbyterian Board of Publication.

"Our Friends in Heaven" is a neat volume, containing 225 pages duodecimo. We have perused it with much satisfaction. The author's arguments are Scriptural, and are well presented and sustained, with the single exception (the only one we have noticed), that in his argument, derived from the likeness of the bodies of glorified saints to the glorified body of Christ, he erroneously assumes, that Christ's resurrection-body underwent no change when he ascended to heaven; and he argues that because Christ told his disciples, "a spirit hath not flesh and bones as ye see me have," therefore Christ's glorified body in heaven has flesh and bones, and that the resurrection-bodies of the saints will also have them. In meeting the objection from 1 Cor. 15 : 50, "Flesh and blood cannot inherit the kingdom of God," the author replies, that though flesh and blood cannot, flesh and *bones* can. We regret to see this, and one or two other answers to the same objection, based on, what we think, a false assumption, that future recognition requires the *physical* likeness of Christ and of believers to be perpetuated in heaven. Passing over this blemish (as we consider it), we cordially recommend the volume as a Scriptural discussion of a delightful theme.

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THE LIFE OF MRS. SHERWOOD,—Abridged for the Presbyterian Board of Publication.

The world-wide fame of Mrs. Sherwood, as an authoress, imparts special interest to this volume, which develops in an engaging manner the progressive influence and power of Divine truth in her heart, gradually dissipating the spiritual darkness and error which brooded over her mind in her earlier years, and gave a dubious complexion to some of her first productions. Her errors were the fruit of her youthful training in a Roman Catholic boarding-school, in which her parents had very indiscreetly placed her; and it was not till long afterwards that Divine Providence introduced her into the society of the pious Missionary, Henry Martin, and the evangelical Malan, of Geneva, and thus brought her into the light of life. Her Memoir is an instructive book, both for the old and young.

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LIFE OF GEORGE WASHINGTON. BY WASHINGTON IRVING, 4 vols. 8vo., G. P. Putman & Co., 10 Park Place, New York.

THE completion of this work, by one of our most favourite authors, has long been expected by every class of readers. Irving's Life of George Washington fills a blank in our national history. We would not at all disparage the excellent works of Marshall and Sparks. Both of these writers evince a commendable perseverance in the collection of details; the first, by reason of his acquaintance with many contemporaries of Washington, and the other on account of the facilities of access which were afforded him to the letters of Washington and many other of his private papers; but it is the beautiful and agreeable style of Irving which will induce many to peruse his work, who, otherwise, would have paid but little attention to it. This Life of Washington will not only be regarded as a valuable book of reference, but it will be read by an intelligent public.

The time has past for considering Washington as a mere man of iron—as the *general* without thinking of the *man*; and here, in many incidental passages, we are brought into a closer acquaintance with his everyday life, than appears in a perusal of the other biographies. We see him as a private individual, and more particularly as a son.

The character of Washington is one, which will always serve as a model for American youth, and in the contemplation of which humanity itself becomes ennobled.

The most accomplished condition of humanity is that where no one element of character obtains an undue influence over any other; but where all the virtues and qualities of the man are in admirable equipoise. Such was the case with Washington. To him could, with propriety, be applied that noble eulogy, which was pronounced upon Sir Philip Sydney by his philosophic friend and biographer: “He was the exact image of quiet and action, happily united in him, and seldom well divided in any.”

But if there were any two characteristics of Washington which appeared prominent among the rest, they were patriotism and filial love, which indeed are seldom disunited. The man who is remarkable for his love of the country where he was born, will naturally be found possessed of a love for the being which gave him birth. We quote a portion of a letter which he wrote to his mother, who had implored him not to engage further in the frontier wars.

“HONOURED MADAM:—

If it is in my power to avoid going to the Ohio again, I shall; but, if the command is pressed upon me, by the general voice of the country, and offered upon such terms as cannot be objected against, it would reflect dishonour upon me to refuse it; and that, I am sure, must, and ought, to give you greater uneasiness, than my going in an honourable command. Upon no other terms will I accept it.”

This answer, in the words of his eminent biographer, “was characteristic, blending the filial deference, with which he was accustomed, from childhood, to treat her, with a calm patriotism of a Roman stamp.”

Washington has found a fit biographer in Mr. Irving. The sterling worth of our patriot chief will become a brighter object of love and imitation, by being brought to our notice by the pen of him, in whom we have so long been accustomed to delight; and the calm and dignified features of the dutiful son will grow stronger and more distinct under the touches of the skilful artist.

There is a beautiful propriety in so intimately connecting the names of the first chief of our constitution, and of him who leads on the front ranks in our “Republic of Letters.” It is meet that the virtues and deeds of the “Father of his Country” should be commemorated by one who stands a Patriarch among our writers.

The life of Washington is continued down to his inauguration as President, which took place on the 30th of April, 1789.

We here quote the words which close the fourth volume.

“In regard to the character and conduct of Washington, we have endeavoured to place his deeds in the clearest light, and left them to speak for themselves, generally avoiding comment or eulogium. We have quoted his own words and writings largely, to explain his feelings and motives, and give the true key to his policy; for never did man leave a

more truthful mirror of his heart and mind, and a more thorough exponent of his conduct, than he has left in his copious correspondence. There his character is to be found in all its majestic simplicity, its massive grandeur, and quiet colossal strength. He was no hero of romance; there was nothing of romantic heroism in his nature. As a warrior, he was incapable of fear, but made no merit of defying danger. He fought for a cause, but not for personal renown. Gladly, when he had won the cause, he hung up his sword never again to take it down. Glory,—that blatant word, which haunts some military minds like the bray of a trumpet, formed no part of his aspirations. To act justly was his instinct, to promote the public weal his constant effort, to deserve the “affections of good men” his ambition. With such qualifications for the pure exercise of sound judgment and comprehensive wisdom, he ascended the presidential chair.

“There, for the present, we leave him. So far, our work is complete, comprehending the whole military life of Washington, and his agency in public affairs up to the formation of our Constitution. How well we have executed it, we leave to the public to determine; hoping to find it, as heretofore, far more easily satisfied with the result of our labours than we are ourselves. Should the measure of health and good spirits, with which a kind Providence has blessed us beyond the usual term of literary labour, be still continued, we may go on, and, in another volume, give the presidential career and closing life of Washington. In the meantime, having found a resting-place in our task, we stay our hand, lay by our pen, and seek that relaxation and repose which gathering years require.”

If it should be in accordance with His will, may the same “kind Providence” which directed all the energies of Washington, granted his solitary prayers at Valley Forge, and lengthened his years beyond the common lot of man, also mete out to another of his servants a goodly measure of health and prosperity; and accord to him that “relaxation and repose,” to which his literary efforts entitle him, until he shall be enabled to finish his work, and thus end his labours with the melodious swan-song of his illustrious muse.

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## The Religious World.

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### AMERICAN TRACT SOCIETY.

THE following is a summary of its year's operations, as presented in the Annual Report:

New publications 179 (of which 57 are handbills), in English, German, French, Italian, and Swedish. Whole number of publications 2229, besides 3218 approved for circulation in foreign lands. Circulated during the year 996,358 volumes, 10,972,646 publications, or 282,899,770 pages; total, since the formation of the Society, 12,350,169 volumes, 179,080,922 publications, or 4,503,340,851 pages. Gratuitous distribution, for the year, in 4366 distinct grants, 66,288,325 pages, and 11,132,595 to members and directors; amounting to upwards of \$51,000. Monthly circulation of the American Messenger about 195,000; *Bot-schafter*, or German Messenger, 28,000; *Child's Paper*, 310,000.

Receipts in donations (including \$22,114 98 in legacies), \$153,985 95; for

sales (including periodicals), \$266,599 44; total, \$420,585 39. Expenditures for issuing books and periodicals, \$216,614 07; for colportage, \$119,510 97; remitted to foreign and pagan lands, \$18,000; total expended, \$418,929 53.

**COLPORTAGE.**—Eight principal Colporteur Agencies, each with a Superintendent of Colportage and co-operating agencies, are located at Rochester, Philadelphia, Richmond, Charleston, New Orleans, St. Louis, Cincinnati, and Chicago. 236 colporteurs and students have laboured the whole part of the year in the Northern and Middle States; 183 in the Western and Northwestern States; and 320 in the Southern and Southwestern States. Total, in the United States and Canada, 580 colporteurs, and 174 students from 43 Colleges or Theological Seminaries,—in all 754. Within the year, 674,128 families have been visited; in 305,425 of which there has been personal religious conversation and generally prayer; 14,059 public or prayer-meetings were held; of the families visited, 96,335 habitually neglected evangelical preaching; 56,270 families were Romanists; 41,739 destitute of all religious books, except the Bible, and 32,175 households destitute of the Bible.

**FOREIGN AND PAGAN LANDS.**—The claims and encouragement for the Society's labours abroad, especially in connection with missions of our several Foreign Boards, are continued, and there has been remitted, during the year, in cash, the sum of \$18,000.

#### SLAVERY AND ALTERING VOLUMES.

In relation to publishing upon the subject of Slavery, the Committee recommend the adoption of the following resolutions, as marking out the line of discrimination between what the American Tract Society, according to its constitution, may and may not publish :

Resolved, 1. That the American Tract Society was established for a definite purpose, namely, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all Evangelical Christians."

2. That this Society cannot therefore with propriety allow itself to be made a special organ of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, etc.; while within its proper sphere, its influence should sustain the cause of truth and righteousness in all their departments.

3. That in endeavouring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all fundamental doctrinal error and practical immorality, prevailing in any and every part of our country.

4. That in the judgment of your Committee, the political aspects of Slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications; but that those moral duties which grow out of the existence of Slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by Evangelical Christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a fraternal and Christian spirit.

5. That whatever considerations in the past may have seemed to recommend to the Publishing Committee the course pursued in its revision of certain works, yet, in the future publication of books and tracts, no alteration or omission of the sentiments of any author should be made; but works not adapted to the design of the Society in their original form, or, by a regularly impartial abridgment, should be wholly omitted.

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#### AMERICAN HOME MISSIONARY SOCIETY.

This anniversary was held in the Church of the Pilgrims (Dr. Cheever's), the Hon. B. F. Butler presiding. The results of the year were reported as follows :

The number of ministers of the Gospel in the service of the Society, in twenty-four different States and Territories, during the year, has been 974. Of the whole number 522 have been the pastors or stated supplies of single congregations; 315 have ministered in two or three congregations each; and 137 have extended their labours over still wider fields. Nine missionaries have preached to congregations of coloured people, and 46 in foreign languages—22 to Welsh, and 21 to German congregations, and 3 to congregations of Norwegians, Swiss, and Hollanders. The number of congregations and missionary stations supplied, in whole or in part, is 1985.

There have been added to the churches 5550, viz., 2637 on profession, and 2913 by letter. Sixty-two missionaries make mention, in their reports, of revivals of religion in their congregations, and 352 missionaries report 2222 hopeful conversions.

Fifty-four churches have been organized by the missionaries during the year; and 46 that had been dependent have assumed the support of their own ministry.

Fifty-three houses of worship have been completed, 35 repaired, and 49 others are in process of erection. Seventy-five young men in connection with the missionary churches are in preparation for the Gospel ministry.

Receipts, \$178,060 68. Liabilities, \$187,734 16. Payments, \$180,550 44, leaving \$7183 72 still due to missionaries for labour performed, toward canceling which, and meeting the further claims on commissions not yet expired (amounting in all to \$79,085 07), there is a balance in the Treasury of \$21,252 40, the greater part of it received in payment of legacies near the close of the year. The receipts are \$15,487 69 less than in the preceding year.

The number of missionaries is less by 12, and the number employed in the Slave States less by eight. The report speaks strongly on the subject of Slavery, and labours to justify the ground the Society has taken in the action which has been so justly offensive to New-school Presbyterians.

#### NEW RULE OF MISSIONS.

The American Home Missionary Society, lately adopted the following *new basis* in conducting missionary operations.

“Resolved, That in the disbursement of the funds committed to their trust, the Committee will not grant aid to churches containing slaveholding members, unless evidence be furnished that the relation is such as, in the judgment of the Committee, is justifiable, for the time being, in the peculiar circumstances in which it exists.”

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#### AMERICAN BIBLE SOCIETY.

THE Anniversary of this Society was held in the Church of the Pilgrims, Union Square. Notwithstanding the inclemency of the weather, the attendance was large. The Hon. Theodore Frelinghuysen, President, occupied the chair. The Rev. J. H. McNeil, one of the Secretaries, read the Report, of which the following is an abstract:

Sixty-eight new auxiliaries have been added, most of them South and West.

The receipts of the year from all sources have been \$441,805 69: being \$49,488 42 more than those of the previous year. The portion for books sold, \$238,456 03.

Books printed, 741,018 volumes. Books issued, 772,522; being 104,297 more than the issues of the previous year, and an aggregate since the formation of the Society, of 12,094,434.

*New Books.*—A new royal octavo Bible, in pica type, has been published, and a new pocket Bible in diamond type. Also a large New Testament in great primer type, for the aged. Also, at the Society's House, a New Testament in Ojibwa; and a Testament in Hawaiian and English, in parallel columns.

*Agents.*—In the home field, thirty-six have been employed, including the three in Utah, California, and Oregon.

In the foreign field, there have been employed a portion of the time, Rev Messrs. Wheeler (in Nicaragua), and Righter (in Turkey), having died, greatly lamented.

Money granted for publishing the Scriptures in foreign countries, \$25,344 09; which, with the expense of publishing the last two books named, make an aggregate for foreign purposes of more than \$30,000.

### AMERICAN SEAMEN'S FRIEND SOCIETY.

THE anniversary of this Society was held in the Rev. Dr. Smith's church, Second Avenue and Fourteenth Street. The following is a summary of their operations :

The field of labour assigned to this Society is *American commerce*, now employing five millions of tons of shipping; and, that of Great Britain possibly excepted, greater both in tonnage and men than that of any other nation, ancient or modern. Its present foreign stations are St. John, New Brunswick; Copenhagen, Gothland, Havre, Marseilles, Aspinwall, Panama, Rio Janeiro, Valparaiso, Callao, Honolulu, Labaina, Hilo, and Canton. From nearly all these favourable reports are received. One or two mariners' churches have been organized; several revivals have occurred on shipboard; foreign hospitals have repeatedly afforded healing, both to the bodies and souls of men. The wanderer has found rest, and the naked clothing, at the "Homes." Thousands of Bibles, Testaments, and religious books have been scattered abroad, and many seamen have been hopefully converted to God.

In this country the Society labours in the same cause conjointly with its auxiliary and associate Societies. At all our important ports are Bethels and Homes, and missionaries seeking the temporal and spiritual welfare of our seamen. Revivals have been enjoyed at the Mariners' Church and other chapels, and at the Sailors' Home in this city. 124 persons have united with the former on profession during thirteen months, and about 60 hopeful conversions have occurred at the latter. 2940 sailors have boarded at the Home during the year, making 50,096 since the institution was opened. \$330,000 have been saved by seamen from their wages, and deposited in the Seamen's Savings Bank, besides considerable sums in other banks, and which have been sent home direct to their families and friends. The receipts during the year were \$27,520 95, and the expenditures \$29,481 76. Of these amounts, \$3992 84 were raised and expended by the Boston branch. Were those of all the auxiliary and local Societies included, the amount would reach nearly \$100,000.

### AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Anniversary of this Society was held in the Central Presbyterian Church, Broome Street. The abstract of the Annual Report exhibited the following results :

The receipts of the treasury amounted to \$76,296 93, which is \$6724 49 more than in the year previous. The disbursements were \$72,122 65. Books, tracts, and periodicals on the subject of Romanism, to the amount of more than five thousand dollars, were gratuitously distributed. The Society has maintained missions among the Irish, German, French, and Spanish Romanists in the United States, in most of our great cities and large towns. It has reached and benefited more adult Romanists than ever before. A much larger number of them has been gathered into Sabbath, weekday and industrial schools, and taught the rudiments of an English education, habits of industry, and the fundamental truths of the Gospel religion, than previously. Two churches have been formed within the year. The whole number of labourers employed within the home field the whole or part of the time is seventy-one.



In Brazil and Chili, in South America, part of the year, and in Sweden, Piedmont (among the Waldenses), and in Switzerland, at Geneva, the whole of the year, the Board have maintained their operations as heretofore. In Hayti, West Indies, Belgium, France, and Ireland, they have increased their operations—more labourers have been employed, and the influences of the Gospel truth have been brought to bear upon a much larger population than before. In addition to the increased operations in France, alluded to, a chapel, with encouraging prospects of its speedy completion, has been commenced in Paris. The Rev. Dr. Kirk, of Boston, is now there to superintend its construction and establishment. Great good is anticipated from its influence. The prospects in the foreign (as in the home) department are more encouraging than at any former period; the results of the efforts of the seventy labourers of all kinds within it are in advance of the preceding year.

The increase of the number of pastors, evangelists, and teachers, over the number employed last year is 18. The whole number employed the whole or part of the year, at home and abroad, is 141, an advance of 22 on the number reported at the last anniversary.

The balance in the hands of the Treasurer, as appears from his report, is \$4174 28.

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## Christian Treasury.

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### MY GOD! I KNOW THAT I MUST DIE.

“Mein Gott! ich weiss wohl dass ich sterbe.”

My God! I know that I must die—  
 My mortal life is passing hence;  
 On earth I neither hope nor try  
 To find a lasting residence.  
 Then teach me by thy heavenly grace,  
 With joy and peace my death to face.

My God! I know not *when* I die,  
 What is the moment or the hour—  
 How soon the clay may broken lie,  
 How quickly pass away the flower;  
 Then may thy child prepared be  
 Through Time to meet Eternity.

My God! I know not *how* I die,  
 For death has many ways to come—  
 In dark, mysterious agony,  
 Or gently as a sleep to some.  
 Just as thou wilt, if but it be  
 Forever, blessed Lord, with thee!

My God! I know not *where* I die,  
 Where is my grave, beneath what strand;  
 Yet from its gloom I do rely  
 To be delivered by thy hand.  
 Content, I take what spot is mine,  
 Since all the earth, my Lord, is thine!

My gracious God! when I must die;  
 Oh! bear my happy soul above,  
 With Christ, my Lord, eternally  
 To share thy glory and thy love!  
 Then comes it right and well to me,  
 When, where, and how my death shall be.

[From the German of B. Schmolck.]

### THE LAST OPPORTUNITY.

THEATRE managers and showmen have the art of awakening the public attention by captivating and stirring appeals in their advertisements. "A few days more," "the last opportunity," and "positively the last opportunity," are conspicuously capitalized to stir up the flagging curiosity. As our eye has often been arrested by such announcements, we have thought of the serious and solemn application they would bear. To every sinner there is a "last," and "positively" a last opportunity for securing a neglected salvation. They have "line upon line, line upon line; precept on precept, precept on precept; here a little, and there a little;" and then the appeals to their conscience, to their hopes and fears, become less frequent, until the awful juncture arrives when the last invitation is offered, the last warning is uttered, the last opportunity is afforded, and the decree goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." It has often occurred that an individual, eager for sensual pleasure, and hastening with light and buoyant step to some resort of sinful amusement, or some haunt of polluting vice, has in the very act lost his last, positively his last opportunity for securing the blessings of eternal life. The invitation of mercy has been changed into the summons of judgment, and hopes of heaven into the realities of hell. The last opportunity of averting a fate which no earthly language can sufficiently depict, may be much nearer than the soul may imagine. That special call from the pulpit which now strikes on the ear; that earnest expostulation from a friend; that startling providence, which, for a time, has absorbed the attention; that still small voice within, dissuading from sin and urging repentance and conversion, may be the last opportunities, as they have in thousands of instances proved to be to others. It is first, "turn ye, turn ye, for why will ye die;" and then before the soul is aware, comes the stunning decree, "he is joined to his idols, let him alone." Ministers of the Gospel, let that sinner alone, and hold out to him no further invitation! Let no friend prevail with him to consider his ways, and let no providence arouse him. Let him alone! Spirit of God, often insulted and disregarded in thy most tender expostulations to win him from the path of ruin, let him alone, without a friendly monitor, and without a hope! Sad, indeed, is the condition of that one who, being often reprov'd, has hardened his neck, and who having many opportunities, has lost his very last one. Other evils and calamities admit of reparation, but this is an irretrievable one. There is neither physician or balm in Gilead for its cure. The wailing of a lost soul echoing through eternity is the emphatic expression of the danger of losing a last opportunity. Reader! have you repented? Have you given your heart to God? Are you a Christian? If you cannot answer these questions in the affirmative, there is now an opportunity of remedying the folly, the madness, the sin, of your previous neglect of the great salvation; and perhaps it may be the last, positively the last you shall enjoy.—*Presbyterian.*

THE  
PRESBYTERIAN MAGAZINE.

AUGUST, 1857.

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Miscellaneous Articles.

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CHRISTIAN ZEAL.

IF we were to define zeal by a single word, we would call it fervour. And if by a single sentence, we were to describe its importance, it would be by saying that great and important undertakings, especially if difficult, are seldom accomplished without it. And yet if asked whether zeal is a virtue; we could not give an affirmative answer without some qualification. No one, for example, can commend the zeal of King Saul in slaying the Gibeonites (2d Sam. 21 : 2); or that of Saul of Tarsus (Acts 9 : 1), in attempting to suppress Christianity. On the contrary, we contemplate it with strong reprobation. In like manner we disapprove, though for a different reason, of the zeal of Jehu in destroying the worshippers of Baal (2 Kings, 10 : 16); because, though not done as in the former case, from a vindictive and malignant spirit, and though the act itself was, under the circumstances, justifiable, yet he exhibited such proud, self-complacent feelings, as to vitiate his otherwise praiseworthy conduct. The Church at Galatia had at first a zeal which the Apostle Paul highly commends; but at the time he addressed to them his Epistle, their zeal, though as great as before, was so perverted in its character, that he earnestly expostulates with them in reference to the change which had occurred in their feelings. Zeal then is commendable or otherwise according to circumstances; and hence it may be very useful to inquire,

I. What are the characteristics of true Christian zeal? All that is essential to the right kind of zeal may be included under three particulars; viz., good objects, proper motives, and right affections; and these properties must exist, not separately but conjointly, as forming together its constituent elements.

1. True Christian zeal is always directed towards good objects ; for example, the honour of God and the purity and prosperity of the Church. In the sacred writings the same original word is sometimes translated zeal and sometimes jealousy. The latter is now generally employed in a bad sense ; but not so when the Scriptures were translated. Thus in Ex. 20 : 5, the rendering is, "I, the Lord thy God, am a jealous God." So in 1st Kings 19 : 10, "He, *i. e.* Elijah, said, I have been very jealous for the Lord God of hosts." And again in Zech. 1 : 14, "Thus saith the Lord of hosts ; I am jealous for Jerusalem and for Zion with a great jealousy." In these passages, the same Hebrew word translated jealous and jealousy, occurs elsewhere with the term zeal, as the English rendering. See Ps. 69 : 9, "The zeal of thine house hath eaten me up ;" and Ps. 119 : 139, "My zeal hath consumed me, because mine enemies have forgotten thy words."

In the second commandment, where Jehovah declares himself to be a jealous God, the Westminster Divines explained it to be "the zeal he hath to his own worship." Elijah's jealousy was of the same character, and so in every instance where it exists. There is not only a general wish that God may be glorified and his kingdom advanced, but a warm, lively, and earnest desire with reference to these objects. The same feeling is likewise manifested in the form of deep and pungent grief in view of anything in ourselves or others, which has an opposite tendency. Thus in the words of the Psalmist just quoted, and in those of the Apostle Paul (2d Cor. 7 : 11), where, in describing Evangelical repentance, he says, "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal !"

2. True zeal is prompted by good motives. Paul says of himself before his conversion, that he "was jealous toward God as ye all are this day." (Acts 22 : 3.) And again (Gal. 1 : 14), that he was "exceedingly zealous of the traditions of his fathers." The objects which he here designates, were right and proper. Zeal toward God was a duty which was permanently binding ; and zeal for Jewish traditions was not condemned in a Jew for the time being, except when they were so interpreted as to "make the commandments of God of none effect." But Paul's motives in both of these instances were not pure and holy, which vitiated his zeal, and made it offensive to God. He was actuated by Pharisaic pride and self-righteousness, and not by a regard for the Divine glory and the pious observance of religious institutions.

3. True Christian zeal is tempered and qualified by right affections. It is enlightened, and not ignorant and superstitious. Paul said, concerning the Jews, "I bear them record, that they have a zeal of God, but not according to knowledge." It is not hasty and rash, but marked by prudence and moderation. Of the former kind was the zeal of James and John, who said, "Lord, wilt thou

that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of." It is not furious and persecuting, but characterized by love and meekness. Of the former was Paul's, before his conversion. "Concerning zeal, persecuting the Church." (Phil. 3 : 6.) Of the latter, was the same man's, after he became a Christian, and was called to the Apostleship. He carried out, habitually, the meaning and spirit of his own teaching: "It is good to be zealously affected always in a good thing." (Gal. 4 : 18.)

II. We will notice some of the causes which produce a decline in our religious zeal.

1. One of these is a declension in our Christian graces. There is a species of religious zeal which does not require grace; nay, which is incompatible with its existence in the soul. But the zeal of which we now speak, has its foundation in gracious affections, and is, of course, modified by those affections. If our graces are languishing, our zeal will decay in the same proportion.

2. Another cause is a perversion of the doctrines of grace. Such an extreme view is entertained, by some, of Divine sovereignty, as to render the use of means, according to their principles, unnecessary; and hence their faith, if they possess any, is a dead faith, having no inward vitality, and no outward manifestation, in active well-doing.

3. A third cause is an undue reliance on external ordinances, ceremonies, or forms of worship. The Bible prescribes the observance of religious rites; but it distinguishes, with great clearness, between observing them as aids to devotion, and relying upon them as the essence of religion. In the former case, they are highly necessary and important; in the latter, injurious, if not destructive to vital piety.

4. Another cause is, the diversion of the mind from devout contemplation by scientific pursuits, politics, business, wealth, or pleasure. These things, however proper in themselves, if they prevent us from pious meditation, become a snare to our souls, by quenching the fervour of our religious affections, and producing a consequent conformity to this world.

5. Still another cause, which is closely allied to the preceding, is the neglect of religious duties, or attending upon them irregularly, and at distant intervals; whether the duties of secret and family prayer, or the public worship of the sanctuary. The flame of zeal must be kept alive by coals brought down from the altar of God; and prayer and other acts of devotion are the hands which reach up and take these coals, and bring them into contact with our hearts. If these duties, therefore, are neglected, we cut ourselves off from the source of supply, and consequently become cold and dull in our affections.

III. Motives to the constant and habitual exercise of Christian zeal, are many and urgent.

1. Objects are always at hand, of sufficient magnitude and importance, to require and call forth our warmest zeal. A volume might be written in enumerating and expatiating upon these objects; those which relate to the working out of our own salvation, and those which relate to the welfare of a perishing world; commencing with our families and the community in which we live, and extending our thoughts, sympathies, and efforts to the circumference of the globe. What a large demand is here for us to be "zealous of good works!"

2. Connect with this thought that our efficiency in promoting these great objects depends very much upon our zeal. The same man will accomplish tenfold more, when his whole soul is engaged in any undertaking, than he can perform when he feels little interest in it. It adds to his own strength, and it gives him power over others. Paul's zeal accomplished more for the cause of Christ than his talents, learning, or eloquence, or all of them combined, could have done without that glow of heavenly feeling which was ever present to animate and invigorate his mind.

3. Worldly men are zealous in seeking worldly good, and wicked men in doing evil. Why should they be wiser in their generation than the children of light? Let their example stimulate God's people in well doing.

4. Christians themselves are not apt to lose their zeal in matters affecting their temporal interest, or the interest of their families. And should they not much more be zealous in promoting religion, both in their own souls, and among those around them? How insignificant is everything earthly, compared with that which is heavenly; and especially so to the Christian, whose hope and inheritance are above, and to whom this life is only a journey, a pilgrimage!

5. The love and kindness of God towards us are unceasing. He does not for a single moment remit his care over us, or manifest any weariness in promoting our happiness. And ought not we, as a grateful return for his mercies, to be always zealous in honouring his name, and advancing his glory?

6. Our time is rapidly coming to a close, and what we do for Christ and his cause on earth, must be done quickly. The sluggish labourer in the Lord's vineyard, will find himself poorly prepared for the evening of life, when he must give an account of his stewardship, and receive his reward according to the deeds done in the body. How tremendously awful will be that announcement from the judgment seat, "Thou wicked and slothful servant" . . . "Take from him the talent" . . . [the unemployed talent], . . . "and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

IV. The best method of cultivating and keeping alive our Christian zeal ought to be well considered and practised.

1. Let us often meditate on the preceding motives, and endeavour to appreciate their importance and force. The Psalmist sometimes calls upon himself to awake; and God addresses similar language to his Church. Let us, in like manner, arouse ourselves to energetic feeling and effort, by all those powerful and exciting motives which God's word and providence have furnished us for this purpose.

2. Let us pray much to have our zeal kept alive and increased. If it was a hopeful request for the disciples to make, when they said, "Lord, increase our faith;" it is equally so for us to offer our prayers for the revival and increase of our zeal. The following words are appropriate for this object:

"May Thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire.  
Since Thou hast died for me,  
O may my love to Thee  
Pure, warm and changeless be,  
A living fire."

3. Let us persevere in the discharge of every Christian duty. If our hearts are cold, and our religious frames dull, our neglect of duty will make the matter worse; whereas, their regular performance will, in due time, if persevered in, result in a revival of God's work in our souls, and the quickening of our religious affections. "Then shall we know, if ye follow on to know the Lord: his going forth is prepared as the morning; and he shall come to us as the rain, as the latter and former rain unto the earth."

J. W.

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### ADDRESS OF REV. JOHN P. CARTER, A.M.

(Continued from page 303.)

(3dly.) *But there is a brighter, and, if possible, a stronger motive urging us to engage in the enterprise before us. It is, that we may aid in preparing the coloured man to fulfil his destiny in Africa.*

If we may rejoice that ever an African savage was brought to this land of Gospel light and privilege, how is every occasion of admiration, and gratitude, and praise, rendered infinitely more joyous, that among the first-fruits of Gospel influence in this country was a disposition to pity, to improve, and release from bondage, the enslaved and degraded sons of Africa! We notice this influence operating steadily and effectually in all sections of the Union. At the North, it has found its chief expression in the form of general State laws for the abolition of domestic slavery;

while at the South it has taught many a master to consider his responsibility to God, the Judge of all, for the immortal souls, of whose destiny he has assumed the direction. He has not allowed his servants to live and die in ignorance of Him who died to redeem the slave no less than the master; and whose precious blood is as requisite to cleanse the master, as well as the slave, from sin. He has not perverted the Word of God into an engine to rivet more firmly the chains of bondage; but while he teaches his servants to be obedient, he reads for himself "*to give to his servants that which is just and equal.*" And while he would not cast off the infant, the aged, the helpless, and the infirm, in unconditional and indiscriminate emancipation, any sooner than he would say "Corban" to his father or his mother, he has ever deemed it a distinguished privilege to be able to follow the noble example of the illustrious Washington, who, in making provision for the liberation of his servants, devised a sufficient sum for the maintenance and education of their children.

And it is not a little remarkable, notwithstanding the antagonistic views upon the subject of Slavery, publicly expressed at the North and at the South, and which may be considered as distinguishing these great sections from each other, that the pervading influence of the Gospel, of which we have spoken, should have wrought out, in each section, in a different form, almost an identical result. From a calculation made by the Superintendent of the last Census, it appears that, since the Revolutionary War, about 51,000 coloured persons have been liberated by general law in the non-slaveholding States; while 50,000 have been liberated during the same period, at the South, by individual emancipation. (Compendium of Census, 1850, page 64.)

This blessed influence of the Gospel, to which we refer, though by no means universal, is, nevertheless, extensively and energetically at work, effecting greater good for the coloured man, than his mere liberation from bondage. Indeed, at an early day, it was perceived, that the mere freedom of a servant was a small thing in itself; and that to have three or four hundred thousand persons uneducated, and undisciplined to self-reliance and self-provision, cast out to grapple and compete with some twenty millions of a race noted among the nations for its power of self-aggrandizement, could hardly result otherwise than in damage to both. And that for the safety of the one, and for the honour of the other, a permanent and suitable home must be provided for the coloured man, beyond the reach of the white man's cupidity and competition, where he may develop his capacity for improvement and happiness, and fulfil a higher and more noble destiny. That home has long since been provided on the Western Coast of Africa. Behold, in the Republic of Liberia, what God hath wrought for the coloured man! The actual liberty,—the prospective prosperity, ele-



vation, and happiness, which, while this continent stands, he can never attain here.

Such was the sentiment of the late Mr. Clay, expressed in his great speech on African Colonization, delivered at the 31st Anniversary of the American Colonization Society, held in Washington City, January 18, 1848. Speaking of the origin of the Society, he says: "We saw, and were fully aware of the fact, that the free white race and the coloured race never could live together on terms of equality. We did not stop to ask whether this was right or wrong: we looked at the fact, and on that fact we founded our operations. I know, indeed, that there are men, many of them of high respectability, who hold that all this is prejudice; that it should be expelled from our minds, and that we ought to recognize in men, though of different colour from ourselves, members of our common race, entitled in all respects to equal privileges with ourselves. This may be so according to their view of the matter; but we went on the broad and incontestable fact, that the two races could not, on equal terms, live in the same community harmoniously together. And we thought that the people of colour should be voluntarily removed, if practicable, to their native country, or to the country, at least, of their ancestors, where they might enjoy all those blessings of freedom and equality of condition which to them were impossible here."

And such, also, are the sentiments of Augustus Washington, a coloured man of uncommon intelligence, now of Liberia. Writing upon the condition and prospects of his race in this country, he says: "I assume it as a fixed principle, that it is impossible for us to develop our moral and intellectual capacities, as a distinct people, under our present social and political disabilities; and, judging from the past and present state of things, there is no reason to hope that we can do it in this country in the future.

"Let us look a moment at some of the consequences of this social and political distinction on the entire mass. They are shut out from all the offices of profit and honour, and from the most honourable and lucrative pursuits of industry, and confined, as a class, to the most menial and servile positions of society. And what is worse than all, they are so educated from infancy, and become so accustomed to this degraded condition, that many of them seem to love it. . . . They are excluded from every branch of mechanical industry; the workshop, the factory, the counting-room, and every avenue to wealth and respectability is closed against them. Colleges and academies slowly open their doors to them, when they possess no means to avail themselves of such advantages, and when their social condition has so degraded and demoralized them as to destroy all motive or desire to do so. They are, by necessity, constant consumers, while they produce comparatively nothing, nor derive profit from the production of others. Shut out from all these advantages, and trained to fill the

lowest conditions in society, their teachers and ministers, as a class, educate them only for the situation to which the American people have assigned them. . . . Since things are so, it is impossible for them, while in this country, to prove to the world the moral and intellectual ability of the Africans and their descendants. . . . And hence, we are driven to the conclusion that the friendly and mutual separation of the two races is not only necessary to the peace, happiness, and prosperity of both, but indispensable to the preservation of the one, and the glory of the other. While we would thus promote the interests of two great continents, and build up another powerful republic as an asylum for the oppressed, we would at the same time gratify national prejudices."

We have here the expression of the almost unanimous opinion of the white race respecting the coloured; an opinion concurred in by every really intelligent reflecting coloured man, just as soon as he is sufficiently elevated to see the reality of his position here, and to appreciate his advantages in Africa. With such testimony before us, it is vain to discuss either the feasibility of African Colonization, or the propriety of the African race returning to its original home. The only profitable question is, "What is our duty to a race, to which our settled public policy accords little more than the privilege of serving us here on our own terms; or, being emancipated, a free passage to the home of its sires? How shall we best promote the true interest of the coloured man?" We answer, thus: *Educate him and prepare him for his destiny in Africa.* There he has a climate and soil to which he is naturally adapted. There, as a citizen of Liberia, he has scope for his talents, diligence, and enterprise, and may take an equal chance with his fellow-man for the rewards of labour, whether mental or physical. There it has been triumphantly demonstrated that the coloured man is capable of self-maintenance and self-government. The success of the experiment of African Colonization is without a parallel in the history of nations. When, or where else, has the attempt to found a State resulted, in so short a time, in an equal degree of success and promise, as that which distinguishes the free African State of Liberia? True, it was planted, and has been reared under the patronage of a great power of the earth. But, the great powers of the earth are impotent, when God Almighty, the Arbiter of nations, withholds from their enterprises His approbation and blessing. African Colonization has prospered, because God approves and blesses it. Ethiopia is even now stretching out her hands to God; and God is sending to her embrace her redeemed sons and daughters, charged with blessings of heavenly liberty, infinitely more precious than any mere human freedom.

That God designs the coloured man to return to the land from which he was taken, and which was his original home, there can be no question. It is the declaration of God's providence both here and in Africa. But shall we send them in their ignorance, unedu-

ated, and unprepared to meet responsibilities which they must there sustain? By no means. Let some of them, at least, first receive a fair amount of instruction in letters, professions, mechanical trades, &c. This is required for the permanent prosperity of the State of Liberia, as well as for the highest advantage of the emigrant himself; and, in every view of the subject, demanded in justice at our hands.

But, above and beyond all this, there is a reason for the education, in this country, of the African race: *Africa needs an army of teachers for her uneducated native children, and a legion of missionary preachers for her perishing millions of native heathen.*

From the earliest missionary efforts in Africa to the present hour, the same sad, undeviating result has attended the sojourn of the white man in that field of labour. No other foreign missionary field has proved so disastrous to the health and life of the white man as the Western Coast of Africa, and perhaps there is no part of the earth more fatal to the health of a white family than that region. It is stated, on reliable authority, that during forty years, from 1811 to 1850, the Wesleyan Missionary Society of England sent out one hundred and seventeen missionaries to various parts of the West Coast. Of these, fifty-four died on the field, although no one continued longer than four years at his post without returning to recruit his health. Of these fifty-four, thirty-nine died within one year after their arrival; twenty-three in less than six months; and thirteen in less than three months. Of those who survived, thirteen were obliged to return after a residence of from six to twenty-one months.

During thirty years, from 1806 to 1835, the Church Missionary Society of London sent out one hundred and nine missionaries, more than fifty of whom died at their stations within one year after their arrival; three or four on the passage home; fourteen returned home with impaired constitutions; and, in 1835, only three labourers remained.

Such has been the general result in appalling mortality of white effort in Africa. The beloved and devoted missionaries of our own Church form no exception. Long will the venerated and cherished names of Laird, Cloud, Alward, and Canfield, with other martyrs of African evangelization, be remembered with mingled emotions of admiration and regret, while their sad and early fate bears equal testimony to the importance of the cause in which they fell, and to the necessity of preparing the coloured man for his appropriate work in the land divinely appointed for him. There he can live free from the fatality that awaits the white man; and there he has laboured, when properly qualified, with a degree of success that justifies the highest confidence in his natural capability of improvement, and that, by the blessing of God, *he is "the man" for the missionary work in Africa.*

Of this we have the most abundant testimony, notwithstanding

respectable opinions to the contrary, in the fact, that while there are one hundred and twenty white missionaries labouring in Western Africa, *there are two hundred and forty-three native assistants engaged with them in the work.* Now these are not always under the watch of a white man. They must be, as they often are, left to their own discretion in the prosecution of their work; and in many cases, when death has smitten down every white missionary at a station, the whole conduct of the mission has devolved upon the native assistant, without material detriment. In other cases, the coloured man has been selected, on account of his superior adaptedness, to carry the Gospel to the interior tribes. Some time in the year 1847, the public crier passed through the city of Abbeokuta—inhabited by a powerful tribe of the Yombas—announcing the approach of distinguished strangers, and threatening the heaviest punishment against any one that should offer them the least insult. This was done by order of the king, on learning that missionaries from Sierra Leone were about to visit his country. On their arrival, they were received by the king and his chiefs with the utmost decorum. The object of the mission was fully explained by one of their number, *Samuel Crowther*, a native African of the Yomba tribe, rescued when twelve years of age from the hold of a slave ship, taken to Sierra Leone, educated for the ministry, and now sent to conduct the mission bearing the Gospel of peace to his own people. They express their pleasure at his visit, and promise their co-operation. They prepare a place for him to declare his message to the multitudes drawn together by the novelty of the occasion. And when proclaiming salvation, in the name of Jesus, for the degraded and perishing—redemption for the captive—recovering of sight to the blind—and light, joyous, pure, and ennobling light for the millions in the region and shadow of death—the word, as a sharp two-edged sword, enters and possesses the heart, first of all, of an aged woman who had come to Abbeokuta, if, peradventure, she might hear tidings of a son whom she had long mourned as lost; torn from her arms by the merciless slave-dealer full twenty-five years before. She has come seeking a son, and has found the Saviour—the Saviour proclaimed to her by her own dear son. It is Crowther's mother! his first convert among his own people, and who, with about one hundred others, was baptized into the faith of Christ, the first fruits of the Yomba Mission.

Another eminent coloured missionary is Thomas B. Freeman, of African parentage, though not born in Africa. He had received the benefits of a thorough education, which, added to his great natural abilities, and all-sanctified by a zeal for Christ and for Africa which nothing can quench, renders him an agent of pre-eminent ability. His name has been rendered celebrated by his arduous labours in introducing the Gospel into Ashantee, a kingdom of over 4,000,000. The King of Ashantee could not comprehend why a missionary should want to see him and visit his capital, as

no stranger had ever gone there except to trade, or to conclude a treaty, or for some such object; and yet, under the idea that Mr. Freeman was a powerful fetish man, whose wrath it would be impolitic to provoke, the king gave his consent to the visit, having first sacrificed two human beings, to avert any calamity that might result from the visit. Great preparations were made for his reception. At length he entered Coomasie, and was received in the spacious market-place by the king and his officers and army, with others, to the amount of over 40,000 persons. And there he stood, the first herald of the Gospel that had ever entered the dark and blood-stained capital of Ashantee, to offer to its monarch and its people the religion of purity and peace. What, I ask, has been accomplished, or could be effected, under the circumstances, by any white missionary, more successfully, than has actually been done in this work by Crowther and Freeman? It is not to be denied, indeed, that the friends of missions have, in several instances, been sadly disappointed in their expectations of coloured missionaries. But in every case which has come to my knowledge, the failure has resulted *from a want of grace*, and not from any deficiency in natural talent.

What, then, is the language of God's holy and evident providence upon this profoundly important subject? He says to the white man, "You are not qualified to do my whole work in Africa;" and to the coloured man, "America is not the best home for you." "Arise ye, and depart, for this is not your rest." "Go, yourselves and your little ones, to the land that I will tell you of, beyond the flood, a land flowing with milk and honey." "There have I prepared an inheritance for you;" and when you be come there, go preach, saying, "*The night is far spent, the day is at hand.*"\* And as you go from tribe to tribe, and from village to village, inquire who in it was ever engaged in the slave trade; and when you have found the man, or the son of the man, that hunted down your father, and fastened upon him fetters of iron, and for filthy lucre delivered him into the hand of the unrighteous and cruel dealer, sit down with him, and tell him that you have come in the bonds of the Gospel of the Son of God, to offer him a heavenly liberty, "without money and without price." Men of Africa! we envy your noble vocation as the ambassadors of the Lamb to the dark places of a benighted continent, the home of your fathers, the scene of your former degradation, but the arena of your future greatness and glory. Thither we may not go in your stead, nor even accompany you, except it be for a brief space, to behold, admire, and praise the good hand of our God upon you, and then to depart. But this we may do, even that which our God, we trust, has put into our hearts, "*to prepare you here for your great work there.*"

\* The motto in front of the Ashmun Institute.

## AN ORDINATION CHARGE.\*

"Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his blood."—ACTS 20 : 28.

MY Brother! you have this day taken upon yourself the vows of a minister and pastor. Your vows are solemn; your responsibilities are great; your duties weighty; for the interests (I might almost say the destinies) of immortals are intrusted to your care. By the appointment of Presbytery, it is made incumbent on me, in the name of Christ, to deliver the ordination charge. In Paul's address to the elders of Ephesus, he enjoined two momentous duties, which I shall make the topic of my charge to-day.

I. Take heed to thyself.

II. Take heed to the flock.

1. Take heed to thyself in *the cultivation of personal piety*. Keep thy heart with all diligence. Piety is the chief requisite for a minister of the Gospel. No mental endowments, no powers of oratory, no laboured acquisitions of science and literature, none of the graces, blandishments, or amenities of social life, can be made a substitute for vital religion. See that your heart and life abound in the fruits of the Spirit. Let your zeal be kindled, your hopes brightened, your faith increased, and your whole soul lighted with a holy fervour at the altar of God. Let the wisdom that comes from above make you meek, patient, prudent, fearless, wise as the serpent, and harmless as the dove. We need not speak of the manner and means by which you may most successfully pursue this chief end of life. The way, you know. We charge you with the duty. And, my Brother, as every situation has its peculiar trials and temptations, so the ministry has its own fiery ordeal. If the adversary knows well how, and when, and where to oppose, harass, and weaken the forces of the living God most successfully, he will make his most furious assaults, and pour his most desolating floods of craft and cunning upon the watchmen who stand on Zion's walls. Permit me, in kindness, to warn you of *some of the perils which encompass a minister's path*.

The first is love of praise and admiration. And who, of the sons of Adam, is proof against this infirmity? And yet the voice of adulation is not only empty, vain, and delusive, but its influence is at open war with a minister's peace, usefulness, and entire consecration to God. Thousands have been wrecked along the shore where this siren dwells; but who believes there is danger, when her voice is heard? Many have been transformed by her magic influence, from meekness and humility to pride, arrogance, and

\* Delivered by the Rev. F. PATTON, of Mississippi, by the appointment of the Presbytery of Chickasaw, at the ordination of the Rev. O. F. ROGERS; and, by request, furnished for publication in the *Presbyterian Magazine*.—ED.

ambition. When the voice of human praise and flattery becomes sweet melody to the ear, when this can deeply move, entrance, and intoxicate the soul; then, indeed, the hallowed strains that flow from angel harps, and are wafted for the ear of faith from a world of purity and love, are all unheeded or forgotten. Like a false philosophy, the applause of men "leads to bewilder, and dazzles to blind." Beware!

Secondly. Ministers are not proof against the Pharisaic spirit of loving to be greeted in the market-place, and to be called Rabbi, Master. There is a strong temptation to seek churches that have steeples, and congregations that dwell in ceiled houses, walk on carpets, recline on sofas, and "fare sumptuously every day." The spirit of the world, with all its retinue of ungodly affections, though apparently subdued and cast out of the bosom by the lightnings of God's all-conquering power, like Satan vanquished on the Stygian pool, will rise up again, and darkly and fearfully tower and struggle for renewed ascendancy. Beware! not with Peter's confidence, but with the humility of the inquiry, "Lord, is it I?"

And, in this connection, permit me to add, ministers should set a double guard against pride, that insidious foe. Human pride is a rather pitiable thing, under any circumstances, and in any class of men. Why should a frail worm, which lies at the mercy of so many passing footsteps, exalt itself as a thing of might and majesty? Grant that it is a *silk-worm*, robed in splendid garments; or a *glow-worm*, glimmering amidst darkness and night; or an *earth-worm*, burrowing in gold-dust, and all the hidden ores and treasures of the earth; or, grant it the boasted claim of a lofty lineage, and an ancestry traced to some brilliant butterfly, magnificent caterpillar, or imperial grub; is it not still a worm, and nothing more? Why should the little inhabitant of a fragile fabric of organized dust, which will soon commingle again with its mother earth; why should the ephemeral occupant of this impure tenement of clay, a being defiled and deformed with sin, saved only by grace, or lost forever; why should a creature so insignificant, so poor, so frail, so near akin to nothing and vanity, vaunt itself as a thing of note, and worth, and magnificence? But pride is never so pitiable, so unseemly, so distorted, so out of joint, like a limb misplaced and monstrous, the masterpiece of the very genius of deformity; as when it peers from a supercilious brow, that overhangs a black coat and white cravat, and *behaves itself unseemly*, in the majestic bearing and pompous air of a disciple and minister of the meek and lowly Jesus. When such stand as watchmen on the walls of Zion, Pandemonium might hold a jubilee. But angels might weep at the fantastic tricks they play before high heaven. And the Church, like Rachel, should lift a voice of wailing, and refuse to be comforted.

Thirdly. Covetousness may enter the bosom even of a minister

of the Gospel. Who is safe from this insidious foe? And who can be a faithful watchman while secretly opening the gates and entertaining as a guest the most dangerous enemy? The sorceries of Mammon soon veil the glories of the upper sky and make this dark world glitter with gems and diamonds. He defiles, debases, degrades the faculties of the soul. He rivets the heart to this world, and makes all its aspirations prone and earthly.

Fourthly. Indolence and love of ease are evils not to be disregarded. To a peaceful mind—one in a measure freed from the restless motions of avarice and ambition—indolence is an especial snare. But the world is a place of toil and strife; life is a battle. We must fight with God's armour and Christ's temper—we must labour in the Lord's vineyard with his own implements of husbandry. But labour, vigilance, incessant, tireless activity is the Master's rule. Labour while it is day. Be not slothful in business. Do the work of an evangelist.

But to enumerate all the dangers to which you, like all others, are exposed, would require me to search all the recesses of the human heart; to review all the perils by the land and sea of this world; and to picture all the ambuscades, direct assaults, and modes of warfare practised by Satan. Our sufficiency is of God. Much we need his grace. "I charge thee before God and the Lord Jesus Christ and the elect angels, take heed to thyself."

2. Another indispensable qualification for your work is knowledge. "The priests lips should keep knowledge." If you had the most familiar acquaintance with every branch of human science and literature, or even an angel's knowledge, you might consecrate it all to God, and use it for his glory. It is then obviously incumbent on you, to increase your treasures of learning, to enlarge the field of mental husbandry, and fill up every empty storehouse of the mind. Let your exploring expeditions extend to many seas of knowledge, and the products of many climes be wafted home and stored away for future use. When a minister ceases to be a student he ceases to be useful, or at least he greatly contracts the circle of his influence. Your collegiate and academical studies, have not filled the measure of your duty, but only fitted you for a proper discharge of it. You have only provided the materials and the tools for rearing an edifice. It requires the labours of a life to complete the building. The mind is like the channel of a great river. A little rill is sufficient to fill it at first. But as tributary streams pour in their floods, the channel deepens and widens. A nation's commerce may soon ride upon the waves; rocks, hills and forests, gardens and palaces, smiling villages and peopled cities look proudly on the rolling current, and deck the shore. As a minister's mind should ever be receiving new tributaries, and increasing in all that gives vigour, strength, beauty, and grandeur to the mental powers.

What books you should read and what studies pursue, you may



learn from abler guides. But permit me to make one suggestion. *Make the Bible your principal study.* Whatever else you may neglect, study much, and long, and frequently, the Book of the Lord. "I charge thee give attendance to reading." Meditate on these things, give thyself wholly to them, that thy profiting may appear to all.

3. Take heed to thy health. When we task mind or body beyond its native powers of endurance, we transgress the laws of the Creator. There may be some truth in the adage, "Better wear out than rust out." But it is wrong to do either.

## II. Take heed to the flock.

Your first duty is to break to them the bread of life. "Preach the word." Your mission is not to lecture on science, politics, or human philosophy, or deliver mere moral essays. But teach the oracles of God. There are some Scripture topics which should have the most prominent place. Be a herald of glad tidings to the house of Israel. While it is your duty to declare the whole counsel of God, keeping nothing back, let the doctrines of the cross be the burden of your prophecies. If a sermon may be compared to the human body, Christ should be the heart, to send a living fluid through all the veins and arteries. The Holy Spirit should be the lungs through which it may inhale the breath of life. Or let Christ be the sun in your sermons, and the Spirit, the crystal firmament of blue, through which all light beams upon our world.

It will also be incumbent on you to give a due place in your pulpit ministration to the doctrines of grace and Divine sovereignty. Those great truths which cheered the bosom of Paul, which made Augustin the light of his age, which, proclaimed from the pulpits of all the Reformers of the sixteenth century, poured a flood of light over the nations of Europe, and shook the Papal throne to its centre. These precious doctrines have become the peculiar heritage of our Church. Her shame with some, her glory with others. These doctrines are unpopular, and they will remain such so long as pride and spiritual darkness have dominion in the human heart. *Some* of the causes of this unpopularity may be avoided. The tendency of these doctrines is to produce gratitude, humility, and meekness; hence, they should be discussed, not in bitterness and pride, but in lowliness and love. It requires deep meditation, fervent prayer, and special grace, to treat of these mysteries in a proper manner. Many preachers discuss these topics in a style so cold, lifeless, and metaphysical, that the whole Calvinistic system is made to appear a valley of dry bones, dreary, barren, and desolate, the abode of skeletons and death. Son of man, prophesy upon these dry bones! And when the winds of heaven breathe a sweet influence over the valley and men, come to gaze at what they once abhorred, they will see, not sterility and death, but an army of living men, and a scene all pregnant with life and joy and glad-

ness! This system of truth may be compared to a mountain, whose base is granite, and whose summit is pillowed on the clouds. It is God's own work; and he has not made a rugged or barren rock. He has clothed it with groves and vineyards, flowers, verdure, and sparkling fountains. Beauty has spread her robe around it, and grandeur sits enthroned on the aerial heights. The Lord does not send his labourers to mar or veil the beauty and magnificence of the scenery; yet this seems the peculiar work of some who are professedly the friends of God and his holy mount. Their aim is seemingly to exhibit only the rugged rock. Under their transforming hand the scene is changed from grandeur to gloom.

My brother! with a devout frame, a heart overflowing with love and gratitude, a spirit of profound humility, reverential awe, and adoring wonder, ascend this mountain with the people of God. Show them the everlasting granite that underlies it. But suffer them also to pluck the delicious fruits, inhale the fragrance of the blooming gardens and groves, and drink at the crystal fountains. And O, amidst the scene of Divine beauty and grandeur that opens on the view in sublime magnificence, above, around, beneath you, teach them to praise, adore, love, and trust the infinite God, who reared the stupendous structure.

But do not preach on this, or any subject, without much study and prayer. Do not offer to God that which costs you nothing. Do not treat his people as swine that may be fed upon husks. Bring beaten oil to the sanctuary. If all ministers would give themselves to reading, meditation, and prayer, as their work demands, there would be a *power* in the pulpit, before which the kingdom of darkness must totter and fall. But when there is so much frothy declamation and rant, so much error mildewed or poisonous, so many gas and straw inflated discourses, heard every Sabbath, from a thousand pulpits, it appears obviously a *miracle* that the pulpit has any power whatever. When you go forth to sow, do not take the crude sheaves indiscriminately from the shock and scatter wheat and straw together. Do not merely pass them through a cutting machine, as we prepare food for animals; but select the finest of the wheat; let this be carefully threshed and winnowed. Your general reading and meditation should serve as a lens, and your sermons should be the focus where all the straggling rays of light are made to converge. Your preaching then will not be a mere sound—*vox præterea nihil*. But there will be lightning as well as thunder.

2. Take heed to the flock by your pastoral labours. Make yourself acquainted, as far as possible, with the disposition, trials, and temptations of the individual members of the flock; you will then know how to give to each his meat in due season.

A very important part of your work is pastoral visitation. Visit all the families of your charge at stated periods for conversation and prayer. This is an Apostolic custom, and was adopted

by the Reformers. Amidst his almost superhuman labours, Calvin found time to visit each family in the city of Geneva, once a year. Such labours abound in good fruits. The new measures which some so strenuously oppose, are little needed where the pastoral work is well executed. These came into use as a necessary expedient, when pastoral visitation was neglected. And, allow me to add, when the opponents of anxious seats and all that kindred machinery, shall wake up themselves, and rouse from slumber the sleepers around them, and kindle a bright, pure, heavenly light, after the Knox and Calvin mode, then their protests will be heeded and their example imitated; but until then, their murmuring and dissent will fall upon the ears of zealous labourers (whether justly or unjustly, I do not say), like the voice of the sluggard.

In your pastoral labours, do not forget the coloured man. The sons of Ethiopia have come to our doors, have entered our churches. They stretch forth the hand imploringly for the bread of life. Shall we withhold it?

Neglect no part of the flock. Let the poor and obscure, equally with the favourites of fortune, share your society, sympathy, and prayers. The young, especially, should occupy a large room in your heart. They are the hope, the jewels, the treasure of the Church. "Simon, son of Jonas, lovest thou me more than these?" Feed my lambs. Speak to the aged of that rest which remaineth for the people of God. And let the sick chamber and house of mourning be cheered by your presence, and by your conversation about Him, who will "wipe all tears from every eye."

It will be your delightful privilege to lead inquirers to the Saviour. In this responsible office, you will need the wisdom that comes from above. See that you do not bruise the broken reed. And see, too, that you do not say peace, when there is no peace.

It may be your duty to administer discipline. This is a painful duty, but one on the right discharge of which, the purity and prosperity of the Church greatly depend. Christ has clothed his office-bearers with authority. Let that power be exercised with prudence, meekness, tenderness, and love, but with firmness, zeal for God, and without fear of man. In this, above all things, fear God, and keep his commandments.

I must close. "O, man of God, flee these things (that are evil), and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life." "I give thee charge in the sight of God, who quickens all things, and before Christ Jesus, that thou keep this commandment without spot and unrebukable until the appearing of the Lord Jesus Christ." Amen.

## THE EPISCOPAL MEMORIAL PAPERS.\*

THESE Memorial Papers constitute a remarkable volume in the ecclesiastical world. We thought that we were somewhat acquainted with the condition of things in the Episcopal Church; but we had no conception of the wide-spread sentiment, prevalent in that respectable communion, in regard to the necessity of modifying the public services, and the desirableness of making changes in the Prayer Book. We had supposed, we say it respectfully, that if a worshipper could have counted upon anything being unalterable, it was the mode of conducting the Episcopal service, and that if a stereotyper could have congratulated himself upon having "set up" an unchangeable book, it was the Book of Common Prayer. We are glad to find that we have been mistaken. We rejoice that the spirit of progress includes Episcopacy in its movement, and that signs of a laudable reformation are coursing in the hierarchal sky.

This volume invites the attention of other Churches. Bishop Potter says, in the Introduction, "The subjects discussed in this volume, are of *common interest to all Christians*;" "principles involved *concern all Churches*."† He invites the attention "not only of churchmen, but of *others*"‡ to the subjects of the volume; and incorporates, with some show of gratification, the communications "of some distinguished divines, not of our communion." Among these communications are two from "a venerable divine of the Presbyterian Church (*Old School*)."% Under these circumstances, we shall feel free to examine the volume, and, in a spirit of independent criticism, make our readers acquainted with its general scope and contents.

The paper, called "THE MEMORIAL," was signed by both High and Low Churchmen. Its designs are thus stated in its own words:

"To become a central bond of union among Christians, who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism; and, who need only such a bond to be drawn together in closer and more primitive fellowship, is here believed to be the peculiar province and high privilege of your venerable body as a College of CATHOLIC AND APOSTOLIC BISHOPS *as such*.

"This leads your petitioners to declare the ultimate design of their memorial; which is to submit the practicability, under our auspices, of some ecclesiastical system, broader and more comprehensive than that which you now administer, surrounding and including the Protestant Episcopal Church as it now is, leaving that Church untouched, identical with that Church in all its great principles, yet providing for as much freedom in of union, discipline, and worship, as is compatible with the essential faith and order of the Gospel. To define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate."

The object seems to be to adapt the Protestant Episcopal Church more to the wants of the community, and to propose "the American Catholic Episcopate" as the centre of unity among all Churches of the land. Perhaps quite as good a way of ascertaining how far all denominations are prepared for union would be to invite a General Convention, composed of Delegates in proportion to the number of communicants in each Church, allowing Bishops to sit as Honorary Members. The reader is not to understand, however, that we make any such proposal.

Although we are in the position of outsiders, or as Bishop Potter has it, "those without," we disclaim "an ungenerous use" of the Memorial developments; but we shall declare openly and freely the impression made upon our minds by the examination of this interesting and peculiar volume.

\* MEMORIAL PAPERS: The Memorial; with Circular and Questions of the Episcopal Commission; Report of the Commission; Contributors of Commissioners; and Communications from Episcopal and non-Episcopal Divines. With an Introduction, by Rt. Rev. ALONZO POTTER, D.D., one of the Commission. Philadelphia. E. H. Butler & Co. 1857.

† Page v.

‡ Page vii.

§ Page 416.

I. The first impression is the extraordinary power assumed by the "American Catholic Episcopate" in making extensive and radical alterations in the *Episcopal services, without the action of the General Convention.*

The Memorial was not even sent to the lower House, composed of the "inferior Clergy," and the Delegates of the Churches. Subjects of the greatest consequence to the ritual, order, and extension of the Church, were acted upon by the House of Bishops, and passed by their sole authority. Among the subjects thus sanctioned and recommended by the upper House, are the following :

1. The *separate* use of Morning Prayer, the Litany, and the Communion Service, "under the advice of the Bishop of the Diocese."

2. On special occasions, the Minister may use *any part* of the Prayer Book or of Scripture that he chooses.

3. The Bishops may provide special services which shall supersede the use of the Prayer Book, for a time, when emergencies arise in any Diocese requiring an adaptation to particular classes.

4. A commission on *Church Unity* has been appointed by the Bishops, of which none but themselves are members.

We shall make no remarks, at present, on the nature of these changes. But as "those outside" are invited to come "inside," we shall take the liberty of scrutinizing a little this claim of power on the part of the Episcopate. Before we go inside, we wish to know how they act there. It seems not a little singular to Presbyterians that Bishops, who form only one of two Houses of co-ordinate jurisdiction, should assume prerogatives that disown apparently the necessity of any action on the part of the lower House, on subjects of great importance. Bishop Potter himself seems to have caught a glimmer of the awkward position in which these *ex parte* proceedings have placed the House of the Episcopate; for he deems it necessary to vindicate their conduct. The following are his remarks, which, in justice to himself, we give in full :

"Two questions may be raised in respect to these Resolutions.

"1. What is their proper force and signification ?

"2. Did not the Bishops transcend their powers in passing them, or even in entertaining the Memorial at all ?

"This is not the place, nor in this volume is there room, for a full discussion of these questions.

"The Editor contents himself, therefore, with the three following remarks; the justness of which, he thinks, will be vindicated by further reflection and experience.

"*First.* The Resolutions respecting the use of the Prayer Book express simply the *opinion* of the Bishops, as to what, under existing laws, is allowable. They do not *recommend* that such liberties be everywhere taken; they merely recognize the right to take them, where there is sufficient occasion, and where the right is exercised under proper limitations.

"*Second.* Such an opinion from such a source was, at this time, the best way of preventing rash and unauthorized changes in our worship, and yet supplying relief and facilities which are felt, by earnest workers, to be indispensable.

"*Third.* In giving such an opinion, the Bishops acted in conformity with their practice from the time the General Convention was first established; with rights which belong to every co-ordinate branch of a Legislature, and with proprieties as well as rights, which, independent of their relations to the General Convention, pertain to them as the Fathers of the Church."

It will be seen that Bishop Potter declines to say much. A book, expressly devoted to the subject, is not in his judgment the "place" to discuss it. Besides, there is not "room" for it. Yet there is in the book a vacant space of fifteen pages between the end of the Introduction on page 12 and the beginning of the Memorial on page 27, which might have afforded plenty of "room," if there had been sufficient to fill it.

The Bishop *first* vindicates the assumption of power, on the part of the upper House by humbling it down to the mere expression of an "opinion," or an interpretation. The whole action, however, is in the form of law, and it has the force of law. Its objects are set forth in a long, solemn, and significant preamble,

which means nothing unless the changes are designed to take effect; and the alterations are embodied in resolutions, which specifically encourage their immediate adoption. Under the form of a recommendation, great changes are to transpire. The resolutions recognize the right of one and all to practise on the new plan; and wherein is the difference, as a question of power between two coordinate Houses, whether measures shall be authorized or enacted? The resolutions sanction changes which suspend, at the discretion of individuals, previous enactments and customs. And so far as uniformity is of any use in a Church, the action of the Bishops goes even beyond enacting power. At any rate, the distinction is without a difference, just in proportion as the resolutions are carried into practice. The plea of Bishop Potter is what would be called, in law, a quibble. We impeach no motives. Far from it. We have great respect for these gentlemen. We believe that the Bishops acted honestly; but honesty does not protect from error, and least of all from errors in the encroachments of Episcopate power. Power is always stealing "from the many to the few," and by gradations and with explanations that need perpetual vigilance. The action of the Episcopate is equivalent to legislation. It suspends immemorial rules and customs, and sanctions new ones. This is admitted in the second argument which Bishop Potter adduces to vindicate these unusual proceedings.

He thinks, in the next place, that the best way to prevent "rash and unauthorized changes," is to anticipate them by wise ones made by the Bishops themselves. It is admitted, then, as indeed no one will deny, that great changes have been sanctioned, and these by one House of the General Convention alone, whereby "indispensable relief" has been administered for the first time, to "earnest workers." Now, "earnest workers" must have laboured under grievous burdens, to require "indispensable relief;" and, as this relief has been granted, it must have involved changes of considerable magnitude; and, as there are, no doubt, many "earnest workers" in the Episcopal Church, these changes will probably be extensively adopted. But what right had the Bishops to administer relief, whether indispensable or not, without the concurrent action of the House of Deputies? Does the end justify the means? Does the emergency vindicate the overriding of the constitution of the Church? If "rash and unauthorized changes" were threatening the Protestant Episcopal Church, is there no power to stop them? Is there no discipline to arrest offenders? Moreover, is it a good principle for one House to take power into its own hands, on the plea that the object is good? It is clear that no written constitution can stand such interpretation. The liberties which these good Bishops have arrogated, in order to give "indispensable relief to earnest workers," are subversive of written law and ancient order.

The *third* argument of Bishop Potter, consists of three parts, of which one part is untenable, and two parts still more so.

(1.) The first part of the triple plea is, that the action of the Bishops is in conformity with immemorial practice. If so, that is enough; it settles the question. But if it is not so, what then? Nothing is so difficult to determine, as the just limitations and the exact force of precedents. An inspection of some of the precedents, referred to by Bishop Potter, will show that there is great reason to doubt whether the Bishops, in assuming to make extensive changes in the use of the Liturgy of the Church, without the co-operation of the lower House, have acted in conformity with ancient custom, or any other custom than their own.

The first instance that we can find of the intervention of Bishops, in the interpretation of usages and customs, occurred in 1814, in regard to varieties of posture in singing. Bishop White gives the mode of proceedings on that occasion. "In order to put an end to the diversity, and under the conviction that standing is the more fit and decent posture, the Bishops proposed, and the other House approved the measure that has been adopted."\* Here a simple question of bodily posture, whether the people should be encouraged to stand or sit during part of the service, was referred, by the Bishops, to the joint action of the two

\* *Memoirs of Prot. Epis. Church*, p. 294.

*Houses.* Does this precedent sustain Bishop Potter's idea, that the whole subject of usages has always been controlled by the Bishops alone? A posture question is nothing, in comparison with dividing the regular services of the sanctuary into parts, and with allowing Bishops, at their own discretion, to suspend the use of the Prayer Book altogether.

It is admitted that the usages of rubrical interpretation have varied. In 1814, as we have seen, the House of Deputies thought that they had the right of concurrent action with the Bishops in such matters. In 1821, the House of Bishops, after declaring their sense of a Rubric, "communicated it to the House of Clerical and Lay Delegates."\* In 1829, on the question of posture at the communion, the House of Deputies referred the interpretation to the House of Bishops.† In 1835, the resolution of Mr. Meredith first declared the opinion of the House of Delegates on the mode of saying the Confessions, the Creeds, and the Lord's Prayer, and then referred the matter to the House of Bishops, "in order that, should they concur in the opinion here expressed, such measures may be taken as will maintain uniformity of practice."‡ At the same Convention, the House of Delegates referred to the House of Bishops the question of omitting the Collect and the Lord's Prayer before the sermon.§ There is some variety, therefore, in the precise amount of homage given to, and claimed by, the Bishops in the interpretation of Rubrics. But the usage is unvarying on three points. First, as to the *object* in view, which was to secure "uniformity," not diversity. An interpretation of Rubrics has been heretofore sought and given for the purpose of attaining that great end of liturgical services, which has been "uniformity," from the beginning. In the present case, the Bishops, for the first time, aim at diversity in the usages; or, at least, this is the effect of the sanctioned changes.

In the next place, the mode of securing uniformity has always been by a *frank communication between the two Houses* of the General Convention; there not being on record a single case that we have found, in which the Bishops have failed to communicate with the House of Delegates. In the present case, the Bishops *have actually ignored the lower House.* No official communication was held on the subject by the Bishops with the clergy and laity, sitting in General Convention; and their action was not even made known to the House of Deputies. In the House of Deputies, two motions were made, whose object was to ascertain from the Bishops what action they had taken on the Memorial. But these motions were laid on the table, out of respect to the Bishops. Straws show how the wind blows. A large number of the Deputies were opposed to any action on the Memorial Papers; and a still larger number were opposed to any action by the Bishops alone, without the concurrent action of the lower House. So fearful, however, were the Bishops of allowing the subject to come before the lower House, that even when Bishop Whittingham made a motion to that effect, BISHOP POTTER moved to lay it on the table, which was carried. Minutes, p. 207. The following is Bishop Whittingham's motion: "Resolved, that the action of the House on the subject of the Report of the Committee to consider a Memorial to this House. *be communicated to the House of Clerical and Lay Deputies.*" We respectfully ask Bishop Potter where is the precedent for such an extraordinary omission, so deliberately planned and executed? Let him point to such a case, if he can, "from the time the General Convention was first established."|| But this is not the worst of the matter.

In the *third* place, the usage shows that the House of Bishops have never undertaken to decide *such subjects* as have been recently decided, by their own independent action. Mere rubrical interpretation by no means covers the ground of the recent Episcopate action. In the latter case, there was no pretence of a misunderstanding of rubrics. The Memorial makes no mention of doubtful rubrics. It wants *changes.* It asks for new liberties. It finds fault with "the

\* Journal of 1847, p. 230.

† Page 231.

‡ Page 233.

§ Page 234.

|| It is due to Bishop Whittingham to say that he made two other ineffectual motions to bring the action of the House of Bishops before the lower House. He proposed that resolutions 2 and 3 should be changed into the form of *Canons.* He also put a Protest on file, but it has not been published.

present *canonical* means and appliances, the fixed and *invariable modes of public worship*, and the traditions and customs" of the Episcopal Church as *insufficient*, and asks for more latitude and scope. And the Bishops substantially grant what the Memorial demands. The separate use of services, heretofore united by Rubrics and by unvarying practice, and the formation of new services independent of the Prayer Book, alone satisfy the conditions of the new reformers. The Bishops have virtually overthrown immemorial usages, and yet they appeal to immemorial usage for authority in so doing! No wonder that it cannot be found. The framers of the Prayer Book and Canons never gave them such power; and the Bishops have never before exercised such power, since the time of the first Convention. We put them to the proof. They have, in fact, established new rubrics, and, in certain cases, have made every man and Bishop a rubric unto himself.

The present Episcopate action, as we have stated, involves more than the interpretation of rubrics. It involves the overthrow of old ones, and the adoption of new ones. As a specimen of these rubrical changes, the reader is referred to the one at the beginning of the Litany, where it is stated that the Litany is "to be used *after morning service* on Sunday," &c. Ministers have heretofore followed this injunction, and used the Litany immediately after morning prayer. But the report of the Bishops, as unanimously agreed upon by the Committee, declared that "ministers may, at their discretion, use *separately* the office of morning prayer; and that where a third service is to be held, *the Litany*, or ante-communion service, or both, may be used *in the afternoon*; the order for evening prayer being reserved for the said third service."\* The resolution, as finally adopted, expressed the same principles, and gives the same permission as to the Litany "under the advice of the Bishop of the Diocese."† There is, obviously, a great difference between interpreting doubtful rubrics for the sake of securing uniformity, and changing rubrics of long practice, for the purpose of authorizing extensive departures from old customs. The latter properly belongs to the General Convention, which established the Liturgy, and not to the Bishops.

Another specimen of rubrical annihilation is contained in the resolution which authorizes, "on special occasions," ministers, "at their discretion, to use such *parts* of the Book of Common Prayer . . . as shall, in their judgment, tend to edification."‡ This discretion sanctions a departure from *every rubric of the Prayer Book*. And we shall attempt to show, in another place, that it is opposed to one of the canons of the Church. How far violations of the rubrics and canons may "tend to edification," we do not pretend to say.

The present action of the House of Bishops, so far from being sanctioned by immemorial usage, is directly contrary to certain principles laid down by the House of Bishops, in 1821, when White and Hobart were members of the Episcopate. The question came up, on the interpretation of the last rubric of the communion-service, whether the ante-communion service could be *omitted*, "when there was a sermon." The Bishops decided in the negative, and declared that the ante-communion service could not be separated from the regular worship of the house of God, without the action of the Convention. In arguing against this change, their language is, "There is *the magnitude of the change* thus made in *the Liturgy* without the subjecting of the resulting consequences to any *General Convention*."§ This is one of the very changes proposed by Bishops Otey, Doane, Potter, of Pa., Burgess, and Williams, to be made by the authority of the House of Bishops alone.|| When there was to be a third service, the five Bishops alone unanimously proposed that the ante-communion service should be held in the afternoon; thus making a great change in the morning Liturgy.

