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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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P R E F A C E .

At the close of the fifth volume of the PRESBYTERIAN MAGAZINE, the Editor gratefully expresses his obligations to those brethren who have assisted him in his labours, and he solicits a continuance of their co-operation.

With the blessing of God, the PRESBYTERIAN MAGAZINE will be continued in its present general form, and with such improvements as may be within the reach of the Editor.

CORTLANDT VAN RENSSELAER.

PHILADELPHIA, Dec. 1st, 1855.

THE
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Miscellaneous Articles.

“FRIEND OF GOD,” OR, THE EXCELLENCY OF FAITH
AND A HOLY LIFE.

AMONG the Old Testament saints who are honourably mentioned by the sacred writers, Abraham alone was distinguished by the appellation, “*Friend of God.*” He is called God’s friend twice in the Old Testament Scriptures. Once by Jehoshaphat, when praying for deliverance from the Moabites and Ammonites. “Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?” (2 Chron. 20 : 7.) The other was by God himself, when encouraging his people to trust in him in view of the Chaldean invasion. “Thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend.” (Isa. 41 : 8.) In the New Testament, the Apostle James refers to this appellation, and associates it with the name and history of that patriarch, in such a manner as to show that God intended to have it transmitted to us, not as an empty and valueless title, but as illustrative of the *excellence of faith and a holy life.* “Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.” (James 2 : 23.)

The term is one of endearment. It denotes affection and confidence. Some critics translate the original word “my beloved.” others, “my loving one.” It expresses Abraham’s fervent, unwavering devotion to God, and God’s tender and special regard for him. There was a reciprocal flowing together of heart to heart, the one sending up to heaven its warm, devout, and confiding affections, the other sending down in return the gracious and glorious manifestations of love and mercy. In what follows, our design will be to show the ground of this friendship, and what benefits resulted from it to Abraham, and to others through him.

PART I.—Why was Abraham called the friend of God?

Abraham was called God's friend primarily and chiefly because of his faith in Christ. This is clearly deducible from the passage already quoted from the Apostle James. "The Scripture was fulfilled, which saith, Abraham *believed* God, and it was imputed unto him for righteousness, and [or therefore] he was called the friend of God." The particular instance of faith here referred to, in which the Scripture is said to have been "fulfilled," was his offering up his son Isaac (vv: 21, 22). This was one of its acts, and it served to endear him to the Almighty. But the basis of that act and of all those other manifestations of its power and excellence which rendered his name so illustrious, must be looked for in that glorious object of faith, the Lord Jesus Christ, in whom he trusted, and through whom alone his friendly intercourse with God commenced. Before noticing, therefore, the particular actings of his faith, we must contemplate the origin of its existence in the soul, the divine principle from which his life of faith proceeded, the moving cause which gave to his faith its heavenly character, and enabled him so uniformly to do those things which "pleased God." And here, we repeat, our only answer is, that he looked forward to the promised Messiah, and with a divinely implanted faith, trusted in him as the Lord his righteousness, and by thus accepting the terms of reconciliation which God had revealed to sinners, he became his friend. Without this, there could have been no friendship between them. With it, he possessed the elements of a devout and holy life, especially of that life of *faith*, which, in its development and growth was characterized by those strong and heroic acts which in a pre-eminent degree "gave glory to God."

CHRIST THE OBJECT OF ABRAHAM'S FAITH.

That Christ was the object of Abraham's faith, will appear from the history of the case. When God called him out of Chaldea, he gave him this promise, "In thee shall all the families of the earth be blessed" (Gen. 12 : 23). Year after year rolled on, and he remained childless. On one occasion, God appeared to him and said, "Fear not, Abraham, I am thy shield and thy exceeding great reward." Abraham ventured to remind God of his promise, and to inquire concerning its fulfilment. The Lord "brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them, and he said unto him, So shall thy seed be." It is then added, "And he believed in the Lord and he counted it to him for righteousness" (Gen. 15 : 6). This is the record alluded to by the Apostle James, which we have just quoted. The *immediate* object of Abraham's faith was that he should have a numerous seed. But as this promise was made to confirm a preceding one, we must look to that in order to learn its full import. If he should have a numerous seed, then he should

have a son from whom they would descend; and especially there would descend from him the Messiah, through whom would flow the blessing contained in the original promise, "In thee shall all families of the earth be blessed." Hence, while he believed all that God revealed to him, and set a high value on all the blessings which he promised, the central point towards which his faith was directed, was the Messiah, whose advent was essential to the fulfilment of that original promise which related to the redemption of a fallen world. This is evident, 1. From the Apostle Paul's exposition of that promise. This we have already quoted, as found in Genesis 12 : 3; but as it is repeated in Genesis 22 : 18, with some change of phraseology, we advert to it again. In the first instance, the words are, "In thee,"—in the second, "In thy seed." Paul connects the two together, and says (Gal. 3 : 16), "Now to Abraham and his seed were the promises made. He saith not, And to thy seeds, as of many, but as of *one*, and to thy *seed*, which is *Christ*." This exposition of Paul was designed to explain the very words recorded in Gen. 15th, and referred to by James as the reason for Abraham's being called the friend of God. "Even as Abraham believed God," says he (v. 6), "and it was counted to him for righteousness." Thus we have the authority of an inspired expositor for asserting that the object of Abraham's faith was Christ.