\* Memorial Papers, p. 72.

† *Ib.*, p. x.

‡ *Ib.*, p. x

§ Journal of the Convention of 1847, p. 231. This document of the Bishops is also to be found in Bishop Brownell's Prayer Book, p. 385.

|| Memorial, p. 72. The resolution, as *finally adopted*, may or may not go to this extent, as the discretion of the Bishop is concerned. The report of these five Bishops, however, shows *their views* of the matter. They make no conscience about omitting the ante-communion service in the morning, which the Bishops of 1821 condemned, both as undesirable and unlawful. Precedent is against Bishop Potter.



On this same question, of omitting the ante-communion-service, the Bishops of 1821 say: "There seems to be no reasonable objection, in a future *review of the Liturgy*, to the making of *some abbreviation* suited to the joining of services designed to be distinct; but there may be doubted the expediency of making *so great an inroad* as that projected on the service now in question.\* These old-fashioned Bishops did not like the idea of *inroads*. They also proposed a good way of abbreviating the services by means of a future review of the Liturgy in a General Convention; but it never entered their minds to take the short cut of separating the morning prayer from the Litany, and to put the ante-communion "with or without the Litany," into the afternoon. The five Bishops, who are in favour of "great inroads," do not seem to have the scruples of their venerable predecessors, either about "changes of such magnitude," or about "subjecting the resulting consequences to a General Convention."

The immemorial *customs* of the Church, as well as its rubrics, are interfered with by this action. The communion service may now be held separately, even apart from the Litany. Wheatly, a standard commentator on the Prayer Book, says that "the communion office was originally designed to be distinct, and to be *introduced with the Litany*."† Again; the Litany "in King Edward's and Queen Elizabeth's time, it seems was used as *preparatory* to the second service; or the communion." Wheatly then quotes the ecclesiastical injunction requiring that "*immediately before* the time of the communion of the sacrament," the priests should kneel and begin the Litany, and "even long afterwards it was the custom in several churches to toll a bell while the Litany was reading, to give notice to the people that the communion service was *coming on*." Even Wheatly admits that the Litany and communion were closely connected services, the one being "preparatory" to the other. Wheatly further admits that, since the revision of 1661, "the Litany is made *one office* with the Morning Prayer."‡ So that, between traditional usage and rubric, the communion service is well tied to the other two services; and the present *use* in England is to have the three services as one whole service. The Episcopal Church in this country adopted its rubrics and liturgical usages from the Church of England, and with very little change.§ And, as a general rule, the practice has been to hold the communion in immediate connection with Morning Prayer and the Litany. The Bishops of 1821 say, "there is probably no church in the United States of which its separate use can be affirmed." Had the present Bishops a right to interfere with immemorial usages, without consulting the other House? Would the Bishops of 1821 have done so?||

\* Reprinted in Journal of 1847, p. 231.

† Wheatly's Illustration of the Book of Common Prayer, Chap. VI, § 3.

‡ Wheatly, Chap. IV, 5.

§ The General Convention held in New York in 1817, adopted an act declaring the American Episcopal Church to be "identical with the Church of England." *White's Memoirs*, p. 443. The changes of the Liturgy were "chiefly verbal," except those rendered necessary by the American Revolution.

|| There is a paragraph in the document of 1821, which states that the communion service was originally a distinct service, and as thus practised was "a reasonable and godly" one; and the Bishops were opposed to raising "a bar" against it by authorizing an interpretation of the rubric that would exclude the ante-communion service. It does not appear that those Bishops, however, would have sanctioned the separation without the authority of the General Convention. For, 1. If the separation of the ante-communion service was too great an innovation "without the subjecting of the resulting consequences to the consideration of any General Convention," would they have taken it upon themselves to separate the whole service from the other services? 2. The Bishops admit that the practice in the American Church had been uniformly the other way: "There is probably no church in the United States that had adopted the practice;" and in another place, they say, "In the interpretation of a law, immediate practice under it has been held to be a good expositor: especially when, as in the present case, a contrary sense had not been heard of for a long course of years." 3. They speak of the change, if ever made, as requiring "an effort;" probably alluding to the change being brought about in the usual way of subjecting it, at least, to the consideration of the General Convention. 4. Their deference to the House of

We are aware of the distinction between altering the words of the Liturgy and separating the Liturgy into different parts. Great stress is laid upon the fact that the services were *originally distinct*, and, therefore, that they may now be separated. But when were they joined together and made one? Bishop Brownell affirms that a union of the services occurred at the revision of the Prayer in 1661, or about *two centuries ago*. Bishop Brownell says:

"Anciently, the Morning Prayer, the Liturgy, and the Communion Office were three distinct services, which were used at different hours. In the time of King Edward and Queen Elizabeth, the Litany was used as a preparatory to the communion service, a Psalm or Hymn only, intervening between them. The present arrangement was *established at the last Review of the English Prayer Book, in 1661.*"\*

But although the early rubrics of 1549, 1552, and 1559, did not authoritatively join all the services, yet the use probably grew in that direction as the Reformed religion made progress. Archbishop Grindal, as early as 1571, issued a variety of injunctions, whose object was the discontinuance of Popish practices, and the preservation of order in the house of God. Among these injunctions was the following: "The minister *not to pause or stay* between the morning prayer, litany, and communion; but to *continue* and say the morning prayer, litany or communion, or the service appointed to be said (when there was no communion), *together, without any intermission*: to the intent the people might continue together in prayer and hearing the word of God; and not depart out of the church during all the time of the *whole divine service.*"† This injunction, with the reason of encouraging religious worship and instruction, and of preventing irreverent behavior, had the effect to establish a uniform *use*; so that, half a century afterwards, it was difficult to find a remnant of the old custom. At the formation, in 1637, of the Scotch Liturgy, which was submitted to the revision of King Charles and Archbishop Laud, the whole services were bound firmly together, by the following rubric: "Here followeth the Litany, to be used after the third Collect at morning prayer, called the Collect for grace, upon Sundays, Wednesdays, and Fridays, &c., and *without omission of any part of the other daily service* of the Church on those days."‡ The Rubric of the English Book, at the revision of 1662, after the Savoy Conference, confirmed the previous practice of the Church, enjoining the use of the Litany and ante-communion service on Sundays, Wednesdays, and Fridays. The American Prayer Book enjoins the use of the Litany on the mornings of Sundays, Wednesdays, and Fridays, after the morning prayer or service, and the custom, after that of the English Church, has been to have the communion service in connection with the other offices, making one whole service. From the time of the Convention which revised the Prayer Book in 1789, its usages have *kept the services united*, as heretofore, until the present time. The Prayer Book of 1789 was ratified by "the *Bishops, the Clergy, and the Laity*, in Convention;"§ and the question for the reader to determine is, whether, under all these circumstances, the Bishops had a right, without the action of "the clergy and the laity in Convention," to overturn old usages, and introduce new ones. And yet all this has been undertaken by the Bishops on the simple plea that the offices were originally "separate," and were so used "in former times."||

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Clerical and Lay Delegates is seen in the fact that their document, about the interpretation of the Rubric was communicated to that House. It is not likely that such men would have authorized any departure from universal usage without the sanction of the other branch of the General Convention.

\* Brownell's Commentary, p. 122.

† Dr. Cardwell's Documentary Annals, I, p. 336.

‡ Keeling's Liturgicæ Britannicæ, p. 40. This rubric not only bound the three services together, but exalted the observance of the fast days, Wednesdays and Fridays, on which days, as well as on Sundays, the Morning Prayer, Litany, and ante-communion service was said.

§ See Preface to the Prayer Book.

|| It is well known that the offices for Morning and Evening Prayer were composed from offices in the Romish Breviary, which were *originally separate*. The

Not only is the action of the Bishops believed to be unsustained by the sort of precedent claimed for it, but a part of this action has the appearance of being in direct conflict with the *canons* of the Church. The third resolution of the Bishops (page x), authorizes a Bishop in any Diocese to provide services, other than those of the Prayer Book, for congregations incapable of the use of the book. Now Canon XLV, of 1832, is as follows:

"Every minister shall, before *all* sermons and lectures, and on *all other* occasions of *public worship*, use the Book of Common Prayer, as the same is or may be established by the authority of the *General Convention* of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book."

No canon can be more explicit than that. It is as emphatic as language can make it; and enjoins the use of the Prayer Book by "*every* minister" before "*all* sermons and lectures," and on "*all other* occasions of public worship;" and the Prayer Book "*as established* by the General Convention of this Church." Let the reader now peruse the action of the Bishops, and see how he can reconcile their resolution with the Canon.

"3. That the Bishops of the several Dioceses may provide such special services as, in their judgment, shall be required by the peculiar spiritual necessities of any class or portion of the population within said diocese: provided that such services shall not take the place of the services or offices of the Book of Common Prayer in congregations capable of its use."

How does the reader suppose the Bishops contrive to reconcile their resolution No. 3 with Canon XLV? It so happens that another Canon XLVII, authorizes the Bishops to compose forms of prayer and thanksgiving for "extraordinary occasions," evidently meaning occasions of general public worship, for which the liturgy makes no provision; the Canon requiring that the Bishop shall "transmit them to *each clergyman* within his diocese, whose duty it shall be to *use such forms in his Church on such occasions.*" These extraordinary prayers are, therefore, only supplemental to those in the Liturgy, and are not designed to supersede any of them. The only other kind of prayers which the Bishops are authorized by the Canon to make, is "forms of prayer to be used before Legislative and other public bodies." Canon XLVII is as follows:

"The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it shall be to *use such forms in his Church, on such occasions.* . . . The Bishop in each Diocese may also compose forms of prayer to be used before Legislative and other public bodies."

Canons XLV and XLVII, are obviously in harmony with each other; and the resolutions of the Bishops in getting up other services than those of the Prayer Book for public worship appear to be contrary to both of these Canons. Canon XLVII, indeed, "provides for special services" of a certain kind; but to conclude that the "power thus given" authorizes special services of the *kind contemplated by Resolution 3*, is a conclusion unwarranted by the law. The Bishops have hard enough work, in all conscience, to climb over Canon XLV; but men who contrive to do it by carrying on their shoulders Canon XLVII, have nerve and muscle enough to conquer all other liturgical difficulties as mere moonshine.

An equally glaring perversion of canonical authority is in the second Episcopate resolution, which authorizes ministers to use at discretion any part of the Prayer Book "on special occasions, or at extraordinary services not otherwise

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student will find this fact in the liturgical books; but nowhere more succinctly brought to view than in these "Memorial Papers," pp. 337 and 331, where the Rev. J. F. Young, of Trinity Church, N. Y., shows that the Morning Prayer is composed from the three offices of Matins, Lauds, and Prime, and the Evening Prayer from the two offices of Vespers and Compline. Suppose that the Romanizing Episcopal clergy, who love "former times," should ask their Bishops to carry out their principles, and subdivide still further!

provided for.\* Now, on referring to Canon XLV, the reader will perceive that it declares that the Prayer Book shall not only be used on Sabbaths, or ordinary occasions of sermons and lectures, but on "all other occasions of public worship," and used "as the same is, or may be established by the authority of the General Convention of this Church."

The recent action of the House of Bishops looks like one of the most daring grasps at ecclesiastical power ever made in any Church, in any land, and in any age. It goes far to confirm "those without" in their opposition to this unscriptural class of church officers. Farewell to the dignity of the House of Deputies, if the Bishops can virtually legislate, under the pretence of interpreting, or recommending. The great CHILLINGWORTH makes the following remarks:

"He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws made to maintain the common liberty; for he may frustrate their intent and compass his own designs as well, if he can get the power and authority to interpret them as he pleases and add to them what he pleases, and to have his interpretation and additions stand for law."

We submit to candid readers, whether Bishop Potter's plea, in reference to the conformity of the recent action of the Bishops, "with their practice from the time the General Convention was first established," is not a very dubious one. We do not deny that the expression of opinions by Bishops is an old custom, but we do deny that the expression of *such* opinions, as *these* Bishops have expressed, can be shown to be consistent with "ancient approved practice" under Liturgy and law.†

The second part of Bishop Potter's third plea is condemnatory of itself on its very face. He says, that the late action of the Bishops is in conformity "with rights which belong to every co-ordinate branch of a Legislature." But in this case, the rights were exercised by only *one* branch of the Legislature, and the other "co-ordinate branch" was actually ignored. Can one branch of a Legislature pass resolutions affecting the whole Church, or the State, without the concurrence of another? If the rights, exercised by the Bishops, "belong to every co-ordinate branch of a Legislature," then they belong to the branch of the House of Deputies. The only method by which we can reconcile the Bishop's plea for the Bishops, with the *action* of the Bishops, is by supposing that "every co-ordinate branch of the Legislature," is swallowed up in the Episcopate branch,—"co-ordinate" being accidentally put for *inordinate*.

In old times, the Episcopalians did not consider a Bishop at all necessary to a General Convention, or, if present, that it was best to have him President of the Convention. BISHOP WHITE says: "In the year 1785, even the necessity of the *presidency of a Bishop*, when such a character should be obtained by consecration, and *should be present in the Convention*, was rejected."‡ Times have greatly changed now; the "American Catholic Episcopate," acts as if it was the whole Convention. The very idea of a "co-ordinate branch," suggests the fallacy of the plea based upon it by Bishop Potter. There are, indeed, "co-ordinate" branches in the General Convention; but the upper branch did not consult the lower branch. This is the very gist of the dereliction.

The third part of Bishop Potter's plea of vindication, is of the highest Church character, and, almost as a matter of course, wrong. He maintains, that the

\* Memorial Papers, p. x.

† Bishop White says, that when changes were proposed in the Liturgy, by the Convention of 1785, some of the congregations made strong objections, and would not allow the emendations to be introduced. They had an impression that the changes were made "with a high hand," and most of the clergy never used them. "This is a fact," says Bishop White, "which shows very strongly, how much *weight of character* is necessary to such changes as may be thought questionable;" p. 111. If weight of character be necessary, much more is *due ecclesiastical authority*.

‡ Memoirs of the Protestant Episcopal Church, p. 257. According to the original articles adopted by the Convention in New York, 1784, a Bishop was to be simply a member of the General Convention "*ex officio*." White, p. 93.

action of the Bishops is in conformity "with proprieties as well as rights, which, independent of their relation to the General Convention, belong to them as the fathers of the Church!"

Independent of their relation to the General Convention! Has not the Protestant Episcopal Church a General Convention composed of two Houses, and a written Constitution and Canons, defining the powers of Bishops? It seems, however, that one of these Houses really maintains that in Liturgical and other matters it has rights as well as proprieties "independent of the General Convention!" What absurdity! The Bishops were not recognized by the Episcopalians as a separate House until the year 1789,\* when three of them having finally secured Anglican consecration, were erected into a "House." For the following *twenty-two years*, the Bishops had not even an absolute veto on the proceedings of the House of Deputies. Four-fifths of the House of Clerical and Lay Deputies could pass a measure notwithstanding its rejection by all the Bishops of the Church.† As "Fathers of the Church," they possessed, at that time, no rights "independent of their relation to the Convention." It was not until 1808, at the smallest Convention ever held, that the "American Catholic Episcopate" was admitted to the full equality of a co-ordinate House. Bishop White speaks of this alteration as a "long proposed amendment."‡ The Episcopalians were afraid of giving their Bishops too much power. The amendment was resisted for a quarter of a century. Bishop White says, that "it had been, *from the beginning*, ardently desired by many;"§ but many more, it seems, ardently, and for a long time, desired the contrary.|| The privilege of being a separate House, with equal powers, was finally yielded; and this boon, so long withheld, is now interpreted to mean the granting of rights and proprieties "independent of the Convention!" Even at the present time, the Constitution of the Episcopal Church declares, that if the Bishops do not concur in a measure, passed by the lower House, within three days after receiving it, "it shall have the operation of a law."¶ Where is their "independence of the Convention?" The fact is, that the Convention of 1789, which prepared the Book of Common Prayer, "*as now the established Liturgy of the Church*,"\*\* did not consider a House of Bishops at all necessary to the passage of *any measure*. In the Constitution, as then adopted, was this clause: "But until there shall be three, or more Bishops, any Bishop attending a General Convention shall be a member *ex-officio*, and shall vote with the clerical deputies of the State to which he belongs."†† This provision, although now obsolete, is still retained in the Constitution of the Church, as if to remind these Fathers that their "co-ordinate branch," instead of being "independent of the Convention," once had not even existence in it.‡‡

The practical working of this preposterous plea of "independence" was seen in the New York Convention, when Bishop Onderdonk claimed "rights and proprieties" on the double plea of being a Presiding Officer of the Convention, and also a Father of the Church independent of the Convention. The following account, written by a distinguished Episcopalian, may refresh some memories, and not be without its use:

"John Duer, Esq., then rose, and said he held in his hand a document which he wished to have read, and inserted on the minutes, &c. &c. Bishop Onderdonk then rose, *under great excitement*, and said, 'I am here in the *double capacity* as presiding Officer of this Convention, and the Bishop of the Diocese. . . . I will not receive such a document. I appeal to the piety, to the good sense, to the affection of the clergy and laity; and if they will not sustain me, I will throw myself upon a higher power, and *resist even unto death*, if necessary, such an invasion of my rights.'

"These remarks were received with great applause, clapping, groans, and hisses;

\* White's Memoirs, p. 175.

† Bishop White's Memoirs, pp. 30 and 409. ‡ Ib, p. 30. § Ib, p. 257.

¶ Bishop White says that the debate in the Philadelphia General Convention, in 1785, about allowing a Bishop to preside, "produced more heat than anything else that happened during the session." Ib., p. 95. Bishop Brownell, in the Preface to his annotated Prayer Book, p. 23, inadvertently says, that the Philadelphia Convention was held in 1786, instead of 1785.

\*\* Bishop White, p. 179.

†† Ib., p. 149.

‡‡ Article III.

‡‡ Article III.

and when the Bishop had restored order, Mr. Duer rose to explain, but the Bishop refused to hear a word, saying, 'Sit down, sir! take your seat—I won't hear a word!'

The laymen of an adjoining Diocese will remember some racy scenes of a similar kind, when they were arbitrarily made to "sit down," like naughty schoolboys, and were well whipped for their conduct, which was *interpreted*, independently of Conventions and Rubrics, into impertinence.

The double plea of being a Bishop *under* a written Constitution and a Father *over* it, is full of evil both to the Church and to the individual. It is tyranny to the mass, and arrogance in the master.

But we have pursued this painful topic long enough. We might say with Bishop Potter: "There is not room for a full discussion of these questions." The following thoughts from an Episcopal pamphlet,\* are worthy of the attention of Episcopalians, especially of Bishops:

"Any claim to authority derived from heaven, that places itself *above Canons and Constitutions*, is as bold a deception as ever was played off by any spiritual Cagliostro upon the credulity of mankind. The visions of the Koran, the fables of the Shaster, the phantasies of the Zend-Avesta, are not more unreal. There are no legends, Rabbinical or Brahminical, which are not as well sustained by proof. Dr. Hawkes, who is certainly one of the most accomplished canonists who have appeared amongst us, thus expresses himself on the subject. Speaking of our Bishops, he says: 'Their spiritual office, with its appropriate spiritual functions, is conferred by Divine commission, and we hold it in dutiful, filial reverence. At the same time, it must be remembered that there are many rights and functions held and exercised by Bishops that are conferred by the Church. Besides, it is a *fixed and settled thing* in the organization of our Church, that even in the exercise of their appropriate spiritual functions, the Bishops are to act within certain *limits* and in certain *prescribed modes*.' Even the spiritual and heaven-derived authority of a minister of the Gospel, whether presbyter or bishop, is subject to certain restrictions. Restrictions by whom? By himself? That were indeed preposterous. All such must be enacted by the Convention. The law-making power must, from the very nature of things, be the controlling power in every community; and the man who places himself or allows himself to be placed above that, is, in prerogative and authority (however far he may be from it in disposition), essentially a *despot*—call him by whatever other name you please; and that, whether a kingdom or a diocese be the theatre in which he plays his part—whether he be clothed in white or purple robes, and wear a mitre or a crown."

In commencing this article, we expected to have gone much farther into the "Memorial Papers" than we have done. Various singular revelations about Episcopacy are contained in this volume. We have always sympathized with the evangelical portion of this time-honored Church. The "Memorial Papers" show there are many earnest spirits among its ministers who are panting after more liberty. "Pent up" in the "Utica" of a written Liturgy, they sigh for the freedom of the Christian "world." Our satisfaction in reading the account of various experiences, which are very interesting and hopeful, is impaired by the untimely and absurd outstretchings of hierarchal power. If the Bishops expect to become a centre of Unity for those who are "outside," they must learn to become more humble in their claims, more respectful to the House of Delegates, and more submissive to the written constitution and canons of their Church. Presbyterians have never been very fond of this human office, called "Episcopate;" and present appearances do not indicate such improvement in its spirit and aspirations, as to warrant the expectation of rapid changes among us in its favour. For Bishop Potter personally, we entertain a high regard, and also for others.

We shall resume the consideration of the "Memorial Papers" on a future occasion.

\* Letters to the Laity. 1843.

## Household Thoughts.

### EARLY EDUCATION OF MRS. SHERWOOD.

IN the abridged memoir of Mrs. Sherwood, published by the Presbyterian Board of Publication (we have not at hand the larger work), we notice several particulars concerning her early education, which are highly suggestive.

1. She was the daughter of a clergyman, and yet she seems not to have been instructed, during the period of her childhood and youth, in the doctrines of our holy religion. In other respects her education was carefully attended to; especially the improvement of her imagination and her acquaintance with polite literature. But it was long after she arrived at mature years and had published many books, that she obtained correct ideas on several important Scripture doctrines. And what kind of a clergyman must her father have been, thus to neglect her religious training? And what must her mother have been, that she did not supply the deficiencies of her husband in this particular? They were not English Puritans, nor Scotch Covenanters, nor Irish Presbyterians, nor French Huguenots, nor Dutch Calvinists. If they had belonged to any one of these denominations, whatever else their daughter had learned, she would have become familiar in early life with the truths of the Bible.

2. A "large share of her reading" consisted in "old romances," though "she did not neglect volumes of travels, and other works suitable to an inquisitive and ardent mind." Her "natural propensity to the writing of fiction was encouraged by her parents." Her father wrote at least one novel, "The Spanish Daughter," and he took special pains to have her accomplished in this kind of composition. He even excited her vanity by intimating to her that she possessed uncommon talents, and would distinguish herself as an authoress: But the book says very little, indeed except incidentally, about the care of her parents to impress her mind with serious thoughts, to acquaint her with the sacred volume, or to inculcate habits of devotion. The almost entire omission of these particulars, affords sad evidence that her training to a devout and holy life was made quite subordinate; or rather, that it was almost entirely neglected.

3. Her father placed her in a boarding school, taught by a French gentleman and his wife, an English lady, who were Roman Catholics, and who so imbued her mind with Popish ideas, that in writing her first novel, when she was not yet nineteen, she was biassed to that degree that she afterwards said of it, "As to the religion, it is a sort of modification of Popery, and nothing more or

less." While there, she also became acquainted with several French refugees, who had imbibed the infidelity of the leaders in the French revolution, and by conversation with them, she began to feel less reverence for religion of any kind, than in previous years.

She was taught to dance, often attended masquerade balls, and mingled freely with fashionable society. Her father was appointed, for a few years, one of the chaplains of King George III. This occurred when she was quite young; but it introduced her afterwards to circles high in social position, but unfavourable to grave reflections, and even to the practice of the sterner virtues;—circles in which her pride was fostered, her personal beauty noticed and admired, and her ideas of human life formed on a model which, in her case, could never be realized.

4. With reference to these particulars, the biographer remarks, "We have given all these particulars, that the ultimate triumph which Divine grace secured over a heart which the world and the flesh seemed destined to make their captive, may be more distinctly estimated, to the glory of the power which can make old things pass away, and all things become new." This is excellent. Let God be praised for his distinguishing grace. But her subsequent conversion does not palliate in the smallest degree the gross neglect and indiscretion of her parents, nor afford any encouragement to other Christian parents to presume on the future conversion of their children, if the course which they now pursue towards them is adapted to banish religious impressions, and give them a taste for sinful pleasures. God's ordinary method of bestowing grace and salvation is through the faithful instrumentality of pious parents and other Christian friends, in connection with the ministry of the Gospel. If these means are neglected, it is presumptuous to expect the conversion of our children. And let it be remembered, that God will hold such parents responsible for this neglect.

J. W.

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### "NEVER, SINCE I WAS A CHILD."

THESE words affected me deeply. They came to me through the grate of a prison door, from a young man about twenty-five years of age, of good form, an intelligent countenance, but quivering and trembling from the effects of intemperance. "When were you brought in here?" "Yesterday." "On what charge?" "Drunkenness and disorderly conduct." "Where are you from?" "Philadelphia." "What was your occupation there?" "Some years ago I had a very good place in a draper's store, but I fell into bad habits and lost my place. Then I tried peddling books. Yesterday I came here, and became intoxicated, and was taken up and put in jail." "Were you religiously brought up?" "Not



by my parents; but I had religious instruction in the Sunday-school." "Then you have attended Sunday-school?" "Yes, sir." "What were your first steps astray?" "Going about in the evening, and taking walks out into the country on Sunday." "Did you drink when you went on these excursions?" "Sometimes we did, sometimes we didn't." "Have you been in the habit of praying to God?" "Never, since I was a child."

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## Biographical and Historical.

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### INTRODUCTORY HISTORY OF THE PRESBYTERY OF GENESEE RIVER.

THE Ecclesiastical bodies in Western New York which are in connection with "The General Assembly of the Presbyterian Church in the United States of America," date their origin from the year 1838, A.D., the year of the secession of the New School Presbyterian General Assembly. That secession carried with it all the existing Presbyterian ecclesiastical organizations in Western New York. Those ministers and churches that considered their relation to the ecclesiastical bodies in this region that adhered to the Secession Assembly to have been dissolved by the "Excision Act" of the General Assembly of 1837, in default of any nearer organization, entered into connection with the Presbytery of Susquehanna Synod of New Jersey.

In accordance with an overture from the Presbytery of Susquehanna, the Synod of New Jersey, in session at Morristown, October, 1838, formed the Presbytery of *Caledonia*. The eastern boundary of the Presbytery was left undefined. Its northern, southern, and western boundaries, were those of the State. It consisted of five ministers and five churches. The ministers were David Harrower, Alexander Denoon, Simeon R. Jones, Isaac W. Platt, and John H. Redington. The churches were those of Bath, Sparta, Moscow, Caledonia, and Scottsville. These churches are all now included in the Presbytery of Genesee River. But the history of their ecclesiastical relations in the intervening period, is the history of the extension of our Church in this region. The hand of the Lord was with the Presbytery of Caledonia. In four years it so increased, that it was deemed expedient to divide it into two bodies. The facts of this division are contained in the following extract from the minutes of the Synod of New Jersey, in session at Elizabethtown, N. J., Oct. 19th, 1842:

"The Synod took up Overture No. 2, being the request of the Presbytery of Caledonia to be divided into two Presbyteries. Whereupon, it was  
"Resolved, That the request of the Presbytery of Caledonia be granted; and that the said Presbytery be divided into two Presbyteries, the Genesee River to be the dividing line between them.

"Resolved, That the Rev. Messrs. David Harrower, Silas Pratt, Isaac W. Platt, Moses Ingalls, Thomas Aitken, Edwin Bronson, and Edwin H. Reinhart, with the churches of Lindley, Bath, Groveland, Sparta,

Barrington, Mentz, and Windsor, be, and hereby are, erected into a Presbytery, to be called, 'The Presbytery of *Steuben*,' which shall retain the records and other papers of the present Presbytery of Caledonia.

"*Resolved*, That the Rev. Messrs. Alexander Denoon, George Colton, Lewis Cheeseman, John T. Baldwin, John W. McDonald, Richard Kay, Pliny Twichell, and Jacob Hart, with the churches of Caledonia, Scottsville, Moscow, Wyoming, Warsaw, and East Bethany, be, and hereby are, erected into a Presbytery, to be called 'The Presbytery of *Wyoming*.'"

The next ecclesiastical action, affecting both these Presbyteries, was the erecting, by the General Assembly, of the Presbyteries of Steuben, Wyoming, and Ogdensburg, into a Synod, called the Synod of Buffalo, which held its first meeting at Buffalo, in August, 1844.

The Presbytery of Wyoming, having received several accessions of ministers and churches, in the city of Buffalo and its vicinity, at the meeting of Synod, this Presbytery was divided, the Presbytery of Wyoming retaining its original ministers and churches, nearly the same, while the ministers and churches, in and around the city of Buffalo, were erected into a Presbytery, called "The Presbytery of *Buffalo City*."

The Presbytery of Steuben remained without any extensive change until the meeting of Synod at Vienna, August 21st, 1851. In the period between 1844 and 1851, the Presbytery of Steuben had received some accessions, chiefly in its northern part, on the line of the Central Railroad.

The Presbytery of Buffalo City had also received accessions, in the city of Rochester and its vicinity. The Synod of Buffalo, at this meeting in 1851, erected the northern part of the Presbytery of Steuben, and the eastern part of the Presbytery of Buffalo City, into a Presbytery, called "The Presbytery of *Rochester City*."

In order to prevent the Presbytery of Steuben from being too much weakened by this action, the Synod took two churches and their ministers from the Presbytery of Wyoming, and added them to the Presbytery of Steuben; several causes, however, occurred still further to weaken that Presbytery. It was therefore deemed best, by the Presbytery of Steuben, to present the following Overture, in which the Presbytery of Wyoming concurred, to the Synod of Buffalo, at its stated meeting at Bath, August, 1853 :

#### OVERTURE.

The Presbytery of Steuben respectfully presents the following memorial to the Synod of Buffalo :

Whereas, By the dismission of a part of the ministers and churches of this Presbytery, our numbers and strength have been so lessened that sometimes we can only with difficulty get a quorum, and the interest of our meetings is greatly diminished. We desire to be united with the Presbytery of Wyoming, to form a Presbytery, called "The Presbytery of Genesee River," or by such name as Synod shall see fit.

GEO. D. STEWART, *Stated Clerk*.

The Committee of Bills and Overtures recommended the following minute, which was thereupon adopted by Synod :

*Resolved*, That the request of the petitioners be granted; that the new Presbytery extend over the ground occupied by the two above named

Presbyteries; that the new Presbytery hold its first annual meeting on the last Tuesday of September, at 2 o'clock P.M., at Warsaw, to be opened with a sermon, by the oldest clergyman present, and that the Presbytery assume the name of "The Presbytery of *Genesee River*."

## THE ED SCHOLARSHIP AT PRINCETON SEMINARY.

THE above is the title of a scholarship connected with the Theological Seminary at Princeton, and as the meaning of it is not at once obvious, we have obtained the following particulars in explanation.

The scholarship was endowed by Robert and Marian Hall, brother and sister, who were natives of Scotland, and brought up under the ministry of John Brown, of Haddington. They emigrated to America about the year 1785, and settled in Orange County, New York, where they taught school, until disqualified by the infirmities of age. By industry and economy they subsisted comfortably, and were enabled at their decease to make several charitable donations, among which was the sum of \$2500 for the endowment of the ED Scholarship. They died, and are interred at Newburg, New York. In making the foregoing bequest, the testators say:

"Whereas, after a life of nearly fourscore years, much of which has been spent in examining the Word of God, we are fully satisfied of the correctness of the doctrines of religion as laid down in the Confession of Faith, the Larger and Shorter Catechisms, drawn up by the Westminster Assembly of Divines, and as held by the General Assembly of the Presbyterian Church of the United States, we desire that the scholarship which is endowed by this our bequest of two thousand five hundred dollars, be called the ED Scholarship, as a witness between us and the Theological Seminary, that the Lord he is God, agreeable to the said Confession of Faith and Catechisms.

"Farther, it is our will, that the Professors in said Seminary be careful, that no person holding sentiments inconsistent with the Confession of Faith, the Larger and Shorter Catechisms, be ever admitted to the benefit of said Scholarship.

"And farther, it is our will, that the Session of the First Presbyterian Church, in Newburg, County of Orange, and State of New York, possess the right of naming the student who shall enjoy the benefit of said Scholarship, provided he be received into the Seminary, agreeably to the restrictions of the former paragraph; and it is our wish, that in selecting the beneficiary, the Session be careful to name such as are poor and needy."

We have received the following characteristic sketch of a conversation held with Marian Hall, at the time of making her will:

"As your brother and self have now founded a Scholarship, it can be called the Hall Scholarship." She replied, "I dinna wish my worthless name to be remembered after I am dead and gone, but I do wish to do something for the cause of true religion, which shall maintain the truth, as long as the Kirk shall lead, and, therefore, I wish the Scholarship to be named ED."

She was asked the meaning of the name. Her reply was, "And dinna

ye ken, young man? E'en go and read your Bible." "Well, I have read it, and still I do not recollect the meaning or use of ED." "Do you not recollect," said she, "that when the two tribes and a half, who had their inheritance on the east side of Jordan, had assisted the other tribes to subdue their enemies, and were about to return to their possessions, before they crossed the river, they built an altar? And do you not know that the other tribes were about to make war upon them for the erection of this altar, supposing it to have been intended for an altar of worship distinct from that appointed by Jehovah? The two and a half tribes gave the others to understand that they were entirely mistaken in their conjectures. The altar was not an altar of worship, but an altar of witness, that Jehovah alone was the true God, and that it had been created in token of their views and desires." "And the children of Reuben and the children of Gad called the altar ED; for it shall be a witness between us that the Lord is God." (Joshua, 22 : 34.)

"I dinna like your Hopkinsian," said the old lady; "I believe in the doctrines of the Bible, as expressed in the Confession of Faith, the Larger and Shorter Catechisms of the Presbyterian Church, and I wish that the Scholarship be called ED, as a witness between us and the Theological Seminary, that the Lord is God, agreeably to said Confession and Catechisms: and I dinna wish that any person holding sentiments inconsistent therewith, be ever admitted to the benefit of said scholarship."

As the tears rolled over her wrinkled cheek, she handed a paper containing the particulars she wished introduced into the will; adding, "I give it cheerfully, and with a good conscience, for I have worked hard for every cent of it, and grabbed it honestly."

She spoke of her death with the greatest composure; and said that if anything were put upon the headstone of her grave, it might be the following:

"To know, as I am known, I know not;  
But I am ganging to know."

### THE WEEKLY LECTURE.

At a late meeting of the First Presbytery of New York, in the progress of conversation it was suggested, that too often the Young Men's Associations drew off their members from the regular weekly lectures and prayer-meetings of the congregations to which they belong. A widely-known and highly-respected ruling elder from the Old Brick Church (Horace Holden) rose to express his matured convictions on the subject, and proceeded to relate the following interesting reminiscence:

"Many years ago, a young man, and a stranger in this city, on a certain Sunday evening, was passing down Fulton Street, when he was accosted by a gentleman, who politely invited him to attend a religious lecture, to be delivered by the pastor in a neighbouring church, to which he belonged. After some urgent persuasion—for, with many other irreligious young men of the day, he was prejudiced against that minister's preaching—he consented to go with him and hear the lecture. He went; he listened; he was moved; his prejudices vanished. From that night, he has never ceased to attend that church, to listen with pleasure to the voice of that man of God—and there sits that pastor (pointing to the

venerable Dr. Spring) who has, from that eventful night, been *my* spiritual guide. I shall never cease to remember with gratitude and affection the good church member who urged the young man to attend his pastor's weekly lecture."

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## Review and Criticism.

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A MANUAL OF CHURCH HISTORY. By HENRY E. F. GUERICKE, Doctor and Professor of Theology, in Halle. Translated from the German by WILLIAM G. T. SHEDD, Brown Professor in Andover Theological Seminary. Ancient History, comprising the first six centuries. Andover, Mass., Published by W. F. Draper. New York: Wiley & Halsted. Philadelphia: Smith & English, 1857.

Guericke's Manual of Church History has long enjoyed a distinguished reputation. The first edition was published in 1833. It combines many advantages as a text-book. It is compact and condensed without being a mere skeleton; it gives the history of the doctrine and internal life of the Church in a well-considered connection with that of its outward condition; and it is written in an evangelical spirit. Dr. Guericke is a Lutheran of the High Church School, but a true friend of the Reformed symbols. His Manual divides the history of the Church into three parts: I. The *Ancient Church*, comprising the first six centuries, or until the Papal power was fully established under Gregory the Great. II. The *Mediæval Church*, comprising the next nine centuries, or until the Reformation. III. The *Modern Church*, from the Reformation until the present time. These three divisions are subdivided into seven minor periods, as for example, the accession of Constantine naturally divides the Ancient Church into two periods. The Mediæval Church is subdivided into four periods, from Gregory the Great to the death of Charlemagne, 590-814; from Charlemagne to the accession of Gregory VII, 814-1073; from Gregory VII to Boniface VIII, 1073-1294; and from Boniface to the Reformation, 1294-1517. The Modern Church has but one period, from the Reformation. In each period, the subject-matter of Church History is discussed under four *sections*, relating to: 1. The spread and limitation of Christianity. 2. Ecclesiastical Polity. 3. Christian life and worship. 4. History of doctrine.

This Manual will undoubtedly be much prized by theological students. Professor Shedd has done good service to the Church by introducing it to the American public in a good translation. The other two volumes will probably follow in due time. The work is handsomely issued from the well-known press of Mr. Draper, of Andover. Messrs. Daniels & Smith have the volume for sale in this city.

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RANDOM SKETCHES AND NOTES OF EUROPEAN TRAVEL IN 1856. By Rev. JOHN E. EDWARDS, A.M. New York, Harper & Brothers, publishers, pp. 466. (Through Lippincott & Co.)

What Solomon said of books in general is eminently true of books of foreign travel. "Of making of books there is no end." And yet the

reading public do not appear to become weary of them. All have a desire to learn what each new traveller has to say, and hence every fresh addition to the old stock finds numerous purchasers, whether it possesses much merit or not. For it is not usually known till after the book is purchased whether it is valuable or otherwise. The author of this volume manifests an independence which we like. "No apology is offered," he says, "for this book of travels. It is not published at the solicitation of friends, nor because there is any apparent need for such a publication. But I choose to publish it. The public will decide whether it shall, or shall not find readers. Some will read it, many will not. This is true of a very large number of books of far higher merit than this claims to be."

We do not possess the gift of prophecy. But we venture the assertion, that the book will "find readers," or rather that readers will find the book. Its style is pleasing, and sometimes sprightly; its descriptions graphic and often vivid; the countries described the most interesting of any in Europe, and the matters descanted upon, such as intelligent inquirers concerning European scenery, incidents, and arts, desire to find.

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THE STUDENT'S GIBBON. The History of the Decline and Fall of the Roman Empire. By EDWARD GIBBON. Abridged. Incorporating the Researches of recent commentators. By WILLIAM SMITH, LL.D., Editor of the Classical and Latin Dictionaries, &c. &c. Illustrated by one hundred engravings on wood. New York, Harper & Brothers, Franklin Square, 1857.

Gibbon's History is a great work. Unfortunately the author was a sarcastic infidel. History, which is "Providence in the affairs of men," gave to the philosopher ample scope for the malignant ingenuity of his perverted and gifted intellect. No other infidel book has become so influential a classic as Gibbon's Decline and Fall of the Roman Empire. Dr. Smith has attempted to eliminate its infidelity. He has not fully succeeded. No man can do it. Washing cannot take out the indelible stain in the woof and warp of this finely-wrought workmanship of a master mind. At the best, Dr. Smith has only omitted the worst railery of the text, and the bitter rudeness and blasphemy of the notes. Infidelity still rules the text, although its royal purple has been laid aside. Even if Dr. Smith had gone much farther, and omitted *every* infidel allusion, there would still have been left a horrid blank, with a negation of God and an implied unbelief in his revelation and providence. To have reduced the book to this compass, would have been to shrivel it into a skeleton. We admire Gibbon's style and learning, but we abhor the meanness and bigotry of his irreligion. The whole tendency, and perhaps the object of his History, is an undisguised and adroit attack on Christianity. Dr. Smith's compend professes to dilute the poison, but it administers no remedy. We have compared Gibbon's account of the apostate Julian with Dr. Smith's abridgment, and *quoat hoc* would almost as soon put the original book into a student's hands as the compend. We say this, partly because an over-dose of arsenic counteracts itself, and partly because the abridgment withholds some of the philosopher's admissions in favour of Christianity as well as some of his objections to it. To say that this compend is a safe book for Academies and Schools, is, in our judgment,

the expression of a doubtful sentiment. Notwithstanding all the editor's profession and honest aims, this abridged edition savours of infidelity. Students, however, will appreciate the edition as bringing within their reach the vast erudition of its able author, condensed and put forth in an elegant form, with many illustrations. The Messrs. Harper have done themselves great credit by the mechanical execution of the work.

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EXPLORATIONS AND ADVENTURES IN HONDURAS; comprising Sketches of Travel in the gold region of Olancho, and a Review of the History and General Resources of Central America, with numerous Maps and Original Illustrations. By WILLIAM V. WELLS, New York. Harper & Brothers, publishers, New York, 1857. [Through J. B. Lippincott & Co.]

This is a very agreeable and useful book. Central America is destined to be the battle-ground of the Monroe doctrine. We do not doubt that this whole country will be eventually Saxonized "by hook or by crook." All information about its history, population, and resources will be hailed by general readers and by politicians. Mr. Wells is an independent thinker, and an adventurous traveller. His explorations possess much romantic interest, aside from the merit of the work in general.

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ISHMAEL AND THE CHURCH. By LEWIS CHEESEMAN, D.D. Philadelphia: Parry & McMillan, publishers.

Though we have failed to receive the copy for notice in the magazine which was sent to us, yet having a wish to peruse it, we obtained the work, and now briefly state our impressions of its contents. Dr. Cheeseman's style of writing is popular and attractive; and on this account alone, his book will have readers. But this is not its chief merit. The *matter* of the volume deserves the attention of theologians. It is really, though not in form, an exposition of Scripture prophecy concerning that remarkable people, who with pride trace their lineage through Ishmael, to the patriarch Abraham; and who in the person of Mohammed, became the embodiment of a famous religious sect, which has for more than twelve centuries, held sway on the shores of the Mediterranean.

The relation of that people to the Christian Church is the theme of this volume. Though bitter enemies to the Church, and often manifesting their hostility in violent forms, yet by the wonderful overruling of Divine Providence, they sometimes became the defenders and protectors of that very Church, which at other times they sought to annihilate. We commend Dr. Cheeseman's book to the perusal of our readers, and particularly to our ministerial brethren, on whom the study of Scripture prophecy in some measure devolves as a part of their official duty; and which is invested with peculiar interest at this eventful period in the history of the Church.

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TENT LIFE IN THE HOLY LAND. By WILLIAM C. PRIME. New York, Harper & Brothers.

BOAT LIFE IN EGYPT AND NUBIA. By WILLIAM C. PRIME. New York, Harper & Brothers.

We have read these volumes with interest, and have no hesitation in

saying that they will amply repay any one the persusal of them. They are a personal narrative of travels in the countries on the Nile and in the Holy Land. We have seldom met with any author, whose language is so beautiful and choice, and who, at the same time, contrives to give a valuable store of information, and to satisfy the fancy with some pleasant little reflection, which the surrounding scenes call forth. The whole book breathes forth the praise of a lover of nature towards nature's God. The ruins of Karnac, "where the ancient wears a brow of serene dignity, and is crowned with gray and reverend locks," the majestic and now silent Memnon upon his rocky throne, the placid current of the Jordan, and the calm surface of Genuesaret, all these are alike connected with associations of a fanciful but of a Christian nature.

The writer often indulges in speculations, which we cannot but think dubious, although delighted with their beauty. We quote one of these passages, sorry that we have not space to give but one. Speaking of the cave of Machpelah, and its hallowed dead, he says, "As years passed, the sacrilegious hands of men may have rifled the tomb of its sacred contents, and scattered the dust of the Patriarchs on the soil of their beautiful valley. The oak that spreads its giant arms on the plain, may have within its stout form, some of the dust of Abraham. The vines that gleam in autumn with their golden fruits, may spring from the dust of Rebekah. The solitary palm that stands by the great mosque, may have taken its stately beauty from the graceful form of Leah."

The book is filled with many valuable hints for travel in the East, which cannot fail to be of use to those who intend to go there. It is published in a neat and tasteful dress.

## The Religious World.

### UNION OF THE ASSOCIATE AND ASSOCIATE REFORMED PRESBYTERIAN CHURCHES.

THE following is the action taken by the Associate Synod at their late meeting in Philadelphia :

*Resolved*, That the basis now in overture be adopted as a Basis of Union with the Associate Reformed Church; the Declarations without amendments, and the Argument and Illustrations in their amended form, as a useful guide to the meaning of the Declaration.

*Resolved*, That it be transmitted to the Associate Reformed Synod for their concurrence.

These resolutions were adopted by a vote of ayes, 103; nays, 13; and not voting, 10.

The Associate Reformed Synod, meeting at the same time in New York, adopted the following resolutions :

Whereas, The consummation of a union of the Associate and Asso-



ciate Reformed Presbyterian Churches is a high duty, and of great importance to the maintenance of the peculiar principles held in common by these churches; and whereas, the testimony proposed to us by the Associate Church as a Basis of Union, contains no principle which is not expressly embodied in the standards of the Associate Reformed Church, or has in some way received her sanction; and, whereas, it is not doubted that the wisdom of the United Church will effect any modification of the form of church government, or the Directory for Worship of the Westminster Standards necessary to harmonize them with the common faith and practice of the two churches, or any desirable modification of the formula of questions to applicants; and, whereas, a majority of the Presbyteries of the Associate Reformed Church have declared themselves in favour of receiving the Basis as it is, rather than fail of obtaining this Union; and, whereas, it is believed that the great mass of the people of both churches anxiously desire it, and that their spiritual interests urgently require its speedy consummation; and whereas, finally, it is to be feared that if the present overture should be rejected, the accomplishment of this object will be long postponed, and the heartburnings and contentions between these churches in former years, be, to some extent, revived, and similar evils produced among ourselves; therefore,

*Resolved*, That the Associate Reformed Church does hereby express her acceptance of the testimony and overtures, by the General Synod of 1856, to the Presbyteries, in the confidence that any modifications or amendments necessary to harmonize said Basis with the faith and practice held in common by the two churches, or to render it more acceptable, will be in due time effected by the United Church; and in the confidence that reasonable forbearance will be exercised toward any member of either party that may feel constrained to dissent from any article of this Basis.

*Resolved*, That a committee, consisting of one member from each subordinate Synod, be appointed to communicate this action to the Associate Synod, and in conjunction with a similar committee (if it shall be proper to appoint one) to agree upon and recommend the necessary measures for the immediate consummation of this Union.

This preamble and resolutions were adopted by a vote of 65 to 36. Nine were excused from voting. A protest was entered, signed by Dr. McCarroll, and fifteen others, on the ground that the action of the Synod was unconstitutional and void, because of the complex and uncertain vote of the Presbyteries; and that therefore the Synod had no constitutional right to act in the case at the present time.

Rev. Wm. McMillan, and two others, protested against any terms of communion additional to those now held.

Rev. J. T. Pressly and seven others protested, because of the form, against the 8th and 9th Articles; and against the Article on Covenanting, and on constitutional grounds.

The above protests were answered by the adoption, after amendment, of a report by Messrs. Findley, McKinstry, and Huey.

Upon the action of the New York body being communicated to that at Philadelphia, the latter responded as follows:

Whereas, The General Synod of the Associated Reformed Church have accepted the Basis which has been in overture as a Basis of Union, and, whereas, they have repeatedly affirmed that the doctrines contained

in this Testimony, are those to which they adhere; and, whereas, we believe that the time has arrived, in the good providence of God, when the unhappy division, which has long separated these sister churches, should be healed; therefore,

*Resolved*, That we have great reason to express our gratitude to God, who has led these churches to a happy result from their efforts at union.

*Resolved*, That we cordially reciprocate the confidence expressed by these brethren respecting mutual forbearance, understanding that this forbearance is not to be extended to the maintenance and propagation of any doctrine or practice inconsistent with the standards of the United Church.

*Resolved*, That a Committee of — be appointed by this Synod to act jointly with any Committee of the Associate Reformed Synod, empowered to make necessary arrangements as to the time, place, and manner for the final consummation of this Union.

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[From the New York Evangelist.]

## THE DUTCH CHURCH AND THE AMERICAN BOARD.

THE Reformed Dutch Church has formally separated itself from the American Board of Foreign Missions. The General Synod of that Church held its annual session last week at Ithaca, N. Y. A committee was appointed to consider the relation held towards the American Board, which on Tuesday afternoon brought in the following Resolution, recommending it to the adoption of the Synod:

*Resolved*, That in considering the growth of our Missions abroad, and the duty of the Church, in her distinctive capacity as such, to take care of these Missions; the growing sentiment of our people in favour of such a course, and the hopeful prospect that this action will tend to call out far more largely and promptly the resources of our denomination, we are satisfied that the time has come to dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

This Resolution was the subject of prolonged discussion. It occupied the attention of the Synod until Wednesday afternoon. Before taking the vote, the Synod engaged in solemn prayer. The vote was then taken, and the Resolution was adopted with but two dissenting votes.

As this action might be misunderstood, it ought to be stated that it has not grown out of dissatisfaction with the Board, but from an increasing conviction that its own missions could be most simply and efficiently managed by its own separate organization. The Reformed Dutch Church has already a regularly organized Board of Foreign Missions, with stations at Arcot, in India, and at Amoy, in China. It can at once fall back upon this Board as the basis of a complete organization. That Church numbers 386 churches, which have given annually to foreign missions about \$12,000. As it is one of the oldest denominations in this country, and in proportion to its numbers one of the wealthiest, its contributions to this object may be greatly increased. We have no doubt

that it will now pursue this work with renewed vigour. It is pleasant to know that its separation from the American Board is made with the kindest feelings, and with ardent wishes for its long-continued prosperity. After the adoption of the previous Resolution, Rev. Dr. Chambers, who had presented it, also offered the following, which were unanimously adopted:

*Resolved*, That the intimate relation which has existed for a quarter of a century between the Reformed Protestant Dutch Church and the American Board of Commissioners for Foreign Missions, in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and the catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

*Resolved*, That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

*Resolved*, That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four; that they be and are hereby empowered to arrange an amicable separation from the American Board of Commissioners for Foreign Missions, and assume the management and control of the Missions in Arcot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary conventions, and the like, for the purpose of developing the power and exciting the interest of our churches in the great work of evangelizing the world.

*Resolved*, That we take pleasure in expressing to the American Board of Commissioners for Foreign Missions our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

*Resolved*, That every pastor be requested to preach at least once in each year on the subject of sending the Gospel to the heathen, dwelling particularly upon the character of the Church as a great Missionary organization, upon the claims of our missions abroad for reinforcement, and upon the duty and privilege of a more unreserved consecration of life and means to the advancement of God's cause throughout the world.

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From the Presbyterian.

### GENERAL VIEW OF THE PRESBYTERIAN CHURCH DURING THE YEAR ENDING MAY, 1857.

Synods in connection with the General Assembly,	. . . . .	31
Presbyteries,	. . . . .	155
Candidates for the Ministry,	. . . . .	452
Licentiates,	. . . . .	257
Ministers,	. . . . .	2,411
Churches,	. . . . .	3,251

Licensures, . . . . .	115
Ordinations, . . . . .	107
Installations, . . . . .	199
Pastoral relations dissolved, . . . . .	120
Churches organized, . . . . .	109
Ministers received from other denominations, . . . . .	33
Ministers dismissed to other denominations, . . . . .	9
Ministers deceased, . . . . .	46
Churches dissolved, . . . . .	19
Members added on examination, . . . . .	13,296
Members added on certificate, . . . . .	9,719
Whole number of communicants reported, . . . . .	244,825
Adults baptized, . . . . .	3,376
Infants baptized, . . . . .	13,007
Amount contributed for Congregational purposes, . . . . .	\$1,953,964
Amount contributed for Boards and Church Extension, . . . . .	578,238
Amount contributed for miscellaneous purposes, . . . . .	210,502

The following ministers have died during the year :—

Names.	Presbyteries.
Rev. J. M. Whiton, D.D., . . . . .	Londonderry.
“ J. C. Knapp, . . . . .	Buffalo City.
“ Archibald Ferguson, . . . . .	Rochester City.
“ James Adams, . . . . .	Hudson.
“ Robt. B. E. McLeod, . . . . .	North River.
“ William Gray, . . . . .	New York Second.
“ S. C. Henry, D.D., . . . . .	New Brunswick.
“ George Ely, . . . . .	“ “
“ William Graham, . . . . .	West Jersey.
“ Richard Webster, . . . . .	Luzerne.
“ Samuel Hume Smith, . . . . .	Donegal.
“ John Decker, . . . . .	Baltimore.
“ William N. Scott, . . . . .	Winchester.
“ John G. Howell, . . . . .	Redstone.
“ Robert W. Orr, . . . . .	Clarion.
“ Samuel Henderson, . . . . .	Beaver.
“ Nestor A. Staicos, . . . . .	Alleghany City.
“ Anderson B. Quay, . . . . .	“ “
“ Samuel Moody, . . . . .	Richland.
“ Saml. Crothers, D.D., . . . . .	Chilicothé.
“ James Coe, D.D., . . . . .	Miami.
“ Daniel Lattimore, . . . . .	Madison.
“ Isaac Bennett, . . . . .	Peoria.
“ Robert Cameron, . . . . .	“
“ James H. Dickey, . . . . .	“
“ John Brittain, . . . . .	Winnebago.
“ Robert C. McComb, . . . . .	Iowa.
“ James Gallatin, . . . . .	Dubuque.
“ S. C. McConnell, . . . . .	Missouri.
“ J. Howe, . . . . .	“
“ Robert Stuart, D.D., . . . . .	West Lexington.
“ B. G. Fields, . . . . .	“ “

	Names.	Presbyteries.
Rev.	M. B. Price, . . . . .	West Lexington.
"	J. Hendren, D.D., . . . . .	Lexington.
"	Albert L. Holliday, . . . . .	West Hanover.
"	J. Milton Henry, . . . . .	" "
"	Wm. P. Wharton, . . . . .	Orange.
"	Wm. D. Paisley, . . . . .	" "
"	Jos. Y. Alexander, . . . . .	Flint River.
"	J. R. McCarter, . . . . .	East Alabama.
"	Elizur Butler, . . . . .	Arkansas.
"	Candaur J. Silliman, . . . . .	Ouachita.
"	Jerome Twitchel, . . . . .	Brazos.
"	Stephen F. Cocke, . . . . .	Western Texas.
"	H. W. Rogers, . . . . .	" "
"	Wm. G. Canders, . . . . .	Stockton.

JOHN LEYBURN,  
Stated Clerk of the General Assembly.

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## Choice Readings.

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### NO CROSS, NO CROWN.

[The following poem, by Sheldon Shadwick, is extracted from his volume of poems, just published in England.]

'Twas eve, and in a lowly room  
A student sat in sombre gloom,  
Twirling his fingers in his hair,  
Like one in reverie or despair.  
Before him lay an open book ;  
Sadness was in his languid look ;  
And as he traced the pages o'er  
Four golden words his spirit bore—  
No Cross, no Crown !

Around, in deathlike silence stood  
The forms of many great and good—  
Prophets, Martyrs crucified ;  
Stern Patriots, who for Freedom died ;  
And Poets, who died desolate,  
Scanning the wondrous scroll of Fate ;  
While glory round their foreheads shone,  
He read upon their lips of stone,—  
No Cross, no Crown !

Hard was the toil, through learning's lore,  
 For one so young and worldly poor :  
 His books were precious, though but few ;  
 And deathless fire from heaven he drew,  
 Heart-wearied oft, and over wrought,  
 He traced in throbbing lines his thought,  
 And 'mid his toil this seemed to be  
 The voice alone of destiny,—

No Cross, no Crown !

Sometimes his noble spirit turned  
 Towards Fame's pillar as it burned ;  
 And oft he judged his efforts vain  
 To cross the burning bars of pain.  
 He groaned in agonized distress ;  
 Life's cup was dashed with bitterness ;  
 And then he thought of those of old,  
 Who carved in brass these words of gold,—

No Cross, no Crown !

They fought the battle, bore the cross,  
 That truth might never suffer loss,  
 But, like the tempest-cradled flower,  
 Spring through the storm—the martyr's dower ;  
 Souls that, while becoming free,  
 Sank like a lighthouse in the sea ;  
 But from their graves a spirit came,  
 Uttering words of winged flame,—

No Cross, no Crown !

His soul sometimes would drop her wing,  
 When envious arrows sped the sting ;  
 But, like a trumpet's martial strains,  
 His country's voice thrilled through his veins,  
 And, heedless of the critic's ire,  
 His heart glowed with immortal fire.  
 And, like a man in earnest, he  
 On Thought's Patmos toiled wearily,—

No Cross, no Crown !

And thus he woke his spirit's strings  
 To Music's rare imaginings ;  
 To Love and Freedom, Truth and Right,  
 Justice and Mercy, gods of light !  
 Oh ! cheerful fell those golden words  
 Upon his worn heart's tender chords ;  
 In death those words his spirit bore,  
 And chants them still for evermore,—

No Cross, no Crown !

This is a motto of the brave,  
 And this the watchword of the slave ;  
 The Patriot's, with the people's scorn ;  
 The Martyr's, with his garland's thorn.  
 Whoever toils for Freedom's fame,  
 And seeks to win a deathless name,—  
 Whoever human tears would dry,  
 Let this forever be his cry,—

No Cross, no Crown !

## RICHES OF THE BIBLE.

SOME writer gives the following analysis of the "book of books," the Bible.

It is a book of laws to the right and wrong.

It is a book of wisdom, that makes the foolish wise.

It is a book of truth, which detects all human errors.

It is a book of life, which shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events, and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of biography.

It is a book of travels.

It is a book of voyages.

It is the best covenant ever made; the best deed ever written.

It is the best will ever executed; the best testament ever signed.

It is the young man's best companion.

It is the schoolboy's best instructor.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and every man's dictionary.

It promises an eternal reward to the faithful and believing.

But that which crowns all, is the Author.

He is without partiality, and without hypocrisy, "with whom there is no variableness, neither shadow of turning."

## NATURE'S SONG IN THE NIGHT.

NIGHT hath its songs. Have you never stood by the seaside at night and heard the pebbles sing, and the waves chant God's glory? Or have you never risen from your couch, and thrown up the window of your chamber, and listened there? Listened to what? Silence—save now and then a murmuring sound, which seems sweet music then. And have you not fancied that you have heard the harp of God playing in heaven? Did you not conceive, that yon stars, that those eyes of God, looking down on you, were also mouths of song—that every star was singing God's glory, singing as it shone, its mighty Maker, and his lawful, well-deserved praise? Night hath its songs. We need not much poetry in our spirit, to catch the song of night, and hear the spheres as they chant praises which are loud to the heart, though they be silent to the ear—the praises of the mighty God, who bears up the unpillared arch of heaven, and moves the stars in their courses.—*Spurgeon.*

## THE SOUL.

WHAT makes the soul so valuable? Its immortality. When endless years have run on, the soul will still exist: amazing thought! Will it never tire? Will the ethereal pulsation of sublimated existence never grow heavy? Will the wheel never be broken at the cistern? Never! The soul will endure as long as the throne of God! As heaven's wall shall gather no mosses from age, neither will the soul become decrepit; and in all the multitudes of heaven not one shall be seen leaning upon his staff for very age! What! like the angels, never grow old! to be always the same through dateless centuries as when first created! But cannot she annihilate herself? Oh no! the soul's literal suicide cannot be performed! No Judas Iscariot can find a sulphurous tree, or jutting wall which in Gehenna's cavern, or burning fields, may afford him suspension between life and death. The soul must live on.—*Rev. Dr. Andrews.*

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## THE SOUL AS A DOORKEEPER.

WE can never arrive at Christian perfection, but Christian perfection can arrive at us. We cannot project ourselves from our bodily frames into heavenly peace, but heavenly peace can project itself into us. We cannot take up our abode with the angels, but angels may take up their abode with us. Blessed is the heart that has such inmates! In it corruption becomes historical rather than experimental, and the missiles of Satan are hung upon its corridors rather as the memorials of a dead than the weapons of a living foe. God's assurance of salvation, which he vouchsafes through his Son, the Great Angel of the Covenant, gives wondrous peace, as well as wondrous sanctity. The heart bows before itself and says, "What am I, that the Lord condescends to dwell with me?" The doorkeeper, which is the soul, prostrates himself before the Presence on the altar. The man is changed into a temple. "Holiness unto the Lord!" he cries, and men know that the Lord is with him, and keep silence.

Cowper felt this when he wrote :

"Clothed in sanctity and grace,  
How sweet it is to see  
These who love thee as they pass,  
Or when they wait on thee."

*Episcopal Recorder.*

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## EVERLASTING ESPOUSALS.

How wonderful and varied are the figures which Jesus employs to express the tenderness of his covenant love. My soul, thy Saviour-God hath "married thee!" Wouldst thou know the hour of thy betrothment? Go back into the depth of a by-past eternity, before the world was: then, and there, thy espousals were contracted; "I have loved thee with an everlasting love." Soon shall the bridal hour arrive, whet



thine absent Lord shall come to welcome his betrothed bride into his royal palace. "The bridegroom tarrieth; but see that thou dost not slumber and sleep! Surely, there is much all around demanding the girded loins, and the burning lamps." At "midnight!" the hour when least expected, the cry may be—shall be heard—"Behold the bridegroom cometh!" My soul, has this mystic union been formed between thee and the Lord? Canst thou say, in humble assurance of thine affianced in him, "My beloved is mine, and I am his!" If so, great, unmistakably great, are the glories which await thee! Thy dowry, as the bride of Christ, is all that Omnipotence that a feeble creature can receive. In the prospect of those glorious nuptials thou needst dread no plan of widowhood. What God has joined, no created power can take asunder; he betroths thee, and it is "forever!"—*Faithful Promiser.*

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### CHRIST SHALL GIVE THEE LIGHT.

WHAT sweet words to the troubled soul! Who is it that giveth light? Not our fellow-man; nor an angel; no, not even one of the Seraphim. It is Christ. "There is none other name under heaven, given among men, whereby we must be saved!"

To whom light shall be given: to thee, poor, dark, fainting heart; to thee, whoever thou art, and in whatsoever depth of sin. If thou but wish, and ask for light, it shall be given.

What the light is: that which enables the soul, hitherto groping blindly about in search of a footpath, to see whither he shall go for refuge and peace.

The condition on which it will be given: the awakening of the soul from its torpor and death-sleep.

Then consider the blessedness, the beauty, the serenity, the unchangeable nature of this light.

Then—our need of it—our helplessness and inability to walk without it. Reason—imagination, cannot guide us. What shall we do? Who will teach us the way? Christ—Immanuel—He shall give thee light. Finally, the encouragements we may take from his Word.—*New York Observer.*

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### CHRIST OUR RIGHTEOUSNESS.

"JESUS suffered, having done nothing worthy of death. We shall be glorified, having done nothing worthy of life. Our sins were laid upon him, therefore he fell; his righteousness will be laid upon us, therefore we shall rise. When Jesus cried upon the cross, 'It is finished,' he had done, said, and felt nothing before heaven or earth that had deserved death; and when we shall be acquitted at the judgment-seat, we shall have done, said, and thought nothing that will be worthy of eternal life. Our sins were on, not in him; his righteousness is on, not in us. As he was made sin for us, and in our stead, so we are made righteousness by him."

## ABIDE WITH US.

TARRY with me, O my Saviour!  
 For the day is passing by;  
 See! the shades of evening gather,  
 And the night is drawing nigh,  
 Tarry with me! tarry with me!  
 Pass me not unheeded by.

Many friends were gathered round me,  
 In the bright days of the past;  
 But the grave has closed above them,  
 And I linger here the last.  
 I am lonely; tarry with me  
 Till the dreary night is past.

Dimmed for me is earthly beauty;  
 Yet the spirit's eye would fain  
 Rest upon thy lovely features;  
 Shall I seek, dear Lord, in vain?  
 Tarry with me, O my Saviour,  
 Let me see thy smile again!

Dull my ear to earthborn music;  
 Speak thou, Lord, in words of cheer;  
 Feeble, tottering my footstep,  
 Sinks my heart with sudden fear;  
 Cast thine arms, dear Lord, around me,  
 Let me feel thy presence near.

Faithful memory paints before me  
 Every deed and thought of sin;  
 Open thou the blood-filled fountain,  
 Cleanse my guilty soul within;  
 Tarry, thou forgiving Saviour!  
 Wash me wholly from my sin!

Deeper, deeper, grow the shadows,  
 Paler now the glowing west;  
 Swift the night of death advances;  
 Shall it be the night of rest?  
 Tarry with me, O my Saviour!  
 Lay my head upon thy breast!

Feeble, trembling, fainting, dying,  
 Lord, I cast myself on thee;  
 Tarry with me through the darkness!  
 While I sleep, still watch by me,  
 Till the morning, then awake me,  
 Dearest Lord, to dwell with Thee.

THE  
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1857.

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Miscellaneous Articles.

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ADDRESS ON COLLEGIATE EDUCATION.\*

CARROLL COLLEGE: A GOOD GIFT TO A GREAT STATE.

*Gentlemen of the Philomathean Society,  
And Friends of the College:*

THE first "commencement" of the first Presbyterian College in the United States took place in the year 1748. The accomplished and beloved BURR, the first President of the College of New Jersey under the Charter, presided on the occasion. The commencement was held at Newark, then a small village, not as large as Waukesha at the time Carroll College was located here. GOVERNOR BELCHER, the friend of religion and the patron of learning, was on the platform; and around him sat a company of honoured Trustees; of ministers, Samuel Blair, Pierson, Pemberton, Gilbert and William Tennent, Treat, Arthur, Jones, and Green; and of laymen, Redding, President of the Council, Kinsey, Shippen, Smith, and Hazard. It was a great day in the annals of our Church and of the State. From that small but illustrious beginning, a score of Colleges have come into life of Presbyterian parentage; and now another claims admittance into the Republic of Letters, fresh with the bloom of Academic youth, and holding high the armorial bearings of a great State emblazoned with "Forward." All hail to thee, daughter, Wisconsin-born! *Salve, Collegium Carrollense!*

\* This address was delivered by the Editor of the *Presbyterian Magazine*, by appointment of the students of Carroll College, at Waukesha, Wisconsin, and is now published by request. The occasion of the first "commencement" of this new and rising institution suggested the topics of the address, which the writer considered the more appropriate as the circumstances of the College seemed to authorize a *Plea* in its behalf.

The first commencement of the College of New Jersey possessed fewer auspices of greatness than the one with which, young gentlemen, you are now connected. The College of New Jersey in 1748 had no building, no Professors, no endowment, no permanent site, and only twenty students. The population of the adjacent States of New York, New Jersey, Pennsylvania, Delaware, and Virginia, did not exceed that of Wisconsin at the present time;\* and the legislature of New Jersey, with a persistent monopoly of refusal, declined then, as it has ever since, to bestow a pecuniary grant upon the institution. Far more favoured at its first commencement is Carroll than the College of New Jersey. Its permanent site is on a beautiful elevation, an appropriate symbol of education, with its campus thick-set with rock beneath and with verdure above, mingling the *utile dulci*,—a location, ancient with the memorials of Indian antiquity, and modern with the sight of one of the most thriving towns in Wisconsin. The College has probably the largest and ablest Faculty that ever graced the first commencement of a similar institution; it possesses an endowment which, with its building and grounds, is estimated at fifty thousand dollars; its catalogue enrols forty-five students in the regular classes; and there is a prospect of educational sympathy and pecuniary aid from the State. In short, everything betokens a prosperity quite unusual at so early a period of collegiate life.

The first graduating class at Princeton contained six students,—the same number that would have graduated at Carroll, if God had not called away MARSH to perfect his education in Heaven's great University. Who could have foretold a century ago, the blessings that were to accrue to the world from the infant institution over which BURR then presided? Nor can any prophet, though endowed with Wisconsinian enthusiasm, declare the unutterable advantages to Church and to State, which are to go down from generation to generation, from Carroll College, whose administration under our own beloved SAVAGE, has been so auspiciously initiated. A happy day, indeed, to you, Sir, the honoured President, who may affirm, with a deep experience,

“Hic dies, vere mihi festus, atrox  
Eximet curas.”

Young gentlemen, we stand to-day at one of the fountain-heads of Western destiny. A College is among the active forces of life and immortality; it is a perpetual power to supply motive and influence and action from mind to mind in all the providential developments of human society. There is a little stream among the mysterious latitudes and longitudes of the great West, where Lewis and Clark stood with the delight and wonder of first explorers. It is the supply source of the “Father of waters.” As

\* In 1749, New York had 73,448 inhabitants; New Jersey, about 50,000; and Pennsylvania about 180,000.

the Mississippi controls the irrigation, the agriculture, the commerce, the resources of the great West, so institutions of learning, the upper sources of civilization, direct the political and religious destiny of the world. Carroll College claims a share of homage, among the activities which are to shape the destiny of the West. On this, the first "commencement" occasion of its collegiate existence, I choose as a suitable theme for a public Address, the general advantages of Colleges; or more particularly, I venture to offer a Plea for CARROLL COLLEGE, AS A GOOD GIFT TO A GREAT STATE.

I. Among the general advantages which commend Carroll College as a good gift to Wisconsin, is ITS ADAPTATION TO FURNISH MINISTERS TO THE CHURCH. Religion is of supreme importance to men, as private individuals and as citizens of a commonwealth. Our intellectual and moral constitution, in union with a body of resurrection, declares the wisdom, power, and authority of God. Obedience to His government, through the grace of His Son, our Saviour, can alone elevate human nature to its true position and glory. Forgiveness of sin, sanctification of spirit, providential guidance, usefulness in life, and eternal happiness beyond the grave, are the great proposals which Christianity heralds to a fallen world. Young gentlemen, religion is the grandest, sweetest theme that can ever enlist a mortal's immortal mind.

As members of a community, as well as personally, all men have an interest in the advancement of the Gospel. Virtue and morality are indispensable to the well-being of society. The nature and the execution of the laws, the maintenance of the public credit, the preservation of social order, the administration of justice, the peaceable enjoyment of life, liberty, and property, whatever gives value to citizenship and supplies patriotism to the State, must have its best guarantees in the principles and sanctions of God's holy word. The farmer, the merchant, the mechanic, with all classes and professions of society, are immeasurably benefited by the prevalence of religious principle. Worldly thrift has a close relation to morality. Speculators understand the wisdom of the policy of donating lots for churches in new towns and cities. Outward prosperity is one of the attendants on religion. "Length of days is in her right hand, and in her left hand riches and honor." Religion is the only safeguard for the great social and political interests of a commonwealth; it is the only hope for the salvation of the soul.

God has made provision for personal and public religious wants by establishing a sacred profession, whose object is to keep the plan of Redemption before mankind. The theme of heaven's everlasting Song must be held up to human view, with the prominence of its own glorious and intrinsic merit, and with the grace of its adaptation to human hearts and human tongues. The Christian ministry is the selected instrumentality. It is a vocation, magnified by the example of our Lord Jesus Christ, who was Himself a

minister of righteousness, by the divine original and gifts of the sacred office, by the promise of the Spirit's presence in the discharge of its functions, and by its indispensable agency, as proved by Scripture and Providence, in promoting the welfare of kingdoms and the salvation of souls.

To assist in furnishing ministers to the Church is, therefore, a great work. This is one of the aims of a Christian College. It was distinctly set forth by our fathers in the establishment of their first collegiate institution at Princeton. Presbyterians have always acted on the principle of securing, by God's grace, an EDUCATED MINISTRY. Piety and learning are as harmonious as the light and the heat of day, or the grain and the green of harvest. Since miracles have ceased, and inspiration, the gift of tongues, and the discerning of spirits are no longer imparted to prophets and teachers, the Church supplies the absence of these miraculous endowments, as far as possible, by the industrious use of means in the cultivation of the natural powers of the mind. The Reformation in the Church took place under the directing energy of men of learning. Wickliff was nurtured into greatness at the University of Oxford, and John Huss prepared for immortality at the University of Prague. Luther, Calvin, Knox, Cranmer, and the host of Reformers, were men of mighty erudition. They were indebted under God for their influence to thorough and extensive mental acquirements as well as to fervent piety. The service of the sanctuary requires the most perfect qualifications. As the candlestick of the temple was made of pure beaten gold and gave light to the worshipper from its seven branches of exquisite workmanship, so the most costly and varied cultivation of intellect and heart should be brought into requisition to show forth the light of the new dispensation, and to illuminate the world with the truth as it is in Jesus. Ministers are expounders of the wisdom of God. They are ambassadors from heaven. They are charged with the highest department of instruction. They are defenders of the faith. They are brought into contact with human nature in its various forms of stupid superstition, of callous indifference, and of adroit, untiring skepticism. Of all men, ministers have need, in every age, of mental training of the highest kind attainable. Institutions of learning have thus a direct and influential relation to the prosperity of the Church. Without Colleges, the land could not be blessed with the ministrations of learned and gifted men, able "rightly to divide the word of truth."

Colleges have been remarkably successful in the training of a learned and pious ministry. At Princeton College, out of its 3584 graduates, 670 have become ministers of the Gospel, or nearly a fifth of the whole number. At Jefferson College, Pa., and Centre College, Ky., one-third of the graduates have entered the ministry. Out of 30000 young men, who have been graduated at Presbyterian and Congregational Colleges, about 8000 have become

ministers, being nearly one-fourth of the whole number.\* You see, gentlemen, from these statements and statistics, *one* item in the value of Colleges. The Church has an intense interest in their prosperity. Heaven watches their origin and growth. The kingdom of the Lord Jesus Christ is extended throughout the earth by ministers educated in these institutions of learning.

II. A second advantage of a College, and of Carroll College, is that it FURNISHES USEFUL PUBLIC MEN TO THE STATE. The commonwealth is the institution of God. It is an ordinance of the King of kings, established for high political and moral purposes; and it claims, under the limitations of rectitude, supreme allegiance and universal homage. "The powers that be are ordained of God." The supply to the State of well-trained and able professional men, is in obedience to the clearest providential requirements, and it aspires to the good of the commonwealth and the glory of Heaven.

Education, in the first place, *strengthens the mind*. It fits it for use, and enables it to employ its faculties for the public welfare. Education is not theoretical; it is verily utilitarian. It has practical value. The power of mind is increased by training. If the prosperity of a country be promoted by bringing into cultivation new acres of land and by the production of additional manufactures by the industry of the people, so is it advanced by the cultivation of more intellect and by the additional mental strength acquired in institutions of learning. All college graduates do not, indeed, become legislators, or executive officers, or lawyers and judges; but the State has at least a wider range from which to obtain its supplies, and more strength of mind in its employment when that supply is obtained from educated men. And even though these individuals should never be called into public life, the State has still the benefit of cultivated talent and influence in the spheres in which they move.

Secondly. A collegiate education *enlightens* the mind. It imparts knowledge; and "knowledge is power." A public man ought not to be ignorant. You will all maintain that a person who cannot read or write, is unfit to hold office in Wisconsin; and further, that the higher the office, the better informed ought the

\* The following statistics approximate to the truth. The *aggregate* is believed to be nearly correct:

Colleges.	Total Graduates.	Total Ministers.
Yale, . . . . .	6,815	1,794
Princeton, . . . . .	3,584	670
Williams, . . . . .	1,444	450
Amherst, . . . . .	1,094	480
Union, . . . . .	4,309	885
Jefferson, . . . . .	1,362	575
Centre, . . . . .	462	175
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	19,070	5,057
In Congregational Colleges, . . . . .	17,368	4,315
In Presbyterian Colleges, . . . . .	13,845	3,713

incumbent ordinarily to be, in order to fill it well. Now a college possesses materials in its studies to qualify men for the highest engagements of professional life. History, political economy, the classics, literature, mathematics, general learning, give an enlargement of view which belongs to the true qualifications of a statesman.

A collegiate education *disciplines the character*. Learning inculcates lessons of self-reliance, patience, subordination, a proper appreciation of ourselves and of others. The associations of college life, outside of the class room, assist the other appliances of education in opening the eyes of the ignorant and in unfolding the true relations of individuals to each other and to society at large. The daily intercourse of students, their alliances of friendship, their contact with each other as debaters in the Literary Societies, all unite with the natural tendency of literary habits and acquisitions, to improve and discipline the character.

Furthermore, a collegiate education *fosters the true spirit of liberty*, which is another element in the qualifications of all public men. A liberal education brings the mind into communion with the master spirits of antiquity, who generally plead for popular rights. The study of history excites sympathy with liberty. The acquisition of knowledge in general, opens to the soul the great truths and laws of the universe, which make a man feel his independence and the dignity of his nature. A student's natural position is in the ranks of freedom. In the first graduating class of Princeton was RICHARD STOCKTON, a signer of the Declaration of Independence. JOHN WITHERSPOON, the President of the College, was another of the eminent signers, foremost in zeal for his country's cause. The College of New Jersey has the glory of enrolling on its catalogue *one-fifth* of the signers of the Declaration of Independence. WILLIAM GRAHAM, President of the College at Lexington, Va., collected a company of soldiers, and at their head boldly marched against the foe. Four-fifths of the graduates of Princeton passed from the walls of the College into the revolutionary army, and their blood fertilizes every battle-field from Quebec and Ticonderoga to King's Mountain and Fort Moultrie. The very names adopted by our colleges in the last century, show their appreciation of liberty. The old college building at Princeton was named *Nassau Hall*, in honour of William of Nassau, the Defender of freedom. The College in the valley of Virginia took the name of *Liberty Hall*; whilst the other college, east of the Blue Ridge, called itself "*Hampden Sydney*," after two great champions of human rights. Nor has the old spirit yet become impaired; for out here in the far West, in the middle of another century, Presbyterians have called their college "*Carroll*," after one of the illustrious signers of the immortal document of our Liberties.

The history of other colleges, in existence at the time of the



revolution, confirms the view taken in this Address. Harvard and Yale have been immemorially for freedom. Out of the twenty-one representatives sent by Massachusetts to the old Continental Congress, from 1774 to 1789, *seventeen* were graduates of Harvard. Time would fail me to enter more largely into statistics. These facts show, not only that Colleges foster the spirit of liberty, but that they furnish a large number of useful public men to the State.

As a specimen of the State-aiding power of Colleges, let me just add that Princeton College alone has furnished a President of the United States, two Vice-Presidents, four Judges of the Supreme Court, six members of the Cabinet, nearly one hundred and fifty members of Congress, and about twenty-five Governors of different States, besides a large majority of the Judges of her own Supreme Court, and other public men. Carroll College has yet to make out her catalogue of eminent public service; but it cannot be doubted that this institution will produce a true and honourable proportion of worthies in the executive, legislative, and judicial departments, and in all the learned professions of public life.

III. Another advantage of a College is, that, being the NATURAL COMPLETION OF A SYSTEM OF EDUCATION, it exerts a healthful influence on THE COMMON SCHOOLS AND ACADEMIES OF THE COUNTRY, AND ON THE GENERAL ELEVATION OF THE PEOPLE, ESPECIALLY OF THE POOR.

It is the honour of Colleges that they identify themselves with the success of all other institutions. Their influence pervades society. They are the sources of an enlightened public opinion, from which streams of practical benefit flow down to the people at large. Colleges form a natural part of a system of education. They are the sun, around which revolve the large and the lesser stars. To deny a college its true relations to the general system, is to disparage the power of first causes, as well as to disbelieve the demonstrations of experience. Intellectual culture descends from the higher to the lower conditions of society. It works its way down, through many obstacles, to the masses of the people. The leaders in the general efforts for popular education have been those who had the power of appreciating its necessity and benefits. A large number of the Pilgrims were educated in the Universities. Had Providence permitted the first settlers in the May-Flower to be ignorant and illiterate men, common schools would not have constituted from so early a period the glory of New England. The first movement, in this country, for the universal education of the people, was the foundation of a College. Harvard College preceded the common school system, as its natural and nurturing cause. The same is substantially true, it is believed, of the history of common schools in every State where they exist by public law. Yale, Dartmouth, Bowdoin, and Brown Universities and Colleges preceded common schools, or grew up contemporaneously with them

as sources of their prosperity. Columbia and Union Colleges, in New York, Princeton and Rutgers Colleges in New Jersey, the University at Philadelphia, and Dickinson, Jefferson, and Washington Colleges in Pennsylvania, all antedated legal provisions for the general education of the people. Marietta College and the State Universities in Ohio, Hanover, Wabash, and all the colleges in Indiana, but one, are older than the beginning of taxation to support common schools. The Universities of Michigan and Wisconsin, and Carroll and Beloit Colleges, were founded in advance of the establishment of the lower institutions, or in such connection with them as to show that they were natural and necessary parts of a complete system. Experience had already demonstrated, in other States, the great and indispensable advantages of Colleges. Enlightening and quickening influences go forth from them to create a sound and active public opinion, and to prepare the way for the establishment and support of academies and common schools.

Allow me to be a little more specific. Colleges further benefit the public educational system in two ways, which few persons will call in question.

1st. By increasing the number and elevating the qualifications of *teachers*. The life of a school system depends upon the persons who administer it. The chief questions which immediately relate to the prosperity of common schools, are,—How can teachers be obtained in sufficient numbers, and of the right qualifications? The common schools, of themselves, cannot send forth large numbers of good teachers, because they do not ordinarily carry the education of scholars far enough to qualify them for the great art of teaching. No employment in society requires more intellectual vigor and general thrift of learning than the office of a teacher. Ignorant men, although they may have good common sense, cannot ordinarily produce any other than ignorant scholars. A stream will not rise above its source. Hence, we find, that the best common-school teachers are those who have resorted to higher institutions for the purpose of preparing themselves for their work. The State has discovered the necessity of establishing Normal Schools, as the means of creating good teachers for the common schools. If it be asked, whether Normal Schools and Academies will not do the work without Colleges, the reply is, that Colleges sustain the same relation to Academies and Normal Schools that the latter do to the public schools. Where can the supply of well-qualified teachers for these intermediate institutions be obtained, except from the higher institutions, such as the Wisconsin University, and Carroll and Beloit Colleges? All the educational institutions of the State, from the highest to the lowest, exert a reciprocal influence upon each other, and each imparts life and vigor to the whole. The people are beginning to understand this matter, and the prejudice against Colleges is yielding to the conviction that they sustain an important relation to academies and common schools. The supply of teachers,

both as to number and qualifications, is connected with the opportunities and the incentives presented by Universities and Colleges.

2dly. Besides this direct advantage conferred by Colleges on the State system of schools, there is yet another: Colleges offer to the pupils of common schools the *facilities of obtaining a higher education*. What a great calamity it would be to the State, if the tens of thousands of its children in common schools were forever shut out from the opportunity of increasing their stock of educational knowledge! Some of them, at least, will naturally aspire to further acquisitions. There is a tendency in learning to stimulate the desire for more. Many a boy will be excited to aim at higher attainments than the common school undertakes to impart; and under right influences will be led to go to an academy and then to a College. In proportion as the common school system becomes improved in the qualifications of its teachers, the number of youth, who desire to pursue a more advanced education, will be increased. Colleges depend upon the common schools and academies for a supply of pupils, just as the latter depend upon Colleges for a supply of teachers.

These general views are sufficient to indicate the advantages of a College in its connection with all other institutions of education. Carroll College claims the capacity to increase the prosperity of the academies and common schools of Wisconsin.

There is yet another idea that deserves attention. Colleges, as parts of an educational system, convey relatively their greatest benefits *to the poor*. A college opens its gates to all, and invites equally the rich, the middle classes, and the poor. Equal opportunity is guaranteed to all. This is a relative advantage to the poor, because the poor do not naturally possess equal power with the rich either in founding or sustaining institutions of learning. The plan of endowment, adopted by Carroll College, is designed to cheapen education to the lowest point consistent with rigorous necessity. The larger the endowment fund, the less will be the price of tuition, and there are already scholarships to support the more needy students. Here, again, in the pecuniary aspects of the case, the relative advantage is with the poor. But the greatest of all the advantages to the poor is in the actual results. Education knows no distinctions in theory, and practically it eradicates them all. It takes a young man out of a condition of poverty, and gives him the intellectual resources, the cultivated tastes, and even the manners of a higher life. It exerts an enlightening and humanizing influence, which removes all artificial barriers. Nothing, like education, so confounds the distinctions of rank. Like the railroad, it cuts through hills, and builds its embankments over valleys. High and low places must alike conform to the law of its great energetic level. A College brings to the poor and middle classes the opportunity of furnishing their sons with all the appliances that assist in obtaining the highest posts of influence and usefulness in society. If any class ought to possess and exhibit a kindly feeling towards colleges,

it is the poor. Carroll College is the friend of all, but especially of those, who constitute the masses. It thus sympathizes in spirit with the common school system, and whilst it offers equal opportunities to every child in the State, the poor receive the greatest relative gain.

IV. A fourth consideration to prove that a College is a good gift to the State, is that it affords an important means of *imbuing the youthful mind with correct principles of morality and religion.*

A godless education is a very dangerous experiment. The omission of divine truth in a course of training, virtually assumes that the immortal part of our nature is of comparatively little value. How much better is it to take the scriptural view, and to train up young men "in the way they should go," thus preparing them for this life and for the life to come! The incidental compensations, which are to be found in private and public religious instruction in the household and in the sanctuary, do not justify the exclusion of Christianity from the literary course. The founders of Carroll College adopted, as a fundamental principle, the inculcation of religion with all other acquisitions of knowledge. The book held in the greatest reverence here, is the Bible. The motto on the seal of the Corporation is "*ὁ Βιβλίος*;" and the Bible was the first book to form the nucleus of the library. Ought not Christians to honour the word of God in the institutions that train their youth? Even the Pagans acknowledged their gods in their systems of education, as do the Chinese, the Hindoos, the Mohammedans of the present day. If religion be a good thing, it is a good thing to teach it. Institutions of learning afford remarkable facilities for religious instruction. A place can be found for divine truth, if there be a will to give it place. Our Presbyterian Colleges all assign to religion more or less prominence. Other denominations have also their religious colleges. Some of the considerations, which urge religious instruction as a part of the literary course, are these:

1. It is right to honour God in all things, and everywhere.
2. The human soul has moral as well as intellectual faculties; and true education implies the development of our whole nature.
3. Religious truth is the most important of all truth.
4. Youth is the most suitable time to attend to the doctrines and duties of religion.
5. God has blessed in a remarkable manner efforts to convert young men in colleges. Exactly one century ago, in 1757, the first revival of religion took place in Princeton College. The great Samuel Davies in writing about it, said: "This is perhaps the best news I ever heard in my life." President Finley, in giving an account, said: "God has done great things for us. Our glorious Redeemer poured out His Holy Spirit on the students of our College; not one of all who were present, was neglected; and they were in number sixty." Other revivals occurred under Dr. Wither-

spoon; a very remarkable one under Dr. Green; another under Dr. Carnahan; and another in the first year of Dr. Maclean's administration—in each of the last three, about fifty students were hopefully brought to the knowledge of the Saviour. *Jefferson* has been frequently blessed with extensive revivals of religion. *Oglethorpe University* had five revivals in seven years. *Centre College, Ky.*, has enjoyed frequent outpourings of the divine Spirit; and during the last session about thirty-five of the students have professed a hope in Christ. This revival was, as it were, a chariot of fire, to prepare the President, the good and great Dr. Young, for his ascension to glory. Congregational, and other Presbyterian, Colleges have been in like manner favoured with the displays of God's abounding mercy. In one year, 130 students in *Yale College* came out for the first time on the Lord's side. In *Middlebury College*, it is stated that every class for the last forty years has seen a revival in some part of its college course, and that at *Amherst* no class has ever graduated without beholding God's gracious power in a revival. These facts demonstrate the tendency and reward of religious efforts in colleges; and there cannot be a doubt that, if more attention had been paid to the direct inculcation of religious truth, still greater results would have been manifested in the number of College-born heirs to the kingdom of heaven. Here, gentlemen, is seen the true glory of a Christian College.

These institutions, as we have attempted to show, prepare ministers for the service of the Church; they send out useful and enlightened public men for the employment of the State, and for the liberal professions; they assist in giving efficiency and prosperity to the public educational system; and they imbue the minds of a large number of well-trained and influential youth with the spirit and principles of true piety.

I have thus, young gentlemen, endeavoured to plead the cause of Colleges, and of Carroll College in particular. If my observations have been correct, Carroll College is a GOOD GIFT to the State; and it is a gift the more considerate, useful, and valuable, because Wisconsin is a GREAT STATE.

Before alluding to the present and prospective greatness of Wisconsin, permit me to refer to two historical associations, which possess no little interest.

From Wisconsin, the expedition set out, which discovered the *Upper Mississippi and the Missouri Rivers*. One hundred and thirty-two years before the Wisconsin expedition, 1541, De Soto had stood upon the banks of the Mississippi. Reaching it at the 4th Chickasaw Bluff, below Memphis, he ascended the river to New Madrid; and then striking off into the western woods in the mad adventure for gold, he wandered about until he reached the Washita, which brought him again to the Mississippi. His en-

feeble frame, however, yielded to disease; and the illustrious Spanish chieftain was buried at midnight, near Natchez, in the great river, whose waters, like human generations, sweep onward without a returning tide. The Spanish expedition had started from Cuba, through *Florida*. The next was to enter upon its discoveries from Canada, through *Wisconsin*. At so early a date did the two extremes of our future Republic meet, in the spirit of western research and adventure, Florida and Wisconsin giving the **MISSISSIPPI** to the United States and world.

In 1673, May 17th, **MARQUETTE**, the Roman Catholic missionary to the Hurons, and **JOLIET**, the envoy of the Canadian Governor, set out from Michilimackinac, with five Frenchmen, in two canoes. Behold them braving the rough waters of the lake with steady hands at their wave-beaten oars, encountering at the outset the trials that make heroes. "Our joy," says Marquette in his narrative, "at being chosen for this expedition, roused our courage, and sweetened the labour of rowing from morning till night." They at length glide into the propitious harbour of Green Bay, and enter the Fox River, which they ascend through Lake Winnebago to the portage, often dragging their canoes over the rapids and shallows. The portage of about a mile is crossed, and then and there on Wisconsin soil, France for the first time waves the banner of Louis XIV, in the Valley of the Mississippi. Alas! the envoy of the State and the Missionary of the Church, as they float down the beautiful Wisconsin, little realize what rivers of blood are to flow, before this fair region is to be wrested, first by England from France, and then by the American Colonies from England.

On the 17th of June, the explorers reach the mouth of the Wisconsin, where they are greeted with the sight of a large and unknown river. It is the great northwestern flood rolling along in lucid and peerless majesty. Like a friendly Indian chief, apparelled in the dignity of the primeval forests and with fearless bow and arrow in hand, it is hailed as a guide to the far-off regions known only to the sons of the soil. The French canoes sail with delight upon the Mississippi. In a few days, they meet the wild waters of the rushing, conquering Missouri. Onward they go, past the beautiful Ohio, nor stop their explorations until they reach the Arkansas. The explorers, satisfied that the Mississippi enters into the Atlantic, now return homeward. They are the first civilized men that ascend the Illinois; and crossing over to the site of Chicago, they take a canoe on Lake Michigan, and return thanks to God at Michilimackinac. Thus Wisconsin has an ancient historical glory, connected with the discovery of the great rivers of the great valley.

Another interesting historical fact sheds a glory over Wisconsin. Its territory is included within the jurisdiction of the Ordinance of 1787. Wisconsin is the last State contemplated by that great national compact, and she came into the Union whilst the

ordinance was yet universally acquiesced in as worthy of a free and great people, and consonant with the spirit of '76. That ordinance of liberty was drawn up by a graduate of Harvard College, NATHAN DANE; it was originally proposed by JEFFERSON, the champion of democracy, on a still larger scale; and it finally received a unanimous vote of the Northern and Southern States in the old Confederation. Without meddling with party politics, I may affirm that it is an honour to any State to spring into existence, with the ægis of Liberty in her right hand; to draw her first constitutional life under an ordinance excluding forever human servitude, and to commence a career of greatness with the inspirations and the institutions of "Independence now and forever!"

Wisconsin has elements of greatness. With an independent life of only nine years, it already ranks among the first class States of the Republic. Wisconsin has been gradually educated to its present position. It received a *common school* education, when the Northwest was an undivided possession of the United States, and when Ohio, Indiana, Illinois, Michigan, and Wisconsin, were school-fellows, with a big play-ground used in common. Wisconsin received an *academical* education in the territorial academy with Michigan; and when the latter took its degree as a State, Wisconsin pursued a *collegiate education* in its own territory, and in 1848 took the diploma of a State graduate; when, freed from authority, it entered upon active life in the great Western world.

Wisconsin has great advantages of *soil*. A considerable part of the State is prairie land, black as servitude, but free with a native liberty of marvellous productiveness; and the prairies are of that best kind, "rolling" through the vista in "oak-opening" grandeur. The Southern division of the State is supposed to be able to support as large, if not larger, population than any other equal area in the United States. All the forms of agriculture flourish in this exulting soil; and as a grain-growing State, Wisconsin will make itself known in the markets of the world. Agriculture is the main basis of general prosperity. It is the ruling power of human industry. The farmers govern the subsistence of nations; and where agricultural resources abound, as in Wisconsin, materials exist for a great and flourishing commonwealth.

In addition to the resources of agriculture, brought from the earth by human industry, Wisconsin possesses immense natural resources in her *abounding forests*. No prairie State has such overshadowing advantages of splendid imperial timber. The evergreens of Wisconsin are among the glories of nature; they cover a large part of the State, estimated at about a fourth part; and their superiority of quality is as decisive as their extent of quantity. The Wisconsin pine commands the market of the West and Southwest, and finds its way up all the tributary streams of the Mississippi, and down to New Orleans and away to foreign ports. The Maine, New York, and Allegheny pine, shrinks from comparison with the

forest fulness of Wisconsin. Chicago has already become the greatest lumber market of the world; but whence are derived its principal supplies? From well-timbered Wisconsin and Michigan.

Wisconsin is equally distinguished for its *mineral resources*. Its lead is sold throughout the whole country, and in foreign markets. Two-thirds of the Galena lead is Wisconsinian. Grant, Iowa, and Lafayette counties are the chief Cyclopians around the smelting fires of the Northwest. A large quantity of the ore never comes to Galena, but is shipped at other places along the Mississippi and the Wisconsin Rivers. Iron exists to a considerable extent in the northwestern portion of the State; and the copper region is likewise included, in part, within its boundaries. There can be no doubt that Wisconsin possesses vast mineral resources, rivalling those of other States. Weighed in the huge scales of commercial value, her mineral products move the lever with a power only inferior to Pennsylvanian ponderosity.

The *trade and commerce* of Wisconsin are rapidly developing. With the Mississippi on the west, Lake Michigan on the east, and Lake Superior on the north; with the fine harbors of Milwaukee, Racine, Sheboygan, Green Bay, and Superior; with railroads transcribed on the State in all geometrical figures to make sure the demonstration of the problem of its greatness; and with a location commanding the trade of a large section of country, Wisconsin is becoming a commercial, as well as an agricultural, a lumber, and a mineral State. Manufactures are also humming in the air; and, like the rumbling of the wheels of an approaching locomotive, foretell that in this department, too, Wisconsin will be *up to time*.

Its *population*, made up of the siftings of many kingdoms, contains some of the finest of the wheat. The hardy, enterprising sons of New England are here, having acutely guessed their way to as beautiful a heritage as ever fell to the lot of the most deserving. New York is represented with a numerous and worthy progeny, mostly grandchildren of New England, with a slight engrafting of Stuyvesant stock. New Jersey and Pennsylvania have sent their proportion of honest yeomanry from hills and valleys, pine-barrens, wheatlands, and coal fields, to help subjugate a better region. The Southern and Southwestern States have a worthy representation among this congress of races, where two-fifths count two-fifths. The West is here with its giant force of agriculturalists and omniculturalists; and almost every kingdom of Europe, including the domain of St. Patrick, St. George, and St. Andrew, St. Denys, St. Lawrence, and other calendric heroes, sighing for Lake Michigan and government prairies, has come straight for Wisconsin; and, fortunately, the best foreign population that has reached America in this century is here, in the Badger State. The intermingling of these different classes and races will be of the highest advantage to its prosperity.

In *education*, Wisconsin has wisely resolved not to be behind



any State of the Republic. Her large fund for education is to be sacredly applied to the enlightening of the people. A liberal common-school system has been established, which is richer than the soil of prairies, the ore of mines, or the trees of forests, and a State University stands in full view of the Capitol, the creation of its sovereign power, and the reflection of its supreme legislative wisdom. The Legislature at its recent session made an additional advance in promoting educational interests, by the adoption of measures, which allow pecuniary grants to normal schools and even to colleges. This is among the most important and liberal schemes devised by a State for the advancement of the public welfare; and if the scheme can be executed in the spirit of its good intentions, without creating unpleasant disputations or stimulating presumptuous and doubtful claims upon the public munificence, the Ordinance of 1857 will shine with no unequal glory alongside of that of 1787, —both having in view the highest good of a free people.

Wisconsin has every sign of a great State. Its population is increasing with almost unparalleled rapidity, and its resources of every kind are multiplying so fast that the slates in the common schools are too small to calculate the future. Although the last State formed on the soil purchased by the blood of the Revolution, she walks in the procession of States with equal honour in her eye and hope garlanding her brow, bearing aloft the thirtieth star of the American Banner, as though, were all the others gone, she could well maintain her own. To found a new College in Wisconsin is a noble enterprise. It is *A GOOD GIFT TO A GREAT STATE*, better than the regalia of power, the trophies of war, or the monuments of ambition. May the gift be welcomed and cherished by the people, and Carroll College receive a just share of public sympathy and support among the rising institutions of rising great Wisconsin.

Young gentlemen, you are about to go out into the active duties of life. Carry with you the conviction that religion is the friend of man, administering hope to conscience, peace to mental conflicts, solace in affliction, counsel in trouble, and rest and glory beyond the grave. One of your number has already been called from the scenes of time. MARSH has led the way of the class of 1857, to a better world. We remember him on our literary anniversary. His vacant seat pleads with mute eloquence the instability of human hopes. Like the pine, by the blows of the destroying axe, or the cypress, before the power of the storm, he has fallen. But to human mortality there is a resurrection of life; and Marsh shall stand among the saints who pass from Wisconsin graves into the radiant presence of their Lord.

Young gentlemen, if you do not already possess religion, delay no longer to secure it. It is a sad reflection to graduate "without hope and without God in the world." Delay is perilous. The shadows lengthen fastest as the sun draws nearest to the horizon.

Let me say, as a friend, that the year immediately succeeding college life, is often one of more than ordinary thoughtfulness and solemnity. Observation has brought to view the fact, that a considerable number who went through college life without religion, have embraced it in that serious interval which immediately succeeds their graduation. Few, very few, after this period, apparently give themselves much concern about the salvation of the soul.

Arise to serve your country and your God. The age calls for zealous patriotism, purity of motive, steadfastness of principle. A grand field of usefulness is presented in this grand State. Wisconsin must have seemed to the Indians a land favoured by the great Spirit. Methinks the council fires of confederated tribes have been on the prairies and by the lakes where the State Capitol now stands, one of the glorious sites worthy to be the seat of Liberty and constitutional power. Where the Dacotahs and Winnebagoes once held their hunting and fishing grounds, the sons of Wisconsin now dwell in the genial quiet of advancing civilization. Oh, young gentlemen, you have a mighty State to live and work in!

Lake Michigan is named, on the oldest French maps, "Le Lac des Illinois," the lake of the *Illinois*, or of *men*. Wisconsin, from her eastern to her western shores, expects her sons to keep alive this immemorial appellation. Higher than ancient Indian or French suggestion is the authority, "Quit ye like men." Even the savages of the olden time rightly judged this fine region of country to be worthy of men of a noble order. Let Wisconsians ever rank high in the race of men; and let CARROLL MEN stand among the foremost in Wisconsin!

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### MY FATHER'S HOUSE.

A POOR labouring man said, "I love the Church; I love preaching; but dearer than all I love the prayer-meeting. I always feel as if I were going into my Father's house, when I enter the room where we meet for prayer."

"The room for prayer,—our Father's house!" It struck us, at the time, as a beautiful thought, and we love to dwell upon it now. This poor man felt himself to be a prodigal, and where should a prodigal go, but to his Father's house? The house of God is the home of the penitent. He felt weary with his day's work, and worn with the cares of life; and he would have refreshment and rest, and where should a son find these, if not in his Father's house? The house of God is the home of the weary.

We remember a pious cartman, who was always found in his place at the prayer-meeting and the lecture; and when told that he ought to stay at home after the fatigues and exposures of the

day, he would reply, "I find I can rest all the better by going to meeting; I forget all my pains, and anxieties, and labours, and feel stronger, and better prepared for the next day's toil."

"They that wait upon the Lord, shall renew their strength."

"Prayer, ardent, opens heaven, lets down a stream  
Of glory on the consecrated hour  
Of man, in audience with the Deity,  
Who worships the great God, that instant joins  
The first in heaven, and sets his foot on hell."

If the prayer-meeting be such a means of grace, as spiritual Christians universally hold it to be, what do those Christians mean, who uniformly absent themselves from the place of social prayer, or but very infrequently attend? They do not regard the room, where their brethren meet for prayer, as their Father's house, or they do not love their Father's house. It cannot be, that any Christians, voluntarily and habitually, stay away from the prayer-meeting, because they do not need its benefits, as really, if not as much, as those who are regular attendants. Certainly, we may not reckon ourselves independent of any auxiliary to progress in the Divine life, until we reach that city which hath no temple therein; else, what means the oft-reiterated exhortation, "Watch and pray?"

Fellow Christian, traveller in a thorny way, pilgrim in a vale of tears! how does the prayer-meeting appear in your view? Is it a place of spiritual enjoyment, or is it a tiresome place? If it be dull and lifeless, whose fault is it? If it be a good meeting, be thankful, and improve its privileges; if it be a poor one, come and make it better. Come to the place of prayer! Come from your closet! Come habitually! Come punctually! And it will be a strange thing, if you are not soon heard to say,—

"I have been there, and still would go!  
'Tis like a little heaven below."

J.

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## THREATENED REVIVAL OF THE AFRICAN SLAVE-TRADE.

[The following thoughts on one of the interesting topics of the day are taken from the "*Edinburgh Witness*," now edited by *Peter Bayne*.—C. V. R.]

THE course of the world in the main is onward; yet are there sudden stops and strange turns in its progress. The planet moves forward in space by a steady and equable motion, because acted upon by laws whose force is uniform and regular. The astronomer can tell the precise point in the heavens where it will be found on any given day or year of the future. He may even hazard a very tolerable guess regarding the course of those more erratic bodies, the comets. But the more variable course of human society defies the skill and foreknowledge of man. Who can tell where the world

will be found one or two centuries after this? It is possible it may then have reached a point far in advance of its present position; we trust at least it will have done so, and that it will have shaken itself free forever from many of those evils which obstruct it now. It is possible also that, when that time comes, it may be found to have lost ground, and, instead of being in advance of its present position, to have receded far from the point it had attained a century before. How often has it happened in the past, that evils of great magnitude, of which the world believed it was forever rid, have returned upon it; and systems of error, the falsehood and mischievous tendencies of which had been, as was supposed, thoroughly laid open, have revived with a vigour and quickness of growth, the greater only from the slumber they had enjoyed? It is no new thing for the world, like the ancient king, to have to fight its battles o'er again, and to be called to close in deadly combat with the very foes with which it had formerly grappled, and over which it had prevailed. It will be a strange commentary on these remarks should the world be destined to see the revival, on even more than its former scale of magnitude, and with all its ancient horrors, of the slave-trade. There is at this moment a project on foot in France, which is finding some mistaken advocates in our own country, but which seems to us to have in it the germ of that accursed traffic which the humanity of Britain had banished forever, as was believed, from the civilized world.

The plan is this: France wants labourers for its colonies of Guadeloupe and Martinique. It could employ many thousands of Africans in the cultivation of its sugar plantations in these islands; and the French Government has entered, it appears, into a contract with a mercantile house in Marseilles for the supply of 10,000 Africans to the two islands in question. The Marseilles house is taken bound to deliver the stipulated number of Africans in Guadeloupe and Martinique within three years, or, if they can make it out, within two. The engagement of the 10,000 blacks is to be for ten years; they are to receive half a crown a week; and out of this sum each negro must pay the cost of his transport, which is calculated at 200 francs a head. They are to be carried over in large steam vessels, containing 800 passengers a-piece, and for each immigrant the company are to receive 500 francs, or £20 sterling.

Such is the plan. Who does not see that it is open to immense abuse; and that in a short time we shall probably have, under the name of "Free African Immigration," the old "African Slave-trade;" that trade will be revived, too, in a shape which will render it far more difficult to be dealt with than when it formerly existed; for it is now proposed, not that a private trader, but that a powerful Government, should protect and carry it on. If this is really to be a "Free Immigration," where are the regulations so obviously indispensable for securing the rights of the African? It is an affair attended with immense perils to the poor simple-minded and

helpless immigrant. He transacts with a merchant who is in haste to make up his ship-load, and earn his £20 a head, and with a Government which needs labourers, and cheap labourers, for its sugar fields, and which, by no means scrupulous regarding the personal liberties of its own subjects, is likely to care even less for those of the blacks. Where are the restrictions and safeguards from imposition, and from the thousand wrongs which a strong avarice and unlimited power are likely to commit upon the poor African? What pains are to be taken to secure that he shall leave his country with his own consent—that as a free man he steps on board the French transport-ship—and that as a really voluntary labourer he shall fulfil his ten years of servitude in Guadaloupe and Martinique, at a rate of wages one-fourth only of that which his brethren in the adjoining British possessions are earning? We see the dangers which attend this affair; but the restrictions and regulations with which humanity ought to have carefully surrounded it are wanting. There is nothing to prevent these *immigrants* being beguiled of their liberty by the soft arts which traders—who get a very handsome premium for every African they can procure—will know how to employ; and nothing to prevent them being carried over to the French West India islands, somewhat against their will, by a kind of *douce violence*. In former days it was not uncommon to speak of “an emigrated African,” meaning by this soft phrase a negro who had been kidnapped, or caught in a snare, or seized in a plundering expedition, or wounded, and so hurried aboard, and, along with many hundreds of fellow-sufferers, loaded with irons, and carried across to the dominion of the cart-whip. Who shall guarantee that the same acts may not again be had recourse to, to fill the French transport-ship, the plundering party, the trap, the ambush, the bribe? Who shall guarantee that irons shall not be called into requisition to support the discipline of the ship during the middle passage, or, the voyage over, that the whip shall not be employed to reconcile the unwilling and the refractory to the labours of the ten tedious years of servitude?

We do not believe that the French Government contemplate a revival of the African slave-trade. What we affirm is, that without the most stringent regulations and the most unremitting vigilance it is sure to grow into that. That Government needs labourers for its sugar plantations, and it gives a sort of *carte blanche* to a house in Marseilles to get them—to get 10,000 in as short a time as possible; and, provided it gets the number of Africans it wants, it is not likely to trouble itself about the way and manner in which they have been procured. The danger is greatly increased by the consideration that the parties with whom this stipulation has been made have been left free to operate over the whole western coast of Africa. Had they been limited as to the places whence they were to obtain their supplies of immigrants to the French settlements on that coast, the Government could have watched and

directed the whole proceedings; their Consuls could have seen that the African understood the bargain he was making, and was in reality a voluntary agent in accepting of a ten years' term of service in the West Indies. But these operations are to be carried on in places where the French Government has no means of supervision; they are to be carried on all along the coast, the British settlements of course excepted; they are to be carried on in places where the illicit slave-trade still flourishes, and where, in all human probability, the French ship will be filled by exactly the same means as those employed to fill that of the pirate slaver; and, once across the Atlantic, the poor African will in vain complain that he was kidnapped, or beguiled, or made the dupe of false promises; a fictitious engagement will be trumped up against him; and he will be compelled to drag through his ten years of slavery, if labour and exile should not open to him the speedier deliverance of the grave. The most ominous feature in connection with this project is, that it is not exclusively French, but that it has begun to find favour in the eyes of our own West India proprietors. They feel that they too need to have their estates replenished with cheap labourers, and have begun to ask of Government that they be supplied in much the same way as that in which the French propose to stock their own plantations. Some of our leading statesmen seem not unwilling to listen to their demands, believing, we daresay, that the scheme offers a chance of at once benefiting our West Indian possessions and Africa. We firmly believe that the supposed benefit is delusive—that it would turn out to be a fearful calamity to both—and that, should this scheme be tried, the world would slide back, in a few years, into the same horrible traffic which it cost it such enormous efforts and sacrifices to put down. The present reactionary tendencies of Europe make this almost a certainty.

We thought that the day had begun to dawn over Africa. In the researches and discoveries of Dr. Livingstone we thought we had seen at last a certain prospect of a firm footing in that continent for the Gospel, along with all its subsidiary aids of commerce, learning, and civilization. We are unwilling to renounce these hopes, though the appearance of this ill-omened scheme at this moment tends certainly to damp them. Every motive of humanity pleads against that scheme, and so does every consideration of commerce and gain. If we restore the slave-trade in however modified a form, we shall infallibly sacrifice a commerce with Africa which will enrich us a thousand times more than ever will the cultivation of our West Indian sugar-fields. The researches of Livingstone have opened to us an interior fertile in all manner of products, and occupied by a brave people, desirous to trade with us. If we shall send the slave-ship to their coast, we will close this new field, with all the moral and commercial benefits we may expect to reap in it; for how can a population, living in continual apprehension of captivity and eternal banishment from their native soil, or employed

in contriving the means of inflicting these evils upon others, have either the time or the motives for the cultivation of the soil or the prosecution of commerce? Before the abolition of the slave-trade, the whole annual importation of African commodities did not much exceed £70,000. In 1808, the first year of the abolition, it rose to £374,306; and in 1810, to £535,577 exclusive, in both years, of gold-dust. The increase in exports to Africa was still more astonishing. During the subsistence of the slave-trade, these do not appear to have exceeded £50,000; whereas in 1808 they were £820,194; and in 1810, £693,911. We find Lord Brougham, who is resolved that his age shall not be afflicted with what his manhood so largely contributed to abolish, saying the other night, when this matter was under discussion,—“Since the abolition of the slave-trade, a remarkable increase had taken place in our commerce with Africa. The returns for the year 1855 showed that goods had been exported from this country to those parts of Africa which were not in the possession of either the English or the French governments, to the amount of £1,550,000; and that upwards of £300,000 worth of goods had been exported to Sierra Leone, and our other settlements on the coast of Africa. Anything more dreadful than a step that would interrupt the progress of Africa in the traffic which she was so well fitted to carry on he could not possibly conceive.”

It is on the spots where Christianity has found a footing that this commerce has been most powerfully developed; and this reminds us of the far graver aspect of the matter, even the religious one. “The end of the geographical feat,” it was strikingly said by Dr. Livingstone, “will be but the beginning of the missionary enterprise;” but should the slave-trade be revived, we must bid a long farewell to that bright prospect; and that at a moment when the Bible, the translation of which was begun by Moffat thirty years ago, is nearly completed, and ready to be given to the nations of the hitherto “unexplored Africa,” from which the veil has just been lifted.

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### HOW ROMANISTS ARE CONVERTED.

At a religious meeting, where something had been said of the distribution of the Scriptures among the deluded followers of the Man of Sin, a young man arose, and in a very simple and impressive manner, said, “I wish to bear my testimony to the truth of the remarks just made; I know the Bible is not given in vain. Some time ago, I was met by a Tract Visitor, who spoke to me about my soul; and though I cared little about it, and treated him with great indifference, he persevered in his kind efforts to do me good, and also gave me a copy of the Holy Bible. Not knowing its value, I put it away, but after a little I got it out, and commenced reading

it, and the more I read, the more I wanted to ; till at length, to make my story short, my eyes were opened, and I hope God has had mercy on my soul ; and now I want all my poor, blinded countrymen to have the Bible. I have often wished I could find that Tract Visitor, to thank him for his interest in me, and for his precious gift."

We subsequently learned from one of our pastors, that this young converted papist, is now undergoing a course of training, preparatory to entering upon the work of the Gospel ministry. The Tract Visitor he may never find ; the friend and the befriended will probably never meet again in this world. What a joy it will be to the faithful Christian, often cast down at his want of success, to find in the light of an eternal day, that after all, his prayers and labours were not in vain. The Word of God, to be sure, gives him the promise now ; but his heart faints at times at its apparent nonfulfilment.

Christian labourer ! scatter the Scriptures, the religious tract ! You cannot toil in vain ! The seed will spring up, the work will live, even when you are dead. "So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

See the power of the Bible ! When we speak of this one instrument in this great change, we do not forget there is a trinity in our unity. The word of God only, the grace of Christ only, the work of the Spirit only. As there are three that bear record in heaven, so there is a triple power in the renovation and sanctification of men.

Behold what God hath wrought ! This poor Romanist, taught to hate the Bible, is now heard humbly and gratefully to sing,

"Lord, I have made Thy word my choice,  
My lasting heritage ;  
There shall my noblest powers rejoice,  
My warmest thoughts engage."

No more trusting to the virtue of sacraments, to sacerdotal blessing, he makes Christ his all in all.

A TRACT DISTRIBUTOR.

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## Household Thoughts.

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### ZACHARIAS AND ELIZABETH,

EXAMPLES TO HUSBANDS AND WIVES OF ALL RANKS AND AGES.

IN Luke 1 : 6, we read, that the parents of John the Baptist "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Such is the interest-



ing and highly instructive account, which is given by the pen of Inspiration of their character and attainments. And, as the excellent of the earth, whose characters are recorded in the sacred Scriptures, are presented to us as so many examples, whose faith and love, obedience and consecration to God, we ought at all times to follow, their example is justly deserving of the serious attention of all in every age. The biographical sketches, indeed, of those, who, like Enoch, "walked with God," which are contained in the sacred Scriptures, cannot fail to bless the world through all the generations of mankind. For, in them, we are presented with the truth without any mixture of error; and often in a few words, as in the case before us, we have such an insight given into character, and have such a combination of excellence set before us, as can be found nowhere else. In this too, we see, that the holy and spiritual excellence of the saints, as the fruit of the one divine sanctifying spirit of promise, has been in every age the same; and thus learn, that however much they may differ as to the time and place of their appearance on earth, and as to their circumstances, yet, in Christ Jesus, they have been all one. Thus, piety in every age is seen to be one and the same thing, and the Bible is proved to be the standard of duty and of excellence to the whole family of man, and that too, to us all, in every relation which we can sustain to each other. For, as we are all exhorted to be "followers of those who, through faith and patience, are now inheriting the promises," we should give to the subject that serious degree of attention which it justly requires. In doing this, we are naturally led by the inspired account which is given of their character to consider I. Their state before God. II. Their outward deportment before men. Let us then consider

I. Their state before God. The record says, "they were both righteous before God." This includes

1. Their being in a state of acceptance with God through faith in the Lord Jesus Christ. Ever since man rebelled against God, we find that naturally there is none righteous, no not one of the whole human race; for all have gone astray, and become guilty before God. And one of the most important, and at the same time most difficult questions to answer, that has ever been asked is, "How can man be justified with God?" And the only answer which can be given to this all-important inquiry, is that which the Holy Spirit has given to us by the pen of the Apostle Paul, when he says, "We are justified freely by the grace of God through the redemption that is in Christ Jesus." Rom. 3 : 24. Hence, "all who believe in him, are said to be justified from all things, from which they could not be justified by the law of Moses." Acts 13 : 39. And in order that we may obtain this inestimable blessing, Christ is set forth in the offers of the Gospel, as a propitiation for sin, through faith in his blood, that God might be just, when he justifies the ungodly who believe in him.

This doctrine, which is so clearly and fully stated in the New Testament, was, also, no less savingly understood by the household of faith under the Old Testament economy. Hence the righteousness of faith which they possessed, was the righteousness which comes to us from Christ, who, in Old Testament language, is styled "the Lord, our Righteousness, our Strength, and our Redeemer;" and, "Other foundation can no man lay, than this; for there is no other name under heaven given among men, whereby we must, or can, be saved," than his. When the parents, then, of John the Baptist, are said to have been "both righteous before God," it intimates that they were so as being clothed with the righteousness of Christ, which they had received, this faith in him, as the long-promised Messiah. With the nature of his atoning work and death, as the great propitiatory sacrifice for sin, Zacharias, as he devoutly attended to the duties of his priestly office in the temple, could not fail to be well acquainted, and to have his mind constantly directed to Him, who, in the end of the world, was to appear to take away sin by the one offering of himself to God for us; and, in God's sight, they were righteous, because that, by faith, they appropriated him as "the Lord our righteousness," offered to us in the promises and invitations of the Old Testament, as well as in those of the New.

2. The conformity of the soul in its desires and affections with the will of God. To be righteous before God, includes in it not only the justifying act on his part, wherein he pardoneth all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith, but also the state of the soul itself, in all its views, desires, and affections. In all these, it is in a state of progressive conformity with the will of God. For, to suppose that a person may be in a justified state, and yet, at the same time, be knowingly and willingly in a state of opposition to God, by leading a life of sin, in gratifying the desires of the carnal mind, cannot fail, one would think, to appear to every rightly constituted mind, to be a moral contradiction. For, the whole doctrine of Scripture, relating to the plan of salvation, clearly shows, that the justifying act on the part of God is always accompanied with the communication of his sanctifying grace to the soul, by which it is renewed, after his image, in knowledge, righteousness, and true holiness. Hence, under this influence, which has the soul itself for its sphere of operation, the mind is brought to see light in God's light clearly, and is enabled to walk in this light, that is, to harmonize in its views, desires, affections, and conduct, with the will of God.

Hence, the mind that dwells in the believer is said to be the same as dwelt in Christ Jesus, between whom and the Father there ever has been the most perfect union that can possibly exist. Not that this complete conformity to the will of God can be attained all at once, or even whilst we remain in this world; but, as the be-

liever is changed from glory to glory by the Spirit of the Lord, so he is constantly making progress towards it, and has all his aims and desires directed to it. Hence, in place of resting satisfied with any present attainment, he keeps constantly growing in the knowledge and grace of our Lord and Saviour Jesus Christ, and presses on to the mark for the prize of the high calling of God. His sinful infirmities, and frequent departures from the path of holiness, often humble him to the dust, and lead him, in the exercise of renewed watchfulness, prayerfulness, and diligence, in the use of all the appointed means of grace, to long for and to strive for the happy state, when he shall stand complete in all the will of God, and be able to love him with all the heart, and with all the soul, and with all the mind. Such, doubtless, was the state of Zacharias and Elizabeth as righteous before God; and it was this which laid at the foundation of all their excellence and happiness in time, as well as in eternity.

Let us now consider

II. Their outward deportment before men. The record says, "They walked in all the commandments and ordinances of the Lord blameless." It is scarcely possible to conceive of a finer description of character than is contained in these words. It intimates

1. That they regulated their outward deportment by a constant regard to the commands of God. The commands of God are evidently very comprehensive; intended, indeed, to reach to every situation and relation which exists among mankind, and to point out in regard to all these what it is that the Lord our God requires of us. It is on this account that the law of the Lord is said to be a light unto our feet, and a lamp unto our path, so that by taking heed to it, we shall not err, but cleanse our way. As this law, too, is designed to fix what is duty and what is not, and thus establish a standard of moral conduct to man, it is clear that it must be binding upon all, and that its great object must be unattained, if it is not at all times, and in all matters, so regarded. For, though no mere man, since the fall, is able of himself perfectly to keep the commands of God, yet they lay down, with infallible certainty, and with an authority which cannot be called in question, the rule of duty which cannot in anything be set aside or neglected, without committing sin. When we observe the conduct of mankind, however, and try it by this test, we find that there are cases, almost without number, in which it is either altogether, or in part, neglected or set aside. Its general adaptedness, as a rule of moral conduct, may be readily admitted; but, through the innate depravity of the heart, exceptions are taken to this and the other thing, which it requires and enjoins, as too strict, or of no great moment, and therefore the mind is reasoned into the belief that they may be neglected, as convenience or fancied interest may dictate. But such was not the mode nor the measure of the obe-

dience of Zacharias and Elizabeth; for, in place of neglecting or setting aside any, they walked in all the commands and ordinances of the Lord, and, so far as they could attain to it, studied to be blameless in all things.

This supreme and constant regard to the commands of God, they manifested not only in reference to all the duties which they owed to him, but also in reference to all the duties which they owed to each other. Between them there was no unseemly contention for the mastery; or, if in anything there was strife, or emulation between them, I doubt not it would be about which of them should appear the most lovely in the eyes of the other, or which of them should prove the greatest blessing to the other. Their mutual duties, as they were the subject of Divine appointment, were doubtless well understood by each other; and, as "they walked in all the commandments and ordinances of the Lord blameless," so they studied in their intercourse with each other, and in all their family arrangements and concerns, to come up to these requirements. And, as the relation of husband and wife was the same under the Old Testament dispensation as under the New, so were the duties which naturally spring out of it. A beautiful description of these duties we find given in the fifth chapter of the Epistle to the Ephesians, to which all who are united in this endearing relation may well refer for instruction and guidance. Thus, says the Apostle: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause"—that is, for the attainment of this—"shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Such is this highly instructive and beautiful description of the nature of the conjugal relation, given by the Apostle Paul, when writing under the inspiration of the Holy Spirit. By this you will perceive that the husband is constituted the head of the wife, and she is enjoined to be subject to him in all things. But, whilst this is her appointed place, he is enjoined to love his wife, even as Christ loved the Church, and gave himself for it; yea, he is to love her, as he loves himself. And if he does this, she will never have any just reason to murmur, or attempt to resist the appointment.

The authority of the Christian husband is not the authority of the tyrant or the despot, but the authority of love, and of such love as Christ has manifested to his Church. And if he manifests such a love as this, not an unkind or harsh word will ever drop from his lips towards the faithful wife of his bosom. Or if, in regard to any matter, he should unhappily be tempted to act otherwise, let him reflect on the love of Christ to his Church, and if the Spirit of Christ reigns in his heart, his irritation will soon be subdued, and give place to the winning manifestations of love. Yes, there should be no discord between a husband and a wife; and nothing but a tender and confiding affection should ever mark their intercourse with each other. Without this, the union cannot be what God designs it to be,—the source of greater and ever-increasing happiness than we can enjoy alone.

2. They were conscientious and regular in their observance of all his ordinances. By the ordinances of God, as distinct from his commands, we are to understand his various appointments relating to the acts of public and private worship. Such as sacrifice, the various offerings which were to be presented in ancient times in the temple, prayer and praise, and the religious observance of the Sabbath—preaching, the frequent reading and study of the Sacred Scriptures, Baptism, and the Lord's Supper. All these either were or still are ordinances of Divine appointment; and such of them as are peculiar to the Christian dispensation, should be regularly observed by all the faithful in Christ Jesus. But, in every age, and in every variety of situation, it has been by no means uncommon for many to live in the neglect of them; or, to attend to them in such a way as to derive no real benefit from them. Excuses are often made, and these, too, of the most trivial kind, for neglecting them—such as the want of time or convenience. So spiritual, too, are they in their nature and design, that unless the soul is hungering and thirsting after righteousness, it can feel no need of them, nor discern any use in observing them. Such, however, was not the case with Zacharias and Elizabeth; for they esteemed the word of the Lord concerning all things to be right: so that whatever had a Divine appointment, with that they delighted to comply, and made haste to observe it. And, as they doubtless fully believed, that every ordinance was both designed and calculated, when properly observed, to have an important influence on the spiritual interests of the soul—in promoting its sanctification, its comfort, its usefulness, its peace, and its joy—so they were all observed in their appointed seasons and proportions. As in all things they acted as seeing Him who is invisible, so they were not ashamed nor afraid to own his cause before men, but walked in *all* his ordinances blameless. Hence, all who knew them, knew that they were the servants of the most high God, by observing them daily waiting upon him in the temple, at the family altar, and in every way which he had appointed. And just so will it be with all now,

who, like them, "are both righteous before God, and walk in all the commandments and ordinances of the Lord blameless."

III. They were thus united in their principles, in their conduct, in their joys, and in their prospects. If it is desirable and necessary, in order to attain domestic peace, comfort, and happiness, that those who constitute the united head of the family should be of one mind in all their arrangements, surely it is no less so, in order to the attainment of these in the highest and most important sense, that they should be of the same mind with regard to their religious character and exercise. So essential, indeed, is this, that if disagreement exists here, and they act contrary the one to the other, it cannot fail to be the bane of their domestic happiness, and often lead to the most painful consequences, not only in time, but also in eternity. For, in such a state of things, it not unfrequently happens that the one undoes what the other does, or hinders what he attempts to do; and thus through this clashing of views and plans, the spiritual interests of the family cannot be duly attended to, and the souls of the rising family may not only thus suffer, but be lost through the sinful carelessness or contention of the parents. So true is it that a house divided against itself cannot stand. In place of this, however, the parties referred to in the text, were of one faith; partakers of the same grace; sharers in the same joys; animated by the same glorious hope; living according to the same rules, and aiming at the same great objects. The governing influence was one; the spirit was one; the example was one; and it was piety in its principles, its precepts, its spirit, its joys in this world, and its glory in the next, that presided over everything, and that secured to this happy pair their highest and purest enjoyment, and that has rendered them patterns to mankind whilst the world may last. Their religion, therefore, was not merely the religion of the individual, but of the family; and here, it was the subjection of all to God—the consecration of this endearing and sacred relationship to his glory; for "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

In the days in which we live, and in certain classes of society, it has become—we might almost say—fashionable, for husbands to allow their wives to make a profession of religion, and regularly to partake of the ordinance of the Lord's Supper, and to have their children baptized, whilst they themselves carefully abstain from all such compliance with the commands and ordinances of God. Cases, however, of a very different character, may no doubt be occasionally met with, where the authority of the husband is interposed in order to prevent the wife from thus confessing Christ before men, and from thus attending to her own spiritual and eternal interests, and the interests also of those who are dear to her as her own soul.

Now, with regard to both of these, we remark that such conduct

is a sad perversion of everything that is right in such circumstances. As to the former, how unseemly and unkind is it in the husband to leave all the religious training of the family to the wife, without any assistance from him, or blending of their prayers for the Divine blessing to descend upon them, or uniting his example to hers in endeavouring to train them for the service of God here, and for the enjoyment of heaven hereafter. What grief, too, is it calculated to give to the pious wife, to see the husband neglecting or spurning away from him the blessings of salvation, and walking in the broad way which is leading him to destruction! As to the other case, nothing can justify it. For, as God has not constituted him the keeper of the soul of his wife, and as she has to give in an account of herself to God at the last, so it is a duty which she owes to God and herself to seek first, and above everything else, the kingdom of God and his righteousness; and between her soul and God, no power or person on earth has a right to interfere. And when he quotes the language, that she is to be "subject to him in everything," as a justification of his conduct, it is a gross misapplication of the injunction. For it means nothing more, and nothing else, than that she is to be subject to him in everything that is according to God's will; and if his command contradicts, or interferes with this, it would be sin in her were she to obey him. In place of interfering between her soul and God, if he loves her "as Christ loved the Church," following his example, he would sacrifice his own life, if needs be, in order to secure her salvation. But, in reference to the parents of John the Baptist, no such unseemly and unholy strife ever existed; for "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

What a lovely picture, then, of conjugal excellence and happiness does this subject present before us! Here, the husband and the wife appear, as they ought ever to do, but *one*; united in a strong and tender affection—professing the same Divine faith, worshipping the same God, interested in the same Saviour, pursuing the same great and holy objects, cherishing the same holy and cheering hopes, partakers of the same exalted joys, soothers of each other in their sorrows and afflictions, helpers of each other in their cares and duties, faithful to each other whilst they live, and heirs of the same glorious inheritance hereafter, where they shall ever enjoy the same blessedness, and unite in the same adorations and praises forever. The union between them was holy and happy; and it was thus, because it was founded in religion. And, cheered by the light and joys of their eminent piety, they could unitedly and vigorously pursue the most important objects which can ever engage the attention of man; and look forward to death, in place of being the termination, as only the consummation of their happiness and union in a holier, brighter, and happier world than this, and in a far higher state of being than any we can

occupy here. O could we go back, and witness this lovely scene of conjugal bliss and domestic harmony and happiness; or, could we see them as they studied the word of God together; or unitedly poured out their hearts in prayer around the family altar, as a morning and evening sacrifice; or the diligent and affectionate faithfulness with which, as religious parents, they endeavoured to store the mind of the young Baptist with Divine truth, and to influence his heart to the love and practice of it; or, could we see the solicitude which they manifested to be helpers of each other's joys, and sharers and soothers of each other's cares and sorrows; or, could we witness them when engaged in their exalted worship in the temple, as, by the eye of faith, they rose above every surrounding object, and looked to the glory, and the joys, and the exercises of that temple which is not made by human hands; or, could we hear them as they conversed on their heavenly and blissful prospects; or, could we go to the bed of death, and witness them on that trying occasion, when the bond which had so happily united them together was forever snapped asunder. O what a different spectacle would there present itself to us, from those unions in which piety never appears, the word of God is never read, a family altar is never erected, the blessing of God is never sought, the house of God is seldom, if ever, frequented, heaven is not sought after, and death is never prepared for; or where it is left, it may be, to one of the parties, and that, it may be under many disadvantages and discouragements, if not direct opposition and persecution, to exemplify the beauties of holiness, and to exert a Christian influence over the family; how different would everything appear in such a union from that which we have been contemplating. As religion has nothing to do with such unions—that is, in no way acknowledged in reference to them—so its principles, its peace, its purity, its supports, and its joys are not there. If everything goes on well with them, they may pass along satisfied with such happiness as the world can afford; but, in those days of darkness which often come upon all of us, when affliction lays us aside with racking pain and distress, or losses, and crosses, and bereavements befall us, they have no refuge to which they can flee for consolation. As God was not acknowledged, the Saviour not loved nor served, and eternal life never sought for themselves, so their children, if they have any, are never spiritually cared for; their souls are neglected, and they are generally left to grow up in vice, and swell the already vast multitude of human beings, who are thronging the broad way which is fast leading them to destruction. And when death enters the dwelling of the unhappy pair who have thus passed the pilgrimage of life, to cut asunder the tie which united them together, all is desolation and despair. No hope of meeting, in the glory and blessedness of heaven hereafter, cheers the departing spirit as it launches on the awful eternity that is before it, or assuages the heartfelt grief of the surviving mourner.



All is darkness and despair alike to both. And, when the survivor too has been called to finish his or her earthly course, O what must be their misery and recriminations, should they be then united in eternity, suffering all the woes of the perdition of ungodly men! How will it aggravate their misery, to think that they were so closely connected in this life, but that their union, in place of helping them on to heaven, only contributed to their never-ending ruin in the loss of their souls! Bear with me, then, husbands and wives, who perchance may read these lines, whilst I exhort you to shun such a ruin as this; and, if you would shun it, like the parents of the Baptist, you must be righteous before God, and study to walk in all his commandments and ordinances blameless. And, in order to be able to do this, be entreated unitedly to accept of the offers of salvation, made to you so richly and freely in the Gospel, and consecrate yourselves to the service of Him, who is the Lord, our righteousness, our strength, and our Redeemer, and study in all your ways to live unitedly to his glory. Look at the peace, the comfort, the joy, and the usefulness which it will yield you in life, the consolation which it will afford you as you lie on the bed of death, and the glory and felicity in which it will terminate in heaven. Think too of the happy influence which it will have in training your little ones so as to lead them to shun the counsel of the ungodly, the way of sinners, and the seat of the scorers, and to have their delight in the law of the Lord, and to walk with you in the narrow path which leadeth to heaven. By such considerations as these, study, we intreat you, to imitate the example which we have set before you. And in order to induce you the more readily to do this, let me lead you to look forward to the sad hour that is before you, when your present earthly joys shall terminate, and you shall have to hear the last word or whisper that may drop from the lips, and shall have to take the last look of each other, and shall feel all the anguish—it may be—of a widowed heart; and can you, O can you, think of that sad scene without now preparing for it, by giving your hearts unitedly to the Saviour, and studying to walk in all his commandments and ordinances blameless? By thus shedding the joys and the hopes of religion over all the other joys of your lot, when you are called to part in death, it will be at the gate of heaven, soon to be reunited in some of the many glorious mansions that are there, to know the pang of separation no more forever. With such a blessed and exalted prospect before us, as the result of personal piety, what husband and wife who may read these lines, can make up their mind to continue to live estranged from God and the Saviour? In place of continuing thus, may all such hasten to be reconciled to God, and to walk in his commands and ordinances, that they may be fellow-heirs of the grace of everlasting life whilst here, and part in death with the animating assurance of soon meeting and of dwelling forever in the glory and blessedness of heaven hereafter. Happy, happy is the con-

jugal union that is formed on such principles as these, and that terminates in such glory and blessedness!

M. T. A.

## Historical and Biographical.

### THE PRESBYTERIAN CHURCH AT BUTLER, PA.\*

“Forty years travel through the wilderness, with God as leader.”—DEUT. 8 : 2.

OUR text is appropriate to *us* this day;—more appropriate to this church, than it has ever been before or ever will be again; for, just forty years ago (some time during the last year), the Church of Butler was organized.

The country was then literally a wilderness, and is still so compared with many others. And I wish that we may see how the hand of God has been with us; how he has borne with us, and prospered us, notwithstanding all our transgressions.

Let us remember the way in which the Lord our God has led us as a *church*, as *families*, and as *individuals*, these forty years in the wilderness.

I. Let us inquire, how the Lord has led us as a *church*.

It is necessary to go back of the forty years, and look at this region of country in a religious point of view. More than fifty years ago, the Gospel resounded among these hills and forests. The Gospel trumpet was blown by Messrs. Gwinn, and Morehead, and Tait, and Wylie, and Lee, and Cummins, and Boyd, and McCurdy, and Stockton, and McClean, as they performed missionary labour in Northwestern Pennsylvania, from A. D. 1797 to 1805.

About a mile and a half northeast of Butler, on the side hill west of the Connoquenessing, a tent was erected in the grove, and for several years the Gospel was occasionally preached there to the scattered inhabitants of this region of country. This tent was called Thorn's Tent, and the Congregation was reported to the Synod of Pittsburg, A. D. 1802, as the Congregation of Thorn's Tent, and unable to support a minister. The next year it was reported to Synod as the Salt Springs Congregation, taking its name from some springs or licks near the place where the congregation met for worship.

The same year, we find reported to Synod, Concord and Muddy Creek as able to support a minister. A. D. 1805, we find Rev. John McPherrin's name on the roll of the Presbytery of Erie (to which Presbytery this region then belonged); but he is reported as without a pastoral charge. No mention is made that year of either Salt Springs, Concord, or Muddy Creek. But the next year, A. D. 1806, we find Mr. McPherrin pastor of the

\* An extract from a Sermon, preached by the Rev. LOYAL YOUNG, of Butler, Pa., and now published at the Editor's request. The historical sketch is brought down to the year 1853.—ED.

congregations of Concord, Muddy Creek, and Harmony. It seems that, in 1805, a church was organized called Harmony, and Mr. McPherrin was installed as pastor over the three churches. This Harmony Church worshipped about five miles north of Butler, on the farm now belonging to Mr. George McCandless, or Robert McCandless's widow; and any church members who formerly worshipped at Thorn's Tent, now worshipped there. At the organization of the church, there were the following members, among others, viz. : Mr. William Neyman and wife, Mr. Alex. Hamilton and wife, Mr. Robert Graham and wife, Mr. James McCurdy and wife, Mr. Robert Thorn and wife, Mr. James Moore and wife, Peter Peterson, James Ray, Jno. Ray, and Richard Miller. Three of these still survive. About this time, the first sacrament was held, and Mr. McPherrin was assisted by Rev. Samuel Porter.

It has been told to the speaker, that, on Mr. Porter's return to Westmoreland County, he stated that Mr. McPherrin had settled among a very poor people; that very few of the men wore coats; and that these coats were of the coarsest kind. But many of these new settlers were rich in faith, and God's work was carried on in their hearts with power.

A. D. 1807, these three churches consisted of fifty-two members, and Concord *only* is reported to Synod. From that period till 1812, Concord and Harmony seem to have composed Mr. McPherrin's charge, and Muddy Creek was disbanded.

In 1812, Mr. McPherrin is reported as without a pastoral charge, and Concord and Harmony are reported as vacant churches. Butler Church was organized A. D. 1813, and on the 7th of April, Mr. McPherrin was installed as pastor. The Harmony church members were transferred to Concord and Butler, and some of the old elders of Harmony and some new elders were chosen for Butler Church. A. D. 1815, but fifty-three communicants are reported from Concord and Butler. The next year, however, ninety-five are reported.

The reports from that time seem defective or entirely wanting, till the death of Mr. McPherrin, Feb. 10th, 1822. He was pastor of Butler Church nine years, till his death. On the 10th of September, 1823, Rev. John Coulter was ordained and installed pastor of the united congregations of Butler, Concord, and Muddy Creek. A. D. 1824, Mr. Coulter reported one hundred and forty-five communicants in the three churches. When he retired from Butler Church, after ten years of labour, the three churches numbered two hundred and ninety-nine communicants, having more than doubled during the ten years of his ministry.

The present pastor was ordained in this congregation, the 4th of December, 1833. He found on the roll one hundred and five members of the Church of Butler. Since that time there have been added on examination two hundred and thirty persons, or an average of eleven and a-half per year. There were reported to Presbytery last spring, two hundred and twenty-two members of this church. While the families in the congregation, for the last twenty years, have increased only from seventy-eight to ninety-two, the church members have increased from one hundred and five to two hundred and twenty-two. The former gave one and one-third communicants to each family, the present, two and two-fifths to each. This is cause for gratitude to God, the dispenser of all good influences. During the twenty years of my ministry in this church, we have had no extensive revival of religion, which is greatly to be

deplored; but we have had seasons of awakening, and the years 1836 and 1851 brought each twenty-six to make a profession of religion; 1843 brought twenty-four; the year that has just closed (1853) witnessed the accession of twenty-two on examination.

A. D. 1815, thirty-nine years ago, a stone church was erected a few rods above the place where this church stands, which, A. D. 1833, gave place to this commodious building, in which we have ever since been worshipping. Not more than two or three Sabbaths has the pastor been prevented by sickness from breaking to you the bread of life; this house has generally been open for the worship of God on the Sabbath. With other denominations of Christians we have had no contention; we have endeavoured faithfully to present Presbyterian doctrines, not shunning to notice what we conceive to be error, but at the same time we have not thought it for your profit to vilify or abuse those who differ from ourselves. This church is the oldest in the town, and indeed the Presbyterian Church was established in this region before any other; and we may here look at the growth of Presbyterianism in Northwestern Pennsylvania.

At the first meeting of the Synod of Pittsburg, A. D. 1802, the Presbytery of Erie, which embraced all of Northwestern Pennsylvania and a portion of Northeastern Ohio, reported but nine ministers; to the aged of this assembly their names are familiar,—Thomas Hughes, settled at Mount Pleasant; Wm. Wich, Youngstown; Samuel Tait, near Mercer; Joseph Stockton, Meadville; Robert Lee, Amity; Jas. Satterfield, Neshannock; Wm. Wylie, Sandy Creek; Jno. Boyd, Union, Slatelick; Abram Boyd, Middlesex and Bull Creek. Middlesex seems to have been the only organized church in Butler County of any description; Concord and Thorn's Tent were unorganized places for preaching. Since the year 1816, a period of thirty-eight years, the church members in the bounds of Northwestern Pennsylvania and the small portion of Ohio then embraced in Erie Presbytery, have increased from 1052 to 6319,—six hundred per cent.

It may be asked, what proportion of the persons received for the last twenty years to the communion of this church on examination, have been young? I answer, of the two hundred and thirty persons added on examination, about one hundred and fifty have been young unmarried persons, or young married persons. The remaining eighty have been a little more advanced in life, and *very few* (not more than fifteen) above forty years of age.

Of one hundred and twelve young persons whom I had on a list, which I made out twenty years ago for purposes of instruction, seventeen were then professors of religion; sixty have since made a profession in this church or elsewhere; eighteen or twenty are known to have made no profession, of whom six are dead; and fifteen have moved away, so that their state in a spiritual point of view is unknown.

Of eighty youth therefore attending upon Bible class instruction twenty years ago, at that time without hope, whose history is known, three-fourths, or sixty, have since joined the people of God. This is an encouragement to sabbath-school teachers and others who impart religious instruction. May they not expect that three-fourths of those committed to them, or more, shall eventually acknowledge Christ?

We trust too that the seed sown will yet produce fruit in those who are still unreconciled to God. Why should they not *all* be saved?

But what has the Church of Butler done for the cause of Christ? We trust that this church has exerted some influence for good in the world. Many have gone forth from our midst to do good *elsewhere*. Several ministers have been raised up in this church, or been first received into the communion of the Church while with us.

The Rev. J. W. Scott, D.D., President of Washington College, first acknowledged Christ in this church. Three young men were received to this church in the year 1843, all of whom are now preaching the Gospel in the West, viz. : Samuel M. Anderson, A. Bennet Maxwell, and Jno. Fulton Boyd. One missionary family has gone forth from this congregation, who have exerted an influence to the ends of the earth. The father of this family, the Hon. Walter Lowrie, is the son of an elder from Scotland, who afterward belonged to Scrubgrass congregation. Mr. Lowrie represented this county in the Legislature of Pennsylvania, and afterwards was Secretary of the Senate of the United States for many years. This honourable and lucrative position he voluntarily abandoned at the call of the Church, to become the Secretary of the Western Foreign Missionary Society. For this purpose he was ordained as an Elder in this church by the speaker, A. D. 1836, August 21. When the General Assembly took charge of Foreign Missions, this society was transferred, and Mr. Lowrie was retained as the secretary. His influence in the world for good will be learned in heaven, in the multitudes of heathen benefited and saved through his instrumentality. Perhaps no man on earth is doing a more important work. His son John, now associated with him, once a missionary to India, was born and reared in this church. And that other son, Walter M. Lowrie, the martyr missionary, who bade fair to be the foremost missionary in China, was born and reared in the bosom of this church. Reuben P. Lowrie too, another missionary of the same family, was reared in Butler. Their mother was the daughter of Mr. McPherrin, the first pastor of the church.

Thus as it shall be said of Zion, so is it said of *this* part of Zion; "This and that man was born in her, and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there."

II. Let us consider briefly how the Lord has led us as *families*, these forty years in the wilderness.

Those of us who are more than forty years old, can recall many changes in our families since that time. I think that there is but one couple now living, in this congregation, that were then living together, viz., Mr. James McCurdy and wife. All the rest who are now surviving and then married, have parted with the companions of their youth. And very few of you were married at that time.

The most of us who were born more than forty years ago, can remember how at that time we were living, with revered parents and beloved brothers and sisters, since scattered abroad, and some of them gone down to the land of silence. Forty years have converted many a child into a grandparent.

We can remember the joyful greetings at home, at the return of the absent one; the still more interesting meetings when the neighbours and friends assembled to witness the marriage covenant; when every face was lighted up with smiles. Mournfully did other seasons contrast with these, when, anxious and sad, we watched the sick couch of a beloved parent, or

when we mingled our tears together as a brother or sister bade adieu to those who stood around the dying couch. Yes, those were sad meetings, when friends collected to carry our beloved ones in mournful procession to their last resting-places!

But in all these changes our heavenly Father has exhibited his love. He has cared for us. Our children and companions have been safe from danger, and it was only when their time was come that he conveyed them hence.

Since I became your pastor many changes have occurred in each family. The four families, however, into which, two years ago, death had not entered for eighteen years, still remains unbroken.

Let us now consider,

III. How the Lord our God has led us, as *individuals*, these forty years in the wilderness. All the blessings that the most of us have *ever* received have come to us during the last forty years.

We have been brought into being; constituted immortal and accountable agents. During that time our immortal souls have been sent forth on their errands of glory or disgrace commensurate with eternity. These souls, now so young, in the very infancy of their being, will expand and arise to an extent of glory and greatness which we cannot now conceive of, or expand and sink to a state of dismay which no words can utter.

But not only have such received their existence during that period, but they have received it on the threshold of heaven! They have been born in the very bosom of the Church, surrounded with the light and love of the Gospel! As they entered into life, the seal of the covenant was ready, and they received the emblem of the blood of sprinkling. As their minds expanded, the volume of Inspiration was put into their hands, and they there read of the mercy which snatches from death, and of the love which elevates to heaven. As they grew apace, their understandings and memories were stored with Divine things. Conscience spoke for God. The Spirit descended upon the heart, and, whether cherished or resisted, it was sent by boundless and unfathomable love.

Some of us were, during that time, brought to bow in sweet compliance to our Saviour's authority. Our feet were taken off from slippery places. We panted for life, and God gave us the desire of our hearts. Hope of heaven arose in hearts before disconsolate. "Bless the Lord, O my soul, and forget not all his benefits!" "What shall I render to the Lord for all his goodness?"

With what interest, at some distant period in eternity, shall we look upon a time that gave us our being, the point at which we started upon our endless race!

Some of us, however, have lived *more* than forty years in the wilderness. Nay, some have been *Christian* travellers more than that length of time.

Such have not the less cause to be thankful. They have been spared, that they might mature for heaven. I cannot point out the various marked interpositions of Divine Providence in your several histories, but leave you to fill up the outline by calling to recollection all the way in which the Lord has led you in the wilderness. This world is our wilderness, through which we are all travelling to life and glory, or to death and despair.

Another forty years, and the most of us will sleep in the grave. Some

other person—if this church stand—will address the congregation assembled here. A majority of those who hear me now will have gone to the land of silence. And all the fathers and mothers in Israel will have passed over to the promised land.

But what is likely to be the future condition of those who have spent all this time in rebellion against God? Will they be converted before they die? This question must be left to the unfoldings of futurity; but we cannot but tremble for those who pass the season of youth without an interest in the Son of God. Unless God revive his work, multitudes here, and elsewhere, will go down to an unblessed grave, and to a miserable hell.

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## Review and Criticism.

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THE CHRISTIAN DOCTRINE OF SLAVERY. By GEORGE D. ARMSTRONG, D.D., Pastor of the Presbyterian Church of Norfolk, Va. Charles Scribner, New York. 1857.