2. It is further evident from the fact, that the same Apostle describes that promise as the preaching of the gospel to Abraham. "The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3 : 8.) As there can be no Gospel (except a spurious one), in which Christ is not the sum and substance, we infer that that promise had reference to him, as the author of the blessings contained in it; and hence that Abraham's faith had respect to Christ as its essential and main object. And further still,—that promise is said to have been made, because of God's purpose to "justify the heathen through *faith*," meaning no doubt their faith in the Redeemer: which clearly shows that its very essence consisted in its being a revelation of divine mercy to sinners through Jesus Christ.

3. The Apostle Peter applied the promise made to Abraham, "In thy seed shall all the kindreds of the earth be blessed," to the advent of Christ, and the descent of the Holy Spirit, on the day of Pentecost. (Acts 3 : 25, 26.) As that promise was then fulfilled, it follows, that Abraham's faith in the promise looked forward to Gospel times, and rested on the Messiah, whose mediatorial reign would constitute the glory of the latter day.

4. The history of Abraham's devotions, proves that he exercised faith in Christ. They were performed by the erection of altars, and the offering of sacrifices. "Those altars and sacrifices were typical of the person and work of our Redeemer; the altar typi-

fyng his person and the sacrifices his work. We have no reason to doubt that Abraham viewed them in this light; and hence, that his daily life, was a life of faith in the Son of God. "He called on the name of the Lord;" i. e. on the Messiah. This was the interpretation of the early Jewish expositors; and its truth is confirmed, both by Peter and Paul, who apply the same phraseology to Christ. (Acts 2 : 21; Rom. 10 : 13.)

5. Our Saviour's declaration (John 8 : 56). "Abraham rejoiced to see my day, and he saw it and was glad," referred no doubt to his faith in God's promise of the advent of Christ, and of the glory of the Church under the New Testament dispensation. What particular period in Abraham's life is here alluded to, we cannot certainly determine. Probably he was favoured with these precious and joyful views more than once. But the time above all others, when Christ was revealed to him, under circumstances most adapted to make his joy abound to the utmost, was that alluded to by the Apostle James, for illustrating the faith, on account of which he was called the friend of God. It was that trying hour, when he and his beloved Isaac had ascended Mount Moriah. On his being accosted by his son, "Behold the fire and the wood, but where is the lamb for a burnt offering?" he responded, "My son, God will provide himself a lamb for a burnt offering." His faith at that moment was not joyful, but it was genuine. He saw in the painful command he was then executing, a type of future blessings, to be procured by the sacrifice of Christ. And soon after, when the extraordinary transaction was concluded, by the appearance of a ram in a thicket which he was to offer up as a burnt offering, instead of his son, his faith in the Divine promise, which was now turned almost into vision, produced the most joyful and ecstatic emotion. As a record of his faith, he named the place "Jehovah Jirch," the Lord will provide; i. e., he will provide in due time a glorious substitute for sinners, to be offered up in their stead, as "an offering and a sacrifice to God."

6. Paul adduced the faith of Abraham, as an illustration of the doctrine of justification by faith, and quotes for this purpose, the same passage (Gen. 15 : 6), which we have alluded to in our previous remarks. "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4 : 3.) There can be no doubt, that when Paul speaks of our justification by faith, he means faith in Christ. But what relevancy would there be in adducing Abraham's faith, as an example of justifying faith under the New Testament dispensation, provided his faith rested on a different object from that of believers in Gospel times? The inference is conclusive, viz.: that the faith of Abraham had respect to the promised Messiah.

In closing this part of our subject, we may remark as a logical inference from the preceding, that "believing God," and "believing in God," as these phrases occur in Scripture, are essentially

the same, as believing in Christ. When God the Father is mentioned as the object of saving faith, our faith respects Him, as promising to send his Son to redeem sinners, or as having sent him already. Thus Paul (Rom. 4: 23-25), having spoken of Abraham's being justified by faith, proceeds to say, "It was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on Him that raised up Jesus Christ our Lord from the dead; who was delivered for our offences, and raised again for our justification." Here, though God the Father is mentioned as the object of our faith, the connection shows that this faith is identical with faith in Christ. It is "God in Christ," who is "reconciling the world unto himself." (2 Cor. 5: 19.) Accordingly, when the Bible speaks of God and of Christ, as the object of our justifying faith, it is the same faith receiving and resting upon God in Christ, and Christ in God. "Ye believe in God," says our Saviour, "believe also in me:" i. e., if ye believe in him intelligently and scripturally, ye will believe in me, for he sent me, and has testified of me—yea, he is essentially one with me; "and no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him; but whosoever hath heard and learned of the Father, cometh unto me."