SLAVERY ORDAINED OF GOD. By Rev. FREDERIC A. ROSS, D.D. Lippincott & Co. Philadelphia. 1857.

SLAVERY AND ITS REMEDY; or, Principles and Suggestions for a Remedial Code. By (Rev.) SAMUEL NOTT. Crocker & Brewster, Boston. 1857.

OF these three writers on Slavery, Dr. Ross is the ultra defender of the system, Dr. Armstrong its scriptural expounder, and Mr. Nott its practical alleviator. Some have charged the Old School Presbyterian Church with being pro-slavery. In the sense intended by the accusers, the charge is false; and we are glad to see this indicated by the disapprobation expressed by Old School papers, north and south, of the volume of *Dr. Ross*. The very title-page of Dr. Ross's book, "Slavery Ordained by God," virtually asserts what is an untruth, if taken in the sense of that text of Scripture, "The powers that be are ordained of God," which the author evidently had in view. This sentence, thus applied to slavery, is at variance with the uniform testimony of the General Assembly of the Presbyterian Church. We dismiss Dr. Ross's presumptuous opinions with the regret that a minister, who once occupied the position of Dr. Young and our Kentucky brethren on emancipation, should have lapsed to his present descent. We honour his apparent frankness and sincerity, and think that our New School brethren made a great mistake in endeavouring to reproach him with being of African parentage. The fact turns out that he is of Portuguese origin, in part. We venture to affirm that nothing would have more gratified the old Portuguese slave-traders than to have nailed at their mast-heads, if their consciences would have allowed them to do it, Dr. Ross's title of "Slavery Ordained of God."

*Dr. Armstrong* is a sound expositor of the scriptural doctrine of slavery, with exceptions to be hereafter stated. The main design of his book is to show the relations of the Church to slavery, with special reference to the question whether slavery is essentially and necessarily sinful; and for this purpose he quotes and discusses all the passages of the New Testament which bear on the subject, confirming his interpretation for the most part by the expositions of Whitby, Macknight, and Doddridge.

His views are, without any important variations, in harmony with the views of those distinguished commentators. Dr. Armstrong writes with candour, clearness, and ability; and his book will produce a far more salutary and effective impression than the volume of Dr. Ross.

In two places, Dr. Armstrong alludes to the subject of emancipation. It might be regarded as a fair inference from the general tenor of his remarks that he considers it certain that, when the slaves shall be intellectually and morally elevated, the Providence of God will open the way for their becoming free. But on this point he is less explicit and full than we could desire. Indeed, his cautious language in one paragraph indicates a timidity and uncertainty entirely uncalled for; and some might even suppose that his views were either indifferent to emancipation, or even opposed to it. This we do not believe; but the paragraph reminds us of the doctrine of the Puseyites, who at times practise "reserve in the communication of religious knowledge." Referring to the duty and efforts of the Church to make good masters and good slaves, Dr. Armstrong expresses himself as follows:

"If the ultimate effect of it be the emancipation of the slave—we say—in God's name, 'let it come.' 'If it be of God, we *cannot*'—and we *would not* if we could—'overthrow it, lest haply we be found even to fight against God.' If the ultimate effect be the perpetuation of slavery divested of its incidental evils—a slavery in which the master shall be required, by the law of man as well as that of God, 'to give unto the slave that which is just and equal,' and the slave to render to the master a cheerful obedience and hearty service—we say, let slavery continue. It may be, that such a slavery, regulating the relations of capital and labor, though implying some deprivation of personal liberty, will prove a better defense of the poor against the oppression of the rich than the too great freedom in which capital is placed in many of the free States of Europe at the present day. Something of this kind is what the masses of free labourers in France are clamoring for under the name of '*the right to labour.*' Something of this kind would have protected the ejected tenantry of the Duke of Sutherland against the tyranny which drove them forth from the homes of their childhood, and quenched the fire upon many a hearthstone, and converted once cultivated fields into sheep-walks. It may be, that *Christian slavery* is God's solution of the problem about which the wisest statesmen of Europe confess themselves 'at fault.' 'Bonds make free, be they but righteous bonds. Freedom enslaves, if it be an unrighteous freedom.'"

In spite of these numerous "It may be," we have a strong conviction that Dr. Armstrong believes that emancipation is the *sure* and *ultimate* result of practising on the Scripture doctrine. We regard the Christian instruction and elevation of the slaves as a means to an end, and that end is the recovery of the blessings of personal liberty, when Providence opens the way for it. The higher end is the salvation of their souls.

Dr. Armstrong has unquestionably established his main point, that slavery is not necessarily, and in all circumstances, sinful. The merits of his book are its true, scriptural statements, the fairness with which he meets his adversaries, and the kind spirit exhibited in the various discussions. The defects of his book are the too little prominence he gives to the evils of slavery. He fails to show wherein slavery has no claims to be regarded as a permanent institution, and he does not sufficiently impress upon the conscience of delinquents the duties growing out of their relation.

The work of *Mr. Nott* is altogether different from either of the two we have noticed. It evinces great sympathy both with master and slave, and earnestly aims at inducing the former to commence a system of remedial



measures for the benefit of the latter. There is a sobriety and wisdom of philanthropy in its suggestions that cannot fail to produce an excellent impression. That all his plans can be carried out, we do not undertake to say. But his general idea of elevating the character and improving the condition of the slaves, is scriptural and righteous. Mr. Nott's pamphlet has already gone through *five* editions, and it has the recommendation of many eminent public and philanthropic gentlemen of the South. Its perusal must do good. It is one of the most important publications issued on the subject of slavery. Its author is, as we suppose, the returned missionary, one of the earliest of the self-sacrificing band who went forth to the heathen.

This delicate subject is growing in importance. We believe that one of the providential calls on the Old School Presbyterian Church is to *stand in the gap*—to oppose unscriptural and fanatical extravagance in the North and in the South, in the East and in the West. Being on scriptural ground, we must not recede from it, either from fear of abolition clamour on the one hand or of slavery propagandism on the other. Nor must we hesitate to express our opinions on all appropriate occasions. The project of reviving the slave-trade and of countenancing slavery as a permanent institution, are ideas that have as little support in the testimony of the Presbyterian Church as the heresy of excluding slaveholders from the fellowship of the Church, and the impracticable dogma of instantaneous emancipation. Let us stand fast in our lot, retain our hold on the consciences of our slave-holding brethren, resist fanaticism wherever it exists, enjoy the unspeakable privilege of preaching the Gospel of Jesus Christ to all classes, bond and free, and pray and wait for our Master's further orders. Our Church at the South has immense responsibility in their special relations to slavery; and we see no reason to believe that it will recede from the scriptural views exhibited by the consistent testimonies of the General Assembly.

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HISTORY OF JEFFERSON COLLEGE, including an account of the early "Log-Cabin Schools," and the Canonsburg Academy: with Biographical Sketches of Matthew Brown, D.D., Samuel Ralston, D.D., Rev. Matthew Henderson, James Ramsey, D.D., Rev. John H. Kennedy, and Abram Anderson, D.D. By JOSEPH SMITH, D.D. Author of *Old Redstone*. Pittsburg. J. T. Shryock. 1857.

The author of "*Old Redstone*" is quite at home in writing the history of Old Jefferson. He is a frank, candid, vivacious historian. He throws his whole soul into the subject, and brings forth treasures of history, old and new. Jefferson College grew out of the Canonsburg Academy, and the Academy owed its origin and prosperity to a meeting on a sacramental occasion and to the patronage of the Synod of Virginia. There are two points in the history of Jefferson which have been involved in some obscurity. First, did the Synod originate the Academy? and secondly, if not, did Dr. McMillan's school form the nucleus of the institution? Dr. Smith endeavours to prove, and with the light before us successfully, that the Academy was established on a sacramental occasion, in July, 1791, about two months and a half before the Synod met (October 1st, 1791), and independent of Dr. McMillan's Academy. The secret history of the matter, according to our apprehension, seems to be as fol-

lows. A majority of the brethren in Washington County, or at least the most efficient and active, determined to establish a new Academy, of a superior order to any in existence. Was it best to locate it at Washington, where an Academy had formerly been, and which, being burned down, had never revived? No; another site was better. Was not Dr. McMillan's school in a sufficiently good location? No. We must have a new Academy, for various reasons. Let us start it at once, and get the Synod or Presbytery to patronize it. Accordingly, Colonel Canon gave the ground, and the new Academy was opened in July, 1791, under a shade near the "English Schoolhouse," and subsequently in the little schoolhouse itself, until the stone building was erected. In the mean time, the Rev. Joseph Smith, with other ministers, went to Synod at Winchester, Va.; and the subject of education coming up, Mr. Smith, as *Chairman* of the Committee, brought in an overture to establish two Seminaries of learning, one in Rockbridge County, Va. (now Washington College), and "the other in Washington County, Pa., under the care of the Rev. John McMillan." Both institutions were to be "superintended" by the "Presbyteries;" the idea of Church institutions being a familiar one at that day, as well as this. The stone building went up, and when it was finished and opened, in 1792, Dr. McMillan gave up his own school. He says, "I had still a few with me when the Academy was opened at Canonsburg; and finding that I could not teach and do justice to my congregation, I immediately gave it up, and sent them there." In October, 1792, "the Presbytery *unanimously* agreed to appoint Canonsburg to be the seat of that institution of learning which they are appointed by Synod to superintend." About this time, or perhaps before, a company was formed to pay for the building, calling themselves "Contributors to the Academy and Library," and they became incorporated in 1794. Dr. Smith, in his history, says:

"We do not believe that those good men would have had the smallest objection that the Presbyteries of Redstone and Ohio, and the seceder Presbytery of Chartiers, should hold whatever relation, officially, they might have preferred. But it was, perhaps, regarded as wiser on all hands, that the institution, being a candidate for an act of incorporation, for legislative aid, and eventually for a College charter, should be divested of an ecclesiastical character. There was, at that time, much inveterate prejudice in reference to ecclesiastical endowments by legislative enactments. If the Academy had assumed the name and form of such an institution as was contemplated by the Synod of Virginia, it would have probably been refused a charter, and all legislative aid, and in that event, could scarcely have been sustained. Our forefathers, lay and clerical, were in these matters wise and good men." Page 34.

This explains the reason why the Academy did not have, as originally intended, an official relation to the Presbytery; and Dr. M'Millan's statement shows why he gave up his own school. It is probable that the way was not clear for Dr. M'Millan to superintend the new Academy, as two teachers had been already appointed, and these were doubtless sufficient. There is still a little mystery on this point.

It is clear that Jefferson College and the Canonsburg Academy were founded in a religious spirit and by religious men; and further, that the Church entertained no doubt at that time about her right to superintend institutions of education, just as the Synod of Pittsburg affirmed the same principle in 1853. Motives of policy prevailed in seeking an incorporation from the State, similar, doubtless, to those which existed at Princeton in former years, and at Washington and Hampden Sidney Col-

leges in later years. The probability, however, is, that if the policy of ecclesiastical education had exercised sway in that region of country, the *faux pas* would not have been committed of establishing a rival college within seven miles of Canonsburg, and only four years after the charter of Jefferson had been obtained. No Synod would have committed such an educational blunder. Although we still hope for a union of these two institutions upon a satisfactory basis, we rejoice that both enjoy at the present time unprecedented prosperity.

Dr. Smith's history is a collection of rich materials, and will be highly prized, not only by the sons of Jefferson, but by all lovers of learning. The biographical sketch of that rare and excellent man, Dr. Brown, and those of the other worthies, are admirable. Professor Patterson, now of Oakland, endeavours, in an able paper, to sustain the popular impression that Dr. McMillan's Log Cabin School was the lineal ancestor of the Canonsburg Academy. But Dr. Smith, who is great at an argument, successfully combats his old friend, the Professor, and with an array of formidable particulars brings out the true position of things. A wide circulation awaits this work. The worthy historian deserves the encouragement of the sons of Jefferson and of the reading community in general. Success to him in all his efforts to serve his Master!

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FASHIONABLE AMUSEMENTS: With a Review of Dr. Bellows' Lecture on the Theatre. By D. R. THOMASON. M. W. Dodd, New York. 1857.

FASHIONABLE amusements are among the methods taken by Satan to lead the world astray. Nevertheless, they will always find advocates, even in the Church. A number of Unitarian clergymen have recently defended the theatre and other objectionable and insidious diversions. This does not excite surprise. But that members and ministers of evangelical churches should lend their influence in behalf of theatres and fashionable amusements in general, is truly astonishing. Mr. Thomason has written a good work, exposing the general evils of this system of amusing people into sin and danger.

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A CHILD'S HISTORY OF GREECE. By A. BONNER, author of a Child's History of Rome. In two volumes. With numerous Illustrations. New York: Harper and Brothers. 1857. [In Philadelphia, for sale by J. B. Lippincott and Co.]

THESE volumes are full of instruction and entertainment, and bring down the history of Greece to the present time. The illustrations are excellent, and the type first-rate. If the young are not good historians, let not the blame rest upon the Messrs. Harper.

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AN EXPOSITION OF THE EPISTLE OF PAUL TO THE PHILIPPIANS. By the Rev. JEAN DAILLE, Minister of the French Reformed Church, Charenton, A. D. 1639. Translated from the French by the Rev. James Sherman. Philadelphia: Presbyterian Board of Publication.

JEAN DAILLE was one of the greatest Protestant divines of France. He was born in 1594 and died at Paris in 1670. The Protestants were accustomed to say of him, "Since the days of Calvin, they had possessed

no better writer than M. Daillé." His great work, "Of the Use of the Fathers," has already been republished by our excellent Board. And now we are indebted to them for another incomparable work by the same distinguished author. This exposition is in the form of sermons; and whilst it is free as a popular discourse should be, it is expository in the full sense of the word, entering critically into the meaning of the Apostle, and exhausting in commanding language the substance of the Epistle. We hail this volume with special pleasure, because it presents a noble specimen of a style of preaching which ought to be much more in vogue among our churches. Textual discourses ought to give way, at least half of the day, to expository. Both ministers and hearers lose a great deal by the prevalent and too exclusive use of a verse, or part of a verse, as the foundation of a whole discourse. Jean Daillé, being dead, yet speaks to this distant generation on the advantages of the exposition of Scripture in the ministrations of the pulpit.

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INTERVIEWS WITH INSPIRED MEN: or Questions answered in Scripture Language. By the Rev. LOYAL YOUNG. Pittsburg: John S. Davison, Publisher and Importer, 61 Market Street. 1857.

THE plan of this interesting volume is to answer questions on religion in the very words of revelation. The author brings together five different characters, viz., *Nicodemus*, representing a candid inquirer; *Theophilus*, a true believer; *Gallio*, a careless and indifferent person on religious subjects; *Demas*, a worldling; and *Herbert*, a skeptic and objector. These different persons afford ample opportunity for a religious conversation of a free range; and in reply to their various questions the author introduces *inspired men*, who hold interviews with the others. The plan is admirably executed, and the impression of the volume is far deeper than a casual glance at it would lead one to suppose. The topics of conversation are God, God's Purposes, Creation and Providence, Salvation, The Law, Means of Grace, God's Expostulations with various classes, and the Anxious Inquirer directed. We think that our good brother Young has been very successful in his aim, and that the volume is calculated to do much good. The answers are so definite and to the point, that Gallio, Demas, and Herbert, and their friends and relatives in all ages, must see that inspired men are unerring witnesses of the truth, and that the word of God is a light shining in dark places.

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A HISTORY OF ROME, FROM THE EARLIEST TIMES TO THE ESTABLISHMENT OF THE EMPIRE. With Chapters on the history of Literature and Art. By HENRY G. LIDDELL, D.D., Dean of Christ Church, Oxford. Illustrated by numerous Woodcuts. New York: Harper & Brothers, Franklin Square. 1857. For sale by J. B. Lippincott & Co., Philadelphia.

THIS is a thick, imposing, well-printed volume of 768 pages, uniform with Liddell's History of Rome, the Student's Gibbon, and the Student's Hume. Dr. Liddell is so universally known as a classical scholar, that any work from his pen becomes, almost necessarily, a standard one. We do not admire his style, but it is condensed, and thereby suited to the aim of his histories. The present work begins with an Introduction on the physical geography of Italy, and on its early population. Dr. Liddell

then divides the history into seven books, and considers, 1. Rome under the Kings. 2. Rome under the Patricians. 3. Rome Conqueror of Italy. 4. Rome and Carthage. 5. Rome and the Conquest of the World. 6. First Period of the Civil Wars. 7. Second Period of the Civil Wars. The history is thus brought down to the final establishment of Imperial Monarchy, about 30 years before the Christian era. The temple of Janus was then closed for the first time in two centuries, or since the year 235 B. C. There is a concluding chapter on the state of the Empire, Literature, Art, Manners, and Religious Feeling. The work is profusely and handsomely illustrated.

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THE DUTY OF GIVING ALMS, AND THE MOTIVES FOR THE PERFORMANCE OF THAT DUTY.—A Sermon, by HENRY PERKINS, A.M., Pastor of the Presbyterian Church, Allentown, N. J. Philadelphia: William S. & Alfred Martien, 144 Chestnut Street, 1857.

BROTHER PERKINS is, with two or three exceptions, the oldest settled pastor in the Synod of New Jersey, and his long and laborious ministry has been eminently blessed by his Master. He generally preaches extemporaneously, or, rather, without a written manuscript. The present discourse, on Almsgiving, was delivered before the Presbytery of Burlington. It contains many sound and excellent suggestions on this important subject. Mr. Perkins discusses the duty, the mode, and the motives of almsgiving. We commend this edifying discourse to all, and especially to those who are engaged in efforts to interest the Christian Churches in this greatly neglected duty.

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THOUGHTS ON PRAYER,—Its Duty, its Form, its Subjects, its Encouragements, its Blessings. By JONATHAN GREENLEAF, Pastor of the Wallabout Presbyterian Church, of Brooklyn, N. Y. Philadelphia: Presbyterian Board of Publication, 821 Chesnut Street.

PRAYER is a high spiritual theme; and few men have a better right to discuss it, for the public edification, than the respected and beloved author of this volume. It is just such a volume as is needed. It is a plain, scriptural, practical treatise, full of rich and valuable thoughts. The table of contents shows a better list of topics, on this subject, than we remember to have ever seen in so small a volume. If our ministers would practise more upon the suggestions contained in the chapter on Public Prayer, the ministrations of the house of God would be vastly increased in power.

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THE ELECT LADY: A Memoir of Mrs. SUSAN CATHARINE BOTT, of Petersburg, Va. By A. B. VAN ZANDT, D.D., New York. Philadelphia: Presbyterian Board of Publication.

THIS book contains a precious record of one of the best women that ever adorned our Church. Dr. Van Zandt, formerly pastor of the Presbyterian Church of Petersburg, Va., was intimately acquainted with the subject of this Memoir, and has given a true and affectionate tribute to "The Elect Lady." Her Christian character illustrated, in a remarkable manner, devotion and action, prayer to God and work for God. Our readers must get this book, if they wish to form the acquaintance of a

Christian heroine. Dr. Van Zandt, in giving an account of Mrs. Bott's life and conversion, sketches the origin of the Presbyterian Church in Petersburg. This church has, from its early history, been characterized by zeal and activity in the cause of Christ. Of Mrs. Bott, as well as of that church, may it heartily be said, "*O si sic omnes!*"

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## The Religious World.

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### SHALL THE SECESSIONISTS AT THE CLEVELAND ASSEMBLY BE ENCOURAGED TO JOIN THE PRESBYTERIAN CHURCH (O. S.)?

At the meeting of the New School Assembly, at Cleveland, in May last, the Southern members seceded on account of the action of that Assembly on the subject of Slavery. A convention of the secessionists was to be held in Richmond, Va., on August 27th. The result will be made known to our readers. In the meantime, a disposition has been manifested on the part of some to join the Old School Presbyterian Church. To the question whether they should be encouraged to unite with our body, we reply in a word: *By all means, if sound in the faith; by no means, if otherwise.* We copy an excellent article on this subject from "THE PRESBYTERIAN," which is written in DR. LEYBURN'S best style.

#### UNION WITH THE OLD SCHOOL.

We have received a communication from a clergyman in Tennessee, in the New School connection, propounding certain interrogatories, with a view to ascertaining the practicability of a union of himself and others likeminded with the Old School. He says:

"We will be under the necessity soon to decide as to our future course. You can aid us in coming to a wise decision, by giving candid answers to the following questions which I propound, not for the purpose of seeking a controversy with you, but solely for the sake of information, that we may not act ignorantly, and that whatever we may do may be for the better, and not for the worse. If we can unite with our Old School brethren upon principle, God will smile upon and bless the union; if not, we had better remain apart."

The questions asked by our correspondent we shall answer according to our own views; for our Church we have no authority to speak. The fact that the great body of the New School in the South have never differed in doctrine from the Old School, and that where there are now, in many cases, two feeble congregations, one strong and efficient one could be formed by a union, renders that consummation desirable, provided it can be accomplished upon a proper basis. We have no desire to entice our brethren into our fold, and we are free to say that unless they can cordially concur with us, not only in doctrine and church polity, but

in the conservative spirit which has been characteristic of the Old School, we should deprecate such a conjunction.

We shall take our correspondent's questions *seriatim*, appending our answer to each.

1. "Do you believe that after twenty years' reflection our Old School brethren consider the divisive acts of '37 and '38 constitutional and wise, and in perfect accordance with the genius of Presbyterianism, as established by our fathers?"

It is impossible for us to tell what may be the individual opinions of every minister and member in our Church; but we feel assured that the great body of them approve those acts as judicious, demanded by the circumstances, and as not in contravention of the Constitution. The developments of the twenty years that have intervened have but deepened their convictions of the wisdom and righteousness of those measures.

2. "Do you believe that the acts of '37 and '38 furnish a wise precedent, which should govern your Assembly whenever the course of discipline may seem too tedious and troublesome?"

We regard our system of discipline as entirely adequate to all cases likely to arise in the Church. We have always considered the acts of '37 and '38 as demanded by a special exigency, such as may probably never occur again.

3. "Do you believe that a Presbytery or Synod, Old School, has a right to propose to us terms of union different from those required by their General Assembly?"

Certainly not. Such a course would be subversive of all proper Church order and government. Our late General Assembly decided this point, by taking exception to the action of the Presbytery of Nashville in forming a union with the New School Presbytery of West Tennessee on other terms than those required by the provisions of the Assembly of 1837.

4. "Do you consider the books published by your Board of Publication the true exponents of the doctrines of your Church? Does the Church speak her sentiments through the Board of Publication?"

The Board of Publication is subject to the supervision and control of the General Assembly. In case its issues fail to inculcate views in accordance with our standards, the Board would, of course, fall under censure. As no fault has been found with their publications, it is fair to infer that they express the mind of the Church. At the same time, it is but proper to say, that the Board itself would probably not be willing to be held responsible for every form of expression in every book and tract.

5. "If your answer to the last interrogatory is in the affirmative, then I would ask, would you or your brethren recognize as orthodox and worthy of a position in one of your Presbyteries, a minister who denies the doctrine of a limited atonement as set forth by your Board in the tracts written by Drs. Symington and Janeway?"

The views presented in these tracts, we presume, are those of our ministers generally. The term "limited atonement," is somewhat variously interpreted, and it would depend upon the sense in which it is used, whether we should consider a minister who denies it as "worthy of a position in one of our Presbyteries." Any one who acknowledges that Christ's work was strictly vicarious, that it is effectual in regard to none but the elect, and that hence there is no failure as to the purpose of God in providing the atonement, but that nevertheless the atonement is of

sufficient value for all, and that its offer may be made in good faith to all—whoever believes this, we should regard as entitled to good and regular standing in one of our Presbyteries.

6. “Could you receive a number of ministers on a perfect equality with yourselves, differing so widely on a doctrine so essential as the atonement?”

If there should be a wide difference between them and what we regard as the views of our Church on this doctrine, we could not vote for their reception; and if our New School brethren could not acquiesce in the phrasology and explanations in regard to this doctrine, current in our Church, the presumption would be that their union with us would not be desirable.

7. “Do you consider the act of 1818, on slavery, still binding upon the members of the Church; or do you consider it repealed by any subsequent act?”

The act of 1818 has never been repealed; the deliverance of 1845, however, is to be considered, we presume, as an interpretation of that act, and the two in conjunction express the mind of the Church on the subject. These are legislative enactments, however, and are no part of the Constitution.

8. “Do you think that your Church would object to adopting the position of the South on slavery, as read to the Cleveland Assembly by the Rev. T. H. Cleland? Do you not think that that is the true Southern position, and that that is sustained by the Bible?”

We do not believe that our Church would be willing to adopt any further declarations on the subject of slavery. Her views are already on record, to be known and read of all men. If it be objected that these acts are liable to be misinterpreted, we reply that the same thing would probably be true as to any other deliverance the Assembly could agree upon. Our Church has evinced a strong determination not to be agitated by this subject, but to go on and do her legitimate work of preaching the Gospel and saving souls. Those who do not approve this position, of course would not feel at home in our body.

We have thus endeavored, as succinctly and as clearly as possible, to reply to our correspondent's interrogatories. Almost every point would admit of much amplification, and is open to discussion. From what has been said, however, we think there can be but little liability to mistake as to our views. We would certainly not willingly throw any obstacle in the way of the union of those ministers and members of Christ's flock who are one in faith and order; but we agree with our correspondent, that any amalgamation or fusion which is not based upon harmony of principle would be unedifying and undesirable.

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## Things to be Thought of.

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### TO RESUSCITATE THE DROWNING.

THE following rules, put forth by the Medical Institute of France, being a ready method of restoring in suspended respiration from drowning, should be



generally studied and preserved. The same rules have been adopted by the London Humane Society, a copy of which has been forwarded to us for publication :

1. Treat the patient instantly, on the spot, in the open air, exposing the face and chest to the breeze (except in severe weather), to clear the throat.

2. Place the patient gently on the face, with one wrist under the forehead ; [all fluids and the tongue itself then fall forwards, leaving the entrance into the wind-pipe free.]

If there be breathing—wait and watch ; if not, or if it fail to excite respiration—

3. Turn the patient well and instantly on his side, and—

4. Excite the nostrils, the throat, &c., and dash cold water on the face previously rubbed warm.

If there be no success, lose not a moment, but instantly, to imitate respiration—

5. Replace the patient on his face, raising and supporting the chest well on a folded coat or other article of dress.

6. Turn the body very gently on the side and a little beyond, and then briskly on the face, alternately, repeating these measures deliberately, efficiently, and perseveringly fifteen times in the minute, occasionally varying the side ; when the patient reposes on the chest, this cavity is compressed by the weight of the body, and expiration takes place ; when he is turned on the side, this pressure is removed, and inspiration occurs.

7. When the prone position is resumed, make equable but sufficient pressure, with brisk movement, along the back of the chest ; removing it immediately before rotation on the side, the first pressure augments the expiration, the second commences inspiration to induce circulation and warmth, and the result is—respiration—and, if not too late—life !

8. Meantime, rub the limbs upwards, with firm grasping pressure and with energy, using handkerchiefs, &c. ; by this measure the blood is propelled along the veins towards the heart.

9. Let the limbs be thus warmed and dried, and then clothed, each bystander supplying a coat, a waistcoat, &c.

10. Avoid the continuous warm bath, and the position on or inclined to the back.

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## THINK OF YOUR SOUL.

A FEW years ago, two young men were walking out together, between the services on the Lord's day, when the younger said to the older, "*Have you begun to think about your soul?*" The inquiry impressed his mind—it sunk down into his heart—he could not get rid of it. He took it with him to bed at night, and lay thinking upon it. At length conviction of sin was felt—he saw that his soul was in danger—he fled to the Lord Jesus Christ—he obtained pardon—he enjoyed peace. That young man is now a Sabbath-school teacher, and a village preacher, seeking to present the inquiry to others, "*Have you begun to think about your soul?*" A word spoken in season, how good is it !

Reader, allow me affectionately to put the same question to you. You have an immortal soul—a soul that must either be saved or lost. The salvation of your soul should engage your first thoughts. Nothing can be of half so much importance. "*Have you begun to think about your soul?*" It is time you had. If you do not begin soon, you may have no opportunity. To you, even to you, it may be said, "*This night thy soul is required of thee.*" If it should be required, in what state would it be found? Is it quickened by the Holy Spirit? Is it washed in the blood of Jesus? Is it pardoned and justified by God? If it is not, it is in a most dangerous state. Your condition is truly alarming. At any moment, you may be summoned into the presence of God, and there be required to give an account of the deeds done in the body. If

you are found guilty, you must be condemned; and if you are condemned, you will be banished from the presence of God, and be cast into hell—into the fire that never can be quenched.

Jesus Christ came into the world on purpose to save souls. He saves all that come unto him. He is able and willing to save you. Go to him at once. Let nothing induce you to delay. Fall upon your knees before him and cry, "Lord Jesus, save my soul."—*Rev. James Smith, Cheltenham.*

### HE NEVER TOLD A LIE.

ONCE there was a little boy,  
With curly hair and pleasant eye;  
A boy who always spoke the truth,  
And never, never told a lie.

And when he trotted off to school,  
The children all about would cry:  
"There goes the curly-headed boy,  
The boy who never told a lie."

And everybody loved him so,  
Because he always told the truth,  
That every day, as he grew up,  
'Twas said, "There goes the honest youth!"

And when the people that stood near  
Would turn to ask the reason why,  
The answer would be always this,—  
"Because he never tells a lie."

### QUALIFICATIONS OF A FOREIGN MISSIONARY.

THE Annual Address before the Missionary Society of Inquiry, of Andover Theological Seminary, was delivered by President Stearns, of Amherst College, in the Chapel. This was an earnest, sober, and well-wrought discourse, precisely adapted to the purpose and occasion. The object of the speaker was to distinguish some of the peculiar and most important qualifications of a missionary to the heathen. As there are appropriate gifts for the minister, so, he maintained, there are appropriate gifts for the missionary. That which constitutes a call to the missionary work is a strong conviction, resting on good and sufficient grounds, that one can do more good in this work than in any other.

The qualifications which were chiefly dwelt upon were the following:

1. *Uction*—spiritual emotion—sympathy.
2. Strong and well-trained intellect.
3. Some natural faculty for acquiring and speaking foreign languages.
4. Ability to understand and willingness to obey the laws of health.
5. A bold and independent spirit, connected with great prudence.
6. Power of stimulating, attaching, and organizing others for the work.
7. Inflexibility of principle, with flexibility in applying it.

The speaker aimed at two objects: to aid young men in deciding upon their duty in choosing the missionary work, and to show what qualities should be most sedulously cultivated by such as have it in view.

In conclusion, a group of impressive examples was summoned from the records of church history, and the example of Paul especially was presented with good effect, as the greatest of all.

The discourse occupied an hour and twenty minutes.

THE  
PRESBYTERIAN MAGAZINE.

OCTOBER, 1857.

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Miscellaneous Articles.

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NEW SCHOOL PRESBYTERIAN CONVENTION AT  
RICHMOND, VA.

THE Southern Commissioners to the last New School Presbyterian General Assembly at Cleveland, Ohio, being dissatisfied with the action of that body on the subject of Slavery, called a convention to meet at Richmond, Va., on the 27th of August, to deliberate concerning the future. According to the Christian Observer, there were present "one hundred and fifty-five delegates—from eight synods and eighteen presbyteries." It appears from the roll, that eighty-four were from the State of Virginia, fifty-three from Tennessee, four from Kentucky, two from Missouri, five from Mississippi, two from Delaware, and one from the District of Columbia. There were also three corresponding members—two from Philadelphia, and one from New Jersey. The Convention continued in session from Thursday night till Tuesday night following; and their principal proceedings are embodied in the following preamble and resolutions:

Whereas, all acts, resolutions and testimonies of past General Assemblies, and especially the action of the last General Assembly, whereby suspicions and doubts of the good standing and equal rights and privileges of slave-holding members of the Church, or imputations or charges against their Christian character, have been either implied or expressed, are contrary to the example and teachings of Christ and his Apostles, and are a violation of the Constitution of the Presbyterian Church:

And, whereas, the relation of master and servant, *in itself considered*, or further than the relative duties arising therefrom, and slavery, as an institution of the State, do not properly belong to the Church judicatories as subjects for discussion and inquiry:

And, whereas, in the judgment of this Convention, there is no prospect of the cessation of this agitation of slavery in the General Assembly so long as there are slave-holders in connection with the Church; therefore,

1. *Resolved*, That we recommend to the Presbyteries in connection with the

General Assembly of the Presbyterian Church in the United States of America, to withdraw from said body.

2. *Resolved*, That in the judgment of this Convention, nothing can be made the basis for discipline in the Presbyterian Church which is not specifically referred to in the Constitution, as crime or heresy.

3. *Resolved*, That the General Assembly of the Presbyterian Church have no power to pronounce a sentence of condemnation on a lower judicatory or individuals for any cause, unless they have been brought before the Assembly in the way prescribed by the Constitution.

4. *Resolved*, That the Convention recommend to all the Presbyteries in the Presbyterian Church, which are opposed to the agitation of slavery in the highest judicatory of the Church, to appoint delegates, in the proportion prescribed by our Form of Government for the appointment of Commissioners to the Assembly, to meet at Knoxville, Tenn., on the *First Thursday in April*, 1858, for the purpose of organizing a General Synod under the name of "The United Synod of the Presbyterian Church in the United States of America."

5. *Resolved*, That the members of this Convention adhere to and abide by the Confession of Faith of the Presbyterian Church, as containing the system of Doctrine taught in the Holy Scriptures; and that we adhere to the Form of Government and Book of Discipline of said Church.

On motion of Rev. Dr. Newton it was

*Resolved*, That a union between us and our Old School brethren, could it be effected on terms acceptable to both sides, would be conducive to the best interests of the Church of Christ; and this Convention, after a free and full interchange of views and opinions on this subject, do now recommend that the United Synod, when formed and duly organized, shall invite the General Assembly (O. S.) to a fraternal conference with us in reference to such union.

The last resolution relating to their reunion with the Old School Presbyterian Church, invests their proceedings with some importance to the Old School body; and the facts in the case ought to be generally known and duly considered, so that the representatives of our Church may be able to act wisely, provided an overture for reunion shall be made to them.

Though the resolution referred to was adopted with unanimity, two or three leading members expressed opposition to it, and consented to its adoption in order to secure a united vote on the fourth resolution, with regard to the organizing of a General Synod. Dr. Ross objected to uniting with the Old School at the present time, on the following grounds:

1. The Old School must repent of their excising acts.
2. He must be allowed to interpret the Confession of Faith for himself as the Old School brethren did for themselves.
3. The rule of examination must be abrogated.
4. The Old School must adopt the views of this body on the subject of slavery. There are but three theories, he said, on the subject of slavery; 1. The sin theory; 2. The toleration theory; 3. The ordained theory. The first is the theory of the abolitionists; the second of the Old School; and the third his own view, to which the Old School must come before he and the South could unite with them.

Dr. Boyd said that three plans are proposed: 1. To join the Old School; 2. To exist as independent Presbyteries and Synods;

3. The plan proposed in the Report, *i. e.*, to form a General Synod. The difficulties in the way of the first plan were: 1st. The excising acts of 1837; 2d. Doctrinal difficulties which he considered insurmountable, several of which he particularized, viz.: atonement, original sin, &c.; 3d. A third difficulty related to slavery. The Old School General Assembly had re-affirmed, in 1846, their action of 1818, and Drs. R. J. Breckenridge, and N. L. Rice, distinguished ministers in the Old School Church, had lately expressed their adherence to those views.

On some of these points several other members spoke in similar terms with Drs. Ross and Boyd, and no one ventured to call in question their main positions with regard to the Old School, though a number did not consider their reasons a sufficient bar to a reunion with the Old School body. The Rev. Mr. Leach, and Attorney-General Tucker, of Virginia, the Rev. Mr. Dickerson, of Kentucky, and the Rev. Mr. Morrison, of Missouri, were particularly earnest that steps should be taken to effect a reunion on honorable terms with the Old School.

Union among Christians is a very delightful thing; and where they agree in religious doctrine and ecclesiastical polity, it is for their mutual edification to be united together in the same church. But a mere *nominal* union is an injury and not a benefit. Discordant materials weaken the Church instead of adding to its strength. Taking the views already given as the true exponents of the New School Presbyterian sentiments of the South, we see no benefit to either party by their reunion with the Old School. If these difficulties press on *them* as a barrier to their proposing a reunion, much more will they press upon *us* as a bar to their reception if the overture should be made to our body, unless in a different tone from that which was indicated by most of the leading members of that Convention.

1. The acts of the General Assembly of 1837 must be repented of before they can reunite with the Old School. They might as well declare at once that they never will consent to a reunion with our body. They well know that there is not the smallest probability that those acts will ever be rescinded or even modified in the slightest degree. For several years after their adoption, some ministers and others questioned their constitutionality as well as their justice and wisdom. But at present we believe those measures are generally, and as far as we know, universally acquiesced in, as having been constitutional, wise, and just; and many, who for a time doubted their propriety, now adore and bless God for the extraordinary marks of approbation which he has vouchsafed to the Old School Church as the fruit of those measures.

2. They admit doctrinal differences on several important points in theology; those very differences which were the chief causes of the division of the Church in 1837; and yet

3. They insist that the Old School, notwithstanding those differ-

ences, should consent to receive them without examination. The rule of the General Assembly requiring all ministers to be examined when they go from one Presbytery to another, appears to be especially odious to the members of that Convention. This rule must be rescinded, or at any rate, it must be avoided in their case, by forming a Synod, and then negotiating as a body for reunion, and not as individual ministers. But why object to the rule, if they are conscious of harmonizing in their doctrinal views with the Old School? Alas! here lies the difficulty. Many of them do not accord with the Old School theology, and are not willing to undergo the ordeal of a personal examination. As to those ministers who agree with us, we see not why they should be averse to a free interchange of views with their brethren. We doubt whether there are many of this class who do object to it. For ourselves we are free to say the required examination has afforded us pleasure. But if they ask for undue latitude of opinion, for the right to interpret the Confession of Faith as they please, we can perceive a reason for their objecting to an examination by the Presbytery; and we are surprised, not at their objecting, but that any such should desire to be connected with our body.

The editor of the Central Presbyterian, who was present at the Convention, states with regard to *doctrinal differences* as follows: "We cannot now go into this matter except to remark that the amount of doctrinal difference and doctrinal error exhibited in the Convention was amazing. Several speakers declared their coincidence with the Old School theology, whilst others avowed what seemed to us the rankest error. One man boasted himself as wholly with Mr. Barnes in his theology, others denied the doctrines of original sin, and human inability in the most scornful terms, and one man spoke of the issues of our Board in terms of absolute loathing. The ignorance of our Old School doctrines that was betrayed by many of the speakers was surprising. To us it was very remarkable that no protest was made against some of the doctrines that were asserted on the floor, and how brethren holding views so very diverse, could harmoniously act in the same ecclesiastical organization, is to us incomprehensible. We believe that some listened to these declarations of error with pain, but no formal protest was uttered. How these brethren could denounce a rule of examination after such avowals of diversity of doctrine is equally incomprehensible."

We have been told (if the report should prove to be false, we shall be glad to correct it), that a member of that convention published a tract, not long since, on the Atonement. The tract was read by the members of the Church of which he is pastor. Its perusal led them to converse with each other on this wise: "It has been represented to us that the New School in Virginia, agree in doctrine with the Old, and that the only reason for separation was the unconstitutional and oppressive acts of the General Assem-

bly of 1837; but this tract makes the difference to consist in Scripture doctrine, and it opposes the Old School doctrine on a fundamental point in the Gospel plan. If this is New School theology," said they, "we are Old School, and wish to leave the New and join the Old." The pastor, who was absent from home, hearing that some of his leading members had held a conference with certain Old School men about changing their ecclesiastical relation, hastened home, and in conversation with these members, told them that if his church desired to become connected with the Old School body he would go with them. Finding, also, that his tract was unacceptable to his people, and to some others elsewhere who had read it, he ordered the publisher to suppress its circulation. If this report is true, and if the state of feeling thus indicated is prevalent among the New School Churches in Virginia, the editor of the Central Presbyterian was right in his impression expressed two or three months ago (as far as the *people* are concerned), that they are substantially Old School in their theology. But he has found by the developments of the Richmond Convention, that their *ministers* are far different in this respect from what he had previously supposed. "*The amount of doctrinal difference and doctrinal error exhibited in the Convention,*" says he, "*was amazing.*" Unless these brethren change their doctrinal views, therefore, their reunion with the Old School is, we trust, very remote: "How can two walk together except they be agreed."

4. A fourth difficulty in the way of their reunion with the Old School relates to Slavery. This was made very prominent in the Convention. Dr. Ross reiterated his ultra views, and endeavoured to make the impression that they are *Southern* views, though he admitted they were not entertained at the South until his late able and lucid arguments on this subject were published to the world! Strange hallucination! The views entertained by himself on this subject, thirty years ago, he has now discovered were erroneous; as were also the sentiments of the sainted Rice, Baxter, Speece, and Hill, of Virginia; President Young and Judge Green, of Kentucky; and Breckenridge and Rice, among the living divines of the present day! The approaching light of the millennium has irradiated his mind with the notion that slavery is not only to be tolerated, but approved and commended; that it is ordained of God as a mode of government, like the government of communities by civil magistrates, or that of children by their parents; that it is a benevolent institution, &c. (we think we have not misrepresented his views); and that the recognition of this doctrine is necessary to the safety of the Church, and adapted to promote her prosperity and glory. He has discovered, moreover, that the action of the General Assembly on this subject, in 1818, was rampant abolitionism! like a keg of gunpowder placed under the Church, which has been lying there for thirty-nine years, and needs only a spark of fire to be applied to it by the hand of some Guy Fawkes, in order to blow

up the sacred edifice which contains the peace, prosperity, and hope of God's chosen people! Who can doubt that a vision so astute as this must be illumined by some extraordinary light! that it is the very perfection of a superhuman *spiritualism*, whose revelations are to save the Church from imminent peril! From such visionary alarmists may the good Lord deliver us.

The subject of slavery was brought before the General Assembly of 1818 by an appeal of the Rev. George Bourne, from a decision of the Lexington Presbytery, Virginia, deposing him from the Gospel ministry on six charges, the first and second of which related to slavery: 1st. "With having brought heavy charges in the Assembly [of 1815] against some ministers of the Gospel in Virginia, whom he refused to name, respecting their treatment of the slaves, the tendency of which was to bring reproach upon the character of the Virginia clergy in general." 2d. And also after his return, "with having made several unwarrantable and unchristian charges against many of the members of the Presbyterian Church, in relation to slavery." See Dr. Foote's Sketches of Virginia, Second Series, p. 361.

With regard to the appeal, the Assembly adopted the following resolution: "*Resolved*, That the appeal of Mr. Bourne be dismissed, and that the decision of the Presbytery of Lexington, declaring him deposed from the Gospel ministry be, and it is hereby confirmed, on the first, second, third, fifth, and sixth charges." See Minutes of General Assembly of 1818.

Subsequently the following resolution was submitted to the Assembly, viz.: "*Resolved*, That a person who shall sell as a slave a member of the Church, who shall be at the time of sale of good standing in the Church, and unwilling to be sold, acts inconsistently with the spirit of Christianity, and ought to be debarred from the communion of the Church." "After considerable discussion the subject was committed to Dr. Green, Dr. Baxter, and Mr. Burgess, to prepare a report, to be adopted by the Assembly, embracing the object of the above resolution, and also expressing the opinion of the Assembly in general as to slavery."

The next day, "The committee to which was referred the resolution on the subject of selling a slave, a member of the Church, and which was directed to prepare a report to be adopted by the Assembly, expressing their opinion in general on the subject of slavery, reported, and their report being read, was unanimously adopted, and referred to the same committee for publication." Then follows the report alluded to. See Assembly's Minutes for 1818.

Let it be noticed that the report was drawn up or concurred in by Dr. Baxter, of Virginia, and was *unanimously* adopted by the Assembly; over twenty of the members being from slaveholding states, or about one-fifth of the whole Assembly; and among them Drs. Baxter, Speece, Paxton, and Birch, of Virginia; Robin-



son, McIver, Witherspoon, and Morrison, of North Carolina; Edgar and Hall, of Kentucky; and Balch and Harrison, of Baltimore, and the District of Columbia. That action has stood as the testimony of the Church ever since, and as might be shown, is in harmony with the action of the General Assembly of 1845; and both taken together are to be regarded as the testimony of the Church at the present time.

As to the danger of disturbing the future peace of the Old School Presbyterian Church by that action, it is a mere surmise of Dr. Ross, Boyd, and others, whose desire that it may be so, we suspect is "father to the thought." The Rev. Mr. Dickerson, of Kentucky, justly remarked in the Richmond Convention, that "during all the slavery agitation which has rended us" [the New School] "to pieces, the Old School Assembly has controlled it and kept it out of their body." And we add, that they have kept it out because they have no need of any further deliverance; having said all on the subject which the cause of truth or a regard for the public good demands. We trust they will continue to pursue the same wise and pacific course; and we know not that any causes exist, which will change the policy of the Church in this particular. Though it is regarded by us as being anti-Presbyterian and anti-republican, to bind ourselves by an oath, as is demanded by the Richmond Convention, that we will never discuss the subject of slavery, or any other topic when legitimately introduced; yet the common sentiment of the ministers and churches in our connection, at the North as well as the South, is, that our pulpits and ecclesiastical judicatories are not the proper arena for agitating questions which are so closely associated with political and sectional interests. We have a higher and holier mission committed to us, viz.: *to preach the Gospel to every creature*—to the bond as well as free. And that our course is correct, is evinced by the fact, which cannot be successfully controverted, that the Old School Presbyterian Church, and those other denominations which act in a similar manner with us, are doing more to benefit the African race, both for time and eternity, than all others put together, whose principles and policy are opposite to those which control the action of our Church.

AN OLD SCHOOL PRESBYTERIAN.

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## CHRISTIAN MISSIONS AND AFRICAN COLONIZATION.

[The following article is from the pen of one of our Missionaries, who has recently returned to Africa. His letter explains the circumstances under which the article was written.—ED.]

SHIP M. C. STEVENS, ATLANTIC OCEAN, June 15, 1857.

REV. C. VAN RENSSLAER, D.D.: Rev. and Dear Sir:—When in Norfolk, a few weeks since, waiting for our ship, I saw in the

study of Dr. Armstrong the April number of the Southern Presbyterian Review. I read the article of Dr. Adger on Christian Missions and African Colonization with much interest. But while agreeing with it in many things, there were others which I thought needed to be corrected. No time, however, was allowed me before the sailing of the vessel.

Since out at sea, I have penned the accompanying pages in reply to the exceptionable parts, so far as I remember them. I send them for the pages of your magazine, thinking they would reach more of our ministers, especially in the South, through it, than through the columns of any of our religious papers.

I may add a few lines when we reach our destination. Meantime, I am faithfully yours,

D. A. W.

#### CHRISTIAN MISSIONS AND AFRICAN COLONIZATION.

This is the title of an article in the April number of the Southern Presbyterian Review, from the pen of the Rev. Dr. Adger. The discussion is long, able, and instructive. It deserves to be widely spread before the public. Colonizationists especially would do well to read and ponder it. It would aid greatly in correcting the crude notions of many on this subject, and tend to chasten their often intemperate zeal.

But it does not, we think, present the whole truth. Having enjoyed more than ordinary opportunities of acquaintance with the subject, we consider the leading views maintained in the article, partial, and, in some respects, mistaken. Its tendency on the minds of those who are not familiar with the facts, or who are indifferent to the enterprise, will, we fear, be bad. And it is to supplement these views, and, if possible, to counteract this tendency, that we wish to make a few remarks in reply.

The article, in its statement of facts, is not entirely correct. It asserts (we quote from memory), that "the jurisdiction of the Republic, or Liberia" (for no distinction of governments is made), "extends from Cape Mount to Cape Palmas, about 300 miles." This is given on the authority of the Rev. J. L. Wilson, of whose valuable work on Western Africa the article is a review. We have not Mr. Wilson's book at hand; but we can hardly think, from what we know of Mr. Wilson's acquaintance with the subject, and his usual accuracy of statement, that he has thus written. He might have said the *settlements* stretch between these limits; but the *jurisdiction*, claimed and exercised, by the republic, extends from the River Shebar, 150 miles northwest of Cape Mount, to a point about the same distance east of Cape Palmas, in all over 600 miles. Along all this line of coast, with the exception of a few miles lying between the former "State of Maryland in Liberia," and Liberia Proper, the native title has been extinguished; and the commercial and revenue laws of the republic are respected by all foreign powers.

A minor mistake is made in giving the productions of Liberia.

Rice is omitted. This is the Prince of Denmark without Hamlet, once more. The list would be rather defective, if, in enumerating the agricultural products of the Southern States, cotton were left out. So here. Rice is the great staple of the country.

But we pass to the main topics of the article. The writer examines in detail the three great arguments on which colonizationists rest and advocate their cause. These are: the mutual benefits to the United States and Africa from the migration of the free blacks to Liberia, the suppression of the slave-trade, and the spread of Christianity among the heathen tribes of Africa.

The objects contemplated by the first of these, the author deems to be incompatible. If, as *some* colonizationists have said, the free coloured people are a nuisance in America, they cannot be good material for building up a prosperous nation in Africa. Their condition, instead of being bettered by the change, may really be made worse. There is much truth in this. A mere passage across the Atlantic works no transformation of character. Would that colonizationists would think of this, and regulate their actions accordingly. Would that masters in emancipating their slaves would remember it, and learn that their first duty is, not to emancipate them, but to prepare them for freedom. Indiscriminate emigration has been a great curse to Liberia.

But this is only one side of the question. There are many, in some good degree, prepared to exercise the rights of freemen, and to become good citizens of the New Republic. Others, not prepared, have improved greatly by a change of circumstances. Men's views here will be governed in a great measure by the opinions they entertain of the capacities of the coloured race, and of the means best adapted to their healthy development. Dr. Adger's opinions on these questions are very natural; but, as we think, far from being correct. Our persuasion is, that they are susceptible of as high a culture and civilization as any people upon earth. That they have not as yet demonstrated this by its realization, argues little to the purpose. Why were our ancestors, the ancient Britons, thought unfit by such a man as Cicero, even to be slaves, centuries after the glory of Greece had faded, and when the grandeur of the Roman Republic was passing away? There is time enough for Africa yet to display a civilization superior not only to ours, but it may be, to any of which we have ever dreamed; the civilization not predominantly of the intellect, or of the will, but of the affections; in a word, of love, which, according to the Scriptures, constitutes the very *being of God*.

As to the circumstances under which this development may best be effected, a like diversity of opinion exists. Dr. Adger, of course, regards the condition of servitude to a superior race as the most effective, or, at least, best suited to the coloured race in their present state of advancement. We do not wish to dispute the good which has accrued to the blacks by their transfer from heathenism to the bosom of a Christian people. The multitudes who have been

rescued from perdition, and exalted from the depths of darkness and pollution to the light and purity of heaven, are signal trophies of the grace and power of God, and glorious triumphs of his prerogative in educing good out of evil, of which we can never be unmindful. But this is not the whole. It ought not to be forgotten that slavery can never make *men*. There is no room in the system for the exercise and growth of the true elements of manhood. It can educate only the suffering virtues. Forever subject almost wholly to the will of others; shut out necessarily from the discharge of functions essential to call forth and strengthen the higher powers; every path to preferment closed; every *hope* of advancement smothered; all ennobling aspirations extinguished; taught from childhood to regard themselves as inferior beings; doomed perpetually to the most menial services; and forbidden, in most instances, to acquire even the alphabet of learning; *how is it possible* that slavery should produce anything more than an inferior humanity?

Disabilities, not equal, but very great, press also upon the free coloured people of the United States. The prejudice of colour, the weight of caste, crushes them. They are debarred from all hope of social equality with the whites, and very generally deprived of the rights of citizenship. Their condition, all must admit, is very unfavourable to a high or rapid improvement. We too often lose sight of these things, and ascribe the low standing of the coloured man chiefly to his race. We clip the eagle of his wings, and then despise him because he does not soar to the sun.

Now, for the removal of these disabilities, Liberia does furnish the remedy. Let those who have aspirations look hitherward as to a genial home. We do not subscribe to the opinion that all free coloured persons are a nuisance in the United States. Far from it. Whatever they may be at the South, we know at the North, they will compare very favourably with whites in their condition of life—and many of them are immeasurably better than the class of poor whites in the Southern States. What can be said with truth simply is, that they are not needed. The white race can do without them. There are enough of their own colour to be the “hewers of wood and drawers of water;” and there will be enough in time to come. There are many coloured men fit for higher callings. Such may benefit themselves and their children, and bless Africa, by going thither. And it is the duty of Christian men to labour, in every lawful way, far more earnestly and prayerfully, in fitting more to become of like character.

On the second point, Dr. Adger is rather incredulous as to the suppression of the slave-trade; and so far as this has been effected, he thinks but little is due to the agency of Liberia. We think ourselves, that more has been said of the breaking up of this traffic, than the facts in the case warrant. The activity displayed in it during the present year shows clearly that if crippled, it is still far

from being dead. But we think, also, that the influence of Liberia in this matter is greatly underrated by Dr. Adger. It is true, the naval force of the country is small. But this is not the secret of her power. It is well known that the slave-trade cannot be carried on without the co-operation of the native Africans. Now, throughout the extent of the Republic, the natives are bound by treaty stipulations forever to abandon the traffic. And they have already learned that the Republic is able to enforce its treaties. The dread of this power and a growing taste for legitimate commerce, has banished, we doubt not forever, the trade from her whole territory. Nor is this influence confined to her own coast. In conjunction with other settlements, aided by the several squadrons, it is going to the root of the evil, and will eventually destroy it altogether.

The third and most important topic, viz. emigration, as an instrumentality for the spread of the Gospel among the heathen tribes of Africa, is yet to be considered. Viewing the Liberian colonists as ignorant and corrupt, and yet more powerful than their heathen neighbours, as Dr. Adger does, he has no faith in their qualifications for such a work. Instead of evangelizing them, he expects to see the Colony work their extirpation. We are free to admit, that much which has been said of colonization, as a *missionary* enterprise, is arrant nonsense. To say that the immigrants, as a class, are fitted for this holy, self-denying work, is worse than idle, it is pestiferous talk. It betrays a total ignorance of heathen character. It loses sight of the appointed means for the conversion of men. It blinds the minds of many to the greatest need of Africa, and tends to lull to sleep the conscience of the Church while withholding the supply. But what then? Does it follow from this, that colonization can in no way be made tributary to the evangelization of Africa? We think not.

Dr. Adger says many good things in this connection. But we think he is far from making out a clear case, that a community of civilized, or partially civilized, men, will necessarily drive a heathen community before it. Nor do the instances to which he alludes present a paralled case to the one in question. The case of the American Indians and the Sandwich Islanders is but slightly analogous. Here there was no affinity, much less a community, of race. There was little tendency to amalgamation; and there were a thousand repellent causes growing out of the difference of race, excited and strengthened by their difference in culture. Now, to say nothing of the peculiar *persistence* of the black race, the case is wholly different in Africa. The colonists and natives easily coalesce—too easily, perhaps, for the good of the former. There have been frequent wars between them, it is true; and at some new points there will be more. But these have uniformly resulted in the establishment of greater confidence on the part of the natives, and opened the way for more friendly feelings towards the colonists. And if emigrants as a class are neither worthy teachers of the

Gospel, nor faithful exemplars of its duties, and therefore instruments unfitted for its propagation, may they still not furnish the material out of which true ministers and missionaries may be reared? The ultimate hope of any heathen people is in the converts made and fitted for the ministry on their own soil. And do not the Liberians present a more hopeful people from which to rear such an agency than the native tribes of Africa, or almost any heathen nation? Dr. Adger lays much stress on training from generation to generation in civilizing any people. We agree with him entirely in this. And, therefore, just by how much the emigrants are in advance of their heathen brethren in consequence of this training, just by so much are we authorized to look for men among them sooner than from among the heathen, who shall be worthy ambassadors of Jesus Christ. This is the boon which Liberia will give to Africa. This is the agency which will bring her back to God, and raise her high in proportion as she has been debased.

Not very much can be said of the Christianizing influence which the Colony has thus far exerted on the native tribes. Nor should much be expected. Considering their circumstances and condition, in the midst of an almost unbroken wilderness, in poverty of every kind, and struggling for existence, it is not surprising that their sympathies have circled nearer home. The wonder is that they should have gone out at all. We hope a better time is coming. Many difficulties have already been surmounted. If native converts cannot be reckoned in great numbers, still something has been accomplished. The corrupting and depopulating ravages of the slave-trade have been arrested. Heathen superstitions and customs are giving way. Much Christian truth has been disseminated, and is gradually working its effects. The tribes have been awaked from the slumber of ages. They are becoming stimulated to a healthful industry, as their wants are multiplying. These things, we know, are not Christianity. But neither are they the growth of African heathenism, and they are all auxiliaries in preparing the way of the Lord. Liberia herself has already produced some worthy men and worthy ministers. More are rising. And what emigrants, as emigrants, will not do toward spreading the Gospel among Africa's native sons, true-hearted ministers of Christ, reared on their own sunny shores, will.

It has been a question where best these can be prepared. We have thought with the eminently wise Dr. Alexander, that in Liberia, on their own soil, and in the bosom of their own genial institutions, is the most fitting place. We would not be understood as discouraging other efforts, such as the Ashmun Institute of our own Church, to qualify men for usefulness. There will be ample fields for all that can be prepared. Only, it is not in institutions in America that we expect men to be trained for the greatest usefulness in Africa.

We regret that these remarks have been so long delayed; and

more, that it has not been possible for us to have the paper, calling forth these comments, before us. We believe, however, that, as it has not been our intention to do it injustice, so we have not in fact misrepresented its respected author. Much more might have been advanced in support of the views we have presented. Enough has been said to satisfy our purpose.

D. A. W.

### NEW VERSION OF PSALM XLVI.

REV. AND DEAR SIR:—Inclosed you will find the forty-sixth Psalm, as I have arranged it in metre, which you are at liberty to insert in your Magazine, if you deem it worthy of publication. I have, as I once mentioned to you, occupied my leisure hours for the last few months, in versifying the Psalms, and have arranged some thirty or forty, of which the one I send you, is about a fair specimen. It is somewhat presumptuous for any one, especially X. X. X., to undertake the versification of the Psalms, a work so often attempted, but without success. I am satisfied that one prominent reason why the scores of metrical versions of the Psalms that have been made, have failed to attract attention, or receive favour, is, that they have either been *paraphrases* of the Psalms, or *new translations*.

I do not believe that anything can supplant Rouse, or ought to, but a metrical arrangement of *the very words of Scripture*, as far as the restraints of versification will admit. Such an arrangement, adapted in style and metre to the taste, in regard to matters of worship of the present day—an arrangement that shall rigidly adhere to the language of Scripture, and shall incorporate the words and forms of expression in which so many of God's children have for generations been accustomed to express their religious emotions, and yet, at the same time, shall not, as Rouse does, do unpardonable violence to all laws of poetry, as well as the King's English; such an arrangement, I am well assured, would be gladly received by our brethren, who make it a matter of conscience to sing *the word of God*.

From the little attention which one of so unpoetic a spirit as myself has given to the matter, I am satisfied that the thing is entirely practicable. If you can stir up some who have gifts for the duty, to undertake it, you will do a good work. I regard the thing as a great desideratum just at this time; it would lower, if not remove, the great barrier which now separates many who are in such a special sense brethren. It is not to be expected that any one could prepare a version that would be throughout acceptable, but if some three or four versions, by different persons, were prepared, a selection that would meet with favour could be made. If once adopted by our Scotch brethren, I think our Church would soon adopt it instead of Watts, transferring favourite Psalms from Watts

to our collection of hymns. Excuse me for writing to you at so much length; the subject is one, however, in which I have lately become quite interested.

With sincere respect, very truly yours,

X. X. X.

PSALM XLVI.

1. OUR refuge and our strength  
Is God,—help very near  
In all times of distress,  
Therefore we will not fear;  
We will not fear—the Lord will prove  
Our refuge, though the earth remove.
2. What though the hills be moved,  
And cast into the sea;  
Though troubled waters roar,  
And mountains shaken be?  
The Lord of Hosts is on our side,  
In Israel's God we may confide.
3. There is a stream that rolls  
Its gladdening waters by  
The city of our God;  
Th' abode of the Most High.  
God's in her midst—she shall not move;  
Right early he her help will prove.
4. The heathen fiercely raged;  
The kingdoms shaken were;  
Jehovah's voice was heard;  
The earth did melt with fear;  
The Lord of Hosts is on our side,  
In Israel's God we may confide.
5. Come, the Lord's works behold,  
What ruin he hath wrought;  
Unto the ends of earth  
His foes have come to nought:  
He breaks the bow, he cuts the spear,  
He burns the chariot in the fire.
6. Be still, know I am God,  
I will exalted be  
Among the heathen—yea,  
The world shall bow to me.  
The Lord of Hosts is on our side,  
In Israel's God let us confide.

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PAUL'S THORN IN THE FLESH.

2 Cor. 12 : 7.

THE history of the Apostle Paul, from whatever point we view it, is full of interest and instruction. No one can follow this Christian hero through the trials and labours of his strange and eventful life, note the ardent love, the untiring zeal, the indomitable per-



severance he displayed in promoting that cause to which his life was wholly consecrated, or witness the wonderful success which attended his labours, without feeling for him a sort of *reverence*, as if he were more than human. But when we view him simply as a Christian, and examine his Christian experience as it is revealed to us in his letters, note his trials and temptations, his joys and sorrows, his victories and defeats, we feel that we can *sympathize* with him, because he is our *brother*—possessed of the same corrupt nature with ourselves; instinctively we compare his experience with our own, and in such comparison find much that is profitable to our sanctification.

In the passage of which the text forms a part, we have brought together, in striking contrast, Paul's *exaltation* and Paul's *humiliation*. First, he speaks of himself as one caught up into paradise, who heard unspeakable words, which it is not lawful for a man to utter; and then, he goes on to say: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

It is to the consideration of this last verse that I invite your attention.

What this "thorn in the flesh" was, has proved a "*questio vexata*" to interpreters. The many strange, contradictory, and oftentimes *ridiculous* opinions which commentators have held in regard to it, seem to manifest the impossibility of deciding definitely as to what it was.

I will present a *few* out of the many explanations, and from these will select the one which to me appears most plausible.

Paul's "thorn in the flesh," according to Jerome, was the *headache*; according to Tertullian, the *earache*. Tellerus and Rosenmüller think it was *gout in the head*; Baxter, the *stone or gravel*; Whitby, Benson, Macknight, Hade, Bloomfield, Bull, Sherlock, and others, some *paralytic disorder*, manifesting itself in a stammering speech, or in a ridiculous distortion of the body. Others, again, think it was *weakness of eyesight*, and adduce as proof: Gal. 4: 13, 15, "Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my *temptation* which was in my flesh ye despised not. \* \* \* \* \* I bear you record, that if it had been possible, ye would have plucked out your own *eyes* and have given them to me." But this idea, though *possible*, is a mere *conjecture*, and, as it is nowhere mentioned that Paul suffered from weakness of sight, it does not seem probable. Another opinion is, the "thorn in the flesh" had reference to the trials which Paul endured in his Apostolic labours, and among these is specified the annoyance he received from various false teachers, who seem to have been instigated by the devil. The last opinion I mention is, the "thorn in the flesh" was *some temptation to sin*.

Though there is so great a variety of opinions as to the *meaning* of the *passage*, there is little or no controversy in reference to the *words*. The Greek word (*σκολοψ*) translated "thorn" nowhere else occurs in the New Testament. It properly means anything *pointed*, as a stake, the point of a hook, a thorn, a prickle, whatever excites severe and constant pain. The word (*σαρξ*) translated "flesh," is very comprehensive in its meaning: the *flesh* in the strict sense, the *body* as distinguished from the mind, and the *earnal nature* as distinguished from the spiritual nature. "The messenger of Satan" (*ἄγγελος Σατῶν*), is in apposition with "thorn in the flesh," (*σκολοψ τῆ σαρκι*). The suffering itself is in a trope styled an angel of Satan, because sent from Satan, through the instrumentality of one of his demons. If Satan himself had been intended, the *article* would not have been omitted. The word (*κολαφίζω*) translated "to buffet," means literally, to smite with the *fist*, as distinguished from *ρουπίζω*, to smite with the open palm of the hand. Both words are used, Matt. 26 : 67, 68 : "Then did they spit in his face and smite him with their fists (*ἐκολαφισαν*); and others smote him with the palms of their hands," (*εῤῥουπισαν*). Our version renders "*κολαφίζω*," to buffet, which expresses the general idea of any hostile treatment.

Let us now examine more particularly some of the explanations we have cited. They may be reduced to three classes :

1. Paul's "thorn in the flesh" had reference to the trials connected with his apostolic labours. In favour of this, the 10th verse of this chapter is adduced : "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong." Olshausen objects with great propriety : "It is impossible that the sufferings connected with his apostolic labours in general can be solely alluded to, for these were detailed fully in Chapter XI ; and the 'thorn in the flesh' must have special reference to the revelation already related." Neander says : "We must regard it as something entirely *personal*, affecting him not as an apostle, but as Paul."

2. The "thorn in the flesh" was some bodily affliction which was designed to humble him. As Job's corporeal sufferings were occasioned by Satan, so Paul attributes his "thorn in the flesh" to the author of all evil. This is the most prevalent opinion, and seems to rest mainly on the *literal* meaning given to the word (*σαρκι*) translated "*flesh*." We object, 1st. Taking "*flesh*" (*σαρκι*) in its most literal sense, while "*thorn*" (*σκολοψ*) is taken *figuratively*, is a *gratuitous assumption*. We might as well say that when God speaks of the Canaanites as "pricks in the eyes, and thorns in the sides" of his people (Num. 33 : 55), "pricks" and "thorns" are to be taken *figuratively*, and "eyes" and "sides" *literally*. No argument, one way or the other, can be drawn solely from the words used. They merely mean that the trial to which Paul was sub-

jected, whatever it might be, was as painful as a *thorn* would be in the flesh.

We object, 2d, That we nowhere else discover trace of the Apostle having suffered from severe sickness, and in the list of his sufferings which he gives, *sickness* is not enumerated, which is unaccountable, if the "thorn in the flesh" was a trial of this kind.

We object, 3d, That the corporeal view of the passage introduces ideas that degrade and belittle the whole subject. It seems improbable and unnatural that so much importance should be given to a mere bodily affliction—some headache, earache, gout, or nervous affection.

3. The third general opinion is, the "thorn in the flesh" was some temptation to sin. It is called the "messenger of Satan," because all temptations are sent by Satan. Calvin renders the clause thus: "There was given to me a goad that my flesh might be spurred up by it, for I am not yet so spiritual, as not to be exposed to temptations according to the flesh." In favour of this view: 1st, It is free from the objections brought against the two other general opinions. It makes the affliction relate to Paul as Paul; it gives a figurative sense to both (*σκόλοψ* and *σαρξ*) "thorn" and "flesh," and a more elevated character to the whole passage. Anguish of soul, produced by the temptations of Satan, is a far more important matter than mere bodily affliction, however severe. 2d. The carnal or corrupt nature is the common meaning in the New Testament of the word (*σάρξ*) translated "*flesh*." See Rom. 8 : 1; Gal. 5 : 13; Eph. 2 : 3, &c. &c. 3d. It is the most *natural* interpretation. Paul was a man of passionate nature, ardent in all his feelings, and possessed of great pride of intellect. By his very position—so exalted and influential—he was peculiarly exposed to the temptations of Satan. He was constantly liable to be carried away by anger or self-confidence. His natural pride would lead him to attribute to his own unaided powers the mighty achievements of his life, while secretly imagining he gave all the glory to Christ. And it is not strange, a man of such ardent temperament, if he were sometimes sorely tempted by his baser nature. His besetting sin, whatever it might be, constantly stirred up within him by the instrumentality of Satan, might well be called a "thorn in the flesh." We would paraphrase the passage as follows: "Lest I should be spiritually proud, by reason of my vision of the glories of Paradise, and by reason of the numerous communications which God had made to me at other times, he was pleased to allow Satan grievously to tempt me, lest I should be exalted above measure." The following inferences flow naturally from the subject discussed :

1. Temptations come from Satan, but not without God's permission. "The Tempter" is the specific name given to Satan in the Sacred Scriptures, and well does he deserve it. Ever since that fearful moment, when in the Garden of Eden he seduced our first parents from their faith in God and allegiance to his authority, he

has been actively employed in efforts to produce the same result with all their descendants. Perhaps it is not strictly true that Satan is the author of *all* the temptations which assail us, for we are tempted by the world and our deceitful hearts; yet even in temptations from *these* sources, Satan takes a part. He knows well our weakest point, and it is *there* he directs the attack. He is no foe to be *little* dreaded. We cannot withstand his assaults by a mere word or look. We must buckle on our armour and fight with all our skill and courage, or we are overcome. But though temptations come from Satan, they come only by God's permission. He does not himself tempt men, for as the Apostle James says: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." Yet, for wise purposes which we do not always understand, he permits Satan to tempt men. We have a striking example of this in the case of Job.

We should learn from this that *all beings, angels* as well as men, *bad* angels as well as *good* angels, are under the authority of God, and can do nothing without his permission.

2. The most exalted and useful Christians are exposed to temptations. There was no Christian more eminent, none more useful than the Apostle Paul, yet *he* was not free from the assaults of Satan.

My brethren! let us take to heart the lesson which this teaches, and cast aside all dependence which we may have had upon our mere professions or upon our *real usefulness* as Christians, for *these* will *not* shield us from the shafts of the adversary. "Wherefore let him that thinketh he standeth take heed lest he fall." "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

3. Temptations are permitted to come upon us for our good, and if rightly met and overcome, they will prove blessings in disguise. God never permits his children to be tempted but for their good. The design of the Apostle's trial was to keep him humble. There was danger he would "be exalted above measure," on account of the wonderful honour that was done him. But *we* do not always see the design of our trials, and we murmur because we are afflicted, and often yield to the temptation, and Satan for the time gains the victory over us.

Brethren, is this right? Is it not distrusting our covenant-keeping God? Listen to this precious promise: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." Let us, then, instead of yielding to temptation when it assails us, imitate the example of the noble Apostle, and have recourse to *prayer, earnest, importunate* prayer. And so doing, we shall receive a like answer with him, "My grace is sufficient for thee: for my strength is made perfect in meekness."

## DR. SAVAGE'S BACCALAUREATE ADDRESS,

AT CARROLL COLLEGE, WISCONSIN, 1857.

YOUNG GENTLEMEN:—Your feet are upon the threshold of that broad theatre, whose activities you have been anticipating and preparing for, in the discipline of the nursery and the school-room, from the dawn of consciousness till the bloom of early manhood.

To parents, whose fond caresses and yearning solicitude will be embalmed in your memory; and to teachers, whose interest in your character and progress, fond recollections will linger upon as you prosecute your future course in whatever direction—you are now about to bid adieu.

You have attained a crisis in your history, beyond which, in the farthest distance, are looming results for time and eternity which no sentient being can contemplate without the deepest emotion. In entering upon the field that opens before you from your present stand-point, we, who have been to some extent the guardians of your preliminary attainments, moral and intellectual, must be expected to sympathize with you in your contemplated movements with an intensity second only to that felt by the parents who gave you birth and nurtured your infancy and childhood. Between you and us, since your matriculation, there has been constituted a tie which neither time nor space, nor vicissitude shall dissever.

In parting with you, it is not, therefore, irrelevant to address to you a few words of counsel, which you will receive from me as the representative of the Trustees and Faculty of your alma mater, to cheer, encourage, guide, and guard you as you cross the threshold on which your feet are placed, about to mingle in the scenes of life's activities, beyond the reach of our further personal inspection.

Your moral and intellectual discipline will not have left you ignorant of the grand end and principle of living. You recognize with us the truth and paramount authority of that superhuman philosophy which inculcates: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God;" and as the governing principle in the attainment of this dignified end inculcates it upon us: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself." With this end and principle in view, you will contemplate the field that opens before you, inviting you to the selection of your appropriate spheres of future action. "The world is all before you where to choose," and it behooves you well and truly to scan its varied avenues through which your energies expended are likely to attain, in its highest perfection, life's grandest ultimatum. In determining this point allow me to remind you, that the maxims and spirit of the

age, and the example of those whom the world is accustomed to encircle with its superficial adornments, and greet with its loudest encomiums, is by no means your safest guide, as multitudes before you have experienced to their cost, and multitudes after you may have learned too late to retrieve their mistake. Among the most unexceptionable lineal descendants of our lapsed progenitor in every age, no specimens have been found unaffected by a moral paralysis, which disqualifies its subject for becoming a perfect model of character and deportment in the attainment of the grand end of our creation and endowment. Human nature in its perfection and the full achievement of its legitimate ends, you can only contemplate in the character and deportment of "the Man Christ Jesus, who went about doing good," and in the emulation of his example alone, in every one of the developments of his manhood, your ambition and zeal need fear no misdirection of their aim. "No man liveth to himself," and mere personal gratification is too low and grovelling an incentive to actuate and govern the ambition, or court the aspirations of your moral and intellectual nature, conscious as it is of its immortality and Divine original. "You are not your own."