Reader! do not deceive yourself by supposing that you can believe in God with any such belief as will be especially valuable to you as a sinner, and yet deny Christ. We rejoice that you are not an atheist. Who would not be glad to escape the charge of being a "fool?" (Ps. 14: 1.) But though a belief in God's existence and attributes is important to you in this life, by throwing around you some moral restraints, and thus contributing to make you a good citizen, it is insufficient to meet your spiritual necessities as a fallen being. It provides no way of deliverance from the curse of God's holy law, under which you lie in consequence of sin. Abraham "believed God"—he "believed in God;" but he was not a Deist, nor a Pantheist. His religion possessed another and different element. He believed in God as the "Father of our Lord Jesus Christ;" i. e., he had faith in the Messiah. And so must you have in order to be saved. Faith in Christ is essentially the same now, as it was then. The chief difference is, that we view him from a different stand-point. Abraham believed in a Redeemer who was yet to come, we in the same Redeemer as already come. He contemplated him in prophecy; we, in the gospel history. He looked *forward* to the vicarious sacrifice of "the Lamb of God;" we look *back* and behold him as having performed the wonderful act; as having "finished the work which the Father gave him to do." And as his faith in Christ made him a friend of God and an heir of heaven, so it will be with you.

ABRAHAM'S RELIGIOUS EXPERIENCE.

The question by what process Abraham became a believer in

Christ and so a friend of God, is one of vital importance. He was born a sinner—with a heart alienated from God; and he continued many years in that state. He was moreover a heathen—an idolater. Joshua informs us (Josh. 24 : 2), that he "served other gods." But the "God of glory appeared unto him" (Acts 7 : 2). He manifested himself to him as the true and living God,—as infinitely excellent and glorious—as a God who "pardons iniquity, transgressions, and sins," through the mediation and atoning sacrifice of him who is "the brightness of the Father's glory, and the express image of his person;" and by the gift of whom to our world he would glorify himself in a transcendent manner—far surpassing all his other glorious manifestations of himself in the works of nature.

All this is implied in those rich and comprehensive words of Stephen—yes, and more still; for this revelation of God as a God of glory, was not made to his intellectual perceptions only, by which his understanding was convinced; but also to his heart,—his moral judgment, his conscience, and affections. He was convinced of the sinfulness of his nature, and the wickedness of his former life—of the insufficiency and folly of idol worship, with its bloody and cruel rites, to procure remission of sin; and the necessity and value of that propitiation which was typified in the Divine institution of sacrifices; the antitype of which would, in the fulness of time, be made manifest in the person of our Lord Jesus Christ. What God told him he believed. His inward soul was moved, humbled, melted, subdued; and in that Saviour who was offered to his acceptance, he cordially trusted. In short, "God shined in his heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." The Scripture account of his character, fully justifies us in this statement of his views, and of the manner in which his mind was thus illuminated. A thorough and radical change was divinely wrought upon him. He repented of his sins, forsook his idols, and became ever after a worshipper and follower of God. And this is virtually the experience of every genuine believer in Christ. Reader! "Dost thou believe on the Son of God?" This inquiry is personal; and upon your ability to give an affirmative answer, hang all your future hopes. Remember, that the faith you need is experimental. "With the heart man believeth unto righteousness;" and in order to this, your heart must be renewed by the Holy Spirit. Seek, therefore, that Spirit, whose gracious influences will be freely granted, if you pray for them in a sincere and humble manner. While it is an "accepted time, and a day of salvation," approach the mercy-seat and make your peace with God. Christ, the Divine Peace-maker, invites your approach and proffers his mediation. And God the Father, who is no less gracious than the Son and Holy Spirit, is ready to receive you and make you his friend.

ABRAHAM RECEIVED INTO GOD'S FAVOUR.

Is it asked, how Abraham's faith in Christ made him a friend of God? We are told in Scripture, that his faith was "imputed unto him for righteousness." The meaning of this is, that his acceptance of the Messiah as the "Lord our righteousness," so united him to Christ, that according to the economy of Divine grace, he was accounted righteous in God's sight. This, the Scripture denominates his being "justified by faith;" faith being the instrument by which he received Christ; whose vicarious obedience and sacrifice, called "Christ's righteousness," the "righteousness of God," and the "righteousness of faith," were set over in law to his account. God became reconciled to him, "freely forgave all his sins," and established between himself and Abraham, those friendly relations which no lapse of time, nor any of its vicissitudes, could disturb or weaken.