There are three grand claimants upon your powers and attainments, which you must needs allow to have their legitimate bearings upon your selection and pursuit of your appropriate vocation. These are *GOD, your country, and the world.*

The first of these, 'tis true, is paramount, and in some sense may be said to include the other two, as the province in which your duties to the first will find scope for exercise. But your minds, in labouring to reach a just conclusion in reference to your appropriate sphere of action, will almost necessarily dwell upon them separately; we may, therefore, appropriately give to each a passing notice in these suggestive remarks:

1. As your Creator, Preserver, and Redeemer, you cannot but recognize your obligations to the Supreme as paramount to all others. No man can be said to be true to himself, and to have accomplished his appropriate work, who has made light of or overlooked these. To these must be made subservient genius and learning and every attainment. Wisdom and power and fame and wealth, as all history demonstrates, are rather to be dreaded than courted where these are discarded. No conclusion has been more thoroughly verified in each succeeding generation since time began, than that of Israel's sage, and uttered during the days of her palmiest prosperity: "Fear God and keep his commandments, for this is the whole duty of man." These responsibilities are identified with your existence, and will press upon you and clamour for their recognition at all times, in all conditions and relations, and under every conceivable modification of human life, and are to be regarded as a necessary concomitant of your very being. You cannot, therefore, consistently determine upon your future course without taking these into account, any more than you can do so without cognizance of your physical, intellectual, and moral constitution and attainments.

Yes, young gentlemen, whether we accord it to Him or not, His rights and claims in his creatures are absolute and supreme, and to think of escaping from their legitimate sphere of control, and shunning the responsibilities incident upon their demands, is but the illusion of a dream. But why should intelligence, contemplating the nature and character of the Supreme, desire to indulge in such an illusion? With Scriptural views of the Divine character and government, ought it not to be matter of exultation, that from his throne, the seat of all perfection and every excellence, an absolute authority radiates the universe? and who, in the exercise of his sober senses, would wish, if he could, to get beyond the reach of its all-pervading energy? The appropriate response from all intelligent creation in its truthful contemplations of Jehovah's sovereignty, is familiar to your ears as found in one of those sacred songs chanted in the observance of Israel's solemnities: "The Lord reigneth," Jehovah is King—"Let the earth rejoice."

2. Cheerfully recognizing and subscribing to these responsibilities, your country urges her claims upon you. Your country! Methinks the mere mention of the word will awaken in your bosoms, though not an unwonted, a pleasing emotion. But yesterday the nation was exultant in the celebration of her political birthday, in which I doubt not you participated, and felt the impulse which each recurrence of this anniversary is calculated to impart to the feelings of every American. I cannot dwell even upon the prominent features of this land of your birth or adoption, and canvass now in your hearing its past and prospective history, its present position among the nations of the earth, and its probable destiny. Suffice it to say, that if patriotism anywhere in this wide world of ours can find legitimate scope for exultation in the enjoyment of its present and promised inheritance, by far the richest field which arrests the eye, as it traverses the globe, is that in which American patriotism is at the present moment luxuriating.

Imperfection must be expected, and consequent improvement laboured for in the best of social institutions, while the frailties of our common humanity abide with us. To be looking, therefore, for a government among men, or the existence of civil institutions whose operations are conducted without friction, and under whose administration all without exception shall be perfectly satisfied and uncomplaining, is equivalent to be looking for and as likely to be realized as, a world without sin or virtue without alloy. I assert it, not however in the spirit of boasting, or with a desire to disparage others, if there is floating anywhere to the breezes of heaven to-day a banner on which "*Esto perpetua*" may more appropriately be inscribed than on any other, as expressive of the coveted desiderata for the country and her institutions over which it waves, it is "The Star Spangled Banner" of this American Union. And it is with no slight significance as well as in good taste, that you and your associates have surmounted with this banner the observa-

tory of our college edifice, and prosecuted your course beneath its graceful folds. Yours is that banner and that country yours, which now calls upon you to perpetuate and forward her interests, and expects you, "every man to do his duty."

In responding to these claims you will carefully examine the various channels through which your energies may be exerted to further her substantial interests. A vocation that will tax your exertions, and call into active service your mental and bodily powers, which have hitherto been under discipline to this end, must now be selected and prosecuted; and what shall it be? is a question which you yourselves must answer. Agriculture, commerce, the Church, the State, the provinces of literature and science, the mechanic arts, theology, the legal and medical professions, and many others of the ordinary and useful pursuits of life, which might be named, will come up in review before you. In the determination of your choice take fast hold on the end and principle of living to which we have referred, and abide under a sense of your primary responsibilities to God, who holds your own and your country's destinies in his hand. This is the best advice and counsel I can give you. Having formed your purpose, and deliberately made your election, labour to make yourselves masters of your profession or employment, taking a pride in doing well and thoroughly whatever is attempted, and be content to devote your energies to achievements in the vocation of your choice. Eminence and usefulness in that should mainly court your ambition. No calling is worthy your pursuit that does not commend itself by eliciting your love for it, and your zeal in its prosecution, the more intently as its legitimate demands are the more perfectly fulfilled, and its appropriate ends the more thoroughly achieved. It is quite possible to place before you the best of ends, and to labour for their attainment by the use of doubtful if not unworthy means. Let "*probe integreque*" be attendant upon and govern every step you take. And be content to tarry in the valley of obscurity, rather than attempt to reach the summit of notoriety by means of chicanery. That eminence is unenviable which advertises corruption and baseness in its attainment; and your country's honour and interests, as well as your individual and social enjoyments, will be better subserved by humble integrity than by a garnished notoriety, beneath whose flaunting tinselled drapery are peering out upon the spectator the evident tokens of an underlying duplicity and faithlessness that cannot be trusted. "He is an honest man," will open up to you avenues to an influence in the advancement of your country and humanity's cause, beyond what "he is a great man, or brilliant, or shrewd," can possibly do without "*the honest.*"

3. While your own state and country have special claims upon you, you will not forget that in an enlarged and wider sense you are to deem yourselves citizens of the world. The love of home and the cultivation of the truest, liveliest patriotism, and the pur-



suit of your country's highest good, legitimately engenders a love for your race, and a readiness to enlist with heart and hand in every generous enterprise that contemplates the melioration of the condition of man, in whatever country, clime, or circumstances. What significance and sublimity attach to the utterance of Him "who spake as never man spake:" "The field is the world!" It embodies the philanthropy of its Author, in the emulation of which you will consult the highest dignity and glory of your nature, and attain the grandest end of your existence, endowment, and acquirements.

I cannot part with you without reminding you, that into whatever condition and relations you may be thrown in the prosecution of your terrestrial vocation, your pathway lies on the border of the spirit land; and while your avocations are eliciting your energies, it behoves you to "use this world as not abusing it." Discipline yourselves to contemplate time as the threshold of eternity, and this life the vestibule of immortality.

When we were convened within these sacred walls just twelve short months ago, there was mingling in your company, taking a deep interest himself in our anniversary, in whose exercises he participated, a memorable form that our eyes now search in vain to recognize. You know full well where that form now lies—deposited in its resting-place by your own hands. And over the spot beneath which you laid him, you have erected a marble slab to his memory, with the inscription of which you have spoken in your touching narrative of the sad incident which snatched him from your companionship.

"DAVID B. MARSH,  
of Boston, Mass.

A Member of the Senior Class in Carroll Col.,  
died Dec. 3d, 1856, aged 26 years.

Erected by his Classmates."

Often have you visited the spot where that form disappeared from your sight; and fond memory retraces the scenes in which he was associated with you. "Alas! and is he gone from us forever!" Does Marsh now occupy that narrow subterranean house in which you laid that form, that moved among us here so recently? You think not so. Though his wonted voice no longer greets your ears, his form laid low beneath that grass-grown mound, Marsh lives! his mundane mission ended, he has crossed Death's narrow flood and gained the promised land before you. Bereft, you are hastening to the completion of the remnant of your mission without him. Your sojourn here is still protracted, how soon to close with the accomplishment of your allotted work, you know not. The science of dying as well as of living, is clearly taught you in that sacred volume just now presented to you by one friend in the name of another, who could not have selected a memento more gratifying

to me or more acceptable to you. Cherish its contents, young gentlemen, with affection; and let them constitute the chart by which you navigate that dangerous sea on which you are now launching your bark, bound to that better land beyond it, into which your cherished classmate has preceded you, and whither, when we all shall have been gathered, it will delight us to resume our transiently interrupted fellowship with those who have gone before us, and entered upon their inheritance, incorruptible, undefiled, and unfading.

May the blessing of the Highest rest upon you in prosperity or adversity, sickness or health, in life or in death; and may Time's bustling checkered scenes, however limited or protracted, be closed by a calm and peaceful death, ushering you upon a glorious Immortality. Amen.

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## Household Thoughts.

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### I WANT TO BE AN ANGEL.

A TRACT visitor found a little girl of six or seven summers, and conducted her to Sabbath-school. She was placed in the infant class, where, among other good things, she learned that sweet little hymn, so universally popular, "I want to be an angel." She became greatly interested in the exercises, and longed for the Sabbath to come, and listened with delight to the bell that called her to school.

Soon, however, she was taken very sick; her disease was violent in its nature, and rapid in its progress. Her parents watched day and night by her little crib, administering to her wants, and soothing her pains; it was their first-born, their only child, and she was the joy of their hearts, the light of their home. Medical skill was taxed to its utmost, but availed nothing; the little one must die. The fond parents, well-nigh distracted, still cling to their darling, and while their hearts are breaking, the precious little one sings feebly, yet sweetly and clearly, "I want to be an angel;" and, then, said, "Mamma, mamma, don't cry, I want to be an angel." As she drew nearer the end of her little journey, though much exhausted, she still tried, with all her little winning arts of love, to comfort her poor mother's heart, and still would she sing her little song, "I want to be an angel," and so singing she fell asleep.

May we not indulge the pleasing hope, that He who on earth received the hosannas of children stooped from his heavenly throne to listen to the song, and hear the prayer of this little one.

The mother, bereaved and crushed, sought the house of prayer

to which she had been often invited, but which she had long neglected; and there the Lord graciously opened her heart, and she attended to the word spoken, and has, we trust, been made a new creature in Christ Jesus.

What the goodness of God failed to do, the stern teaching of affliction accomplished; it led her to repentance. Now she is in the house of God, no more a stranger or a guest, but like a child at home; she has found the house of God to be the home of the sorrowful.

We are often reminded of the beautiful story of the Alpine sheep; how, when they have cropped the meadow's prime, the shepherd wishes to make them climb to "airy shelves of pastures green, that hang along the mountain side," but cannot accomplish his object, till in his arms their lambs he takes, and then they follow on, heedless of all danger. Jesus takes the children to his bosom, that the parents may be attracted to heaven; He empties the heart of its idol, and desolates the home, that He may reign in the one, and be worshipped by the other. Some one has remarked, "We think of God chiefly when we are sorrowful. It would be well for us, and more profitable, perhaps, to remember Him in our pleasures, when we meet success, or feel in full strength, or press our children to our breasts, or when the rejoicing sunshine doth gladden us. We are more familiar with supplication than with thanksgiving, and that from ingratitude, and not because our unprovisioned wants are the more numerous. Every omitted thanksgiving detracts from our faith and from its supporting power; and contributes also to render our communion with God, a monotony of complaint and petition, a gloomy wearying of heaven and ourselves with our selfish prayers." How often we are taught the benefits of affliction, the sweet uses of adversity! We like to see men drawn to God by his love, but if they will not be drawn, then welcome anything,—pain, poverty, sickness, bereavement, anything that will drive them to His feet.

"There is no God," the foolish saith,  
 But none, "there is no sorrow;"  
 And nature oft the cry of faith,  
 In bitter need will borrow.  
 Eyes which the preacher could not school,  
 By wayside graves are raised;  
 And lips cry, "God be pitiful,"  
 That ne'er said, "God be praised."

And here are lessons of warning and reproof for parents, believing and unbelieving, who idolize the gift and forget the Giver. Here is an example for little children; they may hear of Jesus and learn the way to heaven while very young. And here, too, is encouragement for the Sabbath-school teacher, and the tract visitor. Be not weary in well-doing, for in due season ye shall reap if ye faint not.

## CHARACTERISTICS OF GOOD GOVERNMENT.

GOVERNMENT is one of the essential, specific duties, in the great work of childhood training. But so important is this subject, as to be worthy of more deliberate consideration. For each, interested, will naturally inquire, What qualities must characterize that government which gives promise of success, and whose direct tendency is to guard from grief and ruin ?

I. Good government is prompt. That is, the precise moment for a child to feel that a duty has been imposed upon him, claiming precedence over all other services or enjoyments, is *that* moment in which an unconditional command is given him.

No future moment, however near, will answer half so well ; because to postpone what is required to be done now, is itself disobedience. Hence, without his pausing for either work or sport, we are most to be satisfied with nothing short of seeing him *start at once* upon the duty commanded. The bearing and importance of this are most obvious. Whatever may be said or thought of the present disposition of the child, the practice now condemned, if indulged with impunity, must end in great disaster. If thus allowed to act, he is certainly on the high road to that position where he will feel at liberty, not only to postpone, but at length to question, *whether he will at all obey*. Without doubt, this is precisely the way by which many a child has attained the boldness of openly making *his own convenience or pleasure*, and not the parent's wish, mark and decide his course of action. To secure promptness, the child must know, not only that obedience as to the act, but also as to *time*, is confidently expected. In other words, that quite as much importance is attached to the act being performed *at the time designated*, as to the performance of the act itself. In order to this conviction, for the first and every instance of failure—failure by postponement, as truly as by utter neglect—let the child learn, from the parental promptness in noticing his wrong, his own need of greater promptness in yielding obedience to commands. Allow no occasion in which he will feel that the parent has dropped the reins of government, and that he himself, in consequence, is free.

II. Good government is uniform.—That is : Cause the obedience to be rendered, without regard to occasions, and without distinction of the duties required. In order to this, guard several particulars.

1. *Issue nothing in the form of a command, which you do not care or expect to have obeyed.*—If there be neither the desire nor purpose to claim a prompt obedience, let no command be given. Otherwise, the child will very soon learn to try the experiment, whether *any* requirement is really and imperatively binding. Hence, sooner or later, in order to distinguish the binding from the

optional, either a peculiar expression of countenance, or tone of the voice, or a threatening, must necessarily accompany those of authority.

There are many things in daily life, the doing or not doing of which, in themselves considered, in the estimation of the parent even, are matters of entire indifference. But the great difficulty with many is, that in speaking, they seldom or never distinguish such cases from those which they regard as more important. Although feeling little concern whether the thing is or is not done, they yet, positively and imperatively, point out one definite course to be pursued. The great evil in such instances arises, not from any peculiar importance to be attached to the thing itself, but it does arise from the authority which ought to attend any and every parental command, and the usual *neglect* of that authority, where, even in the parent's esteem, the act commanded is of trifling consequence. For instance, say to a child that is without, "If you choose, you may go into the house." By such language, of course, he is left at liberty to go or stay; and, whichever he may choose, he cannot feel that he has gone contrary to a known command, for no command was given. On the other hand, if there is no such condition, if he is not left to choose, but *absolutely commanded* to go in, it becomes at once a new and entirely different case. Now, even though the act itself might seem quite as unimportant as before, yet the language of authority should destroy the feeling of indifference. For now, if he goes, he obeys an explicit direction; if he stays without, he tramples on known authority. It is this authority, and not the greater or less importance of the thing commanded, which ought now to be before the mind of both parent and child; of the parent, to see that he is obeyed; of the child, to inspire the feeling that he ought to obey. And it is simply because the language of command does give such importance, that in things essentially indifferent and where there is a purpose to treat them so, language *less authoritative* should be employed.

The same train of remark may be applied to *places* as well as to things. That is, being in this place or that, with this or that company, should never be admitted as a sufficient reason for disobedience. This consideration is deemed the more appropriate, because just here is the point, where many children feel at liberty to try their strength. And unless here, as at home, they are made to feel that they still are under an authority to which they must submit, evils, most serious to household government, may ensue.

2. *Let the fact of being commanded, form a sufficient reason for obedience.*—That is, the feeling should not gain possession of the child, that obedience is expected only upon a frequent *repetition* of the command, or upon something *peculiar in the tone or manner* with which it is given. There are multitudes of children who are virtually trained not to regard a command, in itself, as having any weight. With them, it is the *repetition*, not the command, which

gives sanction and authority. In the esteem of others, again, repetition, as the command itself, has neither emphasis nor meaning, unless accompanied by the loud intonation, the harsh expression, the frowning aspect, the threatening posture and language—perhaps, the *uplifted* rod. When a part, or all of these appear, they begin to regard the parent as in earnest, and the direction as possessing something of the dignity of law.

The writer once witnessed a practical illustration of this, while travelling on a railway car. In the conveyance were a father and his young son, occupying different seats. For manifestly good reasons, the father had occasion to tell the son to take a seat beside him. The child declined. The command was several times repeated, with a like result. Presently, all heard that father ordering in a very loud and angry tone; shaking and pulling that little boy; calling him a *scoundrel*, and kindred names; and telling him what severity and punishment he would receive if they were only at home. All these combined were successful, in leading that child to the conclusion to do as he was told. Now who would be afraid to venture the assertion, that that son had been accustomed to render obedience, if, indeed, it were his custom to obey, only upon similar conditions of threatening, harsh epithets, and violence. And what sounds! A father, heaping upon a little son such grating, unseemly epithets, as scoundrel, and the like! Besides, this case illustrates what was said concerning obedience rendered, without reference to places. The angry declaration of the father was, that if he only had his son at home, he would severely punish such conduct, and compel his obedience. Who can doubt the natural feeling, and, at least, *practical* response to such a remark, on the part of any child, to whom we would give credit for even common intellect? “You have not got me at home, and therefore I will take advantage of being absent.”

The aim of each parent should be, to have the issuing of a command *only once*, and that unaccompanied by unusual loudness, anger, harshness, or reference to circumstances. Disobedience of such command, thus issued, will form sufficient reason for reproof; and, according to circumstances, of which the parent is to be the judge, perhaps for punishment also. The effect of such a course will be very different, from cultivating the feeling in the child, that, really, he has had no command, unless it has been often, or very loudly and in anger, repeated, or that repetition accompanied with threatening or violence. So far from such an impression, he will then see, that upon the simple announcement of the parent's will, he is expected at once to obey.

All this, of course, is directly opposed to the practice of those who are heard to say to their children, “You do not pretend to mind a word I say.” And, in any case, suppose this to be true, who is chargeable with the fault? Who has greater power over a child than naturally belongs to every parent, to compel obedience?

And who believes that the above concession of lost authority will ever remedy the evil of disobedience? If now, in truth, such a declaration could be made, not a moment can be lost from so dealing with him, that it should be true no longer. If necessary, use all the methods legitimately at your disposal, even the severest, rather than that it should still be true that your child does not pretend to obey. Such conduct is a shameful disgrace to the parent, and a ruinous practice for the child.

3. *Do not yourself forget your own command.*—That is, so bear in mind each direction given, as to know whether your child has or has not obeyed it. It must be obvious, that failing here, will be sufficient to defeat the most honest intention, touching uniformity of obedience.

Forgetting any command given to your child, you forget, of course, to look after his conduct in regard to it. Perhaps, even under such circumstances, other reasons and influences may operate to secure at least his occasional obedience. If so, thus far it will be well. But if he do not obey, and you yet pass unnoticed, either by correction or reproof, its tendency must be only evil. If no other evil should result, forgetting, and consequently neglecting your own direction, will be, undesignedly, to offer a premium to his disobedience. And why? Because he is thereby encouraged to infer similar conduct, on your part, touching other directions. Hence, even in cases where you may feel more in earnest, to which you attach more importance, and which, for that reason, you do not forget, he may show an equal indifference with cases which, in your esteem, are less important. Thus may he frequently surprise you, when, upon inquiry, you may unexpectedly find, that he has entirely failed in some duty assigned, though of pressing moment, and of much consequence as to the results. The simple *rule* here is, if you would not that your child should at any time fail to obey, it is highly important that you should, at no time, forget that you have commanded.

III. A third characteristic of household government is, that it be such as to secure a willing and cheerful obedience. It is not sufficient that a child dare not refuse to do what his parent commands. This might be true, and yet he have no other than the spirit of the most degraded menial, under the exercise of a cruel and despotic power. Genuine family government, looking after the highest welfare of the child, and having a proper regard for his future relation to civil government, either as subject or ruler, while it fails not in securing prompt and uniform obedience, seeks to have the child run with willing feet the way of duty assigned him. In order to this, some general principles should influence the practice of those who govern.

1. *Do not chafe by the great multiplicity of commands.* It is possible for commands to be so multiplied, as to appear almost like

putting a "strait jacket" upon the child. Perhaps to specify will best convey the meaning, and then, it can readily be applied to any case. A very young child may be with a parent in a room, only to hear the list of articles that are in it recited, accompanied with a prohibition from using, or even from touching them. Now the place in which there is nothing, or almost nothing, that he can touch, as a general rule, is not the place for him. To find himself going from object to object, with the uniform "Don't you touch it," continually following him, is only fretting and chafing a disposition that deserves better at the parent's hands. A child needs something to do, and something that he will feel at liberty to handle as though it were his own. The point now is this: Be careful, while charging not to handle things improper, to have no just occasion for the feeling, that there is nothing for him to touch. While assigning some service, do not at the same time so accumulate services, or direct in such a way as to break down the spirit with the thought, that all before it is perfect drudgery. When sending him elsewhere, let it not be with so many severe restrictions as to make even a conscientious child to tremble at every step, lest, turn which way he will, he incur some penalty. Let all commands be accompanied with so much prospect of recreation, as an offset to his service, and with so much to awaken anticipations of smiles and approval if he does well, that obeying, to him shall not prove irksome.

2. *Be not harsh in issuing commands.* If you wish to be cheerfully and willingly obeyed, the surly, scolding, petulant tone, is not that which can secure it. Hence to secure a friendliness of feeling, while there is a readiness to obey, you must show yourself friendly to the child. Even in commanding, speak and act as a friend, and so that the child will readily perceive, that yours is the requirement of a friend, and not of a tyrant. It is indispensable that the child comply with your directions; but it is, also, very desirable, as far as possible, that feelings of love should prompt that compliance. But tones bordering upon anger, are not calculated to awaken love. It is not needful, indeed, always to be dictatorial, even where we expect a ready compliance. He said well, who remarked, "Children should not be spoken to, as if they were dogs." With proper instruction, a child would as promptly go or do, should the parent in the very act of expressing his will, exhibit politeness and gentleness. Why not go so far, occasionally, at least, as to say, "You will *please* do thus or so;" or, "Your father (or mother, as the case may be), would like to have you do this." This, or kindred language, while it would not lose sight of subjection, would be calculated to cultivate self-respect, future habits of proper speech, and at the same time, love for the parental authority.

L. H. C.



## Historical and Biographical.

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### A REVIVAL IN OLD TIMES.

A LETTER FROM THE REV. JOHN MUNSON TO THE REV. WILLIAM  
S. PLUMER, D.D.

LONDON, PA., December 20, 1856.

REV. AND DEAR SIR: I think it was about the year 1798, that several families emigrated from the Counties of Westmoreland and Washington, and settled on the Beaver River, some ten or twelve miles above Fort McIntosh, now Beaver Town. The Indian's war-whoop might yet be heard. And it was not long before the trail of the savage was traced by the blood of the white man. One of the settlers was found murdered by the savages. Among the settlers were a number of pious families, who had enjoyed the privileges and ordinances of religion at their late homes. The church of which the Rev. Thomas Edgar Hughes afterwards became pastor, was, I think, the first of any denomination organized west of the Ohio. Among the first families who settled there, I recollect the names of Plumer, Clark, Hanna, and Kelsy; these lived in the same neighbourhood. No church having as yet been formed, and being without the stated ministrations of the Gospel, they met for prayer and mutual edification alternately in each other's houses. In these families were a considerable number of young people, none of whom had made a profession of religion, or experienced its consolations.

The parents now felt the weight of their responsibility in regard to their children. They had dedicated them to God in baptism. They had enjoyed the benefit of religious instruction from such men as McMillan, Swan, Clark, Findly, Smith, and Patterson. Under the teaching of these pious men, they had not only been made acquainted with the doctrines of religion, but, by the Divine blessing, had experienced its comfort and its power. As might be expected, they felt deeply for the spiritual interests of their offspring. They were to exert an influence on the next generation for good or for evil. They saw the importance of having the standard of the Gospel planted at the commencement of their new settlement. In all their meetings for prayer they earnestly sought the Lord that he would send them a godly man, to break to them the bread of life, and be the instrument of laying the foundation of a rising church in the wilderness. Their prayers were heard; and thus God in a short time selected out of these and other families, materials for the organization of a church.

It was not long before the young people manifested a deep concern about their souls. This gave greater interest to the meetings for prayer. The case of the awakened absorbed almost every other interest. The members had no doubt that God was with them of a truth. The good work soon attracted the notice of Christians and churches at a distance. Increasing numbers attended the prayer-meetings. Some persons came fifteen or twenty miles to satisfy themselves concerning the nature of the work. In the meantime the anxiety among the awakened increased.

They frequently met by themselves in separate apartments, or in an out-house; and on some occasions, as stated by one of my informants, who participated in the exercises, they continued whole nights weeping, singing hymns, and praying. When the sun arose and scattered the darkness of night, and filled the world with light, it was still dark within. While a view of the deserts of sin oppressed them, the great Deliverer, for wise reasons, concealed himself, and did not appear for their relief.

These fathers felt more and more their need of a minister of the Gospel to counsel and encourage them; to instruct the awakened, and to direct the inquiring to the Saviour. They applied to Dr. McMillan, and others of the pioneers in the older settlements, to send them one of their young men to settle among them as their pastor. Mr. T. E. Hughes had but recently graduated at Princeton College, and had just completed his theological studies under Dr. McMillan. Mr. Hughes was a young man of good address, of ardent feelings, and of genuine piety. I subsequently became a member of his church, and well remember the searching nature of his preaching. He laboured much to remove all false confidence, and to shake to the very foundation all deceptive hopes. He always endeavoured to guard awakened sinners against delusion and fanaticism, and cautioned them against "crying peace, peace, when God had not spoken peace."

Being apprised of what was going on at Beaver, he paid them a visit. In his preaching he took the ground that Boston and Rutherford and Edwards had done, to cut them off stroke by stroke from the old covenant. He thought the case of these anxious sinners required the exhibition of the requirements and threatenings of the law. This method was calculated to increase the distress which was already insupportable. Messrs. Plumer and Clark believed that the case of these distressed persons required a different treatment. Their case was similar to one under the preaching of William Tennent. Tennent's audience had become remarkably impressed, almost all were weeping, many appeared ready to sink with anguish, while the preacher bore down the terrors of the law upon them with great power. A brother who was present, and saw the distress of the people, interrupted the speaker, and cried out, "Brother Tennent, is there no balm in Gilead? is there no physician there?" These good fathers resolved to suggest to Mr. Hughes the propriety of changing his course. There was an appointment to preach at Mr. Clark's house, when he was spoken to on the subject, previous to the commencement of public worship. After some hesitation, he went out and walked to and fro for about an hour in deep thought. The people in the meantime continued in prayer to God, that a blessing might attend the means. The preacher returned with unusual solemnity in his countenance. He had been holding converse with God. His mind had been directed to a subject suited to the occasion. These distressed souls were directed to the Cross; Christ was held forth in his ability, willingness, and sufficiency; as suited in all his offices to relieve the distressed souls before him from their heavy burdens. This new course had the desired effect; a favourable change was soon apparent; so that that was the beginning of days to a goodly number. The commandment had come, sin had revived, and these poor creatures had died. The law had done its work. It had slain, but had no power to give life or inspire hope. The doctrine of the Cross, the love of God in giving his Son to die for the ungodly, is,

and will continue to be the means of affording true peace to souls wounded and crushed under a sense of guilt and ill desert. Let the mind be enlightened in the knowledge of Christ crucified; it seeks no higher evidence of salvation being available for the chief of sinners. A foundation is thus presented and perceived, of sufficient strength to sustain the hope of any sinner. The minister of Christ who, like the pilgrim, has with sorrow borne his burden till he came in sight of the Cross, and left it there, is prepared to say to his hearers, with the apostle, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."

This revival sprung from the seed which the early settlers brought with them on their arrival at their new homes, and was the offshoot of those seasons of refreshing that had blest the early settlements in the West. Here, it is true, it had a small beginning, but it was kindled by fire from heaven, and eternity alone will reveal its importance to this new region so lately the range of the savage and of wild beasts. On hearing of what God was doing among this people, many pious families were induced to move and settle in the surrounding country, wishing their children to be partakers of the rich blessings that the first settlers had enjoyed. The good work spread throughout this region, and appeared in a very few years in every neighbourhood west of the Ohio. Churches sprang up in many places, and have given satisfactory evidence, up to the present time, that they were of the Lord's planting. One important fruit of the revivals in the West was, that many young men who had experienced religion in seasons of these gracious visitations, were brought into the ministry; and having been inured to the toil and hardships incident to a new country, they were better fitted to labour where they would necessarily be required to "endure hardness, as good soldiers of Jesus Christ." Having experienced hopes of acceptance in the midst of such refreshing seasons, they were prepared to appreciate revivals of religion, and would be the more likely to preach and pray and converse in a manner calculated to promote such a glorious work in their respective charges.

In this narrative you will recognize a name that will linger on your memory till the Master shall call you from your labours below to meet your sainted parents, where tears are wiped away from all eyes, and to the heavenly Mount Zion, to which all the redeemed will finally come, with songs and everlasting joy upon their heads. Yours, fraternally,

JOHN MUNSON.

*From the Presbyterian.*

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## Review and Criticism.

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A TRANSLATION AND COMMENTARY OF THE BOOK OF PSALMS: for the use of the Ministry and Laity of the Christian Church. By AUGUSTUS THOLUCK, D.D., Ph. D. Translated from the German, with a careful comparison of the Psalm-text with the original tongues. By the Rev. J. ISIDOR MOMBERT. Philadelphia, 1857, William S. & Alfred Martien. 12mo. pp. 497.

THE great name of Tholuck is alone sufficient to establish the character of this volume. In the Preface, the distinguished author gives a brief

but most interesting account of his religious experience, and the gradual progress made by him in understanding the sacred volume. He says, "I derived considerable aid in that task from *Calvin's Commentary on the Psalms*: it disclosed to me a religious depth in this one book of the Old Testament, which opened my eyes for many other glories of the Old Testament scriptures. Progressing in this knowledge, I learned to understand that the Christian Revelation is indeed a tree without a root, as long as it is not understood in its intimate connection with God's revelation of salvation in the Old Testament." This latter sentiment deserves the thoughtful consideration of all who are in danger of depreciating the word of God, as it was revealed to the saints of the old dispensation.

Dr. Tholuck states that his principal object in writing his Commentary on the Psalms, was to unfold to the *laity* this precious portion of the Scriptures. He expresses himself thus, "In writing my Commentary on the Psalms, my object was this: to interpret the Book of Psalms in the spirit of Calvin; and basing it on the helps derived from the newly-gained views of modern times, to adapt the volume to the wants of the people, and also to professional men, who, besides strictly grammatical commentaries, look for a guide to the spiritual understanding of this portion of Holy Writ."

The characteristics of Tholuck's Commentary, as they appear to our minds, are briefly the following. 1. The Commentary exhibits *the union of the learned and the evangelical*. German scholars have been famous for attention to theological study, and for extensive and elaborate research; but comparatively few of their learned theologians have escaped the prevalent tendency to scepticism. Dr. Tholuck is among her true evangelical sons. His Commentary on the Psalms combines the results of acute literary criticism with the maintenance of true evangelical doctrine.

2. *A distinct and persistent reference to the Bible* as its own best interpreter, through the Spirit, is a shining quality of this excellent Commentary. Every page has Scripture references of the most pertinent character. Light is concentrated upon the Psalms from almost every book of the sacred canon. A wise comparison of spiritual things with spiritual, is of the utmost consequence in all attempts at biblical exposition. Scripture brought into contact with Scripture, is of all methods of elucidation, the most luminous and convincing. The great German loves his Bible.

3. Every Psalm is abundantly illustrated with the *historical incidents* connected with its composition. The Psalms form an intense argument in favour of divine Providence. Every event is traced to God as its source. Whether in affliction or prosperity, the Psalmists find God everywhere. Hence a system of illustration, which, like Dr. Tholuck's, lays great stress upon the incidents of history and of personal biography, is in direct accordance with the whole spirit of this portion of the word of God.

4. *Practical remark* is properly interwoven with exegesis. The expositor is a preacher. He enforces the meaning of the sacred oracles. This is his privilege, if it be not, indeed, his duty. The warm glow of practical experience and of true Christian zeal in this book, awakens the conscience of the reader. Strict doctrinal exposition may have its place, but not a solitary place, in the precincts of sacred learning. Let it never be altogether dissociated from its true relations to godliness.

5. Dr. Tholuck's Commentary is intended for the *laity, for Christians at large*. Whilst well adapted to ministers and theological students, the

main object of the work is the edification of private Christians. To be properly appreciated, however, it must be studied. A light reader gets little good from any book. The Bible, and its commentaries, demand thought in the head and in the heart—mental study and earnest prayer.

Upon the whole, THOLUCK ON THE PSALMS is a standard book in sacred literature. It combines as many good qualities as can be expected in a single volume of this size. The Church will honour the land of Luther for this work of one of his worthy successors. It will honour God, who in every age raises up witnesses for Himself, and causes HIS word, like HIS works, to utter its voice, wherever speech and language are heard.

We congratulate our good friends, the Messrs. Martien, father and son, in being the instruments in issuing this invaluable work to the American public. The style of execution is all that could be desired.

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LIFE OF JAMES MONTGOMERY. By MRS. HELEN C. KNIGHT. Published by Gould & Lincoln, Boston, and sold by Lippincott & Co., Philadelphia: pp. 416.

This book is an abridgment of an English work in seven volumes; but contains most of the matter which is particularly interesting to American readers. The abridgment seems to have been made judiciously, and the respected authoress, whose *Memoirs of Hannah More*, and of *Lady Huntington and her Friends*, have been so favourably received, is entitled to the thanks of the Christian public, for bringing within their reach, and at so small a price, the *Life of Mr. Montgomery*, who has been conspicuous for half a century as a poet and philanthropist. We cordially commend the book to our readers, as being one in which they will be interested, instructed, and edified. Few private citizens have been more highly respected than he was by his countrymen, and few live in the world whose memory is more tenderly cherished by their survivors. As long as genuine poetry finds a chord in the heart, his sweet, flowing stanzas will be read and sung; and as long as true philanthropy is appreciated among men, his name will be known and honoured.

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SERMONS ON SPECIAL OCCASIONS. By REV. JOHN HARRIS, D D, late President of New College, London. Published by Gould & Lincoln, Boston; and sold by Lippincott & Co., Philadelphia: pp. 363.

The works of Dr. Harris, particularly "*The Great Teacher*," and "*The Great Commission*," are well known to thousands of American readers. Those who have perused and appreciated these volumes, or others from the same pen, will learn with satisfaction that his posthumous writings are beginning to appear before the public. The present volume, which is the first series, contains fifteen sermons delivered by the author on various occasions. As far as we have had leisure to read them, we have found their sentiments evangelical, their diction easy and sometimes elegant, and their structure and method adapted to popular effect. Printed sermons do not appear to suit the taste of the present age, as much as books

which are composed in the form of chapters. On this account the demand for this volume may not be equal to what it would otherwise be. We can assure our readers, however, that they will not find these discourses dull and prosy, but interesting and instructive.

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FUNERAL EULOGY AT THE OBSEQUIES OF DR. E. K. KANE. Delivered in the Second Presbyterian Church, Philadelphia. By CHARLES W. SHIELDS, Pastor of the Church. Published by Parry & McMillan, Philadelphia.

This eloquent address, after being published by several persons and in various forms, comes to us again in a new dress, got up by the enterprising publishers, Parry & McMillan, in the best style of typography, and with a handsome thin leather cover. Its intrinsic merit as well as the occasion on which it was delivered, will create for it an extensive demand and secure its wide circulation.

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THE NORTHWEST COAST; or Three Years Residence in Washington Territory. By JAMES G. SWAN. With numerous Illustrations. New York, Harper & Brothers, Franklin Square, 1857.

An interesting volume, giving an account of our Northwest Territory. Washington extends from the Columbia River to the British possessions. The writer states that, during the freshets in this river, the ocean is discoloured for sixty miles from the coast. Although the Territory is a mountainous country, it contains many immense plains and prairies. Much fine timber and mineral productions, as bituminous coal, lead, gold, are also found in it. The climate is milder than on the Atlantic Coast. Mr. Swan says, "There is no State in the Union that has so vast a communication by water as Washington Territory. The Columbia River at the south; the Pacific on the west; and the Straits of Fuca, Hood's Canal, Admiralty Inlet, and Puget's Sound on the north. There is not a safer entrance from the ocean in the world than Fuca Straits; and the deep waters that flow through the whole of the inlets, bays, and sounds enable ships of the largest class readily to approach Olympia, the seat of government, at the head of Budd's Inlet, Puget's Sound." The book contains much information, interspersed with anecdotes and descriptions of life in what is emphatically "the Northwest."

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THE TESTIMONY OF THE ROCKS; or, Geology in its Bearings on the Two Theologies, Natural and Revealed. By HUGH MILLER, author of "The Old Red Sandstone," "Footsteps of the Creator," &c. &c. With Memorials of the Death and Character of the Author. 12mo., pp. 502. Boston: Gould & Lincoln. New York: Sheldon, Blakeman & Co. Cincinnati: George S. Blanchard. 1857.

This book has been for some time upon our table; but we have not as yet been able to give it so thorough a study as we desire, or design. A cursory perusal has afforded an insight into the geological theories of the lamented author, the chief of which were previously given to the world. As the last production of a great mind, this work creates a sad and glowing interest; as a literary effort, it is unsurpassed in its kind; and as a

scientific, popular treatise, it sustains a high character and has met with a large circulation.

All geologists have their theories, and Hugh Miller had his. His vagaries are probably quite as great and as numerous as those of his compeers. Geology, instead of being a science, presents as yet a mere arena for theoretic competitors to knock down each other's wickets. No materials of human knowledge have been tossed about, like geological phenomena. Some things are tolerably well settled; but the mass of facts are at present ill-digested, and afford no substantial basis for *theories of the world*. Nor do we believe that the finite faculties of man will ever know, at least in this life, *how* God created the world, or the stars. There will be theories in abundance, but all will be more or less "nebular." Hugh Miller himself has changed his opinions on fundamental points. And what geologist has not?

Hugh Miller thinks that the days of creations are incalculable eras. He says; "That *day* during which the present creation came into being, and in which God at length terminated his works by moulding a creature in his own image, to whom he gave dominion over them all, was not a period of a few hours duration, but extended *mayhap* *millenniums of centuries*." Now it requires a strong array of facts, and a train of undisputed reasoning, to sustain a declaration like that. The "Testimony of the Rocks" has failed to satisfy us that it discloses any such thing. The testimony of the Bible is directly the other way. The first chapter of Genesis is *history*, and uses the term *day* in a definite manner. The inference that makes *day* mean "mayhap *millenniums of centuries*," because the word is used indefinitely elsewhere in Scripture, will overthrow the doctrine of the Trinity, or any other evangelical doctrine. The word must be taken in its evident connection. In like manner, the reasoning that makes the deluge a *local* catastrophe may be employed in combating the whole truth of God. The testimony of the rocks has not yet been uniform in the courts of geology; but each barrister, high or low, has put such construction upon it as he pleases; and until we have an authoritative decision, we place little confidence in the varying expositions, especially as warranting a contradiction to the testimony of the Bible. We merely give utterance to our own opinions in this general way, content to leave the issue with future generations.

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A SEMI-CENTENNIAL DISCOURSE, delivered in the First African Presbyterian Church, Philadelphia, on the fourth Sabbath of May, 1857; with a history of the Church from its first organization. By Rev. WILLIAM T. CATTO, pastor. Also an Appendix containing sketches of all the Coloured Churches in Philadelphia: pp. 101. Joseph M. Wilson, Philadelphia.

Our friend and brother, Mr. Catto, has produced, an interesting and valuable book, which contains a good sermon and a good chapter in history. The church in which he ministers was built up by the faith and labours of some of the excellent of the earth, among whom were Drs. Alexander, Green, and Janeway. The circulation of this book will not only do good service in the promotion of knowledge and religion, but will assist a worthy minister in the maintenance of his family amidst the cares

of this life. Mr. Catto was formerly a slave at the South; but, being emancipated, has gradually risen to his present position and attainments.

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AUNT RUTH: or, Persecuted, not Forsaken. By the author of Ella Clinton. Presbyterian Board of Publication. Philadelphia.

MARION HARVIE; a tale of Persecution in the Seventeenth Century. By the author of Ella Clinton. Presbyterian Board of Publication. Philadelphia.

These two books are happy specimens of the art of incorporating Bible truth with historical incidents, adapted to win the attention of youth. Our noble Board of Publication are diligently and successfully at work in supplying Sabbath-school libraries with edifying literature.

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THE LITTLE GIRL'S TREASURY OF PRECIOUS THINGS. Compiled by ANNIE BROOKS. Presbyterian Board of Publication. Philadelphia.

THE LITTLE BOY'S TREASURY OF PRECIOUS THINGS. Compiled by ADDIE. Presbyterian Board of Publication. Philadelphia.

These two books, like the two preceding, have a common object and method of execution. They are compilations of "precious things" for girls and boys to read, and are admirably well done.

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FAITH. THE PRINCIPLE OF MISSIONS. By THOMAS SMYTH, D.D. Presbyterian Board of Publication.

We meet our old friend, Dr. Smyth, at every corner. This little work is good among the best. Dr. Smyth presents fundamental facts, and argues that faith is the principle of missions. He exhibits the faith of the patriarchs and of Isaiah in the conversion of the world; then shows that faith is provoked to exercise, not only by that of former ages, but also of heathen nations, and that it is sustained by ever-augmenting evidences. He concludes by maintaining and proving that this faith is essential to Christian life, and is guided by the authority, requirements, and promises of Christ. *Multum in parvo.*

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DAUGHTERS AT SCHOOL, Instructed in a Series of Letters. By the REV. RUFUS W. BAILEY. Presbyterian Board of Publication, Philadelphia.

Daughters need instruction at home and at school. This series of letters is addressed to daughters pursuing their education away from home. It discusses many topics of interest, and takes care to magnify religion throughout. It is a book adapted to its purpose. Let parents and teachers read it, as well as daughters.



## Statistics.

### STATISTICS OF CONGREGATIONAL CHURCHES IN VERMONT.

THE Vermont Chronicle of August 11th, contains the Statistics of the Congregational Churches for the year ending June 1, 1857. They are interesting as compared with the same for the year 1837—twenty years ago—showing the diminution and weakening occasioned, in great part, by the emigration to the West.

	1837.	1857.
Churches, . . . . .	200	193
Pastors, . . . . .	84	70
Stated Supplies, . . . . .	40	69
Additions, . . . . .	1,035	616
Removals, . . . . .	903	547
Total Numbers, . . . . .	23,481	16,857

The difference of membership, it will be perceived, is 6624, which is a diminution of twenty-eight per cent. The number of non-resident members is set down at 2140, which reduces the resident membership to 14,717. It appears that the churches are small. Of the whole number, 200, there are 136 which contain less than 100 members each; 64 contain less than 50 each; and 30 contain less than 30 each, while only 16 contain more than 200 each. The following table will show the diminution of individual churches in twenty years.

	1837.	1857.	Dim.
Brandon, . . . . .	253	172	81
Benson, . . . . .	270	158	122
Hubbardston, . . . . .	128	31	97
Bridgeport, . . . . .	253	129	124
Middlebury, . . . . .	557	325	232
Williston, . . . . .	174	89	85
Rochester, . . . . .	263	111	152
Royalton, . . . . .	318	250	68
Williamstown, . . . . .	102	77	25
Springfield, . . . . .	359	286	73
Jamaica, . . . . .	116	68	48
Putney, . . . . .	205	116	89
Marlboro', . . . . .	203	58	145
Wardsboro', . . . . .	121	50	71

The same comparison shows the instability of the Congregational ministry in Vermont. The stated supplies now equal within one, the number of pastors—69 to 70. In 1837 it was 40 to 84. The changes of ministers during the same time are yet more noticeable. Among the 139 pastors and stated supplies on the tables of this year, only 19 are found who were on those of 1837.

The *Puritan Recorder* says, "The above presents a gloomy picture for Vermont, and may well raise the question, whereunto will this grow? Should the same process go on twenty years longer, many of the Congregational churches must become extinct. It is inquired if the diminution

is attributable to the increase of other evangelical denominations. It is presumed not, but, on the contrary, that they suffer in equal proportion. The same causes, emigration, declension of religious interests, &c., affect them; and it becomes the friends of the Lord Jesus Christ to be alarmed at the prospect, and strengthen the things which remain, or soon there will be no things remaining to strengthen.”

On the other hand, it must be remembered that the population of Vermont is not *retrograding*, but slowly *increasing*. Why should the members of the Church diminish 28 per cent. in 20 years, whilst the population is on the advance? What are the true causes of this alarming state of things among the Congregational Churches of Vermont?

### COTTON AND SLAVE POPULATION.

THE following tables are made up from the statistics of the last census—1850—and the facts may not be familiar to all our readers. The Southern States rank in slave population by the following order:

1. Virginia, . . . .	472,528	9. Kentucky, . . . .	210,981
2. S. Carolina, . . . .	384,984	10. Maryland, . . . .	90,308
3. Georgia, . . . .	381,582	11. Missouri, . . . .	87,122
4. Alabama, . . . .	342,844	12. Arkansas, . . . .	47,100
5. Mississippi, . . . .	309,878	13. Texas, . . . .	38,161
6. N. Carolina, . . . .	288,548	14. Florida, . . . .	30,310
7. Louisiana, . . . .	244,808	15. Delaware, . . . .	2,290
8. Tennessee, . . . .	239,459		

In the production of cotton the States rank as follows:

Alabama, . . . . .	564,429	bales.
Georgia, . . . . .	499,091	“
Mississippi, . . . . .	484,292	“
South Carolina, . . . . .	300,901	“
Tennessee, . . . . .	194,532	“
Louisiana, . . . . .	178,737	“
North Carolina, . . . . .	73,845	“
Arkansas, . . . . .	65,348	“
Texas, . . . . .	57,506	“
Florida, . . . . .	45,131	“

From this it will be seen that in 1850 Georgia was third in the number of her slaves, and second in the production of cotton. But the ratio of increase for the ten years from 1840 to 1850 has been much greater in Mississippi than in any of the States which, according to the census of the latter year, outranked her in slave population and the number of cotton bales. The increase of slave population during that time was about thirty per cent. in Georgia and Alabama, while in Mississippi it was upwards of sixty per cent. If the same ratio of increase, says the Paulding (Miss.) Clarion, has continued since 1850, Mississippi is now only about twenty thousand behind Georgia in the number of slaves, is nearly thirty thousand ahead of Alabama, and is making more cotton than either of them.

## RATIO OF MEMBERS AND MINISTERS IN THE METHODIST CHURCHES.

AN article in the Advocate and Journal makes a comparison of the several denominations, by which it appears that the ratio of members with ministers in the Methodist Church is less than in any other in this country. The article is an interesting one. We make some extracts:

“We shall state a fact, and prove it statistically, namely, that the proportion of members to each preacher in our Church is much lower than in any other; especially is this true when a comparison is instituted with the larger bodies. The Methodist Episcopal Church, *North* (we say *North* by way of distinction, as well as to avoid being misunderstood), has a larger ministerial force than the Regular Baptists, the Presbyterians, New and Old School, the Orthodox Congregationalists, the Presbyterian Associate, the Associate Reformed, the Presbyterian Reformed, and the Dutch Reformed combined, and yet its membership numbers but little over half of theirs.

“Let the figures themselves tell the tale: Ministerial force, Methodist Episcopal Church, *North*, 14,700; members, 800,400; the ratio of members to each preacher being about 47 $\frac{3}{4}$ . Now look at the statistics of the bodies mentioned:

	Ministerial force.	Members.
Regular Baptists, . . . . .	7,788	869,464
Presbyterians (N. & O. S.), . . . . .	4,166	370,164
Congregationalists, Orthodox, . . . . .	1,637	197,196
Presbyterian Associate, . . . . .	185	21,588
Associate Reformed, . . . . .	345	40,000
Presbyterian Reformed, . . . . .	123	14,000
Dutch Reformed, . . . . .	395	36,297
Total Ministerial force, . . . . .	14,689	1,548,707

“These eight bodies, with a ministerial force of 14,689, have a membership of 1,548,707; while our Church, with a ministerial force of 14,700, has only 800,000 members. The ratio in the former being about 105 $\frac{1}{2}$  members to each preacher, in the latter only about 47 $\frac{3}{4}$ . Let us look at these bodies separately:

	Ministerial force.	Members.	Ratio of Members to each Preacher.
1. Baptist Regular, . . . . .	7,789	869,462	about 111
2. Presbyterian, O. S., . . . . .	2,498	231,404	“ 92 $\frac{1}{2}$
3. “ N. S., . . . . .	1,668	138,760	“ 83
4. Congregationalists, Orthodox, . . . . .	1,687	197,196	“ 116
5. Presbyterian Associate, . . . . .	185	21,588	“ 116
6. Associate Reformed, . . . . .	345	40,000	“ 116
7. Presbyterian Reformed, . . . . .	123	14,000	“ 113
8. Dutch Reformed, . . . . .	395	36,297	“ 91

“Taking the Baptist ratio we should have 1,631,700 members; the Presbyterians, Old School, 1,359,750; the Presbyterians, New School, 1,220,100; the Congregationalist, the Presbyterian Associate, and the Associate Reformed, 1,705,200; the Presbyterian Reformed, 1,661,100; the Dutch Reformed, 1,337,700, instead of 800,400, which is the number of our membership.

## The Religious World.

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### DR. R. J. BRECKINRIDGE'S LETTER ON UNION AND THE NEW SCHOOL.

THE following letter by Dr. Breckinridge has been universally regarded by Old School Presbyterians as exhibiting our true policy in the present position of affairs. Many of the Doctor's old and warm friends think that he never spoke more to the point than on the present occasion. The preliminary remarks are from "*The Presbyterian.*"

"Our readers will remember that we published a few weeks since our replies to certain interrogatories propounded to us by a New School minister in Tennessee. The name of our correspondent we did not then give, but it was the Rev. Matthew Marshall, of Fayetteville. It seems that he addressed the same letter to the Rev. Dr. R. J. Breckinridge, whose reply we herewith publish, and with his knowledge. When he answered Mr. Marshall's letter he supposed he was answering a *private* letter, or he would have taken no notice of it; and a friend retained a copy of his answer, on account of the peculiar nature of the case. It turns out that the letter of Mr. Marshall was a *written circular*; a fact no way intimated in the letter, or in the mode of preparing it. More recently, Mr. Marshall's letter has been several times published, and several answers to it have also been published. While the matter has thus received already more attention than similar *circulars* usually command, it may be well to present to the public another view of the case made by the recent schism in the New School General Assembly, and the proper conduct of our Church with regard to it, somewhat more explicit. The letter will speak for itself."

DANVILLE, KENTUCKY, July 27, 1857.

REV. MATTHEW M. MARSHALL, Fayetteville, Tenn. :

DEAR SIR:—It is only now that your letter of the 17th inst. has reached me; and according to your request, I answer it promptly.

The questions you put to me are such as I would *talk* over with you, if you desired it; but for the particular object of your letter, and this answer, I think I can say all you desire to have me express myself about, both more briefly and more to the point, than by any answer to your questions.

Upon the matters which divided the Old and New School Presbyterians, and ended in the acts of 1837, and the schism of 1838, there is, as far as I know, a cordial and unanimous conviction amongst us, that God wonderfully guided us at that time, and has wonderfully blessed us ever since. We have nothing to retract or undo; and do not desire any one to come into our body to make any difficulty on those subjects.

So far as relates to the question of slavery, our body is quiet, homogeneous, and of one mind; and so far from desiring any one to come amongst us to make disturbance on any side of that dangerous question, we would by no means allow it, if we could help it.

So far as relates to our Church making efforts to induce fragments of other bodies to come to us, we have no imaginable motive for such a proceeding. All who are like-minded with ourselves are welcome to come, and the terms of their admission are set forth in our public standards, and our public acts and deliverances. All such will be kindly and fraternally received.

The local Presbyteries are the proper judges in the first instance, and are far more likely to err on the side of charity than on the side of severity.

If New School churches wish to unite with our body, they would, on making the fact known to the proper Presbytery through their Session, and making needful explanations, if any were desired, be received and enrolled; this has already occurred in numerous cases.

If New School ministers wish to unite with us, they must apply to one of our Presbyteries, precisely as any other minister from any other Church; and upon giving and receiving satisfaction, would be enrolled as one of our own ministers. This has occurred in numerous instances.

Our doctrine, order, discipline, and practice are all settled and known. They who approve them will join us; they who want to make disturbance are not wanted.

As to the late schism in your body, it is no more than I have long expected; only I did suppose that when it did come, it would have been under the lead of abler and wiser men, more numerous, and more likely to put matters in a condition to command respect. It can, of course, as matters stand, end in nothing but disaster to your body. Nor is it the last one that must occur in the New School body. That body, as it stood in 1838, had but two possible alternatives: 1. Repeated schisms as successive fanaticisms became rampant. 2. A powerful and gracious revival of true godliness and orthodoxy pervading the whole body. The result of twenty years is this last and most imbecile schism. Our body will not change its course a hair's breadth on account of this schism; it is no more to us than if it had happened to any other sect than yourselves. Nor will we change our conduct at all, to any of you who may desire to unite with us by reason of this schism; except, perhaps, that we would be naturally inclined to deal more favourably with you when you were in trouble, than when you were in battle array, defying us. The needless and untruthful attack on our body by the seceders at Cleveland, in their proclamation, is only proof of their ignorance or bad spirit, or both.

I am not the fittest person to advise you, a total stranger to me, although you intimate the contrary. My whole heart in this, and similar cases, can be uttered in one sentence. I fervently desire all men who are like-minded with us to cast in their lot amongst us; as fervently that all others would abstain from any such attempt. As for yourselves, meaning thereby all sound Presbyterians now, or lately in the New School body, my deliberate conviction is, that as many of you as made schism in 1838, and have consorted with errorists, whether North or South, ever since, have erred exceedingly, and that the sooner you return to the bosom of the Church you forsook, the better for you all. Your servant for Christ's sake.

R. J. BRECKINRIDGE.

## NORTHWESTERN THEOLOGICAL SEMINARY.

AN important meeting of the Board of Directors of the Theological Seminary of the Northwest, was held at Chicago on the first day of September.

A communication on the subject of *Slavery* was sent in by Dr. MACMASTER, Professor of Didactic Theology, in consequence of various rumours affecting his orthodoxy on that subject. The Professor maintains that his views are in accordance with the testimonies of the General Assembly. In order to enable our readers to judge for themselves, we shall insert this communication in the next number of the Presbyterian Magazine.

The election of Dr. NATHAN L. RICE to the vacant Professorship of Ecclesiology was the next important item of business. The general opinion of the Church pointed to Dr. Rice, as one of the Professors of the Seminary, from the beginning. When his election was announced in this part of the country by telegraph, great satisfaction was universally expressed, and it was hoped that his election would heal all divisions, and place the Seminary in a position to command the confidence of all the churches. We regret, on reading the Minutes of the meeting, to perceive that Dr. Rice's friends were opposed to the use of his name. Not being fully informed of all the circumstances, we express no opinion of the policy of this opposition, but merely regret that *any* circumstances should have existed to call it forth.

Measures were taken by the Board of Directors to give the Assembly some control in the affairs of the Seminary, as will be seen by the following resolutions.

Whereas, There exists to a greater or less extent within the bounds of the seven Synods having the direction and control of the Presbyterian Theological Seminary of the Northwest, a want of that entire confidence, so imperatively necessary to the success of our great enterprise; and whereas, we entertain the belief that this has resulted from supposed differences of opinion in regard to a most trying and difficult national evil; and whereas, we have received with much pleasure, from one of the professors elect (in which it is understood that the other also concurs), such an open and manly exhibition of his views upon this vexed question, in which he declares himself as entirely in harmony with the position of the General Assembly; and whereas, it is manifest to all, that without this union and harmony, we cannot interest, nor call out the united sympathy, prayer, and pecuniary aid of the Church at large; therefore

*Resolved*, That it be recommended to the Synods united in the direction of this Seminary, to adopt the following amendment to the Constitution, viz.:

The General Assembly shall have the right to exercise a control over the Seminary, provided the Assembly accept the same, in the particulars hereafter mentioned:

1. They shall have a negative on all appointments to the offices of Professors in said Seminary, and on all general laws or rules adopted by the Synods or Directors for its government.

2. The Board of Directors shall annually send up to the General Assembly a detailed report of all their transactions relating to the Seminary, on which report a vote of approbation or disapprobation shall be taken by the General Assembly, and all appointments of the Directors and Board of Trustees, acting under authority, which may be rejected by the General Assembly, shall be null and void.

3. That if it shall appear to the General Assembly that doctrines contrary to

the standards of the Presbyterian Church are inculcated in the Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety, and good order, the General Assembly may appoint Visitors to examine into the state of the said Seminary, and to make a full report thereon.

4. That if the General Assembly shall be convinced that any professor in the Seminary inculcates doctrines repugnant to the word of God, and to our Confession of Faith, they shall require the Board of Directors to dismiss such professor, and to appoint another in his place. And if the Directors neglect or refuse to comply with such requisition, the General Assembly may withdraw their patronage and superintendence from the Seminary, and take such other steps as may be deemed necessary in the case.

5. In the case of an election for a professor, when no one shall have received two-thirds of the votes of the Board of Directors, then the names of the two persons who have received the highest number of votes shall be reported to the next General Assembly. That out of these the Assembly may proceed to the appointment of a professor.

Rev. J. C. Brown moved to adopt the above report.

And on motion of Rev. W. B. Spence, it was considered by sections, and adopted with but one dissenting voice.

The Board united in prayer and thanksgiving for the happy result thus so harmoniously reached.

*Present Condition of the Seminary.*—During the last year, sixteen students were enrolled on its catalogue. Its property consists of the remnants of the endowment of the New Albany Seminary (amount not stated); of eight "blocks" of land eligibly located at Hyde Park, about five miles southeast of Chicago, on Lake Michigan; and the endowment of a Professorship by a friend of the Seminary, on certain conditions, to be fulfilled by the Trustees. The foundations of a large edifice have been laid, and "not less than the sum of \$40,000 must be expended upon the Seminary buildings prior to the first of January, 1859." A charter has been obtained from the Legislature of Illinois. The Rev. Joseph Warren, D.D., was appointed to act as agent, and the Rev. James Smith, D.D., was requested to give as much of his time to the collection of funds for the institution, as his other engagements would admit.

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## OUR MISSIONS IN INDIA.

In the present disastrous state of affairs in India, our Board of Foreign Missions have issued the following circular to the churches. We have no doubt that its suggestions will be implicitly followed.

### A MINUTE ON MISSIONS IN INDIA.

In the view of the present state of things in Upper India, the overthrow of public order, the lamentable loss of human life, the dreadful atrocities perpetrated by the native soldiers, and the general suspension of the work of Missions in these provinces as conducted by several branches of the Christian Church:

And also in the view of the calamities which have fallen upon the Missions of the Presbyterian Church—the distressing apprehension that four missionary families have met with a violent death, the necessity laid upon seven others to take refuge in military forts, and the flight of most of the rest from their stations; the exposure and sufferings of the native missionary labourers and native converts, and their being subject to peculiar

temptations in maintaining their Christian profession; and the destruction of mission churches, school buildings, dwelling-houses, and printing presses, with a large stock of the Holy Scriptures and tracts, the pecuniary loss already reported being more than one hundred thousand dollars:

And in the view particularly of the circumstances of danger and suffering to which the missionaries and the native converts are still exposed, and which there is reason to fear may become even more serious and alarming, unless deliverance be vouchsafed from on high:

The Committee therefore consider that these things should be regarded as a *call to deep humiliation and prayer*. And this call is commended to the hearts of all the members of our Church, by the earnest and tender sympathy which they feel for our missionary brethren and the native converts. It is enforced, moreover, by the most weighty motives. While a sense of great unfaithfulness in seeking the salvation of the heathen, and the need of a holier zeal in the missionary cause should be impressed on the hearts of Christians by these solemn events, it is at the same time their privilege to believe that the Lord reigns, to bow in submission to his holy will, to look to his arm alone for help, to rejoice in his power to bring good out of evil, and to plead for his gracious interposition in this time of need, under the assurance that "the Lord's arm is not shortened that it cannot save; neither his ear heavy that it cannot hear:" but though "the heathen rage and the people imagine a vain thing," yet the promise to our blessed Lord is sure, in answer to prayer. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In the view of these events, the Committee agreed to request our churches in this city to hold a united meeting of prayer on next Lord's day evening. The Committee also agreed to suggest that the services of the next Monthly Concert Prayer Meeting, in all the churches of our body, should have a special reference to the Missions in India. And they further agreed to suggest for the consideration of Presbyteries and Synods, which are soon to hold their fall meetings, whether it would not be expedient to take some order for the observance of a day of fasting and prayer by the churches within their respective bounds.

And the Committee directed this Minute to be published, as a means of bringing this subject to the consideration of their Christian brethren.

WM. W. PHILLIPS,  
Chairman.

WALTER LOWRIE,  
JOHN C. LOWRIE,  
J. LEIGHTON WILSON,  
Secretaries.

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## General Selections.

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### PRECIOUS FAITH.

WHAT is that precious faith by which a man makes the righteousness of Christ his own? If men ever be accounted righteous in God's view,



it must be by a righteousness not their own. The righteousness of Christ must be pleaded before God, and by this alone can they be accepted at last. But still the question recurs, how shall we obtain it? To the distressed, burdened, repenting sinner, who would gladly possess this righteousness, and who cannot rest without the assured knowledge of it, to such an one, a very ample direction is given by the Apostle: "Say not in thine heart, Who shall ascend into heaven (that is to bring down Christ)? or, Who shall descend into the deep (that is, to bring up Christ again from the dead)?" Give not way to such distrustful thoughts: there needs not anything new to be done by Christ for you: he has come down from heaven; he has gone through the work of performing a righteousness for you, finished by his resurrection. "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed." (Rom. 10: 8-11.)

This, then, is the answer to the question, "What is this precious faith?" It is the receiving of this gift of righteousness in Christ. "They which receive abundance of grace and the gift of righteousness." Faith itself no more will justify a man than works. It justifies only as it receives Christ's justifying righteousness. Well then may it be called PRECIOUS. It is the closing act of the soul, by which she receives Christ, becomes one with him, and partakes of all his saving benefits, besides this of his righteousness. For he who has one benefit of redemption, has them all in right and title. Inestimably great as all this salvation of the Gospel is, wonderfully joyful as its tidings are, Jesus can do no mighty works where unbelief prevails. According to men's faith, so it is unto them. Believe, that is, receive Christ heartily (men will not do so till they see and feel themselves perfectly helpless and miserable without him), and Christ, with his righteousness and eternal life, is yours.—*Rev. J. Milner.*

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## THE MUSIC OF NATURE.

THE world is full of music. Sounds melodious are constantly falling upon our ear. Nature, throughout her wide domain, unites her myriad voices of sweetest music in songs of praise to the Creator. Who has not listened to its soul-stirring harmony? Who that has listened has been unmoved? Take your stand by the ocean; see it in its far-reaching expanse, count its towering billows as they roll in majesty before you, and feel that your ear is saluted by the voice of many waters, singing the song which for six thousand years they have sung, while nations have come and gone, empires risen and fallen, and centuries rolled into the past! Wander alone into the dense forest, feel that you are far away from the voices of men; and as the winds of heaven float among the lofty branches, pause, linger, and catch the music of Nature's minstrels. Follow the river in its wanderings; now slowly and silently gliding onward, wrapt in its own quiet; and now rushing fearlessly and impetuously

on, over rocks and precipices, until lost in its resting-place—the ocean; and then acknowledge that music, sacred, plaintive, subdued, and soothing, and the loud-swelling anthem, are familiar to it in all its course. Spring returns, and with it come thousands of winged worshippers, making the woods and the air vocal with their merry songs. The winds rush by us, roaring around our dwellings; the zephyr, gently gliding, fans us by its soft breathing; thus, in the deep-toned voice of the rushing, mighty wind, and the quiet passing of the evening breeze, we have the “high and the low,” the “loud and the soft,” Nature’s own departments in performing her anthems of praise to the Omnipotent. Here, then, we have a vast assembly of singers: oceans, forests, rivers, revolving years, and birds of every clime, mingling their voices in sweetest harmony, without one note of discord. They have long sung in happy concert. Creation’s morn tuned their voices, and to-day they are singing the same song, the echo of which, deepening and spreading, will roll onward to the close of time.—*Buffalo Christian Advocate.*

### BUNYAN’S SILVER MINE.

IN these days of running after gold, as a seasonable warning, we copy for perusal the following passage from Bunyan’s *Pilgrim’s Progress*:

“At the furthest side of the plain called Ease, was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of its rarity, had turned aside to see; but going too near to the brim of the pit, the ground being deceitful under them, broke, and they were slain. Some, also, had been maimed there, and could not, to their dying day, be their own men again.

“Then I saw in my dream, that a little off of the road, over against the silver mine, stood Demas, to call passengers to come and see—who said to Christian and his fellows:

“‘Ho! turn aside hitherto, and I will show you a thing.’

“‘What thing so deserving as to turn us from the way?’ asked Christian.

“‘Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves.’

“‘Then,’ said Hopeful, ‘let us go and see.’

“‘Not I,’ said Christian, ‘I have before heard of this place, and how many have here been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.’

“Then Christian called to Demas, saying:

“‘Is not the place dangerous?’

“‘Not very dangerous, except to those which are careless.’ But withal, he blushed as he spoke.

“‘Then,’ said Christian to Hopeful, ‘let us not stir a step, but still keep on our way.’

“‘I will warrant you when By-ends comes up, if he has the same invitation as we, he will turn in hither to see.’

“‘No doubt thereof,’ said Christian, ‘for his principles lead him that way, and a hundred to one he dies there.’”

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Miscellaneous Articles.

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THE QUESTION OF THE BIBLE EMENDATIONS.

DR. VAN RENSSELAER'S REPLY TO DR. VERMILYE.\*

MY DEAR SIR: Your letter furnishes a good occasion for a statement on *the other side* of the Bible question, including a notice of your severe animadversions upon the Church to which I belong.

As one of the Committee of Revision, whose acts have been called in question by a large part of the Christian community, kindness to your brethren in this discussion would seem to have been eminently wise and proper. Instead of pursuing this conciliatory course, you have inadvertently allowed yourself to bring severe accusations, in unguarded words, and apparently in not the most amiable mood. The Old School Presbyterian Church is represented as acting in a spirit of sectarian jealousy and illiberality, whilst two of the greatest men whom God has raised up in her ranks, are stigmatized as opposing the Bible Society's movement from unworthy personal and professional motives. You need scarcely, my dear sir, have said that your letter was on your "own responsibility." The public generally condemn its tone; the Bible Society itself would be the first to repudiate it, if put to the test; and it is not improbable that, in the calmer moments which have followed your transient excitement, your own conscience, true to its old habits of love and right, has united in the common expression of disapprobation and sorrow.

Had not the Presbyterian Church a right to discuss so important a subject as the publication of the Scriptures? Was it not very likely, that a Church that has always been known as an unflinching champion of the truth, from the days of Knox and Melville through every period of its history, would take an interest in pre-

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erving the standard edition of the Bible unharmed from innovation? Surely, if any part of the sacramental host could have been reckoned, in advance, the opposers of novelties in the printing of the sacred oracles, and the advocates, by principle and practice, of *the Bible, as it is, and has been*, Old School Presbyterians would have been selected among the most earnest, steadfast, and uncompromising, both to do and to suffer. Why, then, my dear friend, need you have gone out of the way to impute uncharitable and ungenerous motives to lofty-minded and pure men in our Church, and indeed to our Church at large?

All denominations have a right to speak, and ought to speak, at a time like this. Presbyterians, especially, ought not to be rebuked for boldly uttering their thoughts. They had a prominent agency in establishing the American Bible Society; they have contributed a very large part of its funds, and have always taken a zealous and efficient interest in its management. Our General Assembly was bound by its hereditary conservatism, its influential position, its interest in the affairs of the Redeemer's kingdom, and its original rights in the Bible Society, to interpose its testimony against an ill-concocted, though well-meant scheme of Bible emendation. That testimony would have been fully expressed, instead of implied, at the last meeting of our Supreme Judicatory, if it had not been thought advisable to afford to the managers of the national institution the opportunity of retracing their steps, according to the strong intimations of one of the Secretaries in his public address before our body. Judge Fine's wise and non-committal motion of postponement, and the considerate and kind speech of the venerable Dr. Hodge alone prevented the passage of Dr. Breckinridge's searching resolutions, or, at least, of some overture condemnatory of the proposed variations. You state, with a principal allusion to the Presbyterian Church,—“I expect a strong response, when I say, From all High-churchism and sectarian ambition, from all geographical brotherhood and dictatorial affection, good Lord deliver us.” It will be generally thought more desirable to exhibit the spirit of the Litany as it is, than to add new words of prayer incongruous with the pious petitions of that Scriptural formulary. I submit to your consideration whether it would not be wise to moderate, if not altogether change, the tone of your utterance the next time you undertake to arraign our Church before the public. The effect, I do not say the design, of your communication has been to excite a denominational suspicion against the Presbyterian Church, in her honest opposition to the recent Bible policy. It is hoped that the Committee on Versions will hold fast to the Word of God in the oldness of the letter and the newness of the spirit.

The two great principles to which the American Bible Society ought to be made to adhere, are—First, that it shall not change the words, or alter the meaning of the existing text of the Bible,

in part or in whole; and secondly, that it shall not publish notes or comments on the text, in any form whatever.

I. My first proposition is that the American Bible Society ought not to change the words, or alter the meaning, either in part or in whole, of the commonly received version. The first article of the Constitution is:

“The Society shall be known by the name of the American Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, *without note or comment*. The *only copies* in the English language to be circulated by the Society shall be *the version now in common use*.”

Does the new edition vary, to any extent, in language and in meaning, from the version now “in common use?” The question is neither whether the variations are *few* in number, nor whether they are *improvements*. They may be both; but be they more or less, one or a hundred, and of whatever character, they are unlawful, if found to exist. A single violation of the text corrupts the fundamental principle of keeping intact the commonly received version. How many words are really altered (I do not refer to mere changes in spelling, but to the substitution of different words), cannot be fully ascertained from the Committee’s report. That report only gives “specimens” of alterations, and it omits one which you adduce, viz., the article between the words John and Baptist. Assuming that there are only two changes in words (there are at least four), I maintain that the Constitution prohibits the Society from making even one change. Where does the Society obtain the right to touch the version in the minutest word?

There are other modes, however, of altering the meaning of the version besides changing its words. “Specimens” of variation in the use of *capital letters*, as in the word Spirit, are given, wherein the Committee have decided by the use of capitals or otherwise, in four places, and in how many others they do not state, whether the word refers to the Holy Spirit or not, p. 24.

Punctuation is another means of introducing variations in the existing version, without requisite authority. Four “specimens” of unauthorized tampering with the text by means of commas, colons, and periods, are presented in the Report of the Committee, two of which make an important difference in the meaning, viz., Rom. 4 : 1, and Rev. 13 : 8, the first of which is admitted to be “found in no edition hitherto,” and in regard to the second, it is stated that “the translators wrongly inserted the comma after ‘Lamb,’” p. 25.

*Parentheses* have been omitted and retained at discretion, although the Committee admit that “in some instances they have the force of commentaries.”

*Brackets* have necessarily force in a version of the Bible, and in one important instance, 1 John 2 : 23, the Committee have omitted them without the authority of any preceding editions.

Here are at least *eleven* variations relating to the text, found

among the "specimens" given by the Committee, without taking into the account those not brought to view.

The question, however, as I have stated, is not one of many or few, of improvement or otherwise. It is a question of fundamental principle. If the Bible Society has a right to change the existing text in 1851, in one, two, or a dozen, or more instances, has it not the right to make more numerous changes of the same nature in 1857, and at any time thereafter?

It is remarkable how the Committee unconsciously exceeded their powers. They were authorized by the Board to have the necessary *collation* made, p. 16; and the Committee themselves merely employed a person "to *collate* the principal editions of the English Bible, published by this Society, with the latest British editions," which was afterwards modified by a rule so as to include "the original edition of 1611." And yet it turns out that, besides being the result of a "collation" of existing translations, this standard edition contains original variations introduced from the Hebrew and Greek. Thus "these instances have, of course, been corrected according to the *Hebrew*," p. 20. "This is required by the *Greek*," p. 20. "So the *Greek*," p. 21. "Not in the *Hebrew*," p. 24. "Nothing corresponding in the *Greek*," p. 24. "Here, according to the order of the *Greek*, it should read," &c., p. 25. "So the *Syriac* and *Latin* versions," although "all the copies" of the English Bible have it otherwise, p. 25. "The clause is now inserted in all critical editions of the *Greek* Testament," p. 26. All this may show very good scholarship, which is not called in question, but where is the authority from the Constitution of the American Bible Society to go behind the translation, and to appeal to the original Hebrew and Greek, and even to the Syriac and Latin versions? Is this "collation?"