That Abraham was justified by faith is expressly asserted; and hence there is no room for any difference of sentiment. But when it is asked, how did faith justify him? some affirm that his *act* of believing was imputed to him for righteousness; and consequently deny the imputation of Christ's righteousness. But if the act of believing is imputed for righteousness, its justifying efficacy must arise from its inherent excellence, and then no valid reason can be assigned why faith justifies rather than love; which is in some respects its superior. "Now abideth faith, hope, charity; these three, but the greatest of these is charity." Yet the Scriptures never speak of our being justified by love. And further, our justification would be incomplete, because no believer exercises a perfect faith. But an imperfect justification, is like a man's being almost acquitted, and yet condemned. It was this view of justification, which led the papal hierarchy to invent the sacrament of penance, and to impose upon the "faithful" other austerities, in order to supply the deficiencies of an imperfect justification. This was the great subject of controversy between the Roman priests and the reformers,—the papists maintaining that we are justified by a righteousness infused; and Luther and his coadjutors, by a righteousness imputed; i. e., the righteousness of Christ. The one is a system of merit; the other of free grace. The one is wholly inadequate to deliver us from condemnation; the other connects us with a righteousness that is perfect, and which we can always present to God in bar of judgment without the smallest apprehension that this plea will not avail us. "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him."

"How glorious is that righteousness,
That hides and cancels all our sins!"

And how sweet and precious is that friendship which is thus consummated between God and the believing sinner! Its basis is the

precious blood of Christ, whose dying love procured for us reconciliation. Its elements are divine. There can be no real friendship without an assimilation of *feeling*; and this assimilation is the result of those benign and precious influences from above, which renovate our depraved natures and bring our dispositions, principles, motives, and sympathies, into harmony with those which exist in the Divine mind. God calls us his friends, because he has made us such, by the exercise of that marvellous grace, which we shall never cease to admire and adore through eternity. A sweeter appellation cannot easily be found in the vocabulary of human language. And it is not employed by him merely as a form of words; but as expressing towards us the most endearing and tender affection. Let us reciprocate his love, and in a spirit of genuine devotion consecrate all our powers to his service.

J. W.

(To be continued.)

BEGGING AND YET RICH.

JOHN NEWTON said, "I feel like a man who has no money in his pocket, but is allowed to draw for all his wants upon one infinitely rich; I am therefore at once a beggar and a rich man."

1. The Christian is a *beggar* in the spiritual world. Without food, or clothing, or home, he is a suppliant for the bread that never perishes, for the garment of righteousness that covers every sin, and for the resting-place where sorrow never enters. The spirit of begging is the true spirit of Christian devotion. It is the form in which the child of God draws near to his heavenly Father. Feeling his wants, he humbly confesses them; he pleads with God earnestly for their supply; and relies upon divine favour and mercy alone. To be a beggar is humbling to a proud heart, and we are all proud by nature; but he that humbleth himself shall be exalted, and the beggar shall be made rich. "Ask, and ye shall receive."

2. The Christian is a *rich man* in God's kingdom. His riches are of the *right kind*,—*soul riches*. Temporal wealth brings cares. Look at the rich worldling. Who more unsatisfied, more dependent upon false reliances, more subject to the snares and vexations of Satan? I would not give the substantial joys of a suppliant believer for all the possessions of self-complacent and troubled wealth. There is more riches in loving God, in trusting Christ, in bearing the fruits of the Spirit, than in the treasures of worlds. The riches of the Christian are *enduring*. They outlast change, death, the grave, time. Immortal like the soul, they accumulate through eternity. They are the riches of infinite grace crowning with everlasting joy the poverty of a beggar's brow.

O, beggar-pilgrim, thou art rich even here on earth, but thou wilt be richer far in heaven!

C. V. R.

THE PREFACE TO THE GOSPEL BY LUKE.

LUKE 1 : 1-4.

"1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

"2. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

"3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

"4. That thou mightest know the certainty of those things, wherein thou hast been instructed."

VERSE 1. The existence, in early times, of many narratives, or histories of our Saviour, is distinctly affirmed by Luke. "*Many*" cannot refer to Matthew and Mark alone, but to a number of others, who undertook to write some account of the life of Christ. Moreover Matthew was himself an "eye-witness," one of those who wrote from personal knowledge, and whose statements no doubt assisted other writers in making their compilations. It is not surprising that the character, doctrines, miracles, and life of Christ should engage many to draw up short historical narratives, or memoirs.