The churches must guard with jealous care the *version as it is*—the version as it was in 1816—the old English version of the Word of God, of two hundred and fifty years' standing. Let there be minor changes of spelling, and a correction of errors, if need be; but *let the old version be untouched, both in words and in meaning*. The churches cannot give up this principle, without tolerating a violation of the Constitution of the American Bible Society, and abandoning one of the great principles of the Christian copartnership in the dissemination of the Scriptures.

II. Another fundamental principle is, that the American Bible Society shall not be allowed to make *notes or comments* on the sacred text. The Constitution says, "without note or comment." The two questions that arise are, what constitutes a note and comment; and if the old headings are of the nature of comments, why publish any? The contents of the chapters, the running heads, and the marginal readings and references, were unquestionably designed to assist the reader in obtaining a correct view of the text; and they do in fact, to a degree varying according to cir-

cumstances, perform that office. Although probably not much consulted, these headings give interpretations to the text. If so, it may be asked, why not exclude them altogether from the existing version? Simply because they were accepted by common consent as part of the version in common use in 1816. Action under the Constitution for a long series of years has settled the point as to the retention of the old headings. But it is obviously a very different question, whether the Society has a right to alter these old landmarks, which are now the hereditary accompaniments of the version. I maintain that they have no more right to do this, than they have to alter the text. It is nothing to the purpose to say that "in the lapse of time extensive changes and additions have been made." This is, no doubt, true. But the point is, what right has the American Bible Society to make any changes of this nature, that are not found in the standard edition of 1816? And yet, the Committee have here made the most extensive and radical changes, sweeping away large masses of the headings which existed in 1816, and substituting other words of their own selection, as more pertinent. Who had a right to set in motion this reformation, if, indeed, it be a reformation?

Let it be noted that the Committee themselves acknowledge, that many of these old headings are of the nature of comment. They say, "A special example of commentary is found in the contents of all the chapters in the Book of Solomon," p. 28. But not more special are these than many of the new commentaries of the Committee in various parts of their standard edition. The Committee, besides making indefinite substitutions of their own for these original headings, have taken the liberty of adding several marginal notes, and of omitting a number of marginal references. The references which they have omitted, have been only "those, which on actual examination, proved to be of little, or no importance," p. 30. But there is great room for difference of opinion as to the relative importance of texts of Scripture, in elucidating other parts of Scripture. Scotland was recently thrown into commotion by a new edition of the Bible, which insidiously left out many of the old references, and put in new ones. This was done on the responsibility of a private printing-house, which had no right to assume it; and who gave to the American Bible Society the right to disturb the old references, or any of the accessories at all?

It is remarkable how the Committee exceeded their original powers in going to work at these accessories to the text, just as they did in regard to the text itself. I am far from charging the Committee with transcending their powers from any wrong motives. By no means. Like all men, who attempt to reform on too large a scale, they were doubtless unconsciously led along by the very abundance of their zeal. But the authority to "collate" the old edition with other translations did not imply authority to make

sweeping alterations in the old-fashioned accessories, &c., at their discretion. Let the reader turn to the third rule, adopted to guide the collation (?), and he will find it as follows :

“3. That the *comparison* include the Orthography, Capital Letters, Words in Italic, and Punctuation. (To these were added *in practice* the contents of the chapters, and the running heads of the columns.”)—p. 16.

Added in practice? Does this mean that the practice was more extensive than the rule? The rule itself is a proper one, and had in view very proper topics of inquiry; but the practice under it, by including what was not originally intended, and what belonged to an entirely different category, took the largest liberty with rule and regulation. Moreover, let the reader observe that the rule contemplated a *comparison* with other translations, and not even impliedly, alterations like the radical ones so extensively put forth.

The founders of the American Bible Society undoubtedly meant by “note and comment,” such explanations and interpretations as accompany the Tract Society’s new edition; and by “the version now in common use,” they intended both the text and the accessories, as they then were. Their aim was simply to exclude commentaries in the enlarged acceptance of that term. The Committee had no right to touch the accessories of the text, except for the simple purpose of “collating” them with other editions to rectify errors.

These two principles, which I have been attempting to illustrate, will commend themselves, it is believed, to many sound and reflecting minds among all denominations of Christians. The American Bible Society must not change the words of the text of the Bible, or alter in any way, to the least degree, its meaning; and it must not add a word of “note or comment” upon the text itself.

If these views are correct, they show what course should be pursued by the American Bible Society, in its present exigency. Let the Society *return to the old version and its accessories*, with those unimportant exceptions which a “collation” with other editions, or the progress of the language authorizes. Let the Bible be restored to its old position in all essential particulars; and forever hereafter “let well enough alone.” For one, I should prefer to have the Bible restored to the exact form in which it was in 1848.

The following additional, or “accessory,” reasons why the American Bible Society should retrace its steps in this unfortunate movement, are offered to your candid consideration.

1. Many good Christians in the community *have had their consciences offended* by the changes introduced into the new edition. Granting that their consciences are weak, that the principles in-



volved are not so weighty as they are supposed to be, and that you and others are *certainly* right in their views of the matter, still does not the Bible itself inculcate the spirit of forbearance, and even of respect and deference to the convictions of brethren who act upon principle? It is also worthy of your notice that many plain Christians have had their confidence in the American version of the Bible, weakened by these numerous changes, the minor ones alone being reported at about "twenty-four thousand" in number, p. 31. This whole subject has necessarily practical bearings, more or less connected with religious faith and experience. Many a true believer, in the midst of the discussions and facts recently presented to the community, will take up his Bible with doubts as to whether this new version is really the same Bible he has been accustomed to read. It is, surely, no small thing to impair the confidence of the people of God in the sacred Book, whence they are accustomed to derive spiritual nourishment and consolation.

2. The new edition makes the Society liable to prosecution in the civil courts for violating its Constitution. I do not affirm that any person will put the question to this severe test; but more questionable points, and less important ones, have been made the subjects of judicial investigation. The points of difference are certainly, under the charter, within the cognizance of legal tribunals; and a large amount of funds might change hands on the finding of the *fact*, that the new edition differed from "the version in common use."

3. The adoption of the new edition destroys the uniformity between the British and the American Bible. The professed object in undertaking the collation was to produce "uniformity" in our own copies; and the measures recommended, namely, a collation of the old American edition with the first and the four last English editions of authority, would have continued the blessing of one standard Anglo-Saxon Bible for all the world. The very opposite result has been reached by the *faux pas* of the new edition, which you had an agency in bringing out. England will never adopt this new and obnoxious one; and thus the calamity of two diverse standard editions, one in England, and another in America, will be introduced into the nineteenth century.\*

\* It seems "Mr. Secretary Brigham communicated to the Committee that the Superintendent of printing found many discrepancies still existing between our different editions of the English Bible, and also between our editions and those issued by the British and Foreign Bible Society." In regard to the discrepancies between our own editions, it may be asked why the Superintendent did not make all the editions conform to the *standard edition* of the American Bible Society? If the Society had a standard edition, here was the remedy; and there was no occasion for a Committee. If the Society had no standard edition at that time, the public has reason to complain of this negligence. Admitting the existence of such an edition, the Superintendent's duty was to follow it in all the Society's editions, and there would have been no discrepancies to correct. In regard to the discrepancies between the American edition and those of the British and Foreign Bible Society, the only way to approximate to an

4. The pressing forward of the new edition will put in jeopardy one of the common interests of Protestant Christianity in the United States. The co-operation of all denominations in the dissemination of the word of God, is one of the grand exhibitions of Protestant unity. Shall this blessed consummation be disowned, and ended by divisions in our ranks respecting versions? Can the American Bible Society endure the thought of another national institution, or of denominational agencies, or of the printing by private publishing houses of the old edition, in order to satisfy those, who from principle, are determined to testify against the innovations lately concocted? It will be a sad day to our American Zion when the only form of united action among Protestants shall be forever excluded from the history of Christian evangelization, and shall exist only among the things that were. May God avert this dire calamity from the Churches!

5. This new edition gives great occasion to the new versionists among the Baptists, Unitarians, and others, to magnify the correctness of their position. The principles on which the Committee have inaugurated their work, need only a more extensive application, in order to justify what the Baptists have undertaken on a larger scale. The moment we abandon the principle of "collation," and tolerate a resort to Hebrew and Greek for the correction of the English version, we lose the vantage ground in the controversy. *Obsta principis.* Hold fast to that which is good.

6. No complaint has ever been made against the old edition by any auxiliary or ecclesiastical body; and no public necessity actually exists for insisting upon the adoption of the new standard. The discovery of even minor errors and variations in the text was made in the printing-office and not in the Church or in the family. No public notice was ever taken of the subject; no discussion was ever had in reference to it; and no emergency had arisen to demand the radical changes that have been propounded. Under these circumstances, and when it is found impossible to obtain the general acquiescence of the Christian community in the amendments to the old version, has the Bible Society no alternative but to persevere?

7. The present question is not simply one of majority or minority; but even if it were, the rights of the minority ought not to be disregarded. In a court of justice, right governs; and accord-

agreement was to make a careful "collation," or comparison of copies, according to rules like Nos. 4, 7, 8, of the Committee. But what is the result? Instead of producing *uniformity* between the American and British editions, which was the Superintendent's desire, the Committee, by transcending, as it seems to me, the original objects of their appointment, have brought forth an edition *varying* from the British editions in words of the text, orthography, Hebrew plurals, particles of exclamation, the indefinite article, proper names, capital letters, words in italics, important instances of punctuation, parentheses, contents of the chapters, running heads, marginal readings, and marginal references! Thus the Superintendent's laudable object, so far as relates to uniformity between the American and British editions, has been utterly thwarted, and the Committee have made "confusion worse confounded."

ing to the old Dutch maxim, "right makes might." But this is, to a large extent, a question of Christian magnanimity. The Bible Society is placed in a position to exhibit the power of the sacred book which it disseminates, by gracefully yielding, whilst yet it may, to the popular disapprobation of its doings. The Bible Society may, indeed, if it pleases, refuse "to be in subjection, no, not for an hour." But is the present a case like that before the mind of Paul, when, in the maintenance of his Christian liberty, he refused to be compelled to bind Jewish ceremonies upon his brethren? In the present case, the brethren only ask to be allowed to retain "the form of sound words" which was given to them. If this version has been a good one for forty years, since the foundation of the Society, and for two hundred years before its existence, is it a very strong case of "subjection" to be willing to acknowledge still longer its power? Can the Bible Society do a better thing than to maintain relations of confidence to its old version, and of amity to those of its friends who prefer it to any other?

These considerations are presented to yourself, my dear Doctor, and to other friends of the good old cause, in the hope that they may tend, in some humble measure, to conciliate the good-will of parties interested in this important matter, and to secure once more united action on the good old ground, sanctified by the memorials of two and a half centuries.

It has given me pain, my dear Dominie and friend, to differ from you on the present question. I trust that our respective churches, one in faith, and in Christian fellowship and holy work, will rally around the standard of *the Bible as it is*, and send down to other generations the legacy of our fathers, untouched in one iota of its essential text or accessories. Nor have I any doubt that, in this determination, you yourself will be found, at the right time, "submitting yourself" to your brethren "in the fear of God."

I am yours, in old bonds,

CORTLANDT VAN RENSSELAER.

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### DR. BRECKINRIDGE'S THEOLOGY.\*

ONE of the results of the establishment of the Danville Theological Seminary is the production of this volume by Dr. Breckinridge. The hand of God was undoubtedly in the movement which resulted in the establishment of that institution. A school of the prophets of great promise and importance was founded at a right centre in the right time; and the instruction of the students, as

\* THE KNOWLEDGE OF GOD OBJECTIVELY CONSIDERED; Being the First 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 Seminary at Danville, Kentucky. New York: Robert Carter and Brothers. For sale in Boston by Gould & Lincoln. Svo. pp. 530.

indicated in this work and in other ways, is of a high order. In the procession of the Old School Presbyterian army to fight the battles of the Lord, the banner of the sons of Danville floats high before the host.

The Presbyterian Church was, of all others, the fittest to produce an original, standard work on Theology. We say it from conscientious conviction, and not in the spirit of boasting. The Episcopalian denomination is rent into factions, generally abjuring the Calvinism of the Articles, and seeming to have little taste for the earnest theology of the Reformation. The Baptists are spending much of their strength on the dogma of immersion, and a new version of the Bible, and are far from being as united in maintaining old Scriptural doctrine as in former days. The Arminian Methodists, unable to grasp the Bible view of the decrees and of a special Providence, can never take high rank among theological inquirers. Our Congregational brethren have lost their ancient position as strict and true Westminsterians, and slipping through various gradations of philosophy and error, many of them exalt Drs. Parks and Bushnell as their leaders,—“*oh tempora, oh mores,*”—whilst a faithful remnant have called a Convention at Boston to devise measures, if possible, to arrest the tendencies to scepticism and heresy. Our Dutch Reformed brethren, and some of the minor divisions of the Presbyterian Church, excluding the New School, are able to work valiantly in the day of emergency, holding, as they do, the truth with power. But the public perhaps naturally look to the Old School Presbyterian Church to expound and maintain the old-fashioned theology of Calvin and Knox, of the Melvilles, Hendersons, and the Westminster divines. The public rely upon us not in vain.

Of all men in the Presbyterian Church,—one, or, at most, two others being in the same rank.—Dr. BRECKINRIDGE would be expected to produce a work to sustain a relation to the present times somewhat like that of Calvin's Institutes to the days of the Reformation. Mighty in intellect; earnest after the truth; enriched in all utterance; bold and even defiant against error; ready for, and equal to, any emergency to which God and the Church might call him, he has met one of the wants of the country and of the century, and has been happily spared in health to produce the first part of a grand and captivating system of Theology. We desire not to speak in the vain laudation of man. Our heart is full of gratitude to God for the raising up of a faithful public servant, who, in the severe conflicts on the arena of the Assembly, contended triumphantly for the truth, which he now expounds with equal skill and success from the theological chair. Let the Church delight to honour her devoted champion. And to God be the praise!

Dr. Breckinridge's work is emphatically original. Its very title “THE KNOWLEDGE OF GOD OBJECTIVELY CONSIDERED,” announces that its author has marked out a course of his own. This volume

is the first in the series. The second volume will embrace the knowledge of God *subjectively* considered, and the third the knowledge of God *relatively* considered. The terms "objective" and "subjective," although now almost monopolized by Transcendental philosophy for its own perverse uses, are nevertheless old theological terms. The Doctor has a right to them, and we are glad that he has wheeled them into the line. A good, startling, and effective title is not beneath the aim of an old-fashioned divine. Let us hear the author's explanation.

"Now, according to my idea, the whole Knowledge which we have, or can have, of God unto salvation, divides itself into three simple, obvious, and exhaustive classes—or aspects, if that expression is preferred. In the first place, the whole of that Knowledge may be considered and treated as *mere Knowledge*—like any other complete and positive knowledge: that is, it is not only capable of a purely *Objective* treatment, but to be understood clearly it must be treated in that manner. In the second place, that Knowledge of God, in its intimate and transforming effects upon man, in his inner life, his nature, his condition, his destiny—is not only capable of a complete *Subjective* treatment, but is fully comprehensible in its effects, only so far as it is considered in that manner. This distinction, moreover, accords with the fundamental distinction of Philosophy, as applied to man; and, what is better, with the primeval effort of our intelligence, in taking account of itself, to distinguish the internal from the external. But the Knowledge of God Objectively considered, and the Knowledge of God Subjectively considered—each takes in the whole sum and result of Exegetic and Didactic Theology—and presents that whole sum and result, once as pure, systematic truth unto salvation—and once as pure, systematic truth actually saving man. As to Polemic Theology—it is very obvious that it is simply the systematic confutation of all untruth, militating against the salvation of man; and that the only absolute way of doing this, is to confront it with divine truth, whether Objective or Subjective, unto salvation."

In other words, as the author elsewhere felicitously expresses his idea of the objective, subjective, and relative knowledge of God, "it is truth complete *in itself*,—complete in its *effects*,—complete in its *antagonism to error*; self-completeness,—effective completeness,—victorious completeness."

We like Dr. Breckinridge's plan. It is not quite as simple, especially at first sight, as the old method, and it necessarily involves considerable repetition. On the other hand, the division is philosophical as the basis of a science of positive proof, and it is captivating to the reader, inasmuch as it commences with his own nature and its wants, and leads him on, an acknowledged sinner, to the glorious Mediator, in his offices of Prophet, Priest, and King, and then to the consideration of God in his nature, his attributes, and his manifestations in creation, providence, and redemption. The volume is divided into five books, of which the first treats of Man; the second of the Mediator; the third of God; the fourth of the Sources of Knowledge, or concerning the Manifestations of God; and the fifth is the Sum and Result of the whole. Each book is divided into chapters, of which there are thirty-four in all; and each chapter is headed by a careful analysis. Prefixed to each book is a brief but elaborate argument, setting forth its object and contents,

and its relation to the whole series of proofs. The study of these preliminary "arguments" will be found to be highly valuable in introducing the reader to a full survey of the field.

It must be remembered, that Dr. Breckinridge treats of the knowledge of God as a *science* of positive truth, capable of being taught in a manner both absolute and exhaustive. His mode of treating it follows, more closely than usual, God's own method of revealing it. Hence he commences with man and with a concise moral history of the race, including a noble vindication of its unity, and a general view of God's interposition. The second Book is occupied with the discussions pertaining to the Mediator, in his two estates of Humiliation and Exaltation, and in his offices of Prophet, Priest, and King, which greatly enlarge our knowledge of God. The third Book conducts us still further in its investigations of the essence and attributes of God. The doctrine of the covenant of works, the origin of evil, the decrees of God, and other difficult problems of theological and philosophical inquiry, are postponed to the fifth and concluding Book in the volume, which book is both a re-survey of the fundamental basis of the argument on which the preceding four books rest, and is also a supplement to the general demonstrations of the preceding books, carrying to their vast results those great and intricate questions, which commence with the origin of the human race, run down the course of its history, and culminate in its sublime and fearful destiny.

In executing his plan, Dr. Breckinridge shows himself what he has always been known to be, a Master of Logic. The proofs are set forth in their natural order, cumulating in aggressive power upon the understanding of the reader; they are expressed in terse, well-chosen, and intelligible language, and they present in their sublime proportions the truths of God's gracious and wonderful revelations. Although the work is really popular, in the sense of its being designed for, and in fact adapted to, the mass of "penitent believers" of ordinary intelligence, there is no suspension of the straight-forward, direct, logical style. The mould, into which the thoughts are cast, brings them forth with the superscription of clear and beautiful Saxon. So successful has the Professor been in the execution of his logical plan, that the reader will acknowledge the truth of his own impressions: "I am not aware," says he, "that a single topic—I believe I may say *a single sentence* [*italics ours*]*—foreign to the absolute purpose of the treatise, has been allowed a place in this volume.*"

The discussion, so far as we have examined the work, and we have not yet had time to study all its parts thoroughly, is a demonstration of Old School theology. The author is Westminsterian in all the great doctrines which constitute the peculiarity of our standards. The Covenant of works, including the federal Headship of Adam, is proved with a clearness, and with an exaltation of divine grace, that has never been surpassed, if equalled. Not only is there

no compromise with errorists, but there is an utter confounding of their puerile and opposing schemes. Whilst Drs. Bushnell and Parks can sign any and every creed (and professing that there is little difference, they always ridicule the true), Dr. Breckinridge brings out in majestic display the one only and revealed system of the great and living God. On some points, not essential to salvation, as Millenarianism, the author differs from the commonly received doctrines. He modestly and fearlessly states that, "Upon some points which have always agitated the Christian mind, I have spoken with a certain reserve, dictated alike by the appreciation I had of the true nature of these questions, and of my official position of a Teacher of Theology appointed by a Church, whose standards were framed by men holding almost opposite views on those points, and wisely avoiding defining them as of faith." The great, old-fashioned truths of Protestant Christianity here find a champion, clad in scriptural armour. The following is Dr. Breckinridge's clear and unambiguous view of the doctrine of Original Sin.

"That state of our nature which we express by the words *Original Sin*, consists in the guilt of Adam's first sin, the want of that original righteousness in which he was created, and in the corruption of our whole nature itself. By calling this *Original Sin*, we intend to say, it is a state and not an act, and that it is congenital. By *Nature* we mean the sum of all the forces, spiritual, moral, intellectual, and physical, which make up our being, and give it its peculiar character. This therefore is the sense of the general statement; having by the fall lost the image of God in which we were created, we are fallen into an estate of sin, and the present condition of our nature is a condition averse to God, opposite to him, and hateful to him. The elements of this condition, that is the nature of this congenital or original sin, summarily stated above, may be more fully set forth, as follows:

"(a) Its first element is the guilt of Adam's first sin. By which is meant that on account of our natural and covenanted relations with Adam, we are considered and treated precisely as we would have been, if each one of us had personally done what Adam did. The guilt of Adam's first sin is imputed to his posterity. There is doubtless a wide difference between imputed sin, and inherent sin. We however have both—and that naturally; and it tends only to error to attempt to explicate either of them in disregard of the other, or to separate what God has indissolubly united, namely, our double relation to Adam. It is infinitely certain, that God would never make a legal fiction a pretext to punish as sinners, dependent and helpless creatures who were actually innocent. The imputation of our sins to Christ, affords no pretext for such a statement; because that was done by the express consent of Christ, and was, in every respect, the most stupendous proof of divine grace. Nor is the righteousness of Christ ever imputed for justification, except to the elect: nor ever received except by faith, which is a grace of the Spirit peculiar to the renewed soul. In like manner the sin of Adam is imputed to us, but never irrespective of our nature and its inherent sin. That is, we must not attempt to separate Adam's federal from his natural headship—by the union of which he is the *Root* of the human race: since we have not a particle of reason to believe that the former would ever have existed without the latter. Nay, Christ to become our federal head, had to take our nature.\*

"(b) The second element in Original Sin, is our natural destitution of that original righteousness, in which Adam was created. We have not only lost the image of God in knowledge, righteousness, and true holiness, and had that image

\* Rom. 5: 12-19; 1 Cor. 15: 22.

defaced in all things: but we are naturally destitute of those communications of God's grace, whereby the image of God was kept alive in the soul of Adam. Perfection and fallibility can consist together; that is, perfection can so exist in a dependent creature as to be capable of being lost by disobedience to God. But it would be absurd to say it can exist after it is lost: that is, after the fallibility has ended in transgression. And this is what occurred to Adam: and what by reason of our connection with him as our natural and federal head reappears in us. The guilt of his sin is not only imputed to us, but the effects of that sin upon his nature, are also manifested in us: the most immediate of which effects is the terrible loss and destitution herein set forth, and by reason of which our nature has ceased to be competent to the enjoyment of God, or fit for his service.\*

“(d) We must add as the third element the corruption of our whole nature. It is not enough to say, sin is justly imputed to us: it is not enough to add, that our nature has incurred the most fearful privations, even to the extent of being dead in sin: we must add, that we are naturally defiled in all the faculties and parts of our soul and our body. It is not only that we are disabled and indisposed to all that is spiritually good: but we are naturally wholly inclined to all spiritual evil, and that continually. Of course it is not meant, that we are thus inclined to what we consider evil, with a bias thus continual and universal. For we still perceive that there is a distinction between Good and Evil—and are still affected by that distinction. But it is meant, that in point of absolute truth and in the estimation of an infinitely right mind—our nature is thus utterly depraved. And our depraved moral sense, which calls good evil and evil good, so far from lowering the tone of the just judgment of God concerning our polluted nature, only makes it the more manifest how thorough and how universal that depravity must be which pollutes our only natural guide in what is good,—the conscience itself.”†

Two things which Dr. B. asserts concerning the soul, though sufficiently old, may not be, to some minds, so clearly correct as they seem to be to his, viz., that each soul is “created in time by God and not procreated;” and that it becomes actually polluted from the instant of its union with the flesh it is to inhabit, as the result of its connection with Adam. These difficulties are, that if the soul is in no sense procreated, how could it be said, in any strict view, that Adam begat a son in his own likeness, after his image, and called his name Seth. Was Seth's body the whole of Adam's likeness and image, or did they not include his soul also? Is it not meant that he begat Seth in the same lost image of God which himself had after his fall? And if so, do not the words relate especially to the soul? Again, can the law of our nature, that like produces like, be understood in any intelligible view, if the body alone is procreated? Does the body alone constitute a human being? And further, can sin be predicated of the body in any such sense as that a pure spirit will become depraved by the mere fact of its being placed in the polluted body of an infant child? And was Adam, through whom its pollution came, the covenant head of the race to any greater extent than he was their natural progenitor? And hence, if their bodies alone proceeded from him, how could their souls, not yet created, and having not even a potential existence in Adam as their covenant head, become depraved as the result of his first sin? These difficulties are not suggested as ex-

\* Rom. 8 : 5-8; Eph. 4 : 18.

† Gen. 6 : 5; Matt. 15 : 19, 20.



pressing our opinions, but as requiring solution. The subject is mysterious in any view which can probably be taken.

Dr. Breckinridge makes a new classification of the attributes of God, and seems to lay no little stress upon the excellence of his proposed arrangement. His object is to find a method by which the divine attributes may be classified and contemplated by our finite understanding in a manner consistent with its own nature and modes of obtaining knowledge. His classification is as follows.

1. *Primary* attributes, or God considered merely as an Infinite Self-existence. In this light, God is Simple, Infinite, Independent, Immense, Incomprehensible, having Life in himself.
2. *Essential* attributes, or God considered as an Infinite Spirit, bringing to view Infinite Intelligence, controlling Will, and Power competent to execute all things.
3. *Natural* attributes, or God considered in reference to the eternal distinction between the true and the false. Under this head, come Infinite Knowledge and Infinite Wisdom.
4. *Moral* attributes, or God considered in reference to the eternal distinction between Good and Evil. This division includes the divine Holiness, Goodness (including Grace, Love, Mercy, and Long-suffering), and Justice.
5. *Consummate* attributes, or God considered as the sum of all infinite perfections. In this last division are embraced, the Life of God in its infinite activity and unwasting fulness, the Majesty of God, His Omnipresence, All-sufficiency, Oneness, and Blessedness. Dr. Breckinridge has laid out all his strength in this classification, which, it must be admitted, is alike comprehensive and exhaustive. It is, indeed, liable to criticism in some particulars; but it is logical in its complete development of the subject, and it gains its great object, namely, "a more exact knowledge of God, which is the highest of all knowledge, by means of a more exact method, founded upon distinctions which, as to the divine nature, are perfectly obvious, and as to our nature, are in accordance with its fundamental laws." The great recommendation of this classification is that it really brings out, more fully than the old methods, the entire sum of the scriptural revelations in regard to the Divine Being.

It is impossible for us in our limited space, to attempt to give the reader even a glance at the outlines of this work. There is the whole of the second Book, relating to the Mediator, which we have not even touched. This division contains discussions of the Person and Offices of Christ, which overwhelm the mind with the magnitude of God's eternal and wonderful grace. This part of the volume is perhaps the most delightful of the whole.

In regard to the *spirit* of this great theological treatise, it is as religious as the argument is philosophical. Here is its crowning excellence. The knowledge of God is treated in its relations to the wants of the immortal soul,—“objectively,” indeed as an argument, but practically, with constant application. Although the next volume will treat specifically of the true inward knowledge of

God in its power and efficacy, the doctrine of the objective part produces a religious impression in anticipation of the other parts of the treatise. Indeed, few works, whose direct object is the inculcation of practical religion, have ever awakened the feeling of religious obligation more fervently than this one. Dr. Breckinridge ignores the idea of dry, lifeless theology. In his conceptions, the knowledge of God is not only bright with light, like the sun, but it gives warmth and genial animation to the entire system of the soul. The readers of the volume will realize practical religious convictions from the intensest logic. Dull orthodoxy is disclaimed as a possibility. In this respect no scientific treatise of theology has ever reached the standard of our great Kentucky divine. By commencing with man as a fallen creature, and keeping this idea continually before the mind, in all the discussions concerning the knowledge of God, he produces the constant impression that these wonderful and glorious truths are inseparably connected with our own happiness. God the Saviour and man the sinner are always kept in juxtaposition; and with such life and energy of utterance as to make his readers perceive and feel not only that his statements may be true, but that they *must* be true, provided there is any hope for man's salvation.

We anticipate, of course, a very wide circulation for this remarkable book. The first edition is already exhausted, and the second is just issuing from the press. The work is the only one that has, in the language of the trade, a *run* in these hard times. There is no suspension in the demand for it. Thousands of ministers, elders, and private Christians will purchase it with a view to instruction; and even men of the world will be attracted towards it, as a comprehensive treatise, abounding in stirring and precious thoughts.

We await, with no diminished expectation, the appearance of the second and third volumes. Their character is decided in advance. We trust that the honoured author may have vouchsafed to him a continuance of health and strength, and such measures of the Divine favour as will qualify him, still more abundantly, for the work to which he has been called.

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(For the Presbyterian Magazine.)

### LOOKING UP.

WATCHING, weary, feeble, faint,  
 Without murmuring or complaint;  
 Striving, hoping, weak and slow,  
 For joys which I may never know;  
 Before thine awful throne I fall,—  
 Oh, God of power, thou knowest all.

What am I that thou shouldst see,  
 Though I bend the trembling knee;

Though in dust I hide my face,  
Faintly praying for thy grace!  
Yet on thy promises I rear  
The hope which should dispel my fear.

Wandering here in darkness lost,  
Blinded, lured, and tempest-tost;  
Groping in a maze of doubt;  
Fears and horrors all about;  
For thy guidance now I pray,—  
I hear thy voice—"I am the Way."

Still beset with worldly cares;  
Still avoiding earthly snares;  
Still deceived and still delayed  
By false promises of aid;—  
Again thy voice to guide my youth,  
Brings light and cheer—"I am the Truth."

Lost to all but faith and hope.  
E'en in these restrained in scope;  
In the shadowy vale of sin,  
Death and darkness closing in,—  
Thy voice with peace and comfort rife,  
Renews my strength—"I am the Life."

Longing now to see the way,  
Truth to know and to obey;  
Yearning, striving life to gain,  
Ever thus may I remain,  
Till with the ransomed host I say,  
"Thou art the Life, the Truth, the Way."

C. T. W.

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## DAVID AND GOLIATH.

THE Philistines, those implacable enemies of Israel, invaded Judah. That which rendered them specially formidable at this time was a giant at their head, a descendant of the old Anakim, who, driven from their homes by Joshua, had settled in Gath, Ashdod, and Gaza. His height was about ten feet; some say eight, others twelve. He was protected by a suit of armour. On his head was a helmet. His body was covered by a coat of mail, made of a composition of copper. It consisted of scales, like a fish's, or of rings, which rendered it pliable, and enabled the body to bend with ease in any direction. Its weight was one hundred and fifty-six pounds. Greaves of brass covered the front of his legs. A throat-piece came from the chin of his helmet to the top of his mailed coat. His spear's head weighed nineteen pounds. The weight of the whole armor was about two hundred and seventy-five pounds.

This huge man stalked forth between the armies, and boastfully demanded a champion to be pitted against him. For forty days he did this, to the dismay of the warriors of Judah.

On the last day, as the armies stand in battle array, and Goliath

was again calling for a man that might meet him in single combat, a youth emerges from the ranks of Israel, and with a firm but light step advances towards him. The glow of boyhood almost is on his cheek. He is dressed in the plain garb of a shepherd, with a rod in one hand, such as shepherds use to beat bushes and underbrush when in search of sheep, while from the other dangled a sling, and around his neck hung the leathern pouch which was wont to hold his frugal meal, but now had five smooth pebbles.

Both armies were hushed while the two champions spoke, one cursing, the other appealing to Jehovah. With breathless suspense, which was almost agony to Saul and his host, they watch their approach, when, to the surprise of all, the huge giant fell with a heavy crash to the earth. Now the attention is so enlisted by this scene, and the mind so rapt by the heroism and patriotism of David, that unbiassed reason can scarcely be exercised. But divesting ourselves of all enthusiasm, does it not seem the height of presumption for such a stripling as David to face that man, especially without armour or defence? If he had been unsuccessful, if the issue had been reversed, and Goliath had slain David, though we might pity the end of so valorous a youth, sober judgment would pronounce him foolhardy.

Was it such? or can a motive be discovered which shall relieve David of such a charge nowhere else to be brought against his character? What could be the motive which should induce him thus to venture his life?

1. *It was not ignorance of the risk he ran.* It is a mistake to suppose David a country lad, who had never seen an armed man, and knew of no weapon more powerful than his sling. Though a shepherd, he was not the rustic we may at first imagine. At least two years previously, he had lived at Saul's court. He occupied for a time the position of armour-bearer to the king. Probably he had been in battles. He had practised at arms for pastime and skill with the young men of the court. A youth of his intelligence and aptness, under these circumstances, would become familiar with the uses and protection afforded by helmet, habergeon, and shield. An untutored swain would not have known enough to aim his stone at the only defenceless part of Goliath. And though he may have taken this fact into consideration, it was not that which entered his mind when he first proposed the encounter. He knew as well as any in the army, his disadvantage both as to armour and personal strength. He was fully aware of the difference between a man trained to war, and one with no more experience than he possessed.

2. *It was not reckless daring which plunged him into the contest.* David's character was too well balanced for that. Even in youth he was not thrown off his guard, but always rose equal to great emergencies. We have his character sketched by a few strokes, in 1 Sam. 16 : 18. He is there styled "a mighty valiant

man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." This was said of him when he was first proposed to Saul as minstrel. These other were qualities in addition to his skill on the harp. Though "a mighty valiant man," he was "prudent." Prudence goes to form true valour.

3. Nor was it *the momentary impulse of angered patriotism*. David was not hurried on madly, by a heart fired with fury, because none of the warriors of Israel would expose their lives. For as he went from rank to rank asking questions, receiving answers (1 Sam. 17 : 26, 30, 31), this flame would have burnt out. It would have calmed greatly when, brought before Saul, his proposal was met with the discouraging words, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth."

4. Nor yet *was he incited by the prize of Saul's daughter*. Probably that had no weight with him. Ambition was never a sin of David. His whole conduct, during the period when he was hunted as a roe upon the mountains, proves this. Subsequent events show that he was not allured by the hope of being the king's son-in-law; for he never claimed the daughter he had won, and who was most unjustly given to another by Saul. And when that king, made jealous by the rising fame of David, laid snares to destroy him, among which was the enticement to marry the remaining daughter, David refused the honour; and only consented to try for it when it was by a mode that should inflict injury on the Philistines. See 1 Sam. 18 : 17, 27.

5. Nor is an adequate cause to be suspected in *some plan that flashed upon David's mind, by which he thought he could win the day*. It is evident that at first he had no course marked out. The use of the sling was an afterthought; for when the consent of Saul was obtained, he put on the armour of the times. Then it was, perhaps, that perceiving the odds against him, as thus encumbered, he bethought himself of the sling, and throwing aside the metal coverings, he stood forth free and agile in his homespun dress. Had the plan been premeditated, he would not have delayed to put on the armour which the king furnished, but at once would have explained his mode of attack.

We must, then, look deeper to discover the true motive prompting to this noble deed. The government of Israel was theocratic: God was their sovereign. The only representative he had, until David, was the Urim and Thummim, which announced his will. The king was a mere vicegerent of God; no king so clearly understood this relation to Jehovah as David. Unless we bear this in mind, we cannot get an accurate estimate of David. And may not this true apprehension of himself, as God's chief officer in Israel, have been the main reason why he is eulogized with the encomium, *the man after God's own heart, i. e., the man whose views as king were as God's*. To be after one's heart is to feel and think like

one. Certainly this title could not be for the purity of his life, nor was his piety superior to many of the elders who obtained a good report. But more, Israel was the Church of God. The Hebrew people were not a mere nation inhabiting a district of earth, like the Babylonians or the Moabites; they were God's chosen, "the Church of the living God," "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; of whom, as concerning the flesh, Christ should come." Hence, whatever opposed Israel opposed the Church. Whatever threatened damage to Israel, warred against God. So this Philistine, in defying the army of Israel, defied God her king, defied the Church, and thus contemned the Jehovah of the Church; that Jehovah who was so jealous of his glory that he declared, "My glory will I not give to another, neither my praise to graven images;" that Jehovah who made Pharaoh know that he was the Lord. Now David possessed and cherished this church-feeling more ardently than any Israelite we know of. He gave utterance to those memorable words, which have become watchwords in Zion, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." In his heart was born the project of a temple. For it he made preparations all his life. The spoils of war were dedicated to it. He convened the heads of the people, and urged them to assist his son, their future king, in the prosecution of this work; and his dying request to that son was—build the temple.

That which aroused his indignation, therefore, was, that this gigantic Pagan should thus openly despise the Church and blaspheme God, and none was found to resist him or repel his slanders. To see his God and the Church he prized so dearly placed in these circumstances, was more than his soul could endure. Would none attempt to vindicate the honour of God? none of the veterans of the army? He would, though a mere stripling; he would make an effort, feeble though it be, and might not God help him? That arm which rescued Israel from bondage, piled up the floods of the sea, and parted hither and thither the waters of Jordan, had not yet grown weak. But even though he perished, it were better to perish in the attempt than supinely witness such reproaches; and perhaps he felt, moving the depths of his soul, a heavenly inspiration that God would accomplish something through him.

The motive, then, was a *pious zeal for the glory of God*, which, as in this case, because the dangers were imminent, became irrepressible, and took on the form of apparent recklessness. And may we not trace a resemblance sufficient to constitute a type between this brave deed and that of Christ, when he drove the money-changers from the temple, which they were desecrating? The zeal of God's house consumed Jesus, and so it did David, who was a

type of Christ. In both instances there was great personal risk, for the exchangers might have turned upon our Lord and beaten him. The correctness of this explanation of David's motive may be seen from the tenor of his language. As he passed from rank to rank, making his inquiries, he said, "Who is this uncircumcised Philistine, that he should *defy the armies of the living God?*" To Saul he replied, "This Philistine shall be as one of them (the lion and the bear), because he hath *defied the armies of the living God.*" So when confronting the colossal warrior he exclaims, "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the *armies of Israel, whom thou hast defied.* And I will smite thee, \* \* that all the earth may *know that there is a God in Israel.* And all this assembly shall know that the Lord saveth not with sword and spear; for *the battle is the Lord's,* and he will give you into our hands." 1 Sam. 16: 45, 47.

It is plain, therefore, that David was not thinking of the disastrous consequences of a defeat, nor of the honour of Saul; but he regarded it in its bearing on the glory of God. He did not view it as a national or political matter, but *religious*. His feelings were similar to those which animated Peter the Hermit, when he called upon Christendom to deliver the Holy Sepulchre from Mohammedan desecration. The correctness of this explanation is still further evident, because the motive supposed is in *harmony* with the sentiments of David, as expressed *all through life*. He always regarded the foes of Zion as his personal foes. Keeping this in mind, we shall understand many of his expressions in those psalms, where he imprecates the wrath of heaven upon his enemies, and uses language that has struck rudely on many a pious heart, which has not apprehended their true bearing. Those imprecations are not the ravings of a vengeful breast, but the sentence which he, as the officer of God, pronounces upon the enemies of the Church. The motive prompting David was a *zeal for the glory of God*. This alone adequately meets all the circumstances of the narrative, and the character and history of David. Examining all these in this light, the truthfulness of this view grows more apparent, and it imparts a religious sublimity to the whole chapter of the account of the combat which nothing else can.

This heroic piety suggests four thoughts:

1. *Whatever is a foe to Zion should be our foe.* This does not imply that the Christian's hand is to be against every man. But this: he must never allow himself to be associated with anything that counteracts the Gospel, or the interests of the Church. Worldliness, in its Protean forms, is a foe to the Church. The Christian, therefore, should be the sworn enemy to worldliness, whatever shape it assume. Some philosophies and forms of pretended science are calculated to undermine the walls of Zion. The Christian should oppose these, even where they seem to be harmless.

2. *We should never permit God or the Church to be reproached, or even lightly spoken of in our presence, WITHOUT REBUKE.* The Christian should be as jealous of the honour of God, and of the fair name of the Church, as he is of the honour of his father, or the fair name of his mother. If men speak disparagingly of religion before us, we ought to defend that religion; and God will crown with success our endeavours, though tremblingly made, in a manner beyond belief almost.

3. We ought to make the things of the Church *personal things*. Regard them as we regard the events in our own family. The Church is a family, of which God is the father and we are brethren. There ought then to be more of a family feeling toward our Zion; and there are times when we must adventure largely in her behalf. See how David exposed himself before Goliath. This holds true of the Church universal, and of that particular Church in which we worship. When either are in straits, we ought not withhold time, labour, or money.

4. *Energy and faith* were displayed by David. If we would accomplish much for the Church, we must have both *energy and faith*—either, by itself, will not answer. “Show me thy faith without thy works, and I will show thee my faith by my works.” “Faith, if it hath not works, is dead, being alone.”

G. S. M.

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## Household Thoughts.

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### HAME NEVER CAM' HE.

How graphically this “old Scotch ballad” tells the story of suffering that grows out of the wrongs and violence of war! To how many homes have such tidings of heart-rending sorrow come during the contests in Europe!

#### AN OLD SCOTCH BALLAD.

Saddled and bridled and booted rode he,  
 A plume in his helmet, a sword at his knee;  
 But hame cam' the saddle, a' bluidy to see,  
 And hame cam' the steed, but hame never cam' he!

Down cam' his gray father, sobbin sae free;  
 Down cam' his anld mither, tearing her hair;  
 Down cam' his sweet wife, wi' bonnie bairns three,  
 Ane at her bosom, and twa at her knee.

There stood the flect steed, a' foam' and hot;  
 There shrieked his sweet wife, and sank on the spot;  
 There stood his gray father, weeping sae free;  
 So hame cam' his steed—but hame never cam' he!



## HOUSEHOLD WORDS.—No. II.

(Continued from page 169)

## III. THE HOUSEHOLD WORDS OF THE PARENT should be

1. *Words of Affection.* How strong the tie which binds the parent's heart to the child that God has given him! And how that heart goes forth in the living energy of love, desiring to build for itself a home within the bosom of the child! Alas! how little do our children usually comprehend, until oft it is too late, the depth and strength of parental affection? All parents, however, are not equally attached to their children. But even where parental love really exists, it does not, as it should, universally manifest itself in the words and deeds of the household. An irritable temper, ruffled in its intercourse with the world, or by the petty disappointments of domestic life, has often, by an abrupt or unkind reply, repulsed a tender, trusting heart, that came with a childish inquiry, assured of an answer that would resolve a doubt and dissipate a mystery. And how the little heart, filled with disappointment, turns tearfully away, forgetting the first inquiry, in the more difficult question, "Why is father, or mother, so angry at me?"

And when our children become, by some positive act, the objects of our displeasure, how disproportionate our reproofs to the offence. Harsh and severe language, contemptuous epithets, keen sarcasm, and low, degrading names too often supply the place of solemn and earnest admonition. And the conduct which has called forth this bitterness, is often not a serious immorality, but simply an indiscretion, an inadvertence, or some awkward deportment in the presence of strangers: things which, if committed in private, would have passed without remark, but which, being witnessed by others, wound our vanity, and call forth upon the child,—which we perhaps really love, but whose manners we have certainly neglected,—a cruel and unmerited retribution. True parental affection, perceiving this inconsistency in itself, will not fail to correct it; and cherishing the genuine internal affection, the faithful, consistent parent will manifest that affection in the very tones of the voice, and in the discharge of every incumbent duty, will avoid partiality, both in commendation and reproof.

2. *Words of Authority.* True parental love is not the blind, mawkish sentiment, which seeks merely the present indulgence of the child. The far-reaching enmity of the most embittered foe of our household, could not devise nor desire for us a severer calamity than this. Genuine love seeks the highest good of its object. The parent that truly loves his child, will therefore exercise, for its good, the full amount of authority with which God has invested the parental relation.

If the love of God is, as it ought to be, the supreme controlling sentiment in the heart of a father, he will meet the misconduct of

his son with a sterner rebuke than that of Eli (1 Sam. 3 : 12), while, at the call of God, he will not withhold the sacrifice of even a beloved and only Isaac. (Gen. 22 : 10.) I entertain not the least doubt of the declaration, "That foolishness is bound up in the heart of a child." And I am no less confident of the efficacy of the "rod of correction in driving it far from him." Not the figurative rod of *moral suasion*, but the literal, material "*lignum vite*." Far better the rod, *duly administered*, than the horror of "dark closets," the torture of "putting to bed," or "solitary confinement on bread and water," *et id genus omne*. This kind of punishment, by the length of time required in the execution, tends too much to cultivate in the parent, at least the appearance of systematic and abiding despotism, and in the child a spirit of rebellion and retaliation, difficult to conquer, and which has often proved his ruin. Indeed, the necessary tendency of frequent or long-continued cruel punishments of any kind, is "to provoke the child unto wrath," and to defeat the end in view, namely, *the correction, the reformation* of the child. The habitual treatment of our children should be such as to make upon them the deep and abiding impression, that we sincerely love them, and that whatever we do to them is for their good. If we thus brought up our children in the nurture and admonition of the Lord, there would be little occasion to resort to any punishment in the training of children.

When, however, the rod is to be used, let it be well administered: "let not thy soul spare for his crying." But, two points are to be observed: 1st, let the training of a child *before he is ten or twelve years of age*, be such as to render chastisement, after that period, unnecessary. The constant flogging of a boy fourteen or fifteen years old is utterly useless for his reformation. The tendency is to degrade him into a brute, or to provoke him into a demon. If a child of that age requires severe chastisement, he has been previously improperly managed. 2d. Let the chastisement be administered in the fear of God. Without the Divine blessing it cannot be effectual. That blessing should, therefore, be sought earnestly, and in the presence of the child. A gentleman, in the city of —, was one Sabbath afternoon entering his house, on his return from public worship, when he was met and accosted at the door by two young men, strangers, well dressed, and remarkably genteel in their appearance. "This is Mr. —, I believe," said the elder of the two. "Yes, sir." "You do not remember us?" continued the stranger. "My name is F— K—, and this is my brother, O—." They were former pupils, whom he had not seen for several years, grown out of knowledge, but who had not forgotten an affectionate and faithful teacher. The three entered the house, and having expressed their mutual pleasure at meeting again, the elder brother said, "I have long desired to see you, Mr. —, to thank you for the last chastisement you gave me, a short time before I left school. It was of the greatest service to me. In con-

nection with similar discipline from my dear mother, it saved me from ruin. I had been very rebellious and disobedient, neglecting my school, and giving my mother great trouble. She took me to a private room, and prayed for me, and chastised me alternately, till I submitted. God's blessing attended the discipline. I was shortly after awakened to seek salvation. I was, I trust, converted, and have ever since been a member of the Church. I owe it, under God, to you and my dear mother."

The old teacher was deeply moved. His heart was overwhelmed with mingled emotions of astonishment at the acknowledgment of *such a favour*, and of gratitude at the happy result.

The faithful mother has fallen asleep in Jesus. When the Lord maketh up His jewels, may her boys be as stars in her unfading crown! And may every parent and every teacher be always equally successful!

3. *The household words of the parent should be words of instruction.* Few parents, even if qualified, are so situated as to have sufficient time at their command to conduct the entire literary education of their children; yet most parents may find, or make occasions through the course of the day, to impart some lessons of useful knowledge to his family. A question or two in arithmetic, geography, history, or philosophy, &c., propounded at the breakfast-table, to be answered by the children at tea-time, will furnish useful employment in the intervals of leisure during the day, without at all interfering with their chief business of manual labor or study. While there will thus be gradually formed habits of attention, memory, and reflection, there will, at the same time, be acquired a large amount of general information. Such exercises, to be interesting to children, should be adapted to their capacities and tastes, and should be frequently varied and intermitted, to avoid the appearance of a set task. And occasionally each child should be invited to propound a question for the rest to answer.

Parents should frequently read to their children, pausing when necessary to make an explanation, or to enforce a truth. And the children that can read, should, in turn, be required to read aloud in the family, and, at times, be called upon to explain, or repeat an important passage. And they should always be required to give some account, verbally or in writing, of the books they have read in private. Train them early to this practice, and it will not be difficult to keep them from the baleful influence of a corrupting book.

Our children should be made acquainted with the current news of the day. This is very important. For the news of the day is the record of God's providence in the earth. It is much to be regretted that the daily papers, the usual medium of "*the news*," should, to so large an extent, be the vehicle of falsehood, baseness, pollution, and crime. Next to personal companionship and association with the wicked, the most active sympathy in their behalf

is excited by the constant perusal of their exploits, their successes, and their misfortunes. And this is the chief influence wrought upon the mind and heart of all that constantly read the "popular newspaper." An evil to be guarded against with unceasing vigilance.

Parental instruction, however, should be chiefly concerning the things of salvation. The character of God, as our Creator, Governor, and Judge; His love in giving his dear Son to die for sinners; the glorious work of the God-man, Christ, in redeeming the world; His willingness to save all that come unto Him; His compassion for the poor, the sorrowing, the weary, and heavy laden; His special regard for children; His mighty power in the salvation of His people, and in the destruction of His enemies. Let them be taught their dependence upon God as his creatures; their need of Christ as sinners; and, as dead in trespasses and sins, their need of regeneration by the Holy Spirit; that, except they repent, they must perish; that the wicked will at last be cast into hell, and the righteous invited to dwell forever in heaven with God and Christ.

A good method for conducting systematic religious instruction is to require each child to commit to memory two or three verses of Scripture every morning, and one question from the Catechism every night; and every Sabbath repeat all that has been learned through the preceding week. But whatever be the method of instruction, let the Word of God be the great text-book, and the salvation of the soul, by the Lord Jesus Christ, the great lesson taught by the parent and learned by the child.

But the Bible, to be profitable to our children, must be made not merely the text-book of theoretical opinion, but also the practical standard of duty, to be appealed to as occasion may require. If an infidel, impure, or immoral jest or anecdote, be uttered by any one in the presence of your child, rebuke it at once, and show its impropriety by reading such passages as the following: Psalm 14 : 1; Prov. 14 : 9; 1 Cor. 15 : 33; Eph. 4 : 29; Matt. 12 : 36. And in admonishing a child that has committed a fault, nothing will be found so effectual as to read to him a few passages of Scripture relating to the subject. But great care must be taken that there be no levity upon so solemn an occasion; that we do not connive at a fault at one time, which we thus at another solemnly condemn; *and that in our own department we manifestly walk by the same rule.* There is no department of life in which it is more necessary to "do all things without partiality, and without hypocrisy," than in our intercourse with children.

When the celebrated Lindley Murray was at school in 1753, he was required to transcribe a portion of Scripture upon a sheet of ornamented paper. "The beauty of the decorations, which consisted of a border or framework of pleasing figures, the property I was to have in it," says he, speaking of it in after-life, "and the distinction I expected from performing the work in a handsome

manner, prepared my mind for relishing the solemn narrative, which was the visit and salutation of the angels to the shepherds of Bethlehem. The impression was so strong and delightful, that it has often occurred to me through life with great satisfaction; and, at this hour, it is remembered with pleasure. If parents, and others who have the care of the young, would embrace every proper occasion to present the Holy Scriptures to them, under favourable and inviting points of view, it would, no doubt, be attended with the happiest effects. A veneration for the Scriptures, and a pleasure in perusing them, may be cultivated by agreeable and pleasing associations; and impressions thus early made, there is reason to believe, remain upon the heart, and influence the character in after-life."

4. *The Parents' household words should be words of Prayer and Praise.* Where shall we find upon earth a scene more deeply interesting, than the household bowed together at a throne of Grace, acknowledging God's abundant mercies, seeking His favour, imploring His protection! A family without daily worship is destitute of its richest ornament, and surest defence. Pray with your children and pray for them. Train them early to pray for themselves. You thus secure for them the richest legacy, and direct their feet from the path of the destroyer, into the way of holiness and peace. And if possible, let singing form a part of your family worship. Children, with very few exceptions, are fond of music, and can be readily taught to sing the songs of Zion. If there were no higher object secured than the sweet melody of children's voices in praise at family worship, a worthy end is attained, in its tranquillizing influence upon the heart and temper.

A child that has been reared in the atmosphere of devotion, even though he may not have given his heart to the Lord, will go forth into the world with mighty influences in his favour, while he leaves at home the comforting promise made by a covenant-keeping God, to them who train their children in the way they should go. And how precious the privilege, when our children are abroad buffeting the tempests of life, to retire to the closet, and implore in their behalf the strength of the everlasting arm, and to commend them to the grace of Him "whose angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation." But especially, is earnest and persevering prayer essential to the full success of all instructions in religion given to our children.

A Christian minister stated, a few years ago, that on the evening when the first permanent religious impressions were made on his mind, his pious mother was detained at home. She spent the time devoted to public worship in secret prayer for the salvation of her son; and so fervent did she become in these intercessions, that she fell on her face, and remained in fervent supplication till the service had nearly closed. Her son, brought under the deepest

impressions by the sermon of his father, went into a field after the service, and there prayed most fervently for himself. When he returned home, the mother looked at her son with the deepest concern, anxious to discover whether he had commenced the great inquiry, "What must I do to be saved?" In a few days after, it was her great joy to hear her son declare himself the subject of God's renewing grace." The joy of a mother's heart upon such an occasion may find no adequate expression upon earth: but we are assured it is understood, and partaken of by the angels of God.

J. P. C.

## Historical and Biographical.

A LETTER, WRITTEN ONE HUNDRED AND THIRTY-SIX YEARS AGO,\*

TO DR. COTTON MATHER.

FREEHOLDLE, NOVÆ CESARIE, Cal. III, Sept. 1721.

DOMINE PLURIMUM REVERENDE ET PERDIGNE.

Maio præterito Epistolam, manuscripto incluso, Artibusque aliquot novis, per Sobrinum a Freeholdia ad Prestonium itinerantem misi; qui tibi per Viatorem Fidelem mittere promisit. Quomodo accipiuntur audire maxime cupio. Si enim Hypothesin veram de necessitate Justitiæ implendæ† continet, utilissimum contra Deistes fuerit, qui hodiè formidolosè crescunt: etiam contra Arminianos, &c. Secundum Hypothesin, viz., nos creatos Ideam habere non posse, nisi de Rebus creatis, atque de Deo tantum mediatam, utilitatem habeat maximam: Quod si non credamus, Deum nostri similem esse putemas; unde errores omnes de Deo oriuntur Socinianorum et Arminianorum, qui de Deo credere nolunt, quod Ratione propriâ comprehendere non possunt.

In transitu hoc Argumentum occurrit in manuscripto. Attributa Dei in Deo non differe, Justitiam, Sapientiam, Potentiam, &c., in Deo Idem esse absque differentiâ, et Deum ipsum. At Justitiam, Sapientiam, Potentiam, Misericordiam, &c., quorum Ideam habemus, re ipsâ differre;

\* The Rev. JOSEPH MORGAN, the writer of this letter, was one of the prominent ministers of the olden time. He was pastor of the church of Freehold, N. J. A number of his sermons have been published. The manuscript of this Latin letter is in the Library of the Antiquarian Society, Worcester, Mass. It was copied by the courteous and excellent Librarian, J. F. Haven, Esq., for the purpose of sending it to the late R. Webster, author of the History of the Presbyterian Church. The Editor of this Magazine having visited the Antiquarian Library last summer, Mr. Haven was kind enough to produce the letter, and to place the copy in his hands. C. V. R.

† The following is a copy of the address on the back of the letter:

To the very Reverend COTTON MATHER, D.D., Pastor of a church in Boston, these, pr. Mr. Preston, via Collegii Cantabrigiæ. Pray write on ye back side, ye house you will call at as you return, and also ye time, for an answer.

† De necessitate Justitiæ implendæ ex operibus Dei Misericordis probatum.

non igitur esse Deum, nec increata, sed *Justitiam* quam concisissimus esse creatam, sic de *Sapientiâ*, *Potentiâ*, &c. Sic quoque de omnibus, cunctis et universis, quæ mente concisissimus. Hinc veritates æternas quas celebrant *Metaphysici* *Fictiones* esse, nullamque *Veritatem* æternam præter Deum ipsum, qui *Veritatem* ipsam, quam nos intelligimus, creavit. Plus in manuscripto videas. Talia esse Deo *Imaginem* et *Umbram*, qui qualibus *Virtutibus* placet, se umbratum præbet, vel per umbram præbet.

Si autem omnes *Virtutes* e *Dei* *Voluntate* purâ fluant, multo magis cætera ut *Tempus* vel *Duratio*, *Locus* vel *Spatium*, *Quantitas*, *Qualitas*, *Actio*, *Vita*, &c. Quæ *Veritates* æternæ non sunt, nisi *Deus* ipse. At non *Deus* ipse, quia re ipsa differunt.

Contra *Arminianos* aliud habeo *Argumentum* a *physicis*. Habeo enim de *Physicis* *Hypothesin* novissimam, De *Elementis*, De *Sensibus*, &c. Sed quia ad *Evangelium* promovendum in oris remotis, *Paupertate* afficior, nec quid componere possum, nec *Studere* ad *inveniendum*, nolunt a me *discere* divites qui longo tempore *Studuerunt*, et *Splendide* vivunt.\* Alioquin est quia *profundius* video, puto ambo *causam* esse. Alioquin, quia *ineptus* sum. Tres enim *Annos* tantum *Linguas* et *Artes* *discendo* peregi, et postea per *Annos* viginti quinque *Manibus* fere semper laboravi, *Librum* *Latinum* *Græcum* aut *Hebræum* per *Annum* lotum aliquando in *Manu* vix habui, *Librosque* vix habeo, *Nihilominus* *Anno* præterito *Artium* *Magister* in *Accademiâ* factus sum.

*Argumentum* sic oritur. *Natura* est res nata. Unde *Natura* appellatur. *Tota* igitur *Natura* *originem* habuit; non fuit ab æterno (quia nata est). Quod ab æterno est ad *Naturam* non pertinet. Hinc *Regulæ* genuinæ *consequentiarum* a *Rebus* natis non valent a re æterna, quia *Res* æterna, seu ab æterno, ad *Naturam* non pertinet.

A *Rebus* natis facillime inferendum est, eas *originem* habuisse, eamque a *Creatore* æterno, omnipotente *Omnisciente* et optimo; sed a creatore tali nihil inferendum est per *Regulas* *Naturæ*. Nos *naturales* nihil *judicare* seu *intelligere* possumus, nisi per *Regulas* *Naturæ*. Quia *essentia* nostra est nata. *Res* nata est finita. *Finitum* *Infinitem* metiri non potest. De creatore igitur æterno nihil scire et *intelligere* possumus, nisi quod ipse verbo suo vel operibus nobis revelat. A *rebus* natis rectè *intellectis* tutè inferamus etiam ad creatorem æternum verè sed imperfectè: sed a creatore nihil prorsus. Hinc, quæ per *Regulas* *Naturæ* certas, a *rebus* natis, ad creatorem *inseivimus*; etiam quæ nobis revelavit; etsi nobis *naturalibus*, in *naturâ*, *contradictoria* appareant; sint *nihilominus* *verissima* ambo. Ad *naturam* enim non *pertentia*† *Regulis* *Naturæ* non *subjiuntur*. *Exempli* gratiâ. Non *delectatur* morte *improbi*: tamen quem vult *indurat*, i. e. *indurari* relinquit. In *rebus* natis *disentiunt* hæc *axiomata*. In æternis non ita. Sed a *Rebus* natis ambo *verissima* esse *patent* at *locus* non datur.

*Pustulas* *Bostonii* esse, *moestè* audivi. Quas te *Ministrasque* cæteros a *Manuscripto* *legendo*, et *examinendo* *impedire* metuo. Sed si *Veritatem* *firmam* *continet*, *cunctari* in *malum* *eveniat*, quia *quotidie* *multiplcantur* *errantes*. Ut a te quid *audiam* *quæso*. *Viator* qui *epistolam* hanc *portat*, per *Cantabrigiam* *Iter* *facit* ad *Andover*, unde per *eandem* *reversurus* est ad *Freeholdiam*, ubi *habitat*, sicut et ego. Eum *dirigam* ut tibi *super* *epistolam* *scribat* *Domum* in *Cantabrigia* (forsan in *Collegio*)

\* Sicut me in locis divitibus habitare noluerunt cum potuerim. † Pertinentia?

ubi epistolam a te expectabit.\* Si tractatus meliori suggerat, mihi sufficiet. Si Idem approbetur, Linguam corrigi oportet—aut (forsan) in Anglicam verti.

Cœterum, Domine, Corde laeto, cum Gratiis Deo multis, nunciandum est (etsi Deistes in Locis aliquibus, etiam in oris nostris crescunt), *Ὁ Λόγος τῆς Θεῆς πρὸς τὴν ἐκκλησίαν καὶ τοὺς ἀκούοντες*. Inter sesquianum eriguntur nobiscum Congregationes duæ, ubi antehac vix septem Familiæ erant qui Religionem nobiscum professi sunt. Mense Maii, Anno præterito, primo ivi prædicatum in Loco a me viginti milliaribus distante; Populus ita Alliciabatur, ut mea Directione, Ministrum, nempe, Dominum *Walton* Yalensis Collegiæ vocaverunt, qui quinque Septimanis jam tantum peractis, die Sabbathi prædicando, 12 Milliaribus a Loco suo Congregationem novam crexit, ubi prius tantum duæ Familiæ Fidem nobiscum professi sunt, et congregatio quæ cum vocavit ferè duplicatur. In Ecclesiâ Curæ meæ commissâ, multiplicantur qui sub Angustiis Spiritualibus laborant, atque signa amabilia Regenerationis in plerisque apparent,—quia corde humiliato et fastidio sibi ipsis, ad Mediatorem pro peccatis nostris crucifixum profugiunt. Proscelitas tales sæpe baptizo. In Loco Belgico a me 30 Millic, distante, Minister nempe Dominus *Frelinghuysen*, qui sesquiannum tantum illic fuit, qui Sabbathum strictissimè sanctificari docet, ita etiam Depravationem Naturæ nostræ, Regenerationis necessitatem, per Fidem in Salvatore crucifixio, &c., ad vitam docet, mutationem perspicuam in Populo magno fere universalem fecit. In Hopewell et Maidenhead, ubi Dom. *Moses Dickinson* concionatur, a me 30 Mil. dist. est Incrementum magnum Ecclesiæ. Collegio Yalensi scribo ut Ministros aliquot Itinerantes in Oras nostras mittant. Nam Populum Evangelium cupidè accepturum esse videtur, si modo quid sit intelligant. Duo sunt necessarii ad Evangelium in his Oris promovendum. Primo ut Die Sabbathi prædicetur; quia populus Evangelium nescientes, Laborem linquere nolunt, sed Sabbatho, quia Die Lusûs, Ad Seipsos divertendos ad concionem veniant, et Dei Gratiâ quidem immo multi capiuntur. Ideo nos congregationes proprias habentes multum agere non possumus. Secundo concionatores primi et Itinerantes tales esse debent qui Artem Affectiones Auditorum movendi habent, quod plus valet quam Argumenta inter hunc Populum, ut experti sumus. Atque postea quum confirmentur, cubus communis ad nutriendum sufficiet. Ideo, ut Dominus *Moody* unus sit scripse Forsan tu Domine aliquid in re promovere potes. At Locus non est mihi quintam partem Rationum animantium Scribendi. Plus scripse custodibus Collegii Yalensis, et methodum efficiendi proposui. Lapsos meos Latinos, &c., excusaturum spero. Ministros alios aliis Latine scribere convenit, ut opinor, ad eruditionem conservandum et Lapsus aut mendas corrigendos, &c. Sic enim (licet parum) profui Ministros Latine scribendo. Phrasium enim Libros non habeo, nec unquam legi, nisi in transitu.

Manuscripti Autor e cerebro proprio pene totum traxit. Commentatores non habeo, nec Systemata Theologica, nec Historias, nec Otium legendi, nec conciones scribendi, quæ in Ecclesia offerendæ sunt. Textum unde prædicarem sæpe nescivi usque ad Diem Sabbathi Onus erat me in Terram supremeus cum *θηριζμος πολλω* vidi. Sed manibus vin-

\* Per eundem Rectori Collegii Yalensis, vel cuivis Ministro Scribere potes sic quoque Domino Treat Prestonii, vel sobrino meo Joseph Witter, si epistolam cum manuscripto non accepisti.



elis in messi Domini mei laborare non poteram nisi in Effigie, cum coniectiones insipidæ reddebantur et visitandi otium, quod vitalis pars Ministerii in his oris est, non habui £40, aliquando £50, aliquando £30, per annum ad Liberos 6, 7, 8, 9, 10, et 11, nutriendos, me a labore non excusaret. Populus Linguas duas loquens, Anglici et Scoti non multum dare possunt, ergo Belgici nolunt me Proportionem Superent. Filliique primi cum adolescerent plus Impedimenti quam Adjumenti erant. Sed Deo Gratias tertius et quartus me nuper a labore magnâ ex parte excusant. Filius autem Secundus in Collegio Yalensi Studet tam diu cum Sustentare potuero. Ne te Nugis meis diutius interpellam et a Rebus dignioribus detineam, finio.

Ut Dominus misericors Mediatoris nostri gratiâ qui adhuc te direxit Sustentavitque in Benedictionem magnam Ecclesiæ Suæ pergat te talibus Benedictionibus Supplere precatur.

Servus tuus Indignus,

JOSEPHUS MORGAN.

Nimis festinanter scripsi, quia multa agenda habui. Dictionarumque non habeo præter antiquum Rideri imperfectum. Hinc Deistes scripsi, quum esset Deistæ et Deistas, ut puto. Usumque maximum Tractatus præterivi, nempe ad Ethnicas convertendos.

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## Review and Criticism.

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AN EXPOSITION OF THE FIRST EPISTLE TO THE CORINTHIANS. By CHARLES HODGE. D.D., Professor in the Theological Seminary, Princeton, New Jersey. New York, Robert Carter & Brothers, 530 Broadway, 1857.

It was our intention to have noticed this work immediately on its appearance; and we feel that we have been somewhat delinquent, in allowing ordinary hindrances to defeat our design. It is not too late, however, to invite the attention of our readers to this masterly and invaluable contribution to Christian literature. The following criticism has been written by an able Presbyterian divine.—ED.

The work of Dr. Hodge is what it professes to be, "An Exposition of the First Epistle to the Corinthians." It is an "Exposition," rather than a "Commentary." In the commentaries of such devout writers as Henry and Scott, we already have works, which will long serve the purposes of "practical observation" and "improvement." But the Church, and especially her clergy and candidates for the ministry, has urgently needed an actual Exposition of what the Holy Ghost has spoken, by the mouth of Apostles and Evangelists. For such an Exposition few men, in any age of the Church, have been so well qualified as Dr. Hodge; for few have united in themselves such a combination of exegetical qualifications. It is a far more difficult task to furnish an Exposition of the Scriptures, which shall be at once adapted to scholars and to popular wants, than to prepare one for scholars alone. This difficult work Dr. Hodge has accomplished. We know of no commentary, which so well as

this meets the wants of scholars ; while at the same time it is adapted to general circulation. The reason of this is found in the rare union of qualifications possessed by our author.

In the first place, Dr. Hodge has the advantage of ripe scholarship, extensive philological and critical erudition, and long practice as an interpreter. Thoroughly trained in the best schools of our own country and of Europe, familiar with the exegetical labours of the best early and of the latest German scholars, and for more than thirty years devoted to the interpretation and teaching of the Greek Testament, he has employed these resources in the elucidation of this important epistle.

In the second place, he has brought to his work a mind, which for breadth of view, delicacy of perception, niceness of discrimination, exactness of logical power, and solidity of judgment, is not surpassed by any writer of the age. Of these qualities his Commentary on the Epistle to the Romans, and especially his Analysis and Exposition of the Fifth Chapter, furnish abundant illustrations. We once heard a minister eminent as an accomplished scholar, and not of our own denomination, pronounce this Commentary the greatest production of the American mind ; unless Edwards on the Will might be deemed an exception ; of which he felt doubtful.

Thirdly, Dr. Hodge unites to thorough scholarship, unusual discipline, and a healthy balance of mind, an acquaintance with Theology, both Didactic and Historic, such as few critics can claim. His familiarity with the history of Christian Doctrine, is never obtruded on the reader's notice ; but to an intelligent student it is constantly implied, in his nice and accurate statements of doctrine, and in his quiet refutation of opinions, which might seem harmless to those unacquainted with the conflicts of Evangelical Truth.

In the fourth place, our author is eminently a fair, ingenuous, and independent expositor. In presenting the views of those from whom he differs, he does so with perfect fairness ; stating them in all their force, and only rejecting them on the strength of what he deems the most substantial exegetical reasons. In stating and defending what he regards as the meaning of the text, he does so honestly, fearlessly, and under an apparent and solemn sense of accountability to the God of Truth. Without indulging in the cant about "independence of mind" and "independence of theological systems," Dr. Hodge is really a critic of true independence. He does not mould his exposition by his theology, but his theology by his exposition. If his interpretations favour Calvinism, it is only because all just exposition of God's word must evolve this system of doctrine.

Fifthly, Dr. Hodge is, as we have just intimated, an orthodox interpreter. He is orthodox, as to the plenary inspiration of the sacred writings ; rejecting and proving the absurdity and falsity of the theory, that the sacred writers were inspired as to the truths they taught, but not as to the language in which they were couched. To him, the words embodying divine truth are "words which the Holy Ghost teacheth ;" and as such, he treats them as reverently, as a devout Jew might be supposed to treat those miraculous inscriptions, written by God's own finger on the two tables of stones. He is orthodox, too, in his views of the system of doctrine taught in the Scriptures. His theology is that of Turretine, Owen, and the framers of our Confession of Faith ; and he is not afraid, nor

ashamed, to avow it. Yet none can read his Exposition, without feeling that he is orthodox, because his thorough study of the divine original has made him so. Exegesis, and not metaphysics, has made him a conscientious and consistent Calvinist. The most matured scholarship fairly applied to the elucidation of the words of the Spirit, educes the old-fashioned "doctrines of grace," and nothing else. No system of divinity we have ever read, gives us such a conviction of the rationality and scripturalness of these doctrines, as Hodge's Expositions. We feel that we must either give up the Scriptures, as divine, or embrace the doctrines of grace in all their fullness.

Sixthly. This Exposition shows that Dr. Hodge possesses the indispensable requisite of a soul in sympathy with the writers of the inspired volume. His orthodoxy is not a cold, rational conviction, such as characterizes Hill's Divinity, but the conviction of a devout, believing soul, taught of God. In this, as in all of Dr. Hodge's expositions, there is a pervading spirit of heartfelt faith, profound reverence, and cordial relish for the teachings of God. While he seldom indulges in formal "Practical Reflections," there is an undertone of pious feeling, and a consciousness of the practical bearing of every portion of divine truth, which, to our mind, is more impressive than any studied attempts to enlist the heart. This sympathy with the views, aims, and spirit of the sacred writers, we hold to be just as indispensable to the elucidation of their meaning as the knowledge of Greek, or the power of logic.

Such endowments and acquisitions Dr. Hodge has brought to the exposition of this important epistle; and every chapter shows how he has used them. We are somewhat accustomed to the use of Commentaries, both English and continental, and we can truly say, that as a means of ascertaining what God has said in this epistle, we had rather be shut up to the consultation of Dr. Hodge, than to have access to any score of other commentators which could be selected for us. We are well persuaded, that the men who will prize this Exposition most, will be those who have most largely consulted other interpreters; and the men who will form the highest estimate of the scholarship involved in the production of this volume, will be those who are themselves scholars. There is such a modest concealment of the resources employed in writing this book, such a simple exhibition of the results, without the processes of scholarly research, that only a professional student can fully estimate what it has cost our author. And yet, every intelligent reader will be struck with the admirable power of analysis everywhere displayed. This is Dr. Hodge's fort, and this is the grand excellence of his work. By his analysis, he gives you a clue to the interpretation of the facts, which is oftentimes a surer guide than the nicest grammatical or lexicographical proficiency. Another great excellence of this Exposition is, its disclosure to the reader's mind of grand truths which underlie the surface of the Epistle; truths which are presupposed and implied in what is explicitly taught. This is strikingly displayed in the evidence furnished by this Exposition to the proper divinity and atonement of Christ, and to the personality and offices of the Holy Spirit. In tracing the *nexus* of passages, and in disclosing the grand substractions of the Epistle, Dr. Hodge constantly reminds us of Calvin. Another excellence of this Commentary is, the absence of metaphysical jargon, and of all philosophical speculation. Though better acquainted with modern systems of German and New Eng-

land philosophy than most men, Dr. Hodge's only philosophy is the "Philosophy of Common Sense," and for this reason his book is intelligible to common readers, and is destined to be read, when certain philosophical systems, now current, shall have been consigned to merited contempt. We feel proud of such a specimen of scholarship from an American, and grateful to God, that this American is a Professor in one of our Presbyterian Seminaries. We believe that if this and similar works, from Dr. Hodge and his distinguished associate, Dr. J. A. Alexander, were extensively circulated and thoroughly studied, they would do more to refute error, to vindicate truth, and to establish the Church in the faith and love of the Gospel, than any equal number of the most elaborate systems of theology. We prize sound systems of theology, and use them. But, after all, God's word, faithfully interpreted, ought to command our faith, as no mere theological disquisitions, however able, have a right to do. Metaphysical Theology, pursued to the neglect of Scriptural Exegesis, has cursed New England, and will curse any Church, because it treats with disrespect "the lively oracles of God." This Exposition should be studied by every minister in our Church, and it should be recommended to the study of our church members. We know of one of our ministers, the pastor of a country charge, who has already disposed of eighty-six copies in his congregation, and who has made it the text-book of his Bible Class. Were all our clergy to adopt some such mode of securing the study of this work, the next generation of Presbyterians would find no equals, in any denomination, for intelligence, orthodoxy, or devout attachment to the Church of Christ. J.