These narratives were doubtless imperfect and fragmentary. Indeed, Luke assigns the number and character of the different histories as the reason why he himself, who had closely attended to the whole matter, determined to write a full, reliable, and accurate account. Eusebius says, "Luke also in the commencement of his narrative, premises the cause which led him to write; showing that many others having rashly undertaken to compose a narration of matters that he had already completely ascertained, in order to free us from the uncertain suppositions of others, he delivered in his own gospel the certain account of those things, that he himself had fully received from his intimacy and stay with Paul, and also his intercourse with the other Apostles." *Lib. III., 24.* It is impossible at this day to determine anything further in regard to the independent histories referred to. No contemporary writer alludes to them. The apocryphal gospels, now extant, have no claim to an antiquity approaching to that of the inspired volume.

Ἐπεχειρήσαν ἀνατάξασθαι is put for *ἀνετάσσαντο*. The latter verb occurs nowhere else in the New Testament. It means to *reduce to order, to arrange*, and is a military term. *Διηγήσων*, a narrative, history, relation. *Πεπληροφορημένων*, from *Πληρης φoρα*, full measure; hence the verb, to *bring full measure*; metaphorically, to *persuade by abundance of argument*; passive, to *be persuaded*. The allusion in this place is to things, and not to persons, which is unusual. It means things *fully established, or accredited*. *ἐν ἡμῖν*,

among us Christians. In the next verse Luke refers to himself alone.

VERSE 2. "*Delivered to us,*" not written, but spoken, declared. "*Eye-witnesses,*" who beheld the things they related to others. "*Ministers of the word.*" The "*word,*" the transactions and doctrines contained in the narrative, or the gospel. Others refer "*the word*" to Christ, as in the beginning of John's Gospel, on the ground that "*eye-witnesses and ministers of the word*" are connected together, and that a person cannot be an eye-witness of a word, a thing not visible. The first sense is the most natural. Eye-witnesses of the things done, and ministers of the word; or spectators and ministers. They were not simply private eye-witnesses, but they were divinely commissioned men, called of God into the ministry.—Luke rather implies that he himself was not an eye-witness or a minister of the word, and hence could not have been one of the seventy. This point is much disputed both among ancient and modern writers. Origen, Epiphanius, and Theophylact place Luke among the seventy; whilst Chrysostom and Augustine deny his claim to that rank. Whitby, among modern commentators, strongly contends that both Mark and Luke were among the seventy. Paul calls Luke simply the "*beloved physician,*" in writing to the Colossians, A. D. 62. Col. 4: 14.

VERSE 3. "*It seemed good to me also.*" This shows that Luke wrote, not under the direction of Paul, but of his own accord, the Spirit of course prompting him in this great undertaking. Luke is first mentioned in Scripture, Acts 16: 10, 11, in company with Paul at Troas; thence he went with him to Jerusalem; continued with him in his troubles through Judea; and sailed in the same ship with Paul, when he was sent a prisoner from Cæsarea to Rome, where Luke staid with him during his two years' confinement. The following year, it is supposed that Luke wrote his gospel, while in Greece, A. D. 63, or 64. "*It seemed good to him*" to write a narrative of his Saviour's life, "*having had a perfect understanding of all things.*" This latter verb with the adjective signifies both the result gained, which was a thorough acquaintance of the subject, and the diligence or laborious means by which it was reached. Calvin says, "*The verb is taken metaphorically from those who tread in the footsteps of others, that nothing may escape them. So that Luke intended to express his close and laborious investigation; just as Demosthenes employs the same word, when, in examining an embassy against which he brings an accusation, he boasts of his diligence to have been such, that he perceived everything that had been done as well as if he had been a spectator.*" Luke, it may be added, was a man of education. His style, although not free from Hebrew idioms, approaches that of the classical Greek.

"*From the very first.*" The word, ἀνωθεν is the same as that

translated sometimes "from above," from heaven. But the common rendering is the most suitable; *from the first rise, from the earliest time.* Luke dates his narrative back beyond Matthew and Mark,—to the conception of John the Baptist.

All these expressions of Luke contradict the idea, entertained by some, that the evangelists copied from each other, or from some original source, common to all. Luke evidently sets out to compose an original narrative. Luke had no doubt seen the Gospels by Matthew and Mark; but he supplies many important transactions omitted by these writers. It has been conjectured by some, and it is mere conjecture, that he derived the interesting details of the Saviour's birth from the Virgin Mary herself. Among the subjects narrated by Luke alone are the birth of John the Baptist, the Annunciation, the circumstances attending Christ's birth at Bethlehem, the vision granted to the shepherds, the early testimony of Simeon and Anna, Christ's conversation with the Doctors in the temple when he was twelve years old, his first visit and rejection at Nazareth, where he had been brought up, &c.

"*In order.*" A connected narrative; in a continued series. Some harmonists, as Beza and Leclerc, have unduly pressed these words, so as to make them an argument for following the arrangement of Luke, in preference to that of Matthew and Mark. This is not warranted. The other two evangelists had the same general object in view; and there is internal evidence to satisfy most commentators that the order of Matthew is, on the whole, to be preferred.

"*O most excellent Theophilus.*" Nothing is known of Theophilus, beyond what is implied in this brief notice by Luke, and also in the first verse of the Acts of the Apostles. He must have been a man of some eminence, probably a public officer; the same word, *κράτιστος*, is applied to Felix and Festus, Acts 23:25, and 26:25. It may be inferred that he resided beyond Palestine, as some things are minutely mentioned of which only a stranger need to be informed. The name is Grecian; and Theophilus was probably a magistrate in some city of Greece or Asia Minor. He must have been a Christian, according to the declaration in this and the following verse. Some have supposed that "Theophilus" is an appellation, or a general title applicable to every *lover of God*, as the word means; but there is no ground for this opinion. Indeed the adjective "most excellent" designates a person. Lightfoot quotes from Josephus the following passage: "King Agrippa, removing Jesus, the son of Gamaliel, from the high priesthood, gave it to Matthias, the son of Theophilus." *Antiq. lib. xx. cap. 8.* This passage shows that a man of high rank among the Jews, by the name of Theophilus, was contemporary with Luke. It by no means follows, however, that this was the Theophilus for whom Luke wrote his Gospel. As it is generally supposed that Luke wrote for the Gentiles, so the opinion that Theophilus was a Greek is the most plausible.

VERSE 4. "The *certainty*." The object of the inspired narrative is to bring complete conviction, to establish beyond all doubt the truth of the evangelical history.

"*Instructed*." The word *κατηχηθησ* means literally *catechised*, or instructed orally by a teacher. Hence the early disciples were called *catechumens*, persons instructed in the initiatory principles of Christianity. The word is now commonly restricted to children. Would that all children were well catechised; and that men knew so much of Christian doctrine as to supersede the necessity of being longer included among catechumens. Every lover of God should earnestly desire to know more and more of his will.

This preface of Luke is very candid, direct, and simple. Its honesty of purpose is in strong contrast with the fulsome dedications of modern times. His object in writing the evangelical history was to do good to the souls of men; to confirm the faith of Christian disciples; to establish the truth in opposition to many conflicting and spurious narratives; and to set forth "in order" the leading events and instructions of the ministry of our Lord. Christianity appealed to the senses and to the reason of its first witnesses and converts. It is founded upon facts. The birth of the Redeemer is a stupendous miracle. Luke enlarges upon this part of the history, narrates the antecedents of our Saviour's incarnation, and supplies important, and interesting particulars of Elizabeth and of Mary. Many of the narratives in circulation were no doubt corrupted by human additions, inventions, errors, and confused statements and reasonings. The words of Luke, *ἀνωθεν, ἀκριβῶς, καθ' ἑξῆς, ἀσφάλειαν*, indicate his conviction of the necessity of a full and accurate history. It pleased God to put it into the mind and heart of his servant, to undertake the narrative, which has been the means of instructing many lovers of God, besides Theophilus, in the things which, from the beginning, were delivered by eye-witnesses and ministers of the word.

The following are some of the lessons of instruction derived from the preface to the Gospel by Luke.

1. God takes care of his Word. Whilst many uninspired writings have perished, the Gospel of Luke has come down to us in its uncorrupted integrity. *v. 1.*

2. The truth of the transactions of the New Testament was amply tested in the early ages, during the awakened attention of the public mind to the subject, as seen in the existence of a multitude of accounts and narratives. *v. 1.*

3. The early disciples were thoroughly persuaded of the reality of the events in the life of Christ. *v. 1.*

4. Eye-witnesses and ministers of the word were concerned for the welfare of those who were to come after them. *v. 2.*

5. The Holy Spirit, in inditing the Scriptures, employed the faculties of men. *v. 3.*

6. The tradition of things, received even from inspired Apostles, does not supersede the necessity of laborious investigation. *v. 3.*

7. Our gratitude is due to God for giving us a written revelation of his will, instead of its communication by tradition. *v. 3.*

8. Excellent men in the Church, like Theophilus, deserve the regard of the servants of Jesus Christ. *v. 3.*

9. The certainty of the things of Scripture is the basis of all Christian acquisition. *v. 4.*

10. However well a man may have been catechised or instructed, he needs to keep up through life an intimate acquaintance with Gospel history. *v. 4.*

11. The aim of doing good to others felt by Luke towards Theophilus, exemplifies the spirit of Christ. *v. 4.*

C. V. R.

THE HUMANITY AND THE DIVINITY OF CHRIST.*

THE events in the life of Christ furnish equally clear evidence of his humanity and his divinity.