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LIGHT FROM THE CROSS. Sermons on the Passion of our Lord. Translated from the German of Dr. A. THOLUCK, University Preacher and Professor of Theology in the University of Halle. Philadelphia. William S. & Alfred Martien, No. 608 Chestnut Street, 1858.

THE truth as it is in Jesus has not often been exhibited with greater power or in a more tender spirit, than by the University preacher at Halle. The Commentator on the Psalms appears as the Preacher of the Cross. His intellect and heart glow with the mighty themes of Redemption. There is no scope for dulness here. Dr. Tholuck speaks as "a dying man to dying men." His sermons are a model of the true style of evangelical preaching, the want of which is so great a calamity in many parts of our land.

These sermons are divided into two parts, or classes. The first part contains seven sermons on "*The Cross, a revealer of the hearts of men.*" The second part contains fifteen sermons on "*The sufferings and death of Christ.*" This volume contains a selection from the fourth and fifth volumes of the author's sermons. The translator correctly says, "All classes and all ages may expect to find in these discourses something to quicken and to bless; rich thoughts drawn from the mine of Truth; deep, far-reaching glances into the heart of man; and such an insight into the heart of Jesus in the hours of his sufferings, as is vouchsafed not to learning or philosophy, but to humble faith alone." If practical truth brings edification to the soul, few volumes have a higher claim than this to a prayerful perusal.

TRAVELS AND DISCOVERIES IN NORTH CENTRAL AFRICA.—Being the Journal of an Expedition undertaken under the auspices of Her Britannic Majesty's Government, in the years 1849-1855. By HENRY BARTH, Fellow of the Royal Geographical Society and Asiatic Societies, &c. In three Volumes. Vol. I. New York. Harper & Brothers, Publishers, Franklin Square, 1857.

AFRICA is at last receiving the attention of the civilized world, preparatory to her enlightenment and evangelization. Dr. Barth is one of those great men, whose capacity for exploration will render his name immortal, especially in connection with African history. His pursuits and habits of endurance peculiarly fitted him for the work which he undertook. He met with much favour from the natives, which he attributes, among other causes, to almsgiving. Dr. Barth says: "One great cause of my popularity was the custom of almsgiving. By this means I won the esteem of the natives, who took such a lively interest in my well-being, that even when I was extremely ill, they used to say Abd el Kerim (the servant of the merciful) shall not die." Dr. Barth's general route was from Tunis, through Tripoli to Lake Tsad in the Kingdom of Bornu, about ten degrees north of the Equator, and thence to Timbuctoo and back, by nearly the same route.

The present volume is occupied in details of his journey to Lake Tsad. He left Tunis on December 30th, 1849, and reached Lake Tsad in April, 1851. Although we have read travels of more general interest, and written in a more lively and attractive style, we regard this volume on Africa as abounding in important narrative and geographical discovery. The principal merit of this heroic and patient traveller consists in noting the whole configuration of the country, and representing the tribes and nations, with which he came in contact, in their historical and ethnographical relation to the rest of mankind, as well as in their physical relation to that tract of country in which they live. Everything pertaining to Central Negroland, is here recorded with the eye of a scientific naturalist and a shrewd observer of human nature. The following is a summary view of Dr. Barth's travels, in his own language :

"After having traversed vast deserts of the most barren soil, and scenes of the most frightful desolation, I met with fertile lands irrigated by large navigable rivers, and extensive central lakes, ornamented with the finest timber, and producing various species of grain, rice, sessamum, ground-nuts, in unlimited abundance, the sugar-cane, etc., together with cotton and indigo, the most valuable commodities of trade. The whole of Central Africa from Bagerni to the East, as far as Timbuctoo to the West, abounds in these products. The natives of these regions not only weave their own cotton, but dye their home-made shirts with their own indigo. The river, the far-famed Niger, which gives access to these regions by means of its eastern branch, the Benuwe, which I discovered, affords an uninterrupted navigable sheet of water for more than six hundred miles into the very heart of the country. Its western branch is obstructed by rapids at the distance of about 350 miles from the coast; but even at that point it is probably not impassable in the present state of navigation, while higher up the river opens an immense high road for nearly 1000 miles into the very heart of Western Africa, so rich in every kind of produce.

"The same diversity of soil and produce which the regions traversed by me exhibit, is also observed with respect to man. Starting from Tripoli in the north, we proceed from the settlements of the Arab and the Berber, the poor remnants of the vast empires of the middle ages, into a country dotted with splendid ruins from the period of the Roman dominion, through the wild, roving hordes of the Tawarek, to the Negro and half-Negro tribes, and to the very border of the South African nations. In the regions of Central Africa, there exists not one and the

same stock as in South Africa; but the greatest diversity of tribes, or rather nations, prevails, with idioms entirely distinct.

“The great and momentous struggle between Islamism and Paganism is here continually going on, causing every day the most painful and affecting results, while the miseries arising from slavery and the slave-trade are here revealed in their most repulsive features. We find Mohammedan learning engrafted on the ignorance and simplicity of the black races, and the gaudy magnificence and strict ceremonial of large empires, side by side with the barbarous simplicity of naked and half-naked tribes. We here trace an historical thread which guides us through this labyrinth of tribes and overthrown kingdoms; and a lively interest is awakened by reflecting on their possible progress and restoration, through the intercourse with more civilized parts of the world. Finally we find commerce here radiating from Kano, the great emporium of Central Africa, and spreading the manufactures of that industrious region over the whole of Western Africa.”

One of the chief objects of Great Britain in these African expeditions has always been to obtain light on the abolition of the slave-trade. Dr. Barth remarks: “Now it should always be borne in mind that there is a broad distinction between the slave-trade and domestic slavery. The foreign slave-trade may, comparatively speaking, be easily abolished, although the difficulties of watching over contraband attempts have been shown sufficiently by many years’ experience. With the abolition of the slave-trade all along the northern and southwestern coast of Africa, slaves will cease to be brought down to the coast, and in this way a great deal of the misery and mischief necessarily resulting from this inhuman traffic will be cut off. But this, unfortunately, forms only a small part of the evil. There can be no doubt that the most horrible topic connected with slavery is *slave-hunting*; and this is carried on, not only for the purpose of supplying the foreign market, but in a far more extensive degree, for supplying the wants of domestic slavery. Hence it was necessary that I should become acquainted with the real state of these most important features of African society, in order to speak clearly about them; for with what authority could I expatiate on the horrors and the destruction, accompanying such expeditions, if I were not speaking as an eye-witness? But having myself accompanied such a host on a grand scale, I shall be able, in the second volume of my narrative, to lay before the public a picture of the cheerful comfort and domestic happiness of a considerable portion of the human race, which, though in a low, is not at all in a degraded state of civilization, as well as the wanton and cruel manner in which this happiness is destroyed, and its peaceful abodes changed into desolation. Moreover, this very expedition afforded me the best opportunity of convincing the rulers of Bornu of the injury which such a perverse system entails on themselves.”

Dr. Barth has done for Northern Africa what Dr. Livingstone has accomplished for the southern part of the continent. These two distinguished travellers have each explored, more or less, about twenty degrees of latitude, the former approaching to within ten degrees of the equator from the north, and the latter within ten degrees from the south. The interval will undoubtedly soon be brought to the view of the civilized world by some enterprising explorer, raised up by Providence for the purpose. The result will be a system of missionary operations coextensive with the wants of this neglected continent, or at least opening the way for its gradual and universal Christianization and civilization. May God

hasten the happy period when its darkness shall be chased away from sea to sea and from shore to shore, and when at last every new traveller shall bring tidings of glorious revivals among the churches of Ethiopia, and of their extensive missionary operations to the ends of the earth.

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GUIDE TO THE ORACLES; or, the Bible Student's Vade-Mecum. By ALFRED NEVIN, D.D. Lancaster, Pa.: Murray, Young & Co., publishers; pp. 341.

It is justly expected of the clerical profession that special attention be given to Biblical researches. The Holy Scriptures are the repository of revealed religion; the sacred treasury in which are treasured up the inestimable riches of God's grace; and the great work of a Christian minister is to become thoroughly acquainted with Divine truth, and to lay open its rich stores for the benefit of others. In these respects the author of the present volume gives evidence of having magnified his office. He has brought together, with commendable industry, numerous particulars concerning the "Oracles," arranged them in methodical order, and expressed his thoughts concerning them in a lucid and pleasing diction. The book is adapted to be what its title indicates—"The Bible Student's Vade-Mecum,"—his companion for daily reference,—his "guide to the study of the sacred volume."

An inspection of the varied contents of the volume will give our readers a better idea of the book than we can do in the same compass in any other way. We regard it as highly valuable to Sabbath-school teachers, to teachers and pupils in Bible classes, to theological students, and to readers of the Bible generally. Dr. Nevin deserves the thanks of the Christian public for bringing within their reach so much important matter, and in a form so inviting.

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## The Religious World.

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### DR. McMASTER ON SLAVERY.

WE postponed until this number of the Magazine, the publication of the communication on Slavery, which was presented by Dr. McMaster at the late meeting of the Board of Directors of the Northwestern Theological Seminary. The communication is now submitted to our readers:

*To the Reverend Board of Directors of the Presbyterian Theological Seminary of the Northwest.*

A heathen magistrate once, when sending an accused party to the judgment-seat of Cæsar, to which he had appealed, made the very sensible remark, that it seemed to him to be an unreasonable thing to send a prisoner, and not withal to signify the crime laid against him. I feel a somewhat similar embarrassment, in making to you this communication, which, though not formally a defence, yet has in part virtually that character;

when you have not arraigned me at your bar, nor found against me any indictment, and when no prosecutor has appeared before you to convict me of any offence. In these circumstances I am under the necessity of myself informing you of the state of the case on which I address you.

It is known to you that in August, 1856, I and sixteen other gentlemen, most of them Directors of the Seminary then at New Albany, though not acting in any official capacity, sent, in pamphlet form, a circular address to the ministers, ruling elders, and members of the churches under the care of the Synods of Cincinnati, Indiana, Northern Indiana, Illinois, Chicago, Wisconsin, and Iowa, proposing the union of all these Synods in the direction of the Seminary, and the adoption of whatever measures might be deemed necessary and proper for the establishment of an Institution worthy of the Northwest, competent to the service demanded, and meet for the Master's use. In September and October following, I and two other brethren in person brought the matter before these seven Synods, and presented to them the draft of a Constitution, which, after animated, harmonious, and interesting discussions, was unanimously adopted by them all, with the exception of a single vote in one of the Synods. The Directors, appointed under the Constitution in November, 1856, elected me one of the Professors in the Seminary, and in February, 1857, I accepted the appointment.

This whole movement, and in particular the circular by which it was initiated, and a few persons, including myself, who have been designated as "the prime movers" in the affair, have been, through a period of ten months, beginning from the time when the subject was yet pending in some of the Synods down to the present, assailed from without these Synods, with accusations, of whose origin, character, or motives I will say not a word. All these accusations, so far as they have reference to me, ultimately rest on the ground of objection to my alleged views of slavery, and my alleged design, along with other persons, to make the Seminary an agency for a factious and schismatic agitation of that subject.

How far the representations, which have been industriously spread abroad throughout these Synods, may have been mischievous in their effects, in inducing apprehensions and fears that I hold views of slavery and its relations to the Seminary and the Church, which, from my connection with the Seminary, may be of evil tendency, it is impossible for me to know, without a fuller knowledge than I possess of the extent to which there may exist in those on whom they are intended to operate, a morbid state of mind on this subject of slavery, predisposing them to give to such apprehensions and fears a ready entertainment. For the sake of the Seminary and the Church, I am willing to do whatever I can, not only to satisfy reasonable inquiries, but to allay unreasonable apprehensions and fears, if such exist, and to quiet the minds of those who are disturbed. I therefore deem it proper for me, so far as in my relations to the Seminary I am involved in the matter, to make to you, and through you to all whom it concerns, a clear and explicit statement of my views on the subject:

1. If, then, the question be asked of me, "What are the objects for which the Seminary has been established at Hyde Park?" I answer, the objects declared in the Constitution, in the circular of August, 1856, by which the movement was initiated, in all the discussions of the subject in the Synods, and in all which has been said and done before and since by



the friends of the Seminary. And they are all comprehended in the training of young men for the ministry.

2. If the question be asked, "Was it not the design of those who have been designated as 'the prime movers' in the measures which have resulted in the establishment of the Seminary at Hyde Park to make it an agency specially for the agitation or discussion of *Slavery*?" I answer, that I think that the proper reply to this inquiry is the single statement, that neither in the circular of August, 1856, which emanated from them, nor in the Constitution of the Seminary, which was drawn up and presented to the Synods by them, nor in the discussions of the subject in any of the Synods, by them or by any one else, was the subject of slavery so much as mentioned.

For myself I will say, that so far as my agency in the business is concerned, precisely the same movement would have been made, and precisely the same measures, in all respects, would have been adopted, if no such thing as slavery had ever existed in the country or in the world.

The brethren who have been disturbed have allowed themselves to be very unnecessarily put into a flutter on the subject. Slavery may have been thought of along with many other things, but the story that the Seminary was designed to be an agency specially for the agitation or discussion of slavery, is so absurd that those who told it must have counted largely on the credulity of their hearers.

3. If the question be asked, "What are the relations which I think the Seminary ought to have to the subject of slavery?" I answer, I think it ought to have *no relations* to slavery different from those which it has to twenty or forty other acknowledged evils of like character and magnitude, and to which the Church and the country of the Northwest stand in a like relation as to slavery. It certainly is not the business of a Theological Seminary to organize agencies and institute measures for the removal of slavery, or of any other particular form of evil, moral or political, or ecclesiastical or domestic, existing in society; but to teach young men how to expound and apply the Scriptures, and to fulfil the work of the Gospel ministry. Christianity, which it is the business of the ministry to expound and preach, is a system of *practical* truth, intended for the remedy of *all* moral evils, and of all other evils which are the penal effects of moral evil; and hence it has various relations to and bearings on all such evils; and these I think that it is the business of the Professors in a Theological School, in proper connections, to indicate, whether in the didactic exposition of theology, theoretical and practical, in the exegesis of the Scriptures, or in recounting the history of Christianity and the Church. If any man be held to be so wanting in discretion that he cannot be trusted to do this according to the truth, certainly it is not fit that he should be put into the place of an instructor in a Theological School.

4. If the question be asked, "What are my views of slavery; or the question, whether Christianity sanctions slavery; and of the duty of Christians in relation to slavery?" I answer these questions severally.

(1.) To the question, "What are my views of slavery?" I give this answer. I wish to define what I understand to be meant by the term *Slavery*; in distinction from a system of *mere involuntary servitude*, which is either right or wrong, according to the circumstances of each case. By slavery, then, I understand to be meant that system which, according to the doctrine of the most eminent among the Greek writers on Moral and Poli-

tical Philosophy, current throughout the civilized world in the days of Christ and his apostles, held that the relation between master and slave is like that between the artisan and his tools, and that a *slave* is “*an animate tool*,” or “*a tool with a soul in it*.” See Aristotle Eth. Nicomach. L. ix, c. 13. By *slavery* I understand to be meant that system which obtained in the Roman Empire, in the days of Christ and his apostles, according to which “*slaves were held pro nullis; pro mortuis; pro quadrupedibus;*” that is, as *not persons*; as *dead in law*; or *without civil rights*; as *brute beasts*. By *slavery* I understand to be meant that system which obtains in our own times, and in some of the States of our own country, under which, as it is expressed in the laws of South Carolina, “*Slaves shall be deemed, held, taken, reputed, and adjudged in law, to be chattels personal in the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents, purposes, and constructions whatever.*”

And now, if the question be asked, “*What are my views of slavery?*” I answer, I think that system of *slavery*, which has now been defined, to be intrinsically, essentially, and necessarily immoral. Or, in the words of the Presbyterian Church itself, in its action of 1818, “*We consider the voluntary enslaving of one portion of the human family by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that all things whatsoever ye would that others should do to you, do ye even the same to them.*”

(2.) If the question be asked, “*Do I think that Christianity sanctions slavery?*” I answer again, in the words of the Church, that I think that *slavery* “*is totally irreconcilable with the spirit and principles of the Gospel of Christ.*”

(3.) If the question be asked, “*What do I think is the duty of Christians in relation to slavery?*” I answer yet again, in the words of the Church, that “*it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom,*” and, if possible, throughout the world. At the same time, I fully agree with the exhortation of the Assembly, to those exempt from this great evil, “*to forbear harsh censures and uncharitable reflection on their brethren, who unhappily live among slaves whom they cannot immediately set free; but who are really using all their influence and all their endeavours to bring them into a state of freedom, as soon as a door for it can be opened.*” And, moreover, I would use stronger terms than any General Assembly has ever used, to express my sense of the manifold, complicated, and embarrassing difficulties which encompass the practical question of emancipation, and the proper disposal of the slave population; and of the wisdom, and prudence, and patience, required in dealing with the whole subject.

5. If the question be asked, “*Do I think that the holding of slaves is in all cases an immorality, the renunciation of which ought to be made a*

condition of membership in the Church?" I answer, that I think there are many cases where men stand in the view of the law and its ministers in the legal relation of slaveholders, which, for various reasons, they are unable rightfully to terminate; and that, in such cases, while they cannot without immorality deem, hold, repute, and adjudge their servants to be *chattels* in the hands of their owners, to all intents, purposes, and constructions whatsoever; it is not only their right, but their duty, to hold them so long as the necessity exists, as their bond-servants, and, if need be, their involuntary bond-servants. Of course, in any such case it is only that which is an immorality the renunciation of which ought to be made a condition of membership in the Church.

6. If the question be asked, "Do I approve of the position of the Presbyterian Church on the subject of slavery?" I answer, that I approve of the position of the Church on the subject of slavery, as this is determined by a full and fair collation and interpretation of all her public and authoritative acts in relation to it, upon the acknowledged principle of interpretation; that what is obscure, ambiguous, doubtful, or otherwise exceptionable, is to be interpreted by what is clear, unambiguous, certain, and unexceptionable.

7. If the question be asked, "Do I think it my duty, either in my professional or my non-professional relations, to discuss the subject of slavery?" I give the following answer:

(1.) I do not think that I have any special vocation to discuss the subject of slavery more than other evils; and that it is less my duty to discuss it than evils existing among ourselves, and to which we have a nearer and more immediate relation.

(2.) I think that all my habits of mind and of life indispose me to exaggerate any one evil; or to give to any one subject, however important, an undue prominence; or to take in relation to it extreme views. As to this great evil of slavery, I may appeal to my past course in relation to it. I have now been twenty-five years in the ministry. In all that time all that I have ever printed on the subject of slavery amounts to less than twenty-five pages; till last year to less than seven pages; and much of that occupied in guarding against extreme views. I have never belonged to any Abolition or Anti-Slavery Society, but have always, on fit occasions, publicly and privately expressed my disapproval of much in the measures and spirit of those to whom the name of "Abolitionists" has been improperly appropriated. I have never preached a sermon on the subject. I have never treated of the subject, except occasionally as an incidental reference, in my instructions in the Seminary. I have never introduced the subject into any of the Church judicatories. I have never participated in any discussion of the subject in the judicatories when introduced by others, except once in 1845, in the Synod of Cincinnati, and then in support of a paper intended to harmonize the conflicting views in that body, by distinguishing between the slavery which is to be condemned and mere involuntary servitude, which is right or wrong according to circumstances. Such has been my past course in reference to the subject. I do not mention it here in order to claim commendation for it, for I think it doubtful whether it is worthy of commendation, but simply as what is historically the truth.

(3.) I think that it is my duty to maintain for myself *freedom of opinion and of speech* on all questions of public morals, inclusive of that

of the moral character of slavery; and that of the place, and time, and measure, and manner in which I shall discuss such questions I must myself be the judge, under my proper responsibilities to God, and to my fellow-men in the relations which I sustain to them for any abuse of my right.

These, gentlemen, are my views of slavery, and of all the various questions in relation to it, on which I have supposed that an expression of my views might be desired. They are the views of slavery which I have always held, ever since I have been in the ministry and for years before, and which I have uniformly expressed whenever I have said anything on the subject and the various questions in relation to it. Perhaps the misrepresentations of my views on the subject have produced very little effect anywhere; and this communication may be wholly a work of supererogation; but as the Synods united in the direction of the Seminary are, under the Constitution, the bodies which have the supreme control of its affairs, I desire that a copy of this letter be sent to each of them.

I am, reverend and dear brethren, your fellow-servant in the Gospel,  
 E. D. McMASTER.

CHICAGO, Sept. 1st, 1857.

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## Statistics.

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### THE AMOUNT OF SPECIE IN THE COUNTRY.

UNDER the present circumstances, when the collapse of speculation, and the pressure on the banks and business of the country has apparently driven money out of circulation, and when all kinds of projects for a temporary currency are made and entertained, it becomes important to ascertain how much specie there is yet in the country, or, in other words, the amount of that currency which cannot be depreciated or in any way disturbed by the explosion of railways, banks, or business. The specie basis of the banks is known to be not over eighty millions, and the inquiry turns to the amount in general circulation among the people. On this point the Philadelphia North American says:

We have taken the pains, for our own satisfaction, to look over the official figures for a series of years, in order to approximate a safe opinion upon this subject, and they develop some results of striking interest at the present juncture, which ought to inspire feelings of encouragement even in the most desponding. Notwithstanding the enormous depletion of precious metals during the last seven years, it will be seen that the coinage in that period exceeded the exports by an amount almost equal to the whole coinage during the preceding fifty-eight years:

	Coinage.	Exports.
1850, . . . . .	\$33,847,838 50	\$2,894,302
1851, . . . . .	63,388,889 50	24,019,160
1852, . . . . .	57,845,597 50	37,169,091
1853, . . . . .	64,291,477 94	23,285,493
1854, . . . . .	60,713,865 47	34,438,713

1855, . . . . .	\$44,060,302 93	. . . . .	\$52,587,531
1856, . . . . .	64,283,983 90	. . . . .	41,537,853
1857 (6 mos.), . . . . .	26,794,712 00	. . . . .	69,919,133

\$415,226,747 74	\$285,881,176
285,881,176 00 deduct exports.	

\$129,345,541 74	excess coinage.
160,000,000 00	add total coinage before 1857.

\$289,345,541 74 now in the country, of which about eighty millions are in the banks.

## Mind and Heart.

### THE DELUSION OF PROCRASTINATION.

NOT to attempt an enumeration of all the delusions which sinners practise upon themselves (for their name is "legion"), let us confine ourselves to one that is exceedingly common, and that has destroyed many tens of thousands. It is this, that *just now circumstances are peculiarly unfavourable for repentance*. Does the sinner mean to live and die as he is? Has he made up his mind to take the world for his final portion, and go into God's presence without a change of heart? O no. At the very thought of such a dreadful determination his cheeks turn pale, and the joints of his knees smite together. He means to repent, but *just now* is not the right time. The *real* reason why he is continually deferring a work which he acknowledges must be done, or he be lost forever, is that his affections are wholly given to earthly things; he is loving and serving Mammon,—the things of time and sense, which he can see, and hear, and handle,—and this makes the service of God impossible. But this awful truth he is not willing to see and understand. Like all evil-doers, he hates and avoids the light. Then begins the dreadful process of self-delusion. The difficulty that has its seat in his inner man, in the very centre of his soul, he places in outward circumstances. He is willing to believe a lie, and he succeeds in believing it.

He means to repent and believe in Christ, but *just now* he is entangled in the friendship of two or three unconverted companions. He knows they do not love religion; he is afraid that they will jeer at him, if he should manifest any concern for his soul's salvation; he is quite sure that they would give him the cold shoulder; he cannot muster courage enough to endure their railleries. Poor soul! he is in bondage to his fellow-worms; and so he goes on in sin, and tries to quiet the upbraidings of conscience with the idea that *just now* is an unfavourable time. By and by, some two or three years hence, he shall be separated from his present connections; then he will certainly attend to his soul's salvation.

He means to repent and believe in Christ, but *just now* he has an enterprise on his hands, from which he expects to reap a rich harvest of honour or profit, and really it engrosses all his time and thoughts. Before many

years, he shall be through with it, and then he is quite sure that he shall seek an interest in Christ. And so he stifles the upbraidings of conscience, quenches the Holy Spirit, and goes on in his career of worldliness.

He means to repent and believe in Christ, but *just now* he has certain business connections that are unpropitious. He has little or no capital, but he is associated with men that have capital, and this gives him a rare chance to go ahead in the world. His partners in business are not religious men; sometimes he must do things on their account, which are not exactly straight. How he can serve them and Christ too, he cannot see. But he hopes, before many years, to be so well off in worldly matters that he can break loose from their chains; and then he persuades himself that there will be no difficulty in coming to Christ.

He means to repent and believe in Christ, but *just now* there is no revival. To come out from the world singly and alone, and face the frowns and the railleries of the ungodly, is a hard work. He hopes, that ere long, there will be a general awakening in his town, and then he can easily step into the kingdom of heaven with the multitude, without attracting much attention.

And when the work of grace has begun in his neighbourhood, and his acquaintance, one after another, are turning to the Lord, still he is not ready. He means to repent and believe in Christ, but *just now* the right time has not come. So, with one delusion after another, of which the above are only specimens, he quiets his conscience in sin, always intending to repent at some "convenient season," but never ready to obey the divine summons, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." "To-morrow, and to-morrow, and to-morrow"—this is the cradle with which he rocks his conscience asleep, till his day of probation is over, and he lifts up his eyes by the rich man's side, "being in torments."

The truth is, he carries about in his bosom the hindrance to present repentance. It is none other than "the carnal mind," which is "enmity against God." This creates difficulties wherever he goes, and then, being "deceitful above all things, and desperately wicked," pleads these difficulties as a reason for delaying repentance to a more "convenient season." The carnal mind is the house, and these unfavourable outward circumstances are the pillars put upon its front for vain show. The house supports the pillars, not the pillars the house. We do not find that those favourable changes, to which the unconverted man looks forward with so much false confidence, have any power, in and of themselves, to bring him to repentance. All experience shows that when one outward hindrance is removed by God's providence, his heart immediately creates another.

Should these lines meet the eye of any procrastinating sinner, such as has been now described, to him I would say, with all possible earnestness, consider whether this idea, that the present time is peculiarly unfavourable, is not all a dreadful delusion which Satan helps you to practise upon yourself—a slow, but most certain self-murder of the immortal soul. Have not your outward circumstances changed many times, while you are still lulling your conscience asleep with the song of "To-morrow, when I have a convenient season?" What! shall a rational man believe that it is *always, in all circumstances*, a peculiarly unfavourable time to seek Christ.

But suppose that the present is an unpropitious time. Let me tell

thee, dying man, that the idea of waiting till there are no hindrances in the way, is like waiting till the river has all run by. If thou wilt have heaven, there is no escaping, or going around, the Cross. Christ's terms are: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Think not by refusing the present cross which the Master lays before thee, to persuade him to take it out of the way, or to substitute one that is lighter in its stead. It is the very cross which Christ lays upon us TO-DAY, that we must bear after him, if we will have a part in his great salvation. O, consider that this is the solemn alternative—to meet PRESENT hindrances boldly, and overcome them in humble reliance upon God's grace, or to perish in your sins.—*Puritan Recorder.*

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## OCTOBER.

BY LYDIA A. CALDWELL.

THE year grows splendid! on the mountain-steep  
 Now lingers long the warm and gorgeous light,  
 Dying by slow degrees into the deep,  
 Delicious night.

The final triumph of the perfect year,  
 Rises the woods' magnificent array;  
 Beyond, the purple mountain heights appear,  
 And slope away.

The elm, with musical, slow motion, laves  
 His long, lithe branches in the tender air:  
 While from his top the gay sordello waves  
 Her scarlet hair.

Where Spring first hid her violets 'neath the fern,  
 Where Summer's fingers oped, fold after fold,  
 The odorous, wild, red rose's heart, now burn  
 The leaves of gold.

The loftiest hill, the lowliest, flowering herb,  
 The fairest fruit of season and of clime,  
 All wear alike the mood of the superb  
 Autumnal time.

Now Nature pours her last and noblest wine!  
 Like some Bacchante beside the singing streams,  
 Reclines the enchanted Day, wrapt in divine,  
 Impassioned dreams.

But where the painted leaves are falling fast,  
 Among the vales, beyond the farthest hill,  
 There sits a shadow dim, and sad, and vast,  
 And lingers still.

And still we hear a voice among the hills,  
 A voice that mourns among the haunted woods,  
 And with the mystery of its sorrow fills  
 The solitudes.

For while gay Autumn gilds the fruit and leaf,  
 And doth her fairest festal garments wear,  
 Lo, Time, all noiseless, in his mighty sheaf  
 Binds up the year.

The mighty sheaf which never is unbound!  
 The Reaper whom our souls beseech in vain!  
 The loved, lost years that never may be found,  
 Or loved again.

### LOOK UP.

HERE is a good moral under the guise of a fable: "A young man once picked up a sovereign in the road. Ever afterwards, as he walked along, he kept his eyes fixed steadily on the ground, in hopes of finding another. And in the course of a long life he did pick up, at different times, a goodly number of coins, gold and silver. But all these years, while he was looking for them, he saw not that the heavens were bright above him, and nature beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure; and when he died, a rich old man, he only knew this fair earth of ours as a dirty road in which to pick up money as you walk along!"

### GOD'S WORD A BURDEN.

MALACHI introduces his prophecy with the expression, "The burden of the word of the Lord." And similar language is found elsewhere. Several reflections may be suggested by it:—1. The word of the Lord is laid as a burden upon those who are charged with its proclamation. It is placed upon the shoulders of the prophet, and he must bear it to those unto whom he is sent. Just so the function of the minister of Christ is simply that of a carrier, a porter. His work is to take what is intrusted to him, and deliver it promptly and in good order, according to the directions. He cannot, without guilt, refuse to bear it. He may not loiter on the way. Nor may he lay this burden down and take up another in its stead, which may be more agreeable to him to carry, or to the people to receive. He may not diminish aught from it, nor may he add anything to it. It must be carried just as it is. The burden is a precious one of food to the hungry, of cordials to the faint, of medicine to the sick. And it is not the minister alone who must bear it. Every Christian is charged with seeing that every fellow-man whom he can reach receives the Gospel. He must not wait till they come and ask for it, and take it for themselves; he must carry it to them. In the Sunday-school, by a tract, by a word spoken in season, the ways are endless by which this life-giving burden may be borne. And be careful that in bearing and dispensing it you do not resemble one bearing a load of provisions for others, but famishing himself.



2. The word of God is laid as a burden upon men, inasmuch as they are bound to its performance. It is the task of life. This burden which Christ imposes none can bear in their own strength; but by his grace assisting them it is light. Every one must bear it for himself. No one can put it off upon another. Each has his own individual duties to perform which this word enjoins. Nothing is gained by endeavouring to throw off the burden of Christ. To escape from his gentle service, is to come under the toilsome yoke of some severe task-master. Sin, Satan, and the world lay heavier loads on men than religion ever does.

3. To some the word of God is a burden in another sense. They regard it grievous and burdensome. They say of all that it enjoins, what a weariness is it! They take no delight in obedience, find no pleasure in its commands. They only perform them because they are obliged to, and are glad to escape with doing as little as they can. Such slavish services are not only toilsome to themselves, but they are unacceptable to God. He wants sons, not slaves; willing and cheerful, not a grudging and constrained obedience. Such heartless performances are as distasteful to God as they are to those who perform them. They are a *burden* to him; he is weary to bear them.

4. Finally, the word of God lays upon the impenitent and transgressors a burden of wrath. Its denunciations and fearful sentence are such a load as will crush him upon whom they are laid to destruction. And what a millstone will the slighted Bible be about the necks of them who perish at the last! Every message heard and disregarded, every warning despised, every injunction disobeyed, what fresh terrors will they not prepare!—*Presbyterian*.

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### “I DID AS THE REST DID.”

THIS tame, yielding spirit—this doing “as the rest did,”—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling-room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply “doing what the rest did.”

A father has a family of sons. He is wealthy. Other children in the same situation in life do so and so, are indulged in this thing and that. He indulges his own in the same way. They grow up idlers, triflers, and fops. The father wonders why his children do not succeed better. He has spent so much money on their education, has given them great advantages; but alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of “doing as the rest did.”

This poor mother strives hard to bring up her daughters genteelly. They learn what others do, to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are unable to support their extravagance, and they are soon reduced to poverty and wretchedness. The good woman is astonished. “Truly,” says she, “I did as the rest did.”

The sinner, following the example of others, puts off repentance, and

neglects to prepare for death. He passes along through life, till, unawares, death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."—*Golden Rule.*

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### THE OBSERVANCE OF THE SABBATH A TEST OF A NATION'S CHARACTER.

I LOOK on the Sabbath as a great practical triumph of Christianity, a sign of our Lord's supremacy, and a visible token of the nation's acknowledgment of the religion of Jehovah. Do away with its observance, and what is there to testify of any people that it is a Christian people? I consider, therefore, anything which tends to diminish the reverence of the people at large for the observance of the Sabbath, does injury, not only to the cause of religion in the country of which they are citizens, but to the cause of morality and good order throughout the world. Undoubtedly, where the Sabbath is least observed, there the nation is least moral, least observant of the plainest duties of humanity and of mutual kindness. On the other hand, where the Sabbath is best observed, we may regard its observance as a token that the Christian virtues are more highly prized; that the people at large are more deeply impressed with a sense of their Christian duties and privileges; that the sovereignty of Jehovah and the mediatorial kingdom of Christ are felt and acknowledged to be realities; and, therefore, even if we could not base the duty of observing the Sabbath on a distinct divine command, yet the consequences which flow in upon a people from the faithful observance of the Sabbath, or, on the contrary, from its desecration and neglect, are such as justify us in saying that the observance of the Sabbath is a duty incumbent upon all, not less by the plainest maxims of policy than by the express declaration of the Word of God, and the obligations connected with the ordinances of His Church.—*Bishop of London.*

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### EDITORIAL NOTICE.

THE Editor of the *Presbyterian Magazine* acknowledges the receipt of three numbers of the "*Central Presbyterian*" of Richmond, Va., containing three letters on the subject of Slavery, addressed to him by the Rev. GEORGE D. ARMSTRONG, D.D., of Norfolk, Va. The Editor, in the pressure of business, could not have found time to answer the letters, even if he had decided to do so. If he should finally decide to reply, the letters will be published in the "*Presbyterian Magazine*," together with the answers.

Dr. Armstrong's Letters were called out by the criticism on his Book, which appeared in the October number of the *Presbyterian Magazine*. Two of the excellent characteristics of these letters are *frankness and courtesy*, which the Editor, if he replies, will endeavour to imitate.

C. V. R.

THE  
PRESBYTERIAN MAGAZINE.

DECEMBER, 1857.

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Miscellaneous Articles.

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DR. VERMILYE'S REJOINDER TO DR. VAN  
RENSSELAER.\*

NEW YORK, October, 1857.

To the Rev. CORTLANDT VAN RENSSELAER, D.D.

My dear Sir,—I have read the letter you have addressed to me through the *Presbyterian* on the Bible revision, with the attention and respect due to its esteemed author and the important subject. Our personal friendship, long since formed and cemented by events in which, though in very different relations, each bore an interesting part, would certainly have restrained me from seeking you out or voluntarily confronting you as a public opponent. You, however, have imposed upon me such a necessity by assuming that attitude. And since you have done me the extraordinary honour to represent that a few words in my last communication on the subject (certainly misconstrued), have endangered the good name and high standing of the Old School Presbyterian Church, perhaps I have no right to complain that the Moderator should feel bound to take care, *ne quid detrimenti ecclesia capiat*. I am therefore compelled to reply to what the respected Editors of the *Presbyterian* are pleased to style your “conclusive letter.”

Before proceeding further let me dispose of one or two personal matters. I complain, then, first of the Editors, and now of you for unintentional, no doubt, but serious misrepresentation. In the course of my remarks, I spoke of the extreme delicacy with which the Committee had aimed to perform their task, and in that connection said that, in my opinion, more scrupulosity and care could not have been exercised by the Professors of Danville or Princeton themselves, if they had been in the places of those in New York. In common speech we express the same thing by saying, you could

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not have done it better yourself; yet you, most needlessly, make me impeach the private motives of those gentlemen, and impute their opposition to mean personal and professional jealousy as the cause. I protest against this as most unjust. The insinuation is your own. I have said no such thing. But it is only one more instance of the exaggeration, making the most and the worst possible of everything said and done, which has strangely marked much that has appeared on your side of the question. Again, you represent me as charging the Old School denomination with the High-Churchism, Sectarian ambition, &c., which I think I find in the spirit displayed in this movement, and especially in the proposal before the Assembly to employ your Board of Publication to print and circulate Bibles. I have made no such charge, but said directly the contrary. I have said "hitherto the denomination has repudiated" the movement; "what the denomination would not do, individuals will," &c. I have left no room for mistake that I meant a class as distinguished from the body. I know you and others say that but for certain reasons the Assembly would have passed Dr. B——'s resolution; and then, of course, it would have become a denominational concern. But the Pittsburg writer, and other most respectable authorities, say it was not so; and most certain it is, the Assembly refused to pass them. Be that as it may, however, why should you impute to me a meaning I was clearly at pains to guard against? I have no respect for High-Churchism anywhere; but I have great respect for that Church in which I was born and baptized, licensed and ordained to preach the Gospel—mine by early bonds, yours by adoption; and I hold it injurious, that to make a point, I should be exposed to their ill-will for a meaning I have expressly disclaimed. But indeed the denomination has no reason to thank some of its sons for their apparent determination to identify the whole Church with their views on this subject; to claim the assent of the whole to what the highest authority refused to sanction; citing Old School—Old School continually; declaring that if the Bible Society shall not undo at once all that has been done, "that will be the signal for the exodus of the Old School;" thus making other parties believe that it is really an Old School affair; an attempt to bring the Society under ecclesiastical control, that the Old School may dictate and rule. This is its aspect. And deliberately do I repeat, this arrogance should at all hazards be resisted, for the moment it prevails the catholicity of the Institution is gone.

As to the prayer against this High-Churchism with which you find fault, I think it appropriate and excellent, and offer it with the utmost sincerity. As the sin exists everywhere, it may well be introduced into the admirable Episcopal liturgy after "all schisms and heresies," as it touches the worst of heresies and schisms; and we unliturgical churches may with the greatest propriety incorporate it into our unwritten forms. I cannot see why

any one should object unless he is conscious of belonging to that class, and is afraid it will be answered.

Once more, you rebuke me somewhat sharply for what you consider the undue warmth of my letter. If any impartial man will read the report of Dr. B——'s speech in the *Princeton Review*, at which men of high worth have openly expressed their disgust; if he should know that the Committee have been obliged to endure in a more private form, other inflictions not less arrogant and offensive; if he will read what Dr. Adger has written; if he will remember that this flood of coarse and angry invective is united with most wonderful misstatements; and that this has been done when it was known that the matter was under advisement by the Board and its Committee, and seemingly for the purpose of intimidation, he would think it strange, I imagine, if a party interested could have thought or spoken of such treatment without indignation. Yet such is your one-sided zeal that you overlook all this, and can see only my "excitement." And you have poured your "excellent oil" so profusely on my head, spilling it all over me in your haste, that not a drop is left wherewith to anoint your own household. The truth is, my dear brother, and you must confess it, the subject was brought before the General Assembly under the most unfortunate head, and in the most unhappy manner; and the readiness with which that key-note was caught up and echoed in other quarters, has tended only to embarrass without in the least helping to solve the question. The bitterness has amazed me almost as much as the blunders and manifest ignorance of facts which marks these writings.

But let us pass on. It is most desirable surely, that the simple facts of the case should be spread before the community, and that all parties should calmly note and consider them. For nothing but the truth can enlighten: that in its literality, the Committee are willing, nay, anxious, should be understood, and that you are bound to regard, and should aid them in circulating. Yet it strangely happens that things denied and disproved, are reasserted with angry comment, and the report of the Committee, frank and open to a fault, is distorted and suspected in a very ungenerous manner. I will glance at some of your mistakes.

1. You certainly know that the American Bible Society has produced no new translation, nor attempted any alteration of the version. You know that the Committee has disavowed everything but "*revision and restoration*," to prepare and print the Bible in as pure and perfect a manner as possible. Yet you speak of our work, as "*novelties in printing the Sacred oracles*;" as "*an ill-concocted, though well-meant scheme of Bible emendation*." There is no novelty in the work. It is precisely what has more than once been done from the days of the translators to this time. And this language can only tend to create and keep alive an idea unfounded and disclaimed. Is that right?

2. You say, "How many words are really altered (I do not refer to mere changes in spelling, but to the substitution of different words) cannot be fully ascertained from the Committee's report." THE REPORT GIVES THE WHOLE. This has been declared before, when it was discovered what idea was attached to the unfortunate word "specimens." Yet it is to be repeated it seems, and brethren discredited, I suppose because it is a good point: "a good stone to pelt with."

3. You say "there are at least four" instances of "substitution." This is incorrect. The only cases are Cant. 3 : 5 ; 8 : 4. The changes or substitutions in Ruth 3 : 15 ; Cant. 2 : 7 ; Isaiah, 1 : 16, and Joshua 19 : 2, are all as they are in the work of the Translators, *i. e.* in the edition of 1611. Cant. 3 : 5 ; 8 : 4, were thought an obvious error, and made to agree with Cant. 2 : 7. But if you mean that *words have been added*, you are still more out of the way. I have stated that in reality but one word has been added by us in the whole Bible. To "John Baptist" in two places, the article has been added because in some dozen others, the article is uniformly given, and it was thought therefore an evident omission. In Matthew 12 : 41, the article is added to the phrase "in judgment" because in the very next verse, and in the parallel passage in Luke 11 : 32, it is "in *the* judgment." We therefore supposed it to be an oversight, which a glance at the Greek confirmed. In all the preceding English translations, the 41 and 42 verses are rendered alike. The error was seen and corrected soon after the version was published, and in the editions of 1639, '40, '41, '58, '83, it is "in *the* judgment." The committee therefore have made no original addition here. That both cases are correct there is no question. The meaning is not altered in the least ; and you yourself admit the right to correct errors, which these were supposed to be. THIS IS THE EXTENT OF OUR ADDITIONS, and these were the reasons ; and I can only regard the insinuation that we have been adding to the Bible, if persisted in, in the face of these facts, as shamefully uncandid.

4. You assert that "the Committee have decided by the use of capitals, or otherwise, in four places, and in how many others they do not state, whether the word refers to the Holy Spirit or not." This is not so. In Genesis 6 : 3, the Committee followed the Edinburgh, American, and the translators. In Numbers, 24 : 2, they followed the American and the translators. In Isaiah 63 : 10, they followed all the copies since the edition of 1611. In each instance they left it as they found it in the Society's edition. The only case of all these four which has the semblance of ground for such a change, is Revelation 4 : 5, "the seven Spirits." This was made to conform to the same words in Revelation 1 : 4, where the translators have "spirits" small. But this correction was made very early. In the editions of 1639, 1658, 1660, 1683, the word is printed with a small s ; so also in the Bishop's Bible.

5. You say, "Four specimens of unauthorized tampering with the text by means of commas, colons, periods, &c." Let us see how much "tampering" there has been here. Romans 4:1, and Hebrews 13:7, are pointed so as to give the meaning given in the pointing of all the English copies, and of 1611, *i. e.* a comma after "father" in Romans 4:1, and none after Abraham; and a period after "conversation" in Hebrews 13:7. In Revelation 13:8, our pointing, *i. e.* a comma after "slain," allows the same meaning which all the English copies do. They omit the comma entirely, and thus leave the reader to make the words "from the foundation" qualify either "slain" or "written," as does the comma after "slain." When you will show in what respect *the meaning is changed* by the pointing in 1 Corinthians 16:22, and 2 Corinthians 10:8-11, I shall be able to speak intelligently about it.

6. "Parentheses have been omitted or retained at discretion, &c." Very few of these are the work of the translators, and in no instance has one used by them affecting the sense been omitted. They were added by scores by unknown hands. The most of those thrown out are also thrown out in the Oxford, Cambridge, and London Bibles. Again, "Brackets have necessarily force in a version of the Bible, and in one important instance, 1 John 2:23, the Committee have omitted them without the authority of any preceding editions." This is news truly! There are no brackets anywhere we believe in the edition of 1611. Certainly none in 1 John 2:23. All the translators did, was to print the last clause in italics, to indicate that it was not then regarded as genuine. In the Cambridge edition of 1663 we find brackets placed around "but;" and thus the clause has been printed in the English copies since. They do not include the italics in brackets. The Edinburgh does, and that has been followed since 1831 in our reprints. But in throwing them out we follow the majority, and emancipate "but."

I can hardly regard your remark that "the standard edition contains original variations introduced from the Hebrew and Greek," as perfectly candid and fair. The Committee indeed refer to the original; but they leave no room to imagine that they resorted to it in any case, as if they felt they had a right to translate, for that they expressly disclaim. But when from the state of the copies, or from some manifest incongruity, they were at a stand to extricate themselves and confirm their judgment of what was right, they allude to the original; giving, however, other reasons for authority, which a reference to the original showed ought to prevail. It would be squeamishness rather than good sense, to say they should in no such case look into the original, nor corroborate their opinions by saying it sustained them. Dr. B—— thought the Committee unfit for their work, because he did not know whether they understood Greek!!! You complain, because in uncertainty they ventured to try their hand by consulting it!! But it is a comfort that Dr. Hodge, excellent authority, gives them an ample certificate of

proficiency; saying of the changes made in the text, "they are few in number, of minor importance, AND ALL FOR THE BETTER."

I have thus fairly shown, I think, in regard to your "variations relating to the text," that you have greatly exaggerated their number and importance, as others have done before you; that you have charged on the Committee as novelties what, if you had investigated the matter, you would have seen they did not originate, but had good authority for; that in the whole Bible they have added but a definite article, from the very English context obviously right, and have omitted not a word: that palpable (or supposed, if you will) errors corrected, which you allow, they have altered the meaning in no single instance: and that you have committed important mistakes in the facts of the case. And when I add that the standard, so far from "destroying the uniformity between the British and American Bibles," as you affirm, *is really in much greater conformity to the British Bibles* (headings apart for the present) than those previously published, I think the community, instead of sympathizing with this crusade, will pronounce it most uncalled for and ungenerous. As it displays a deep-rooted love for the old English Bible, the Bible of our infancy, the Bible of our fathers; whose language itself is sanctified by time, whose very words are entwined in our memories with those holiest of associations, the family group and family altar, a father's counsels and a mother's prayers; whose solemn tones arrested the steps of our wayward youth; whose "great and precious promises" have often assuaged the griefs and strengthened the purposes of our manhood, and yet glance their holy light beyond the vale of declining years, to the inheritance incorruptible and undefiled: the old English Bible, that gave soul to the bleak hillside worship of Scotland's worthies, endurance to the noble army of her martyrs; that was the staff of the pilgrim when he fled before cruel persecution to the wilderness not inhabited, and has been the most potent agency in our national upbuilding; which has given their significance and force to almost all the great events that have filled the world for two centuries and a half, and is the firmest bulwark of our Protestantism; whose historic glories, so eloquently portrayed by you, yet not more yours than the common property of all who speak the same tongue and embrace the same faith, shall live and brighten till the great consummation of all things; as this feeling shows love for this priceless inheritance, our old English Bible "in the version in common use," I revere and share, and will uphold it. But let it be what that very Bible teaches it should be,—zeal enlightened and candid, not fervid and consuming. You plead conscience. In its own province it must be supreme. Conscience, that august power which, in its own sphere, speaks authoritatively of duty and obligation, is strictly religious, and must be obeyed. Conscience, which more commonly is a euphemism for, I will or I won't: the tyrant over others rather than the ruler of ourselves; or a conve-



nient cloak to cover wrong, even from our own eyes, under specious pretexts and a respectable name, is a devil to be resisted that it may flee from us. In the use of a true and faithful conscience, you are bound to act. What we have a right to claim is, that you and the community shall do so. All that can be asked is, "Strike, but hear."

There are certain principles connected with the matter, supposed by you and others to have been invaded by the action of the Society and its Committee. It is very important that such an allegation should be brought to the test and well weighed; this, then, shall occupy the remainder of my letter. I think it can be made very apparent that great misconception has existed here also; and a fair and full statement of facts which bear essentially on this part of the subject, may pave the way to a better understanding, and increased confidence and harmony among the friends of the Society.

The grand principle said to have been violated, regards the fundamental article of the Constitution, and is, of course, of vital moment. You and others allege that the alteration of the recent revision, and especially in the headings of chapters, is a "breach of faith;" that the Constitution binds the Society to publish the Bible as in use at the time of its organization, and just as it then appeared. What the variations in the text are, their number and character, we have seen. Of the headings I will speak hereafter. Now, I think that it must be obvious to every one, that this charge involves a real begging of the question, that easy mode of gaining a point. It rests upon an assumption that there was in 1816 some one copy recognized by all as a perfect standard; or that all the Bibles then published were uniform in all the particulars in which it is objected we have varied. If so, produce the evidence. But if this was not so, as most indisputably it was not, the objection falls, even if the requirement of the Constitution were really such as is averred. It would lean for its support upon an impracticable condition. I know it has been loosely said, "Everybody knows what King James's Bible is, and where to find it." And for all ordinary purposes nothing is more true. The Committee, at the close of their final report, say—and it is a fact most gratifying and worthy of commemoration—that of the twenty-four thousand variations noted in the recent revision, "there is not one that mars the integrity of the text, or affects any doctrine or precept of the Bible." The copies collated then, notwithstanding the blemishes noted, and others that might have been mentioned, were all of King James's Bible, and each was entitled to all the authority belonging to "the version in common use." The reproduction of any one as it stood, would have been substantially the reproduction of King James's Bible. Yet when the Committee say, that simply in the text and punctuation of the six copies collated they found these twenty-four thousand variations, the ease with which errors creep in, the folly

of pretending that any one English copy is immaculate, and the necessity of this revision, become exceedingly manifest. The case was not different in 1816. When, then, you talk of violating the Constitution by this revision, and of civil prosecution (the ugliest thing, I think, yet said), you are bound to produce the standard of 1816, which has been dishonoured.

The first article of the Constitution is the one referred to. It says, the Society's "sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language to be circulated by the Society shall be of the version now in common use." It will be admitted, on all hands, that this means King James's translation, as distinguished from all other English translations then known, and also from any new translation that might subsequently be made into English. The Society is bound not only not to make any new English version, but not to adopt or circulate any that may be made by other parties. That the article regards the text as the version, and not any or all of the accessories of the text, is clear from various reasons. The word version is defined to mean "the rendering of thoughts or ideas expressed in one language into words of like signification in another language." It would certainly do violence to all precision of thought or speech, to claim that a version may embrace superadded matter that makes no part of the original. It would then be a paraphrase, a commentary, but not a version. The words, "accessories of the text," "appendages," &c., also denote something extrinsic, added, but not essential to the integrity of the version. They may be entirely wanting, or they may vary in different copies, as is the fact in regard to the accessories of the text in our Bibles; yet if the text be retained, the version is preserved. And the actual practice in all the past history of our Bible, omitting or altering the accessories, as convenience dictated, leaves no possible room for doubt. Either the version is the text, or the version has been altered perpetually; and I will further add, that version in common use in 1816, King James's translation, has been subject to changes not only in the accessories, but the text itself, since it passed from the translator's hands, has from time to time undergone changes, such as we never could have ventured, by the insertion or omission of words, and even phrases, evidently with the intention of correcting some oversight of the translators, and conforming the text more closely to the original; and manifest improvements have thus passed into our common version, without question and without known authority. They who did it, published no report. Yet how absurd to say the version was destroyed, even by these variations! It remained the same, and is the same King James's Bible, the version in common use, these corrections notwithstanding.

Now this article of the Constitution, from the simple necessity of the case, empowers those who are to execute it to decide what

is the version ; which of many copies, and perhaps various readings, is the correct text. They may not translate. But by a collation of as many approved copies as may be necessary, they may search, and in the exercise of a sound discretion, decide which reading has the best authority, and adopt it. I simply repeat what you and Dr. Hodge admit, and it is almost a truism. But more : printer's errors, obvious mistakes in the text, they may and should correct ; and that, too, even if such obvious errors should exist in all the copies. What principle, or what expediency can require the American Bible Society, or any other association or individual to perpetuate known errors, palpable mistakes in our Bibles ? They are not part of the English Bible, and were never intended to be there. Why, when detected, must we keep them there ? Is this anything more than a dictate of mere common sense ? And this is just what the Committee claim they have done in relation to the text.

But it is said that the article means also the accessories. If so, they become part of the version ; they must all have been in every copy that the American Bible Society has published from the first, and they must have been uniform in every particular, those in each copy with every other. But that is asking what never has been, either in Great Britain or America, to say nothing of its clothing man's imperfect work (and very imperfect often) with the attributes of divine revelation. The headings of the chapters, however, are now the chief matter of dissatisfaction. They must remain, it is required, what they were at the beginning, what the Society continued to print from its formation, which, it is taken for granted, were the old or translator's headings. There has here, as on other points, been great misconception, which the following facts may serve, in some measure, I hope, to rectify.

The first Bibles published by the American Bible Society were from plates that belonged to the New York Bible Society, and were presented to the National Institution on its formation. Those Bibles had headings ; but they were not identical with the old headings. When, however, the National Society ordered plates for itself, *they were without any headings* ; and from them only the bare text was printed for years. Afterwards very concise headings were inserted, yet precisely when, seems uncertain ; they were not apparently taken out of the old, and by whom made is not known. Subsequently, I suppose about 1828, the old headings seem to have been introduced, which have since been mainly used, but often the shorter, and often none at all. These facts show what interpretation the founders put upon their own Constitution in respect to headings. Manifestly they did not consider them to be any part of the version they had bound themselves to circulate : nor did they consider the old headings to possess any peculiar sacredness or authority. Nor has the Board ever so regarded them, as appears from their varying practice. So in Great Britain,

changes marked and frequent have been made since the translators' times, as is perfectly notorious. It is true the work of the translators has seemed in most cases to form the basis, as that again appears to have been derived, in a measure, at least, from what preceded, just as the text itself was not entirely an original translation. But frequent variations and disuse show conclusively that these headings have never been considered a part of our Protestant version, nor of any binding authority. The same observation applies to the other accessories.

There is one part of the first article which bears strongly upon the question in relation to these headings. It is that the Society shall circulate the Bible "without note or comment." There is no manner of doubt that the old headings are full of comment. And the singular circumstance that, after publishing headings in the way I have explained, the first plates the Society procured were without headings is significant. It means, beyond dispute, that they were objected to on this score. I have the testimony of one of the earliest members that this was a subject of warm discussion at that time. I myself have a distinct remembrance of hearing this objection urged, at an early period of the Society's existence, and another member of the Committee confirms that recollection. And in 1830, shortly after the introduction of the old headings, as it seems, the Managers say, "In some parts of the country objections have recently been made to printing the contents of chapters at all, as being supposed inconsistent with the first article of the Constitution." The same objection has been repeated since. These facts may answer the triumphant inquiry you make, whether they were ever objected to; also the remark that the founders undoubtedly meant by note or comment, "such explanations or interpretations as accompany the Tract Society's new edition," &c. Undoubtedly they meant that and the other thing besides. And I cannot repress my surprise that you and Dr. Hodge should so coolly thus beg the question. It may be that the Committee have fallen into the like error of commenting. But they certainly adopted a principle, which, if carried out, would be most likely to remedy it. And that the Society should aim at that point, or abandon the headings, admits, I think, of no dispute. I have no passion for mere innovation. Even many of the archaisms sound pleasantly on my ear. But if they render the meaning obscure to the plainest reader, I would exchange them. I would not, in mere wantonness, alter the appendages, although I suppose not one reader in ten thousand ever makes use of them. But if they may be really improved, certainly if a just principle may be upheld thereby, I would improve them. I would make both text and accessories as perfect as possible. God forbid that Protestants should place these human trappings upon a level with the inspired word. Rather should we take pains to keep up the broad distinction. I would deprecate anything like new translations on every ground. In-

stead of our work tending that way, it appears to me that unreasonable or captious objections to what the objectors acknowledge is a real good, lead directly to such an issue. Our work is imperfect. The headings may be improved beyond question, so as to bring them into nearer agreement probably with the old, and yet still further avoid note or comment.

But when Dr. Hodge declares that the changes in the text "leave the English Bible substantially in its integrity," "no one reader in a thousand would notice them, unless they were pointed out;" "are of minor importance and all for the better;" when it is evident by such testimony, that we have not vitiated nor despoiled the old English Bible, and when we utterly disclaim all intention or right to translate, is this fierce hostility to burn that it may consume? Is war to be pressed simply for victory? A large proportion of our friends are entirely satisfied: another portion loved our labours and are more than satisfied: others regret some things, but approve the main design, and propose some modifications, mainly on grounds of expediency. But others, a class as yet of the Old School, known for their ecclesiasticism, and general hostility to voluntary societies, demand in a tone, at times most dictatorial and offensive, that everything done shall instantly be undone on pain of utter destruction. Episcopacy has been far from any such High-Churchism. And when the proposal that your Board of Publication shall begin this work is recalled, you will in vain censure me for mentioning, or the public for thinking of the words High-Churchism and Sectarian ambition; unless the solution be an effort, by exciting fear, to rule among brethren. Sad will be the day when each sect shall come to printing its own Bibles. Pity that any of your brethren have placed your well and justly-beloved Church under the surmise even of such a desire for itself.

I have been encouraged, my dear brother, by your example, to use plainness of speech; though it would grieve me should you find or suspect any unkindness. You have too large a share of my sincere regard for that. I may have omitted some points even in this long epistle. But I must stop.

Yours, in old friendship and the best of bonds,

THOMAS E. VERMILYE.

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#### DR. VAN RENSSELAER'S REPLY TO DR. VERMILYE'S REJOINDER.\*

TO THE REV. T. E. VERMILYE, D.D.—*My Dear Doctor*,—One of your grave indiscretions and errors has been to begin and continue these letters, under no inconsiderable excitement towards the Old School Presbyterian Church, or its "leaders," as you are pleased to call them. Scarcely any one would have suspected that

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you had been "born, baptized, licensed, and ordained" within the communion of our venerable body. May the blessing of her baptismal administration be upon your head, and her holy nurture be more completely realized in the labours of your advancing life!

My rebuke of the severe language, thoughtlessly employed against two of our Theological Professors, was not founded upon the single paragraph, which admits of the explanation offered, and cordially accepted, but upon many expressions in the letter, and the unfortunate tone which pervaded the whole. I presume you have no idea of the real force of some of the expressions in your letter, especially on personal topics—which it would have been wiser to avoid—and of the various imputations of motives and character therein abounding. As you have made no apology for this style of writing, I venture to submit the above as its best extenuation.

I have again read the speeches of Drs. Breckinridge and Adger in the *Princeton Review*. They do not appear to me to authorize the hard things you affirm of them. The occasion required direct and plain dealing; and if some things were said in an extemporaneous discussion, which had better been left unsaid, as is very apt to be the case, this does not warrant the very severe opprobrium which proceeds from the calm retirement of a pastor's study. Permit me here to assure you that no man exerts a greater influence in our General Assembly than Dr. Breckinridge, whom you assail in vain. Nor is any man more honoured throughout the whole Presbyterian Church, for his past and present services, than our great Kentucky divine. His speech on the Bible Society's new measures was among the ablest and most valuable performances of his life—a speech in which, by the bye, he made a kind allusion to yourself as an esteemed minister of the Dutch Church, and which in its severest parts was replete with a good humour and a parliamentary amiability, which some of his critics seem utterly at a loss to imitate, or even comprehend.

The distinction you make between arraiging the motives and actions of our *whole* Church and of a *part* of our Church, is of no avail, as regards the spirit of the language employed; or as to the matter of fact at issue; or as an apology for the offence committed, because on no public question is our Church probably nearer to unanimity than its opposition to the new edition of the Bible. The General Assembly, in a Christian spirit, consented to postpone action until another year, after the fullest declaration from one of your Secretaries that the objectionable alterations would probably be removed, and the text and its accessories be restored to their former condition.

It appears to me to be no part of your vocation, in discussing this subject, to find fault with the Presbyterian Church, or the High-Church faction in it, or its "unfortunate leadership." What right has a Bible Society Manager to attempt to "lord it over

God's heritage," and to denounce the denominational peculiarities of this Church, or of that Church? Admitting that Old School Presbyterians are a set of bigots, far behind the times, and dreadfully set against innovations, what is all that to you, my old friend, or to the Committee of Revision? We claim the liberty of examining into the whole matter of these proposed emendations, and even of discussing the authority and the qualifications of those who have been instrumental in agitating the community on the sacred theme of their forefathers' Bible. Let our arguments be answered, as far as they can be; but you have no right to stigmatize our "leaders,"\* to cast insinuations against our motives, or to impeach the denominational characteristics, either of the whole Church, or of a party in it.

Your persistent attempt to amend the Episcopal Liturgy is as unfortunate as the effort to improve the old Bible. It shows that when a modern Reformer begins a work he has no right to touch, there is scarcely anything that will not tempt the benevolent curiosity of his hands.

Let me entreat you, first, to moderate some of the extravagant expressions of what may be called high style. A stranger might think that the "excellent oil," which you complain as profusely scattered over clerical garments, has not yet reached the beard, even the good Dominie's beard. But those who know you are prepared to make allowances for these uncharacteristic exaggerations of language. In the *second* place, let our Church and her peculiarities alone; and argue the case on its own merits, without acting the bishop in other people's dioceses.

Allow me, now, to glance at some of your positions and to expose their fallacy with moderation and kind feeling. Our common aim is the truth.

1. You say that I certainly know that "the Society has not attempted any alteration in the version," and that "the Committee has disavowed everything but *revision* and restoration." But what says the Committee's Report? It is as follows: "The Committee have had no authority and no desire to go behind the translators, nor in any respect to touch the original version of the text, *unless in cases of evident inadvertence, or inconsistency, open and manifest to all,*" p. 19. Now here are cases specified in which the Committee actually declare "a desire" to go "behind the translators and to touch the *original version.*" Where they obtained their "authority" to do this, under any circumstances, from their commission to "collate," they have not yet informed the public, although you say that their report is "frank and open to a fault." It appears to me that the Committee's "desire" transcended their "authority;" and furthermore, that neither their "authority nor desire" came up to the condition expressed in their own statement,

\* The Presbyterian Church acknowledges no "leaders;" but as Dr. Vermilye has used the word, I hope I commit no offence in employing it in my reply.

because the propriety of going "behind the translators and touching the original version of the text," is now pretty well decided *not* to be "open and manifest to all." Some of the cases in which the Committee acted out their "desire," will be specified presently. Thus much for your *a priori* appeal to my credulity.

2. You next declare that "the Report gives the *whole*" number of alterations in the words of the text, and find fault with me for expressing some uncertainty. My uncertainty grew entirely out of your own declaration respecting the insertion of the article between John and Baptist, in two places, where you say "the Committee ventured perhaps unwarrantably to *insert the article.*" Inasmuch as the Report says nothing about these two instances, how can you reconcile their occurrence with your present declaration that "the REPORT GIVES THE WHOLE"? Can "the Report give the whole," when Dr. Vermilye adds two cases not found in the Report? If the fact that the Report does not give the whole is, as you say, "a good stone to pelt with," who picked up the stone, and who but the Dutch dominie pelts the Report?

3. The alterations in the text by means of *words*, I stated to be "at least four," which was moderate, as they are really five, viz., twice in John *the* Baptist, twice in Canticles, where *she* is substituted for *he*, and again in inserting *the* before judgment. The two cases about John *the* Baptist are admitted by you to have been "perhaps unwarrantable." But why unwarrantable, unless they involved a doubtful principle—doubtful now even in your judgment, and positively wrong in the judgment of others? The two cases in Canticles you attempt to defend on the ground that they were original *errors in printing*. But how could you find this out by collation? Remember that your authority only extended to collation, and that by the very rules of your own formation, you were tied up to collate the American edition "with those of London, Oxford, Cambridge, Edinburgh, and the original edition of 1611," p. 17. Now the Report states that "the *translators* and *all* the copies have, till *he* please." Here your work obviously stopped, and your own rule bound you to go no further, but to let the word stand. But, in opposition to all authority originally given, or defined and limited by your own rule, you went "behind the translators," and behind every copy of the Scriptures ever published, and corrected the text "according to the *Hebrew*," p. 20. In the same way, the insertion of the article before "judgment," is contrary to all the copies prescribed as your standards of collation. In your last letter, you indeed say that the article is found in the editions of 1639, '40, '41, '58, and 83. But what of that? This is, in the first place, appealing to different editions than those prescribed by the Board of Managers and your own selves, which were "the *recent* copies of the four leading British editions, and the one of 1611," p. 16; and in the second place, this is an after-thought of your own, differing from the statement of the Report, which is:



Matt. 12 : 21, reads, *in all the copies*, "shall rise up in judgment," p. 20. Collation, therefore, utterly failed, according to the Report, to discover the error. How, then, was it found out? The Report tells you, "this is required by *the Greek*," p. 20. In this instance, as in others, the Committee's "desire" was to go behind the translators, and behind them they went; but where was their "authority" to do so? As I said before, these alterations, whether important or unimportant, involve a great principle, namely, the right of the American Bible Society to go behind the translators for any purposes whatever. The title pages of our old English Bibles contain the announcement, "*With former translations diligently compared and revised.*" Your new edition is the first one, in the history of Bible Societies, that has dared to go beyond these words, and to introduce changes by consulting the "original tongues."

4. In regard to the changes of the text by means of capitals, I merely followed the declaration of this curious Report itself. If the reader will turn to page 24, he will find the passages referred to arranged in two columns, of which the left, without capitals, is headed "*English copies*," and the right column, with the capitals, is headed "*Corrected*," and these passages are presented as "specimens of *changes* which have been made." Yet you now say that in three of these cases there were no changes at all, but "in each instance the Committee left it as they found it in the Society's edition!" The four passages I alluded to were Genesis 6 : 3 ; 41 : 38 ; Numbers 24 : 2 ; and Revelation 4 : 5. Of Genesis 41 : 38, you say nothing, nor do you inform the public whether these examples exhaust all the cases, or whether, in the language of the Report, they are "specimens?"

5. The four specimens of alteration in the old version by means of *punctuation* were also given on the authority of the Report, which has your signature, and which distinctly admits that they affect the sense: "The following five changes made in the punctuation, are all, it is believed, which *affect the sense*," p. 25; and yet you now argue that the sense is not affected. How strange to find Dr. Vermilye, of the sub-committee, again arguing against the Report of his Committee. The most remarkable of your variations, from your own report, is in your statement about the punctuation in Romans 4 : 1, which passage, according to your letter, is pointed so as to present the meaning "given in the pointing of *all the English copies*, and of 1611;" whereas the Report of your Committee says: "This is found in *no edition hitherto*," p. 25. How is this? Is the Report of the Committee, as you say, "open and frank to a *fault*?" Whose fault is this? If it be said that the peculiarity of the new standard is in having a comma after "Abraham" as well as after "father," I reply that the first comma does not affect the sense, and that consequently the *stress* of the Committee's claim of emendation is on the second comma, which

change alone "affects the sense." The punctuation of the English Bibles, where the comma is after both "father" and "flesh," leaves the sense doubtful, and I differ from you in the opinion that the meaning in the English copies is necessarily the same as in the new standard. When you will show how the Report came to declare that the punctuation of the two passages in 1 and 2 Corinthians do "affect the sense," while you now deny that they do, it will be time enough for me to answer your question whether they do or not.

6. *Brackets and italics* in 1 John 2 : 23. Here again you not only go behind the translators, but also behind the Committee. The Report says that "the clause is now inserted in all critical editions of the *Greek Testament*; and *as* there is no question of its genuineness, both the brackets and the italics have been dropped," p. 26. The Committee's theory of alteration is new critical light from the Greek. But Dr. Vermilye's theory is that "in throwing out the brackets, we follow the *majority* of the English copies," thus attempting to fortify the change by a numerical majority. At the same time you say nothing about removing the italics of the text, which are found in *all* the English copies, including that of 1611. The question I here put is this. If the *majority* of copies authorized you to remove the brackets, why did not the authority of *all* the copies compel you to retain the italics?

The fact is that your authority only authorized you to "collate," or as your own rules have it, to make a "comparison" (Rules 2 3, p. 16), between the English copies; but your "desire" led to a consultation of the original languages, and thus to alterations of the text. Dr. Breckinridge's idea, to which you refer, was that the Committee had no right to go to the Greek at all; but even if they went there, he had so little knowledge of their qualifications that he could not confide in their conclusions. I am content to say that you had no right to go to the original languages, for the purpose of alteration. You were commissioned to collate, and not to translate or to revise from the Hebrew or Greek. If the Committee had kept to the original idea of Dr. Brigham and of the superintendent of printing, p. 15, most, if not all, of these difficulties would have been avoided.

The Committee's zeal of innovation covers a larger ground than I can now undertake to go over. Among other notable instances of its exhibition is the insertion of new marginal readings. The Committee give us King James's rule, and then say they have "added but two examples"—thus putting themselves on a level with the translators, when they do not show that they ever received authority to meddle with the margin, except so far as their doings were *afterwards* approved by the Managers. One of these new words put into the margin, is opposite the word "Easter," in Acts 12 : 14, as follows: "*Gr. the Passover.*" Now, according to the alterations on page 20, where it is said, "All these instances have,

of course, been corrected according to the *Hebrew* ;" and " this is required by the *Greek*," the Committee might have put " Passover" into the text instead of " Easter ;" for the Greek requires " pass-over" as much as " the" before " judgment," and it is actually so rendered in every other passage in the Bible. This is mentioned incidentally to show how dangerous it is to go behind the translators in order to correct errors. The Committee, however, have taken the next greatest liberty by putting " Passover" in *the margin*, which the translators did not do, and which the Committee justify themselves in doing, because King James's rule would have authorized it!

The Committee state with great apparent gravity that " they entertain a reverence for the antique forms of words and orthography in the Bible," page 20 ; and then they give *two* specimens of their reverence in retaining the words " hoised" and " graff," and *forty-seven* specimens of alterations which indirectly indicate the opposite virtue. In truth their reverence for what is old, compared with their curiosity after what is new, appears to be well stated in the proportion of two to forty-seven.

It is impossible for any impartial person, I think, to read the long Report of the Committee without perceiving that the new American edition differs more than any previous one, from the English copies. The differences consist in several words of the version ; in the spelling of common nouns, participles, Hebrew plurals, particles of exclamation, forms of the article and proper names ; in compound words ; capital letters ; words in italics ; parentheses and brackets ; without counting the *innumerable changes* in the accessories of the text. In punctuation, there may be more general similarity, but there are five cases of alterations which " affect the sense." As a whole, I affirm, without hesitation, that the American edition varies, more than it ever did before, from the English copies, *if the Report of the Committee can be relied upon.*

There is a long paragraph in your letter mystifying the version of 1816, and just so far discrediting the operations of the American Bible Society for a series of years. You challenge me to produce this version, in terms apparently implying the impossibility. As regards the American Bible Society, I suppose that the first edition it published was " the version in common use" in 1816. If it was not, the Society committed a great wrong. Please to take notice, Doctor, that I do not affirm that this edition was a " *perfect standard*," as you strangely seem to think it must necessarily have been. It no doubt had errors of the press, to be corrected by collation with the English copies. But it must have been (these errors excepted) the version then in common use, or else great culpability is chargeable upon the American Bible Society, who were bound to see that it possessed this character. I produce, then, in compliance with your peremptory demand, the edition of

the Bible, first struck off by the Society, as a standard edition of 1816, not indeed "perfect," or "immaculate," but subject to the correction of such errors as a careful collation with English copies would discover. The Bible Society do not pretend that any of their editions have been "perfect;" and even the Committee, who have brought out the new standard, say that "they claim no special freedom from error; they may very possibly not always have fully carried out their own rules; they may have committed oversights," page 31. Just such errors, owing to oversights, may have existed in the old plates of the New York Bible Society, handed over to the parent Institution. But *there* was "the version in common use," which, errors excepted, was, to all intents and purposes, the version to be perpetuated; and if that edition of it, owing to the culpable negligence of the Society, did not fulfil the requirements of the Constitution, the standard edition of that period may at any time be reproduced by taking the Oxford or Cambridge editions of 1816, published by royal authority. Either of these editions would meet the demands of the Constitution of the American Bible Society in a court of law. Why, then, do you write with such imposing solemnity of tone about the impossibility of finding the standard edition of 1816, damaging at the same time, as you do, especially in the eyes of uncritical readers, the whole cause of Bible printing and circulation under the auspices of the American Bible Society in past years? Between this old edition of 1816 and the other editions of the American Bible Society up to 1851, there has been a substantial agreement. Your new standard, I admit, contains serious variations; and yet you seem to want the public to believe that the "version in common use" in 1816 cannot now be produced. The two great fallacies in your reasoning on this point are, first, in supposing that anybody ever had the idea that any edition of 1816 was a "perfect" one; and secondly, in supposing that anybody had objections to the correction of that, or any other edition, by collation, at any time. The objections to your new edition are not to be correction of errors by collation, but to their correction in other ways, and to many alterations made at the independent discretion of the Committee. There is no more difficulty in finding "the version in common use" in 1816, than in 1826, 1836, 1846, or in any other year. What you say of the copies your Committee collated, is true of any of the editions, "the reproduction of any one, as it stood (*i. e.* even with its errors) would have been substantially the reproduction of King James's Bible." Why all this special pleading, then, about the version in 1816?