He was born of a woman. Mary brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger. This proves he was human.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will towards men. There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him. They departed thence to Bethlehem, and the star which they saw in the east went before them till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh. This proves he was divine.

* These remarks on the Humanity and Divinity of Christ are extracted from "*A Letter on the Divinity of Christ, from a Father to his Son,*" an exceedingly interesting and convincing pamphlet, written by one of our distinguished ruling elders, who has frequently represented Ogdensburg Presbytery in the General Assembly.

Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. This proves he was human.

Being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved son; in thee I am well pleased. This proves he was divine.

Jesus attended a marriage in Cana of Galilee. This proves he was human.

When they wanted wine, he said to them, Fill the water-pots with water. There were set there six water-pots of stone, containing two or three firkins apiece. And they filled them up to the brim. When they drew out, the water was made wine. This proves he was divine.

He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. This proves he was human.

He healed all manner of sickness and all manner of disease among the people. They brought to him those who were possessed with devils, and those who were lunatic, and those that had the palsy, and he healed them. And there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed.

When he was come into Capernaum, there came unto him a centurion, worshipping him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. And Jesus said, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour. This proves he was divine.

He was thirsty, and came to Jacob's well to drink. This proves He was human.

There came a woman of Samaria to draw water. Jesus rehearsed to her the secret history of her life. She left her water-pot and went her way into the city, and said to the men, Come see a man who told me all things that ever I did. Is not this the Christ? This proves he was divine.

He was hungry. This proves he was human.

And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon. And when he came to it, he found nothing but leaves. And Jesus said to it, No man eat fruit of thee hereafter forever. And in the morning as they passed by, they saw the fig-tree dried up from the roots. This proves he was divine.

He was asleep in the ship. This proves he was human.

There arose a great tempest in the sea, insomuch that the ship was covered with the waves. His disciples came to him, and awoke him, saying, Lord, save us, we perish. Then he arose and rebuked

the winds and the sea, and there was a great calm. And the men marvelled saying, What manner of man is this, that even the winds and the sea obey him. This proves he was divine.

He prayed in public and in private. He often retired for secret prayer. This proves he was human.

He forgave sins. Who can forgive sins but God only? They brought to him one sick of the palsy, borne of four, and because of the press they uncovered the roof of the house, and let down the bed. When Jesus saw their faith he said to the sick of the palsy, Son, thy sins be forgiven thee. This proves he was divine.

He possessed tenderness and sympathy. There was a dead man carried out of the city of Nain, the only son of his mother, and she was a widow, and when Jesus saw her he had compassion on her. This proves he was human.

He said unto her, Weep not, and came and touched the bier, and said, Young man, I say unto thee, arise. And he that was dead sat up and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying that a great prophet is risen up among us, and that God hath visited his people. This proves he was divine.

He possessed friendship and love. He wept at the grave of his friend Lazarus. The Jews said, Behold how he loved him. This proves he was human.

Jesus said, Take ye away the stone. They took away the stone, and he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus said, Loose him and let him go. This proves he was divine.

He died. This proves he was human.

The vail of the Temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the city and appeared unto many. When the centurion and they who were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly, this was the Son of God. This proves he was divine.

He was buried. This proves he was human.

He raised himself from the grave. He said, I lay down my life that I might take it again. I have power to lay it down, and I have power to take it again. When the Jews required of him a sign or evidence that he was divine, he referred them to the future fact of the resurrection of his body from the grave by his own power, as conclusive proof of his divinity. He answered, Destroy this body and in three days I will raise it up again. When he was risen from the dead, his disciples remembered this, and they believed the Scriptures, and that Jesus was the Son of God. This proves he was divine.

THE FIRST SNOW-FALL.

BY JAMES RUSSELL LOWELL.

THE snow had begun in the gloaming,
 And busily all the night
 Had been heaping field and highway
 With a silence dead and white.

Every pine and fir and hemlock,
 Wore ermine too dear for an earl;
 And the poorest twig on the elm tree
 Was ridged inch-deep with pearl.

From sheds, new-roofed with Carrara,
 Came Chanticleer's muffled crow;
 The stiff rails were softened to swan's-down,
 And still fluttered down the snow.

I stood and watched by the window
 The noiseless work of the sky;
 And the sudden flurries of snowbirds
 Like brown leaves whirling by.

I thought of a mound in sweet Auburn,
 Where a little headstone stood,
 How the flakes were folding it gently,
 As did robins the babes in the wood.