As to the *headings*, your letter contains an equally ingenious attempt at innocent mystification. In the first place, no one has ever claimed that these headings must necessarily be in all the editions, quarto, octavo, duodecimo, &c. In the second place, so far as the headings of the first edition published by the American Bible Society varied from those in common use, they were unlawful. In

the third place, it makes no difference whether the *first* new plates had headings, or not; because the Society had discretion to print editions without them. In the fourth place, all the ambiguity you throw around the headings of the other early American editions, is so much negligence set to the account of the Parent Society. In the fifth place, you acknowledge that the old standard headings were introduced "about 1828." Here, then, we are out of the fog, at last. The Society, after a careful examination, perhaps at the instance of "the Superintendent of Printing," finally reached the true ground, and fortunately without the aid of a Revision Committee of extraordinary powers. This return to the old letter "shows what interpretation the founders put upon their own constitution in respect to headings." (Dr. Ver.) In the sixth place, the continuance of these old headings to the present time, indicates their acknowledged binding authority in connection with editions in which they appear. In the seventh place, the objections against any headings, made by some persons in the olden time—which your memory reaches, but whereof I am not personally cognizant—and the discussions growing therefrom, make it appear that the Society then settled the principle of the thing, and have acted upon it, as a thing settled, down to 1857. In the eighth place, the accessories, although not of divine origin, may by circumstances be required to be as unchangeable as the text. To insist that a Revision Committee shall keep their hands off of the headings, by no means exalts "these human trappings to a level with the Divine Word." (Dr. Ver.) In the ninth place, the issue that you are undertaking to raise by presenting the alternative of new improved headings or *none at all*, is radical and revolutionary; and, depend upon it, it is utterly impracticable. The people clearly will not submit to any such alternative at all. They will insist upon the old headings, deliberately adopted by the Society, and in common use in various editions, until these latter days of alteration. What I mean is that, on this subject, the American Bible Society shall not change its old policy and practice. Although the Society is not bound to put the headings into all the editions, large and small, it ought to continue to put them into those editions where they have ordinarily been found. In the tenth place, the printing of the old headings with the version has the sanction of immemorial usage in the parent country, as well as in our own; and this usage has taken them out of the category of *prohibited* "note and comment." The Constitution requires the Society to publish the editions of the Bible in its integrity, as it was issued from the English press, comprehending text and accessories. These various points, briefly stated, I hold to be impregnable, notwithstanding the specious reasoning in the latter part of your letter. The American Bible Society will imperil its character, position, and usefulness, if it undertakes in any respect to alter the words of the text, or of the accessories, except as to errors to be corrected by collation.

And, now, permit me just to hint at some practical lessons deduced from your attempts at Bible emendation.

1. You see, my good friend, that it is a very dangerous thing to meddle with what is old. Whatever is incorporated with the religious feelings and usages of the community has a sanctity that contains a dreadful power of resistance.

2. A Bible Society ought to "abstain from all appearance of evil." Better keep on in the good old ways, than strike into new and doubtful paths under a guidance which lacks universal confidence.

3. The right to "print and circulate" involves the right to collate for the purpose of correcting errors that may be so detected, but it will not be allowed to go any farther. Collation does not involve the right of making other kinds of *alterations* in the text and its accessories.

4. The fact that the alterations made "do not mar the integrity of the text, or affect any doctrine or precept of the Bible," p. 31, is not a sufficient plea of justification. Hundreds of other alterations, besides those effected by your Committee, might be made in words and even in the construction of sentences, and in this plausible way claim admittance.

5. Things that are considered unimportant by some people, are regarded by others, equally conscientious, as vitally important, because involving fundamental principles. Conservatives are quite as useful characters in civil society, as innovators and progressives. Future generations, as well as the mass of sober-minded people of the present generation, will thank the Old School Presbyterians for the stand they have taken against unwarrantable Bible emendations.

6. God will bring good out of evil, and will establish the cause of the old Saxon Bible upon a firmer foundation than ever. Let our works rather than our wrath be made to praise him.

The American Bible Society was founded in the City of Burlington, New Jersey, in 1816; and of the members of that Convention about one-half of the ministers were Presbyterians, and Presbyterians whose character and subsequent history identified them with the Old School. It is to me, personally, a pleasant incident that, from this city of its foundation, and as an Old School Presbyterian minister, I have been permitted to raise my voice, however feebly, in behalf of the American Bible Society, and its English Bible of 1816. In the name of that illustrious Convention, I call upon all the friends of good order, of peace, and of the old version and its accessories, to maintain their position of truth and right, with courtesy, firmness, and a reliance upon an overruling Providence.

Your old friend, dear Dominic,

CORTLANDT VAN RENSSELAER.

DR. BOARDMAN ON THE QUAKER VIEW OF THE  
SACRAMENTS.\* (JOHN 4 : 24.)

WE have considered this passage in its bearing upon that style of worship, which has so multiplied rites and ceremonies as to assimilate Christian churches to the Jewish temple. There is an opposite extreme against which it is also necessary to guard. No sentence in the New Testament has been more relied upon to show that the New Dispensation discountenances and even forbids "all typical rites in the worship of God," the reference being especially to Baptism and the Lord's Supper. With these ordinances the customary services of the sanctuary, regarded as stated or habitual services, are associated, as being in alleged contravention of the whole spirit of the Gospel. Because God requires a spiritual worship, no baptism is to be recognized except the baptism of the Spirit. The Lord's Supper is spiritual communion with Christ. An official ministry, with a fixed routine of services, consisting of prayer and the reading of the Scriptures and preaching, is incompatible with the true design of the Gospel, which precludes some of these exercises altogether, and allows the rest only on occasions when they are prompted by a distinct impulse of the Holy Spirit. "No verbal administrations properly consist with worship, but those which spring simply and immediately from the influence of the Holy Spirit."†

These few points may suffice to indicate the ground assumed by those who repudiate all religious rites. That such views should be promulgated by any society professing to acknowledge the authority of the New Testament, is even more remarkable than that efforts should be made to reimpose Levitical ceremonies upon the Church.

It is surely most inconclusive reasoning, to argue that God will not sanction *any* rites in the public worship offered him, because he will be worshipped *in spirit and in truth*; and to contend that inasmuch as he abolished the Jewish ritual, he thereby forbade *all* forms in the Christian Church. Where has he presented it as the only alternative, "an imposing ceremonial like that of the Hebrews, or a purely spiritual worship?" The theory that we are examining, virtually assumes that there could have been no spiritual worship under the Mosaic economy. But no serious-minded person would utter so injurious a charge against the ancient saints.

That the old system, as distinguished from the new, was characteristically a ceremonial system, is conceded on all hands. Equally certain is it that that system has been "done away." But on what

\* This article was originally part of a Sermon, preached by the author from the text, John 4 : 24. The sermon was published shortly after its delivery, in April, 1857, by Messrs. Parry and McMillan, by whose permission this extract is republished in the Presbyterian Magazine. The latter part of the sermon, relating to the Quaker views of the *ministry*, is omitted, not, however, because it is the least interesting.—ED.

† Gurney's "Peculiarities of the Society of Friends," Chap. V.

authority is it asserted that, in abrogating the Levitical rites, the Saviour determined to organize the Church without *any* rites?

It has been alleged, that baptism was practised among the Jews before the Advent; and also that the breaking of bread and the pouring forth of wine, with the giving of thanks, was a part of their ritual order in celebrating the Passover; and hence, the inference has been drawn, that Baptism and the Eucharist were actually *included in that Levitical scheme* which the Saviour annulled. It is difficult to speak of a representation like this without using strong expressions. For one can hardly conceive how an ingenuous person, intent only upon learning the truth, could seriously propound a speculation so probably at variance with the facts. On the same night on which he was betrayed, Jesus instituted the Supper with the utmost solemnity, and enjoined upon his disciples the *perpetual* observance of it. "As often as ye eat this bread and drink this cup, ye do show the Lord's death *till he come.*" (1 Cor. 11 : 26.) This was not the paschal service. It was after that service. He ordained it now for the first time. His disciples had never celebrated it before. He bids them to celebrate it till he should return. And yet, on the very slender pretext that there was a somewhat similar use of bread and wine in the Passover ceremonial, the Lord's Supper is claimed to have been one of the Levitical rites, which the Saviour himself abolished! So, again, as to baptism. The last command he gave to his disciples as they stood around him upon Mount Olivet at the moment of his ascension, was, to "go into all the world and preach the Gospel to every creature, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." And yet, because the Jews had been in the habit of baptizing proselytes, baptism with water (it is alleged) was essentially a Mosaic rite, and as such the Saviour designed to abrogate it.

Such opinions have their refutation in the simple narrative of the evangelists.

If the attempt to show that water baptism was a purely *Levitical rite* has failed, no better success has attended the effort to prove that the only baptism recognized in the New Testament is *the baptism of the Spirit*. Of course we all hold to the reality and the necessity of *this* baptism. But we cannot admit that it was simply this baptism the Saviour had in view when he uttered the parting command just quoted. Nor did his Apostles so understand him. They certainly may be supposed, after they themselves had been baptized with the Holy Ghost, to have been qualified to put a proper interpretation upon his words. And it is clear to demonstration that they understood him as directing them to baptize their converts with water. Not to enter into the discussion of this question at large, look at the case of Cornelius (Acts x). While Peter is preaching to him and his household, the *Holy Ghost* falls on them. This, according to the system I am controverting, was all



they required—all that the new dispensation admits—the baptism of the Spirit. But how did the Apostle judge? “Then answered Peter, Can any man *forbid water* that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord.” In other words, perceiving that they had been baptized with the Spirit, he makes this a reason for baptizing them with water. They gave evidence of being born again; therefore, they were entitled to be baptized, and so, formally admitted into the visible church.

Again, when Philip and the Ethiopian treasurer were studying the Scriptures together in the chariot, the latter said to Philip: “See, here is water, what doth hinder me to be baptized?” How would a “Friend” have answered this question? How *must* he have answered it in consistency with his principles? “Thou needest no baptism with water; all thou requirest is to be baptized with the Spirit.” But what was Philip’s answer? “If thou believest with all thine heart thou mayest”—which was equivalent to his saying: “If thou hast received the baptism of the Spirit, thou mayest be baptized with water.” He instantly professed his faith in Christ, and thereupon the chariot was stopped, and “they went down both into the water, both Philip and the eunuch, and he baptized him.” (Acts 8.)

These and other cases of the kind are so unequivocally stated in the New Testament, that there is only one method in which the argument they supply can be met, viz., by denying that the example of the Apostle is binding upon us. This ground is boldly taken. The Apostles, it is argued, continued to be infected with Jewish prejudices; they retained various Levitical customs; and having been familiar with circumcision and with baptism prior to their conversion, “baptism was very naturally considered by them as appropriate to the specific purposes of their own ministry,” and “they would, *as a matter of course*, persevere in the practice of baptizing their converts in water.”\* To this it is added, by way of depreciating this ordinance still further, and showing that it is of no binding force upon us, that the Saviour himself did not baptize, and that Paul avows that *he* was sent “not to baptize, but to preach the Gospel.”

In respect to this last argument, the practice of the Saviour is altogether foreign from the question at issue. The inquiry is not, whether he baptized, but whether he commanded his followers to baptize. It would be easy to suggest reasons which may have led him to abstain from administering the ordinance, if it were worth while to discuss a point which does not properly belong to the subject in hand.

The example of Paul may be fairly quoted as against those who magnify baptism above the preaching of the Word and prayer, and who even make it the specific and exclusive instrument of re-

\* Gurney.

generation. It is quite conclusive in dealing with these parties to quote his declaration: "Christ sent me not to baptize but to preach the Gospel." But it can avail nothing to those who object to water baptism altogether, for it is certain that he did sometimes administer this ordinance (1 Cor. 1 : 14-16), and equally certain that where he did not baptize his converts, they were baptized by other ministers under his sanction.

The other argument, that the example of the Apostles is not binding upon us, proceeds upon very dangerous ground. The question is, "*Did the Saviour institute baptism with water as a permanent ordinance in his Church?*" In support of the affirmative of this question, we cite his last command to his Apostles, and show by their practice how they understood it. On the opposite side it is contended, that when he directed the twelve to baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost, he had no reference to water baptism, but simply to the baptism of the Spirit. That it must require some nerve even to suggest a construction of these words, which does so much violence to them, will be conceded by all who are accustomed to read the Saviour's teachings without considering how they are to tell upon favourite theories. Allowing that the whole Jewish ritual was now to be replaced by a spiritual worship; that the word baptism, with its derivatives, frequently occurs in the New Testament in a sense purely metaphorical; that there is no mention made of water in this passage; and that Jesus had himself contrasted the baptism of the Spirit, the privilege of his own followers, with the water baptism of John :\* of what weight are these considerations, to set aside the clear, obvious import of this command? The simple meaning of baptize is to wash with water. There is not the slightest intimation that the Saviour used the word here in a figurative sense. The presumption that he did so use it, is a sheer gratuity, proceeding upon principles of interpretation, which, if generally applied, must destroy the Bible as a rule of faith and practice, by making it the oracle of whatever sentiments it may suit the interests of individuals and sects to have it utter.

The example here presented is, indeed, a very significant one. For we not only have the Saviour's language, but the interpretation his Apostles put upon it. It is not denied that they understood him to refer to water baptism; and that they went forth in every direction, baptizing all their converts with water. The adverse scheme, then, is loaded with these *four assumptions*.

1. It assumes that our Saviour did not intend that his disciples should baptize with water, although he gave them no hint that he referred to any other baptism.

2. It assumes that his disciples and followers *were clothed with power to baptize with the Holy Ghost*. If he did not command them to baptize with water, of course he commanded them to baptize

\* *Vide* Gurney.

with the Holy Ghost. It is the common faith of the readers of the New Testament—certainly of all evangelical Christians, of whatever name—that it is a DIVINE prerogative to dispense the Holy Ghost. It was the grand distinction between the baptism of Christ and that of John the Baptist, as stated by the latter, “I indeed baptize you with water, but he shall baptize you with the *Holy Ghost* and with fire.” And accordingly, he said to the Apostles after his resurrection, “Ye shall be *baptized with the Holy Ghost*, not many days hence.” Where is the scriptural proof that this baptism could be conferred by one mortal upon another? The very idea is revolting to every sentiment of the renewed heart. And among all the flagrant impieties of those corrupt churches which have lorded it over the consciences of men, there are few things more odious than the claim that they are empowered to confer the Holy Ghost.

To elude this difficulty, it is urged that the followers of Christ are here instructed to baptize with the Holy Ghost, since it would be through their *mediation* or *instrumentality* that this baptism should be administered, even as they would be the *instruments* of converting sinners by the preaching of the Gospel. But this will not avail. There is a wide palpable difference between preaching the word or using any mere means, and bestowing the Holy Ghost. The one must, from the nature of the case, be performed by a creature, except, in those rare instances, where Jehovah may see fit to become himself a messenger to one of his creatures. The other, no less from the nature of the case *must* proceed directly from the Deity. The Holy Spirit is, by pre-eminence, his gift. And when we consider *who the Spirit is*, the incongruity of a sinful creature being clothed with the prerogative of bestowing him upon other sinners, cannot but strike every mind imbued with the least reverence for the Supreme Being. It is, therefore, a fatal objection to the doctrine that we are examining, that it assumes that the disciples of Christ were clothed with power to baptize with the Holy Ghost.

3. A third assumption chargeable upon this doctrine is, that the Apostles, to whom the last commission was addressed, and who received it immediately from their Master's lips, *were not so competent to understand its import as persons living eighteen centuries afterward*, and that they did actually mistake its meaning. For it is not denied that they understood him to refer to water baptism. And this was their interpretation of his language subsequent to the day of Pentecost, and when they were anointed with the Holy Spirit. It was after the “Spirit of Truth” had come upon them, who was to “guide them into all truth,” that they fell into this grave error, and set up water-baptism as the initiatory rite of the Christian Church. Is not this dangerous ground? Is it not impeaching the inspiration of the Apostles, or impugning the accuracy of the New Testament writers? Can those who espouse these

views seriously believe that the twelve were "filled with the Holy Ghost" when they so grievously mistook their Master's teaching on a point of great and lasting moment to the Church? If they erred here, why may they not have erred elsewhere? What is Divine in the New Testament, and what human? By what tests are we to discriminate between the true and the false? What certainty attaches to anything pertaining to the Gospel of Christ?

It is with a painful reluctance I give utterance to these sentiments. I have every reason which personal friendships and even hereditary descent can supply, to cherish an unfeigned respect for a society which bears on its roll of members names like those of William Penn, and Elizabeth Fry, and Joseph John Gurney. But in studying the sacred Scriptures, I can know no man after the flesh. Men, it is well known, are often better than their speculative opinions; and what is still more apposite here, serious, useful, devout men may adopt erroneous and hurtful principles of interpreting the Bible, without following out those principles to their legitimate consequences. With every disposition to come to a different conclusion, I find myself shut up to the conviction that the method of interpreting the word of God, of which specimens have just been presented, is adapted to strip it of all certainty and all authority. If we may assume that the Apostles erred in explaining their Master's doctrines, what confidence can we place in their competency? And of what value are their writings to us?

Nor is this all. If *they* erred, who amongst *us* can possibly attain to any certainty in religion? We have, it is true, the promise of the Spirit to illuminate us. But we have surer evidence that *they* were "filled with the Holy Ghost," than we can have, in any given case, that *we* are under his plenary guidance. If he left them to mistake the meaning of a simple command, couched in the plainest terms, and relating to a point of great practical importance, with what reason or modesty can we hope to be preserved from error?

In truth, is there not something strangely presuming and visionary in the assumption, that we are better qualified to expound such a command—addressed, let it be remembered, directly to them—than they were themselves? Suppose it were possible to recall Peter, and John, and Paul (who, though not with them on Olivet, received a similar commission from the Saviour's lips); if we could bring these three illustrious men back to the world again for a little, can you imagine a scene more curious than that of a man of this nineteenth century, no matter of what country, tongue, or sect, standing up before them and saying: "You entirely misapprehended the meaning of your Master in his parting injunction to you. You understood him to send you forth to disciple the nations and baptize them with *water*; whereas, what he meant was, that you should not use water at all, but baptize them with the Holy Ghost." Can you imagine, I say, anything more curious, I might

almost say more ludicrous, than a scene like this? And yet we have the substance of the thing whenever the claim is advanced by any set of men and for whatever end, that *they* understand the utterances of Christ better than the Apostles did.

4. The fourth assumption alluded to as involved in the scheme is, that *the example of the Apostles in this matter is not of necessity binding upon us*; and the fact of their baptizing with water, does not establish our obligation to conform to this usage. That the Apostles might have observed some customs which are not obligatory upon us, may be conceded without affecting the present question. This question is as specific as it is important. Our Saviour gave a command respecting baptism, which, it is admitted by all, is of perpetual obligation. Did he, in this command, contemplate water baptism? We examine, in the first place, the proper meaning of the words and phrases he employs, and are satisfied that what he enjoined was water baptism. We turn, then, to those upon whom he laid the command, and who had a deeper stake in ascertaining its import than any other human beings; and we find that they and their contemporaries, without exception (in so far as the annals of that day have come down to us), interpreted his words of water baptism. Under these circumstances, and contemplating their example in this aspect, we maintain that we *are* bound to conform to the usage they initiated, that we must interpret and obey the command as they did.

And here we rest the argument, to show that our Saviour instituted baptism with water as an ordinance of perpetual obligation in his Church; and that no man nor sect may lawfully annul, disparage, or neglect it, on the ground that the present is a spiritual dispensation, and that God will be worshipped "in spirit and in truth."

The same train of argument so obviously applies to the command respecting the *Eucharist*, that it would be superfluous to traverse the ground a second time in presenting it. There is one fact, however, of too much significance to be omitted here. These two ordinances, it is claimed, were part and parcel of the Mosaic economy, and, as such, were not designed to be perpetuated under the Christian dispensation. And yet, the institution of the Lord's Supper was made the subject of a special revelation to the Apostle Paul, *after the Saviour's ascension*. (See 1 Cor. 11 : 23.) "For *I have received of the Lord* that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread," &c. It will not be denied that the new dispensation had commenced some time before this communication was made. How inexplicable, then, on the theory we are opposing, that the Saviour should have revealed to his apostle all these particulars respecting the institution of a rite which was not intended to be handed down to after-times; and how mysterious that this very apostle should have been left under the *illusion* that the churches were on no ac-

count to *neglect* the due observance of this ordinance; and that he must carefully instruct them how to celebrate it. Can any one believe that this *was* an "illusion?" and if so, can you assign any motive for the revelation?

To urge, in reply to all this, that living as we do under a spiritual dispensation, we *do not need the aid* of these ordinances, is a plea altogether inadmissible. Where GOD has spoken, as He has in this case, there is an end to argument and speculation. However undesigned, there is great presumption in saying that we do not *require* rites which HE has seen fit to prescribe for our observance. We could have no right to take this ground, even though we might not be able to trace the connection between these ordinances and the ends proposed to be accomplished by them. The veneration we owe to the Deity imposes it upon us as of prime obligation that we should believe all his measures to be dictated by the highest wisdom, however inexplicable they may be to us. In the present case, there is scarcely room to invoke this principle; for the existing arrangement is shrouded in no such mystery. To a few minds peculiarly constituted or trained in a certain way, positive religious ordinances may seem to be a superfluity, having no proper adaptation to promote the spiritual growth and comfort of the soul. It is equally certain that the great mass of the race, in so far as they have been brought under the sway of Christianity, have found these ordinances eminently suited to their moral necessities, and *invaluable* as "means of grace." The allegation, then, that they are "not needful," is open to two grave objections: 1. It assumes that God is less competent than man to pronounce on what may be the best method of training a sinful race for heaven; and 2. It conflicts with the common experience of mankind.

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## APPEAL ON THE STATE OF THE TIMES.\*

A PASTORAL LETTER OF THE SYNOD OF NEW YORK.

DEARLY BELOVED BRETHREN:

IN considering our duty to those for whose spiritual well-being we are bound to watch, we cannot overlook that part of it which consists in calling on you to ponder and improve the signal dispensations of God's Providence. Our annual meeting has occurred this year at a period when two great events, deeply affecting ourselves as well as the nation and the world, have come upon us with

\* We have seen no exposition of the characteristics of the present Times, and of the duties growing out of the present disastrous condition of the pecuniary affairs of the country, at all equal to this production. It is a part of the Pastoral Letter of the Synod of New York, recently addressed to its Churches. This masterly and eloquent performance is attributed to the pen of the Rev. GEORGE POTTS, D.D., of New York City.—Ed.

all the shock of a surprise. In the one, our Missions in a distant land, while peacefully and successfully prosecuting our work, have been involved in the destructive consequences of an uprising of the native population against their rulers, in which much life and property have been sacrificed. In the other, an equally unexpected catastrophe has overtaken the moneyed interests of our own land. In these events, we hear the voice of the rod, and Him who hath appointed it. Permit us to counsel you, too, dear Brethren, to listen to it with a devout spirit.

*In regard to the sudden reverse which has overtaken this community in the midst of its prosperity: what lessons are we taught by it?*

This arrest of the vast machinery of Commerce has already crushed the fortunes of many, crippled still more, and destroyed the prospect of subsistence to a vast multitude who are dependent on their daily labour for their daily bread. All the purposes of the Divine Wisdom in bringing about this crisis cannot be here spread out before you. It will test the faith and patience of God's people who are called to share in the effects, even though they may not have contributed to produce the storm. It will exhibit their love for Christ's cause, which they have heretofore sustained by their gifts, and which needs their gifts more than ever. It will reveal the extent of that Christian compassion which, by giving to the poor, lendeth to the Lord. It will promote the spirit of humble dependence upon God, confirm their reverence for his Word as a true description of the uncertainty of all things on earth, and lift many a soul into the world of certainties and holy peace. In these and other ways, no doubt it will bring forth the peaceable fruits of righteousness. But we desire especially to remind you that it will also test the *integrity* of many. It is a period of temptation to think and do wrongly, and thus give offence to God, and bring dishonour on the godly simplicity and sincerity which ought to characterize the Christian life. And the apprehension of this danger leads us to raise our voice in affectionate warning to those who are considered by the world as the representatives of the nature and value of Christian principles, *as they affect the business of the world.*

We call upon you, therefore, to inquire how far any of you have been led away by the spirit of the world; and, if you have, to humble yourselves under the mighty hand of God, reform whatever has been amiss in your example, and thus bear your testimony to the inviolable character of the laws of God, which, sooner or later, he will vindicate by a righteous severity.

We admonish you, in the name of our Master, to set an example of a scrupulous probity in your business dealings, in all respects. Make every necessary sacrifice, in this trying period, to give to every man his due. Owe no man anything which you can pay.

Let your example shame those who seize the occasion of a general suspension of the course of business, to refuse the just claims of creditors, even though they have the power to meet them; and especially those who defraud the hireling of his wages.

Permit us, also, to invite your solemn attention to the emphatic rebuke which this catastrophe gives to the spirit and practices which have so long characterized modern traffic, and which God hates because they are equally at war with Love and Justice. This catastrophe has come, not in the shape of conflagration, or famine, or pest, or war. It has come in the shape of a quick and violent overthrow of the manufactures and trade of the land. Is there, then, anything in the principles on which these have been conducted, which has provoked such a fearful reverse? Search and see, beloved brethren, and consider how far you have been partakers in other men's sins, whether by your example, or your silent submission to practices which will not bear the inspection of God's law.

One of the crying sins of the age has been an impetuous thirst of gain. It has become an epidemic malady. This making haste to be rich is condemned by the Word of God, not only because it is the token of a covetous heart, but because it spurns the laws of a prudent moderation, and assumes risks which are akin to the presumptuous ventures of gambling. While many are busy in asking the proximate reasons for this vast disturbance of the course of business, is not this the reason which explains all its mysteries? The business movements of the day have derived a large part of their vehemence from principles with which reason and Providence are at war. Men have been aiming to get something for nothing; have speculated rashly upon a futurity always dubious; have risked more than they could lawfully risk, and built their schemes upon treacherous uncertainties; showing, in all this, that they are dissatisfied with that Divine constitution by which God has ordained that the growth of what is valuable should be gradual.

The testimony of even worldly-wise observers concurs in ascribing the present calamities to the pressure of an almost universal indebtedness, and that again to what they term unwarranted expansion and over-trading. We believe this to be true, but only a part of the truth. We seek for the prompter of this over-trading, and find it in a cupidity which disdains the laws of God. Let us judge of it by its effects.

It has not only strained to the utmost, but, as you see, has overstrained and broken the delicate and necessary mechanism of *credit*, which in the Christian vocabulary ought to be but another name for a prudent and honourable integrity in the dealings of man with man.

It has introduced a factitious depreciation and inflation of values which in some quarters has assumed the dimensions of a gigantic system of lying or chicanery. Witness the abuses of stock-jobbing.



It has led to the introduction of articles into the internal and external commerce of Christendom, which have based the gain of the few on the ruin of many: witness the traffic in opium and strong drink.

It has prompted a resort to many arts, say rather tricks of trade, the object and effect of which is to impose upon the consumer: witness the false invoices, the false entries, the false marks on merchandise, the false advertisements, and the other mixed deceptions, which are no less hated of God than those false balances with their false weights which Holy Scripture has declared to be "an abomination to the Lord."

It has fostered the most irrational outlay in shops, dwellings, dress, equipage, and entertainments; exhibiting an extravagance sufficient to provoke a sarcasm, did not sorrow for the loss of Christian and republican simplicity preclude other emotions.

It has produced combinations by means of which the cost of food has been unreasonably increased, to the great injury of those who were in moderate circumstances, especially to the poor, and this has incurred the guilt of extortion.

It has filled society with a luxurious sensualism, which has already gone far to curse the youth of the land who were growing up under its influence.

It has engendered a monstrous spirit of speculation, destroyed much of our faith in legislative virtue, produced a horrid progeny of fraud among men holding public and private trusts—and by these means, has eaten as a canker into the very heart of public confidence.

It has trampled on that sacred law, which, by enjoining a religious rest for body and soul, aims to cool down and keep cool the feverish spirit of gain; making many of the great corporations which are the carriers of the land, agents of great mischief, and sufferers from a great punishment.

But why enumerate all the evils which the craving for speedy fortune, under the name of enterprise, has brought upon our day, and upon every other period when it has ruled the traffic of the world. The question is whether God is not at war with any system which proceeds upon principles and involves consequences so offensive to Him, so noxious to the individual and to society? And to this question, beloved brethren, you know well there can be but one answer: "Verily there is a God who judgeth in the earth." Can any one fail to see his majestic jurisdiction in the means by which he has made this madness of men recoil upon them, and forced covetousness to be its own punishment? In the very heart of a land abounding with the elements of wealth, he lays his hand upon it, and locks it up for a season. By a touch of his finger, he affects the securities of property until they seem to crumble. The air is thick with the dust of falling and fallen fortunes. Where is

now the wise man,—where the secure and boasting man who presumptuously thought that our material prosperity was beyond reach? God has brought to nought the understanding of the wise. He has defeated their counsels at every point. At a time “when men slept,” the moth has frayed, the rust has eaten, the thief has stolen. In this catastrophe, the innocent indeed have suffered with the guilty. So much the worse for the guilty. The innocent shall have their compensation in spiritual good. But what we would now have you observe, is the simplicity of the methods by which God has caused a spirit of fear and distrust to demolish the towering fabric which but a little while ago seemed so stable, and called forth so much boasting. When God wills, the building shall cease to fall. Meanwhile, Christian brethren, we pray you to stand still, and ask the meaning of the catastrophe. But more especially, we commend you to consider how far any of you, by free and bold speech, enforced by a wise and consistent example of moderation and integrity in your plans of business, can aid in reconstructing the edifice of public and private credit upon Christian principles. Now is the time to attempt this difficult but necessary task. Keep yourselves unspotted by the base practices which we have held up for your warning. Utter your remonstrances against them. Rather suffer the martyrdom of Christian poverty, than consent to countenance the least departure from the straightforward paths of integrity. Honesty in all things is one of the great wants of the world at this moment. Now is the time for the Church of Christ at least to set her mark upon all shams and lies and frauds, however consecrated by usage. Let her pulpits lift up the voice of warning, and let her tribunals arrest and discipline the least violation by one of her pledged subjects of those laws of God which enjoin honesty in word and deed.

But, we beseech you to remember also that a legal integrity may be preserved, and yet an absorbing love of gain eat out the spiritual life of the soul. We solemnly counsel you, brethren, to let your moderation be known unto all men. Be content with the calmly-gotten fruits of a steady but temperate activity. God has often written for our instruction his estimate of the mere riches of the world. He is enforcing his lessons at this moment. Crave not a condition of which the dangers are more numerous and greater than the pleasures. Rather recall the sad history of multitudes who furnish us with a memorable comment on the warning of Ilim who never spoke an idle word, and who said, “How hardly shall they that have riches enter into the kingdom of God.”

[We have reluctantly omitted the other part of the Synodical Letter, on account of the unexpected length of the first article in this number of the Magazine, and the comparatively little space that is left for the ordinary variety of topics.—Ed.]

## Household Thoughts.

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### THE HINDRANCE OF A CORRUPT NATURE.

A CORRUPT nature interposes great difficulties in the way of successful household training. In reference to external and foreign influences, we may have them somewhat at our command. If there are bad examples on the streets, we have the choice of keeping them at home. If companions are profane or vicious, we may restrain them from such associations. If the theatre, circus, and the like, are more patronized by that class that have no fear of God before their eyes, and are less useful to society, we can prohibit their going. Books which, for any reason, may be regarded as injurious, we may place beyond their reach. All this, and other needful restraint, we may employ—and faithfully employing it, will do well. Without it, we could not reasonably hope for their successful culture. Still, after all, there will yet remain an evil and an association, to separate them from which will be utterly beyond our power. It is their own evil hearts.

Whether in solitude or society, uncurbed or under careful restraint, proof of its existence will continually appear. It will be seen in their disposition—or, in their estimate set upon our authority—or, in the perversity of their conduct, notwithstanding our counsels to guide and control them—or, in their longing for amusements and persons, at times and places, which we have often taught them to be directly and emphatically injurious. Now it is, comparatively, an easy matter, to give to a child correct and intelligible lessons in all these respects. But the radical hindrance to success, to which reference is made, and which all, to a greater or less degree, necessarily must encounter—causes that these lessons be soon forgotten, or their importance little felt.

Hence, the same temper, restiveness, disobedience, perversity of desire, all, sooner or later, and more or less frequently, will surely reappear.

They, therefore, greatly mistake, who feel that there is something "*good in the nature*"—and, that after a time, the buoyancy and frivolity of youth having passed, it will *naturally* be developed. Because, with whatsoever powers they are endowed, or whatever natural qualities they may possess, this native evil and hardness of the heart, still uncorrected and unchanged, will operate continually and certainly, to pervert those natural powers and qualities. In consequence, the very features upon which we fixed, as the greatest excellencies in the character, and which gave us greatest hope, may yet become distorted and unsightly, and prove the occasion of

our greatest grief and mortification. Thus, what in childhood and youth, we had regarded and spoken of as only prudent economy, and saving as opposed to waste, shall yet be seen to expand, more and more, into the full-grown, hard-hearted, and close-fisted miser. What now seems to give promise of hereafter pursuing the walks of benevolence and liberality, shall yet run wildly forth into scenes of ruinous prodigality. Those affections which now appear only as household bonds—entwined and strengthened by all the fibres of filial and fraternal love—may yet glow intensely and rage furiously, as a ceaseless fire of lust and lewdness. Now we are not to be surprised, if these and like developments appear: for we will remember that the very mainspring of action has a perverted tendency.

The recollection of this will greatly assist our *patient* and *persevering* efforts, in the use of the means divinely appointed for the training of the child; and, using which, we are warranted in hoping for a divinely promised blessing.

The difficulty is never to be removed, without that heavenly blessing upon our efforts; but we may not confidently hope for it to fulfil our desires, if satisfied with only one huge effort—much less, if we suppose that all will come right, while letting present evils alone “to cure themselves.” He, also, who both believes and bears in mind the depravity of his child—will be in possession of a most important fact, to guide his judgment above an overweening fondness. How many parents are restive and impatient, if not decidedly enraged, under any other than a good opinion and good report concerning their children. Many *teachers* of our schools are sorrowful witnesses to a fact like this. However just their estimate of the character and conduct of those committed to their care—often do they experience severe upbraidings, and forfeit individual patronage, simply because their estimate is not coincident with that of the parent.

Be the deportment or spirit of the child whatsoever, when absent, scarcely any testimony can satisfy these parents, that his behaviour has been other than kind and respectful, or his disposition other than sweet and lovely. But the thought of the evil heart would render it *possible* in our esteem. Then, instead of *anger* because of such reports, and at those who made them, *anxiety* would be awakened to ferret out the truth, and correct the wrong. Many a child has been ruined by a blind affection. Every act regarded as commendable—and every person differing in opinion, counted as an enemy—while, uncorrected and even *unthought* of, pride, malice, insubordination, prodigality, and impiety, have been strengthening in the citadel of the heart, ready for future and complete control of the outward life. Try as we may, this innate evil will be a constant hindrance to success, and a sore trial to our faith.

But alas! for the sorrow consequent upon the failure and disappointment of him who either denies or neglects that inward and growing evil. With what sadness have the gray hairs of many

such, gone down to the grave! On the other hand—though knowing this difficulty to exist, and seeing the daily and painful proof of it—let us not be discouraged. God, who revealed that truth, concerning each and every child of Adam, has also said to every parent of those children: If you will train them in the way they should go, they certainly, hereafter, shall be found therein.

L. H. C.

## Historical and Biographical.

### REV. JOSIAS MACKIE.

[The Rev. Mr. HANDY, to whom we have been indebted for several interesting historical notices, and especially the one relating to the Rev. JOSIAS MACKIE, has furnished for the Magazine the following extracts from the old records of Princess Anne County, Va., which deserve publication. Brother Handy's letter gives the necessary explanation.—ED.]

PORTSMOUTH, VA., July 15th, 1857.

REV. C. VAN RENSSELAER, D.D.

Dear Brother,—I have succeeded in gathering up a few more items in relation to our old friend Mackie, which I take pleasure in forwarding. I was very sure that a diligent search amongst the musty tomes of Princess Anne County would bring to light some matter, additional to that already obtained, from the office in this place. In the communication sent you, about a year ago, four places of preaching were designated in Norfolk County; and now, here are three more in Princess Anne, and of later dates than any of the others. These seven regular places of preaching, lawfully designated, during a period of eight years, show that this early father was—at least in one sense—a “stirring” preacher. The inventories, you perceive, are curious enough. They may serve to give us some idea of the wardrobe and personal effects of a bachelor preacher in the early days of our Church.

I am indebted to Mr. I. I. Burroughs, Clerk of Princess Anne County, for this beautiful copy herewith sent you.

ISAAC W. K. HANDY.

P. S.—I would like to preserve the Copy inclosed, and would thank you to return it, after having it set up. I know this is somewhat unusual, but I thought you would get a plainer and better copy in the clerk's hand. I wish to preserve it as original and authentic.

In the article of April last, headed “Presbytery of Lewes and Gov. Dickinson,” several mistakes occurred, somewhat obscuring the sense. On page 170, in the second paragraph, *Presbyterial* should precede the word “letter.” The third paragraph should have quotation marks. In the

fourth paragraph, "no *other* notice" should be *no notice*. In the quotation of the next paragraph, "*had*" should be *has*.

Your friend and brother,

I. W. K. H.

PROPERTY OF J. MACKIE IN PRINCESS ANNE COUNTY, VA.

3<sup>d</sup> Jan'y, 1699—James Kempie to Josias Mackie, deed for an undivided half of 300 acres of land, situate in *Coratuck* precinct, in the County of Pr<sup>s</sup> Anne—bought of Cap<sup>t</sup> Francis Morse, who bo<sup>t</sup> it of Robert Swain, who got a Patent for same 21 Oct<sup>r</sup>, 1687.

[I can find no deed from Mackie for any land, nor can I find his Will, altho' it is evident from his Inventory that he left a Will.]

John Mackie to John Nelson; deed dated 4 July, 1698, for "one half of my Town land, situate and being upon Lynnhaven River."

PREACHING PLACES IN PRINCESS ANNE COUNTY, VA.

☞ These are to certifie his Maj<sup>ties</sup> Justices for Princess Anne County, that the subscriber Doe pitch upon a house at Henry Holmes, in the Precincts of little Creek, as an appointed place of meeting for Religious Worship, desiring it may be recorded. As given under my hand, this 2<sup>d</sup> of March, 1698-9.

J. MACKIE.

Ordered to be recorded at a Court held 2<sup>d</sup> March, 1698-9.

(Test)

Pa: Angus, C. C.

☞ These are to certify his Maj<sup>ties</sup> Justices for Princess Anne County, that one of our appointed places of meeting for religious worship and administration of Gospell Ordinances, is a house upon the plantation formerly M<sup>r</sup>. Francis Emperors, in y<sup>e</sup> Eastern Branch, but by M<sup>r</sup>. Tho<sup>s</sup> Walk's Ex<sup>ts</sup>, bought for some of his heirs. I, the subscriber, request it may be entered upon record. As given my hand this 11<sup>th</sup> October, 1701.

J. MACKIE.

☞ These are to certifi her Maj<sup>ties</sup> Justices for Princess Anne County, that one of our Prefixed and appointed Places of meeting for religious worship and administration of Gospell Ordinances, is a house upon the land belonging to M<sup>r</sup>. James Kemp, in y<sup>e</sup> Eastern Branch. I request y<sup>e</sup> same may be recorded. As given under my hand, this 2<sup>d</sup> day of Sept<sup>r</sup>, 1702.

J. MACKIE.

APPRAISEMENT OF PERSONAL EFFECTS.

An appraisim<sup>t</sup> of Some part of y<sup>e</sup> Reverend M<sup>r</sup>. Josias Mackie, dec<sup>d</sup>, his Estate, presented to us by Coll. Edw<sup>d</sup> Mosceley, & M<sup>rs</sup>. Martha Thruston, Ex<sup>rs</sup> in Trust to y<sup>e</sup> Said Mackies, & appraised by M<sup>r</sup>. Ju<sup>o</sup> Kemp, M<sup>r</sup>. Geo. Kemp, & Amos Moseley, this 2<sup>d</sup> of June, 1718, by vertue of an order of Princess Anne County Court, bearing date the 7<sup>th</sup> day of May last.

a cloak & a morning gown, both old, . . . . . 12s.

2 old vests & a p <sup>r</sup> new breeches,	16s.
1 new double breast <sup>d</sup> Cloath Coat lined,	2l.
1 old Clo: Coat, 5s., 1 old loose Silk morning gown, 10s.,	15
1 old loose great Coat, 4s., one new Caster hat, 8s.,	12
2 old hats, 7s. 6d., one old Do. 1s.,	8 6d.
1 p <sup>r</sup> old britches, 2s. 6d. 5½ y <sup>ds</sup> ozenbriggs, at 10d. 7 <sup>th</sup> y <sup>d</sup> ,	7 1
5 y <sup>ds</sup> cull <sup>d</sup> fustion, at 12d. 7 <sup>th</sup> y <sup>d</sup> , 3½ y <sup>ds</sup> course white Do. 12d. 7 <sup>th</sup> ,	8 6
4 y <sup>ds</sup> Scotch Cloath, 20d. 7 <sup>th</sup> , 3½ y <sup>ds</sup> garlix, at 2 7 <sup>th</sup> ,	14 2
two silk neck cloaths, at 2 7 <sup>th</sup> ,	4
3 old Raizers, one old kuife & an inkhorn,	2
one p <sup>r</sup> Stript linen britches not made vp,	3 6
2 p <sup>r</sup> of ordinary Shews, 2s., a p <sup>r</sup> old Sheets course, 7s. 6d.,	9 6
2 shirts & 2 white handkercheifs,	15
2 old muslin neck cloths, 12d. 7 <sup>th</sup> ,	2
4 caps, 1 cotton handkercheif, 1 pillbear, 1 p <sup>r</sup> flan <sup>t</sup> britches, 1 dimity waistc <sup>t</sup> , an old wallot, 1 bunch cul <sup>d</sup> tape, }	5
10 Twists white thread, 1s., a 7 <sup>th</sup> coll. old dear Skins,	4
a parcel of old Sorry cloaths worth Little,	2 6
a Silver Tooth pecker, 15d., 13 Sug <sup>r</sup> in a gord, at 5d. 7 <sup>th</sup> ,	6 8
2½l. small shot, 3d. 7 <sup>th</sup> , an old Sorry chest w <sup>th</sup> old Trifles,	3 ¾
	<hr/>
	9l. 10s. 5¾d.

## INVENTORY OF CERTAIN GOODS.

An Inventory & appraisalment of one half of y<sup>e</sup> new goods which was given by y<sup>e</sup> Said Mr. Mackies will, unto W<sup>m</sup> & Mary Johnson, children of Jacob Jonson, jun<sup>r</sup> dec<sup>d</sup>, & Margret his wife, taken & appraised by y<sup>e</sup> Same p<sup>rs</sup>ons, & at y<sup>e</sup> Same time as y<sup>e</sup> other part was.

5½ y <sup>ds</sup> course bed Tick, at 12d. 7 <sup>th</sup> ,	5s. 6d.
3¾ y <sup>ds</sup> finer Do. at 12d., 9 y <sup>ds</sup> brow: linen, 12d. 7 <sup>th</sup> ,	12 9
7¼ y <sup>ds</sup> of dowlas or Lancast <sup>r</sup> linen, 18d. 7 <sup>th</sup> ,	10 8½
16½ y <sup>ds</sup> Dowlas, at 18d. 7 <sup>th</sup> , 1¼ y <sup>ds</sup> course linen, 12d.,	1l. 5 4½
7¼ y <sup>ds</sup> course Sheeting linen, 12d. 7 <sup>th</sup> ,	7 3
1¾ y <sup>ds</sup> holl <sup>d</sup> , at 3s. 6d. 7 <sup>th</sup> , 6 y <sup>ds</sup> printed linen, 12d. 7 <sup>th</sup> ,	10 4
½ y <sup>d</sup> muslin, 3s., 1½ y <sup>d</sup> plain Kenting, at 2s. 7 <sup>th</sup> ,	6
4¾ y <sup>ds</sup> Scotch cloth, at 20d. 7 <sup>th</sup> ,	7 11
2 y <sup>ds</sup> Stript fustion, at 2s. 7 <sup>th</sup> , 2 y <sup>ds</sup> plain Do. at 2s. 7 <sup>th</sup> ,	8
2¼ y <sup>ds</sup> bro <sup>d</sup> cloath moath eaton, at	9
3 y <sup>ds</sup> Do. at 10s. 7 <sup>th</sup> , 4¾ y <sup>ds</sup> flanell, at 2s. 6d. 7 <sup>th</sup> ,	2 1 10½
3 y <sup>ds</sup> black mill <sup>d</sup> Sherge, at 3s. 7 <sup>th</sup> ,	9
4¾ yards black Shalooone, at 12d. 7 <sup>th</sup> ,	4 9
4 y <sup>ds</sup> cours Stuff, at 10d. 7 <sup>th</sup> , 2¼ y <sup>ds</sup> bro <sup>d</sup> clo: at 4s. 7 <sup>th</sup> ,	12 4
2¾ y <sup>ds</sup> Kersey, 2s. 6d. & 2¼ y <sup>ds</sup> mill <sup>d</sup> Drug <sup>t</sup> 2s.,	4 6
6 hanks mohair, at 4d. 7 <sup>th</sup> ,	2
cull <sup>d</sup> thread and thread buttons,	2
a spoole of find white thread,	1 3
	<hr/>
	9l. 0s. 6¼d.
	9 10 5¾
	<hr/>
	18l. 11s. 4d.

## PRINCESS ANN:

Wee y<sup>e</sup> above appraisors have met according to an order of Princess County Court, dated y<sup>e</sup> 7<sup>th</sup> day of May, 1718: & being first Sworn by Mr. Anth<sup>o</sup> Walke, one of his Majesties Justices for this County, have appraised & Inventoried what of y<sup>e</sup> Estate of Mr. Josias Mackie, Dec<sup>d</sup>, that was

presented to vs by his Ex<sup>rs</sup>, according to y<sup>e</sup> best of our Judgm<sup>ts</sup> as above, in two Sums, both amounting to Eighteen pounds Eleven Shillings, the last Sum on y<sup>e</sup> right hand of nine pounds & six pence, is ye apprais<sup>mt</sup> of goods given by y<sup>e</sup> S<sup>d</sup> Mr. Mackie to two of Jacob Jonson Jun<sup>r</sup>, dec<sup>d</sup>, his children, witness our hands y<sup>e</sup> 2<sup>d</sup> day of June, 1718.

Presented in Court by Coll. Edward Moseley, the 4th of June, 1718, and ordered to be Recorded.

JOHN I. KEMPE,  
GEO. KEMPE,  
AMOS MOSELEY.

Copies.

(Teste)

J. J. BURROUGHS,  
C. C.

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## Review and Criticism.

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A HISTORY OF THE PRESBYTERIAN CHURCH IN AMERICA, FROM ITS ORIGIN UNTIL THE YEAR 1760. With Biographical Sketches of its early Ministers. By the REV. RICHARD WEBSTER, late Pastor of the Presbyterian Church, Mauch Chunk, Pa., with a Memoir of the Author, by the Rev. C. Van Rensselaer, D.D., and an Historical Introduction, by the Rev. William Blackwood, D.D. Published by Authority of the Presbyterian Historical Society. Philadelphia, Joseph M. Wilson, No. 111 South Tenth Street; pp. 720.

As an edition of two thousand copies of this work has been disposed of, and a second edition issued in less than twelve months, its general character must be extensively known. Though it embraces only the early period of our Presbyterian history, the period embraced is the most difficult portion for the collection of materials, requiring on the part of the author much laborious research. For this our lamented friend, Mr. Webster, possessed special qualifications. To him it was not an irksome task but a source of daily satisfaction, a luxury which he enjoyed with unusual zest and delight. His unexpected death in the prime of life, prevented him from prosecuting his work, beyond the period embraced in the history; and also from rendering his history as perfect as it otherwise would have been. But the work, as it is, possesses a high value. It is a depository of rich materials, relating to the most interesting epoch in the history of the Presbyterian Church, and as such, should be in the possession of all our congregations, especially of our ministers.

The publisher, Mr. Wilson, deserves much credit for the manner in which the mechanical part of the volume has been executed, and for his untiring zeal and diligence in extending its circulation. The advertisement of the work announced the fact that the widow of Mr. Webster would share in the profits of the work. The question has been asked in a few instances, why her share was not larger. Our answer is, that the best terms were obtained for her which were practicable. No publisher was found who was willing to undertake its publication on terms as favourable for Mrs. Webster, as those offered by Mr. Wilson. As she shares in



the profits of the second edition, and of all future ones, with the privilege of purchasing the whole at a fair valuation if she may prefer it, a regard for her interest is still a motive, as much as formerly, for the purchase of the volume. We hope that those who do not possess the work will embrace an early opportunity to procure it.

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ORTHODOXY AND HETERODOXY AS APPLIED TO QUAKERISM. BY A LAY CHURCHMAN. Philadelphia. Henry B. Ashmead, 1857.

THE object of this pamphlet appears to be to show that the heterodox portion of the Quakers, have the best title to be regarded as the true successors of the original Foxites, and that the more orthodox portion would consult their best interests, in seeking a connection with existing Evangelical churches. The author is evidently well acquainted with the whole subject. He writes with calmness, decision, and ability. If we are not misinformed, he was formerly a Quaker, and, judging from some things in the pamphlet, of the Hicksite order, but he is now in one of the Evangelical churches. His positions are in the main well defended. In his analysis of Quakerism, our author maintains that its quintessence is the doctrine of the inward light. "Fox did not say that the light would lead all men to be Quakers, or even cause them to forsake their forms; but that it would lead all who were governed by it, away from a *dependence* upon anything but itself. This is Quakerism—it is all of it that is essentially characteristic in doctrine." p. 7. If this be true, then the more orthodox Friends have a right to remain in their present position; because *their* inward light is as much a guide of their conduct as anybody else's inward light is of theirs. We do not profess to have inward light enough to speak with much confidence on the questions involved in this pamphlet; but our conviction is that, whilst the Hicksites are nearer to George Fox than the Gurneyites are, the latter are far nearer to the truth, and therefore are entitled to the sympathies of all Evangelical churches. Furthermore, if the Gurneyites are not ready to join any of the existing Evangelical bodies, they have a right to form one of their own, and to retain their present relations. It is clear, however, that Quakerism is on the decline, and we think that those whose light, from whatever source it comes, leads them to take more scriptural views of the Church, are wise in forsaking altogether the system of Quakerism. The Church at large is under great obligations to Joseph John Gurney, for his numerous and excellent writings. The author of this pamphlet writes in a way to invite inquiry; and his suggestions are well worthy the thoughtful consideration of the body of Christians to whom they are addressed. He concludes in these words: "We wait the further developments of the Gurney controversy. We bid all religionists of every name to look on. We do not wish, or attempt, to proselyte Quakers to our churches; but we claim it of them as a duty they owe to us, that wherein they have left the former doctrine of Fox, and have taken the very substance of our creeds, in order to fortify themselves against the assaults of heresy, that they give us their authority for refusing to fellowship and co-operate with other orthodox efforts to spread the Gospel." This is a fair demand.

THE BEST LESSON, AND THE BEST TIME TO LEARN IT. By a PRESBYTERIAN MINISTER.  
Philadelphia. Presbyterian Board of Publication.

The best lesson to learn is the *fear of the Lord*, and the best time to learn it is *childhood*. This precious little book is written on the good, old-fashioned plan of communicating religious instruction and of producing religious impression. Unlike many Sabbath-school books, which have contributed to demoralize the youth of the Church by fostering a love of novel-reading, this little volume is full of Bible truth, illustrated by interesting religious experience. We have never seen the didactic better blended with incident. Away with story-telling trash, and the light, imaginative literature, which steals away a child's interest in his Bible, and stimulates an insatiate thirst after vain and profitless reading. In the name of the blessed Redeemer, who enjoins upon the Church to "feed the lambs," let us abolish fictitious, trifling volumes from our Sabbath-school libraries. There is enough of this sort of literature in the secular bookstores, and on our parlour tables. Our children need a good supply of truly religious books; and our Church owes a debt of gratitude to our excellent Board of Publication, which is steadily aiming at meeting the wants of the rising generation in this particular. The author of the volume, that has called out these remarks, is a "Presbyterian Minister," who evidently possesses much tact in religious training and writing. We hope he will persevere in his endeavours to indoctrinate children in the truths of the Gospel. We are happy to confirm our own impressions of the value of this instructive and interesting book, by a quotation from a letter, written by one of our most intelligent and devoted mothers in Israel. "I have read the little book you gave me, with a great deal of interest, and I intend to lend it to my dear daughters for the benefit of their children. It is a book that must benefit both parents and children." The last sentence reminds us of an omission, which is, that parents may read this volume with as much profit as their children.

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FEMALE HEROISM: An address delivered before the Literary Societies of the Oxford Female College, Ohio, June 24, 1857. By R. L. STANTON, D.D. Pastor of the First Presbyterian Church, Chillicothe. Cincinnati. Moore, Wiltstach, Keys & Co. 1857.

Dr. Stanton chose a fine theme for his address to the young ladies of the Oxford Female College, and he has managed it with becoming ability. He defines true heroism as "the courage to counsel, and the intrepidity to do, only and always, that which is right and true and good, in the sphere and under the circumstances indicated by Providence; and an equally determined purpose and action against that which is wrong, false, and evil." In order to the possession and cultivation of true female heroism, Dr. Stanton insists upon "a proper self-culture resulting in full self-control." This point he elaborates with much eloquence and skill. Among the modes in which female heroism may be displayed at the present day, Dr. Stanton mentions, 1. A fearless expression of disapprobation of common social vices. 2. Woman's absolving herself from the tyranny of mere fashion. 3. Devoting herself to appropriate industrial pursuits

for her maintenance and for doing good to others. 4. Consecrating her life to the cause of benevolence and religion. The address is timely, well-written, and effective.

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**THE GREYSON LETTERS.** Selections from the Correspondence of R. E. H. GREYSON, Esq. Edited by HENRY ROGERS, Author of the "Eclipse of Faith," &c. Boston. 1857. Gould & Lincoln. 12mo. pp. 518.

We have really no space this month to notice this, and two or three other books, which, however, claim consideration. Suffice it to say that in these Letters there is a fund of sound instruction, agreeable entertainment, and good writing, that will place the volume among the standard works of English literature. Mr. Rogers, the Author of the "Eclipse of Faith," and other popular works, has added another evidence of his high capabilities to guide the public mind. A great variety of subjects are here discussed, generally in a tone of conservatism quite refreshing, and with a good humour that is irresistibly cheering.

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**GOD'S MESSAGE TO THE YOUNG;** or, the Obligations and Advantages of Early Piety seriously urged upon Young Persons, in connection with Eccles. 12 : 1. By the Rev. GEORGE W. LEYBURN, late Missionary in Greece. New York. 1857. M. W. Dodd. 12mo. pp. 179.

"God's Message to the Young" is one of the most stirring, evangelical works issued from the press for many years. The writer lays out his subject and urges his exhortations, with eternity in view. There is a solemn urgency, an affectionate solicitude, a scriptural aim at immediate impression, united with a clear exhibition of the truth, which brings this "Message" to the heart of the reader and adapts it, through the Divine blessing, to be exceedingly useful to the rising generation. Let many a youth in the land have the benefit of a message like this.

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**HISTORY OF KING PHILIP,** Sovereign Chief of the Wampanoags. Including the Early History of the Settlers of New England. By JOHN S. C. ABBOTT. With engravings. New York. 1857. Harper & Brothers. 16mo. pp. 410.

This history of King Philip is instructive and entertaining,—two characteristics that will make it a favourite with the young. Mr. Abbott is an excellent writer of history, when he keeps within the well-defined boundaries of facts. In his history of Napoleon, his own theory of that great military chieftain exercises too much sway over the narrative; but even there, he has not transgressed more than writers on the other side. King Philip was a sort of Indian Bonaparte, bringing terror to the little continent of New England.

## The Religious World.

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### THE NEW BIBLE EMENDATIONS.

THREE of the largest Synods of the Presbyterian Church took action, at their recent meetings, against the new edition of the Bible issued by the American Bible Society.

SYNOD OF PHILADELPHIA.—The Rev. Dr. Nevin offered a resolution proposing to overture the General Assembly to appoint a committee of five, and to solicit the appointment of similar committees from all the evangelical branches of the Church of Christ in this country, all of whom shall constitute a general committee to act as supervisors of the publication of the Word of God. This resolution, having been discussed at length, was finally referred to a committee consisting of Drs. Gray, Nevin, and Leyburn, and Messrs. Squier and Hamill, ministers, and Messrs. Brewster and Jones, ruling elders, to consider and report upon. This committee subsequently reported a series of resolutions, which were adopted *unanimously*, and are as follows :

*Whereas*, It is the conviction of this Synod, that the Church of God is the proper conservator of the Holy Scriptures, and as such, bound to guard the purity of the same; therefore, this Synod feels called upon, in view of the present position of the American Bible Society, as to the commonly read version of the Scriptures, to take the following action :

1. *Resolved*, That this Synod view with serious regret the course of the American Bible Society in making changes in the commonly read English version of the Scriptures, and regard it as of the highest importance to the continued prosperity and usefulness of the Society that they should recede from the steps they have taken.

2. *Resolved*, That Synod approve of the principle laid down in the paper presented to the last General Assembly, that the proper function of the American Bible Society is to print and circulate the Holy Scriptures, and that it has no authority to amend or alter the same.

SYNOD OF WHEELING.—The following resolutions were adopted by the Synod of Wheeling with great unanimity;—the few brethren who voted against them not feeling that action was called for. The first three resolutions are omitted.

*Resolved*, That in the language of the Constitution, “the sole object of the American Bible Society is to encourage a wider circulation of the Holy Scriptures, without note or comment,” other, of course, than those brief comments, which constitute the contents of the chapters and the running titles over the columns—comments, which, at the time of the organization of the Society, had been sanctioned by the whole of Protestant Christendom for two hundred years, and which have never given offence to any denomination of Christians contributing to the funds of the Society, nor been made the subject of complaint by them. In our judgment, the authority of the Society embraces simply the power to print and circulate the authorized version, and does not extend beyond that object.

*Resolved*, That as it is the right and duty of the Bible Society to print the com-

mon version correctly, it is not only authorized but bound to use all legitimate means to ascertain what that version is. To this end, it is clearly within the province of the society to collate the different editions published by itself, and the standard British editions, to remove the discrepancies found to exist in them, and thus to secure the most correct text of the authorized version practicable.

*Resolved*, Nevertheless, that in its efforts to procure a correct text, the American Bible society has no legitimate authority to alter the punctuation, capitals, italics, parentheses, and brackets, or words, so as thereby to alter the sense; neither has it power to change the accessories of the text,—the headings of the chapters, the running titles over the columns, and the marginal readings and references. Yet, to our grief and alarm, it has done all these things. It has assumed a power over the text and its accessories, which we cannot regard otherwise than as unwarranted and dangerous.

*Resolved*, Consequently, that we implore the American Bible Society, as it would allay the wide-spread alarm already excited in the public mind, as it values the peace of the Church, as it would prevent the formation of sectarian Bible Societies, and the making of sectarian translations, and as it would not alienate multitudes of its truest and best friends—on all these grounds, we entreat the Society to retrace its steps, to give back to us our English Bible as it was before the publication of its “new standard edition,” and to restore the good old orthodox, evangelical headings of the chapters, which express the cherished faith of the Church, which have turned the thoughts and the hearts of millions of readers to Christ and his cross, and which have, in ten thousand times ten thousand cases, answered the anxious inquiry, “Of whom speaketh the prophet this? Of himself, or some other man?”

*Resolved*, That the Stated Clerk be directed to send a copy of these resolutions to the Rev. Dr. Brigham, Secretary of the American Bible Society.

**SYNOD OF KENTUCKY.**—The minute adopted by this Synod, by a very large majority, was opposed by some of the brethren on grounds of general policy, and not on account of any sympathy with the new emendations.

“The cordial indorsement which the Synod of Kentucky gave to the American Bible Society, last year, was done in ignorance of the nature and extent of the work of the Committee on Versions of the Board of Managers of that Society. The work of that Committee, as disclosed in its own report to the said Board of Managers, has produced very great dissatisfaction and regret in the bounds of this Synod, as well as in other parts of the Presbyterian Church; so great indeed that the Managers of the Bible Society might well be considered imperatively bound to regard and attempt to allay that dissatisfaction at the earliest possible moment; and, at any rate, to make known distinctly to the public what course it designed to take upon a subject so deeply affecting the conscience of so large a portion of the Christian people who were amongst its earliest and staunchest friends. In total ignorance of the course the said Board of Managers intend to adopt, this Synod—participating in the just anxiety created by the unwarrantable liberties which have been taken with the common English Bible, and the extremely dangerous pretensions which have been set up and carried out by the said Committee on Versions, without hindrance by the said Board of Managers, and with its connivance—finds itself obliged in faithfulness to make this deliverance. And it hereby declares that while it is its earnest desire that the American Bible Society will speedily and frankly take such a course, as will allow this Synod to co-operate with it, as heretofore, with all cordiality; it declares, at the same time, that it is the hope thus cherished which induces it to allow the agents of that Society to continue for the present to operate in the Churches under the care of this Synod.”

## THE NEW-SCHOOL SOUTHERN SECESSION.

THE Synod of Ohio, at its last meeting, adopted the following resolutions, disapproving union with the proposed General Synod.

*Whereas*, The ministers and elders who seceded from the New School Assembly, at Cleveland, in May last, appointed a Convention, which was held at Richmond, in the month of August, resolved to constitute a General Synod, to meet in Knoxville, Tenn., in May next; and instructed the Synod, thus constituted, to propose a union with the General Assembly of the Presbyterian Church; therefore,

*Resolved* By the Synod of Ohio, that the General Assembly be, and hereby is, earnestly requested not to entertain or consider any such proposal from the Synod thus formed, for the following reasons:

1. It is doubtful whether the General Assembly has the constitutional power to form such a union, unless authorized to perform such act by the Presbyteries.

2. In the aforesaid Convention, leading men openly avowed their belief of those doctrines which were the reasons of the exclusion of the New School party; condemned the separation in 1838, as well as the Excising Acts of 1837; declared against the rule which requires the examination of members, on their admission to the Presbyteries; and avowed opinions respecting slavery, which are contrary to the uniform testimony of the General Assembly, as that it is morally right—is a Divine ordinance—and that it is not cognizable by the judicatories of the Church. Thus, throughout, directly opposing the doctrine and policy of this Church; and in all this they were not opposed by the Convention, or its members.

3. If there are ministers, or churches, or private members in that connection, who accord and harmonize with us, and desire admission to our Church, the way is open through our judicatories, on the principle of conforming to our established rules.

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## INCREASE IN THE SOUTHERN SYNODS.

The *Presbyterian* gives us some Church statistics, from which we select as follows:

In 1847, the ministers, churches, and communicants were:

	Mins.	Churches.	Com.
Synod of Virginia, . . . . .	91	121	8,669
“ North Carolina, . . . . .	85	145	8,846
“ South Carolina, . . . . .	70	95	7,431
“ Georgia, . . . . .	59	95	4,338
“ Alabama, . . . . .	52	85	4,280
	<hr/>	<hr/>	<hr/>
	357	541	33,564

In 1857.	Mins.	Churches.	Com.
Synod of Virginia, . . . . .	108	142	10,116
“ North Carolina, . . . . .	85	169	13,409
“ South Carolina, . . . . .	94	121	11,930
“ Georgia, . . . . .	85	138	6,339
“ Alabama, . . . . .	59	101	5,251
	<hr/>	<hr/>	<hr/>
	431	671	47,045

The increase indicates life, energy, and a blessing from on high.

## OUR MARTYRED MISSIONARIES IN INDIA.

THE Rev. JOHN E. FREEMAN went out in 1838, and has been a faithful missionary for about 19 years. He married Miss Beach, in Newark, N. J., who died about ten years ago. Mr. F. afterwards married a valued friend of ours, Miss Vredenburg, a lady of great accomplishments and worth, with a large circle of friends in this city and New Jersey.

Rev. DAVID A. CAMPBELL was from Wisconsin, and his wife from Ohio.

Rev. ALBERT O. JOHNSON and wife are both from Western Pennsylvania.

Rev. ROBERT E. McMULLEN was from Philadelphia, and his wife was Miss Pierson, from Paterson, N. J. All of them were among the most able and useful missionaries of the Board, and their loss is a blow to the work, compared with which the destruction of \$100,000 worth of property in India is not to be mentioned. These houses, and presses, and churches, can be rebuilt, but who will be baptized for the dead?—*N. Y. Observer.*

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## Close of the Year.

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### THE CLOSING YEAR.

THE closing year! How many reflections it awakens in the thoughtful mind! It calls up the past; it leads us forward to the future.

The fifty-two Sabbaths of this year have dawned upon us, and passed away again. So many opportunities have been given to hear the Word of God; so many to enjoy special communion with God and his saints; so many to refresh the weary soul from its contact with the world, and make it strong with the pure influences of heaven. What is the impression which these Sabbaths have made upon our hearts? What is the record which they have borne to heaven?

The days of this year are hastening to their close. What changes have they wrought! Sweet friendships have been formed and broken. Dear family relations have been entered into, and at the bed of death they have broken asunder. The light and music of the home circle has gone. Many a household made glad by the presence of its little ones, has seen them die, one by one, and go down to the cold grave. Their gladness has been turned into desolation. How many hearts which a twelvemonth ago gave utterance to their earnest wish of a "Happy New Year" for their loved ones, are now in all the loneliness of grief! Some who were poor then, are poorer now; some who were rich, are richer; but, oh, who can tell the struggles with labour and despair, the hopes disappointed, the anguish of spirit, alike in the cellar of the poor and the mansion of the rich!

How few of us are to-day what we hoped and wished to be a year ago!

We have not made the progress that we intended to do. We have not laboured nor studied as we proposed. We have not wrestled with our sins as we then purposed. We have not cultivated the mind nor the heart as we then resolved to do. We have not prayed, nor done for the poor, nor laboured for perishing men, as we then resolved. We have not achieved for ourselves the mental and moral eminence at which we aimed, nor made that deep and abiding mark upon the Church and the age that we intended to do. Such a failure of our purposes and plans suggests moderation to our own ambition, charity to the faults of others, and should, at the same time, rouse us to more vigorous endeavour in every good and noble purpose.

What a mighty procession has been moving towards the grave during all this past year! At the usual estimate, since the first of January, there have more than *thirty-one million five hundred thousand* of the world's population gone down to the grave. Place them in long array, and they will give a moving column of more than thirteen hundred to every mile of the circumference of the globe. What a spectacle as they move on, tramp, tramp, the "Dead March" giving its funeral notes as they go to the silent shades!

The closing year! How it suggests to parents the duty of gathering together in your own home the sounds of innocent enjoyment for your children! Make their lives happy, for not long may they be sheltered under your roof and near your heart. And more than all, how it impresses upon you the importance of putting forth all diligence in training them for God and heaven! They are fast growing out from under your parental training. The days of your opportunity may be very few, for death may claim them as his own. Let the closing year remind you of lost opportunities, of careless neglect. Let it summon you to more prayer, more faithful teaching, more ceaseless watching. A dead son or daughter unconverted and unsaved! Christian parent, may you never know such a bitter experience. Sabbath-school teachers, your work is hastening to its close. Your scholars are leaving you, some for the world and its duties, some for eternity and its dread results. Let the closing year tell you to sow your seed now diligently, laboriously, prayerfully.

Impenitent man! Another year is closing upon you. Your sins all yet lie upon your heart. Your days of grace are hastening to a close. This year may be your last. This year your soul may be required of you. The closing year! How appropriate and solemn the words of that grand hymn of Bryant:

"So live, that when thy summons comes to join  
The innumerable caravan that moves  
To the pale realms of shade, where each shall take  
His chamber in the silent halls of death,  
Though not, like the quarry slave at night,  
Scourged to his dungeon; but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

How more appropriate still the prayer of the Psalmist: "So teach us to number our days, that we may apply our hearts unto wisdom."—*Christian Intelligencer*.



## WHAT IS TIME.

I ASKED an aged man, a man of eares,  
Wrinkled, and curved, and white with hoary hairs ;  
" Time is the *warp* of life," he said, " O tell  
The young, the fair, the gay, to weave it well !"

I asked the ancient, venerable dead,  
Sages who wrote, and warriors who bled ;  
From the cold grave a hollow murmur flowed,  
" Time sowed the seeds we reap in this abode !"

I asked a dying sinner, ere the stroke  
Of ruthless death life's golden bowl had broke ;  
I asked him, What is time ? " Time," he replied,  
" I have lost it. Ah the *treasure* !" and he died.

I asked the golden sun and silver spheres,  
Those bright echronometers of days and years ;  
They answered, " Time is but a *meteor's* glare,"  
And bade me for eternity prepare.

I asked the seasons, in their annual round,  
Which beautify, or desolate the ground ;  
And they replied (no oracle more wise),  
" 'Tis folly's *blank*, and wisdom's highest *prize* !"

I asked a spirit lost—but, O the shriek  
That pierced my soul ! I shudder while I speak !  
It cried, " *A particle ! a speck !* a mite  
Of endless years, duration infinite !"

Of things inanimate, my dial I  
Consulted, and it made me this reply :  
" Time is the season fair of living well,  
The path to glory, or the path to hell !"

I asked my Bible, and methinks it said,  
" Thine is the present hour, the past is fled ;  
Live ! live to-day ! to-morrow never yet  
On any human being rose or set !"

I asked old Father Time himself at last ;  
But in a moment he flew swiftly past ;  
His chariot was a cloud, the viewless wind  
His noiseless steeds, that left no trace behind.

I asked the mighty Angel, who shall stand  
One foot on sea, and one on solid land :  
" By heaven's great King I swear the mystery's o'er !  
Time was," he cried—" but Time shall be no more !"

MARSDEN.

## Notices.

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### DR. RICE'S MONTHLY MAGAZINE.

WE are happy to announce to our readers that the Rev. Dr. Rice, of Chicago, is about to publish a new Monthly Magazine, under the title of THE PRESBYTERIAN EXPOSITOR. We show our good will to this excellent enterprise by publishing the Prospectus, which we copy from "*The Presbyterian*," and which sets forth the plan and objects better than any notice of our own could do. We wish the editor great success with his new Periodical.

PROSPECTUS.—The undersigned proposes to publish, in the City of Chicago, Illinois, a Monthly Periodical, to be called THE PRESBYTERIAN EXPOSITOR. The leading design of this periodical will be to explain and defend, in a manner adapted to popular reading, the *doctrines* of the Gospel, and expose the various forms of religious error which prevail in our country. Due prominence will also be given to the practical duties of Christianity, and to the benevolent operations of the Church. Each number will likewise contain a summary of the most important and interesting news. Each number will contain *fifty-six pages*, printed on good paper, with new type. The price will be *one dollar and fifty cents*, INVARIABLY IN ADVANCE. Single subscribers can send \$2, for which they will receive *seventeen* numbers. It will be sent to ministers at *one dollar*.

It has long been the opinion of the undersigned, that a periodical of the character described, is much needed in the Presbyterian Church, and it has been his purpose, whenever circumstances would permit, to publish such a one. Those brethren, ministers, and others, who concur in this opinion, will confer a favour by sending us as many subscribers as they can conveniently obtain.

Letters on business may be addressed to Mr. C. A. SPRING, Chicago. All other letters should be addressed to the Editor. The first number will be issued on the first day of December, 1857.

N. L. RICE.

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### EDITORIAL NOTICE.

THE Editor of the *Presbyterian Magazine* acknowledges the receipt of three numbers of the "*Central Presbyterian*" of Richmond, Va., containing three letters on the subject of Slavery, addressed to him by the Rev. GEORGE D. ARMSTRONG, D.D., of Norfolk, Va. The Editor, in the pressure of business, could not have found time to answer the letters, even if he had decided to do so. If he should finally decide to reply, the letters will be published in the "*Presbyterian Magazine*," together with the answers.

Dr. Armstrong's Letters were called out by the criticism on his book, which appeared in the October number of the *Presbyterian Magazine*. Two of the excellent characteristics of these letters are *frankness and courtesy*, which the Editor, if he replies, will endeavour to imitate.

C. V. R.