Up spoke our own little Mabel,
 Saying, "Father, who makes it snow?"
 And I told of the good Allfather
 Who cares for us all below.

Again, I looked at the snow-fall,
 And thought of the leaden sky,
 That arched o'er our first great sorrow,
 When that mound was heaped so high.

I remember the gradual patience,
 That fell from that cloud-like snow;
 Flake by flake, healing and hiding
 The scar of that deep-stabbed woe.

And again to the child I whispered,
 "The snow that husheth all,
 Darling, the merciful Father
 Alone can make it fall!"

Then, with eyes that saw not, I kissed her,
 And she, kissing back, could not know
 That *my* kiss was given to her sister,
 Folded close under deepening snow.

WESTERN THEOLOGICAL SEMINARY.

INAUGURATION OF WILLIAM S. PLUMER, D.D.

THE importance of a Theological Seminary for the Western Churches was early felt. The Synod of Pittsburgh, at their Sessions in 1820, passed the following resolutions:—

“1st. *Resolved*, That it is expedient for this Synod to take measures to establish a Theological Seminary within their bounds.

“2d. *Resolved*, That the said Seminary shall be located in the borough of Washington, Pennsylvania, upon the following conditions, viz., 1st. That the Board of Trustees of the Colleges of Washington and Jefferson shall enter into an agreement to unite the said colleges, with a stipulation that the united literary institution shall be established at Canonsburgh. 2d. That the united college shall agree to appropriate the college premises and building thereon erected in Washington, and also the funds, or a proportion thereof, for the use of a Theological Seminary, or professorship or professorships to be therein established, with the concurrence of the Synod.”*

A committee was appointed to confer with the Boards of Trustees of the two colleges, which committee reported to the Synod, in 1821, that a union between the two institutions could not now be effected. Whereupon the Synod resolved that measures be taken for the formation of a Theological Library, “to be located at present in the edifice of Jefferson College, Canonsburgh, and placed under the care of the Rev. John M’Millan, D.D., Professor of Theology in that seminary.”

In 1822, the Synod of Pittsburgh again took action on the subject. “The Rev. Messrs. William Speer, Obadiah Jennings, Francis Herron, Samuel Ralston, and Robert Johnston, were appointed a committee to inquire into the expediency of establishing a Theological Seminary, at some convenient place in the western country, in conjunction with the Synods of Ohio and Kentucky, and to report as early as practicable.”†

This committee presented an interesting report, urging immediate action; but the Synod appointed another committee, consisting of Drs. Herron, Jennings, and Swift, to confer on the subject with the Synod of Ohio. Nothing was done, however, except to appoint the same committee, in 1823, to correspond with the Synod of Ohio, and to take advantage of the meeting of the next Assembly to see the commissioners. Dr. Smith, in his Inaugural Discourse at the installation of Dr. Plumer, states what occurred at the meeting of

* Minutes, p. 167.

† Minutes, p. 188.

the Assembly in 1825. "Thirty years ago next May, the speaker, seeking, as we stood in the church on Washington Square, and on the first day of the sessions of the General Assembly, the co-operation of an excellent and eminent brother* of the Synod of Pittsburgh, long since deceased, we successfully applied to Doctors Green and Miller, then in the Assembly, to favour the establishment of a Western Theological Seminary. On their recommendation, a meeting for consultation was held at Dr. Green's, and he consented to bring forward the overture, and Dr. Miller to support it. The proposal was adopted, and a Board was chosen, scattered from Alabama and the Mississippi to the shores of Lake Erie (Dr. Campbell, then of Tennessee, being one)."

Dr. Green was Chairman of the Committee appointed by the Assembly, to draw up a plan for the Seminary, and the plan was adopted on the 27th of May, 1824. The following persons were appointed commissioners to recommend a suitable site for the Seminary, viz.: ANDREW JACKSON, Tenn.; BENJAMIN MILLS, Ky.; JOHN THOMPSON, Ohio; OBADIAH JENNINGS, and ANDREW WYLIE, of Pa. These Commissioners were required to make their report to the Board of Directors of the Seminary, composed of twenty-one ministers and nine laymen; and the Board were required to recommend a location to the next Assembly. Accordingly, the Directors reported to the Assembly of 1826, that by a vote of *eight* to *five*, they considered Allegheny Town the proper site. The question of location was, after much debate, referred to the decision of the next Assembly. In 1827, the discussion was renewed; and finally the roll was called, and "each member was allowed to vote either for Allegheny Town or Walnut Hills." The decision resulted in favour of Allegheny Town,† and according to tradition by a majority of *one* vote. Dr. J. J. Janeway was elected Professor of Theology; and Dr. John M'Dowell, Professor of Ecclesiastical History and Church Government. The latter did not accept; and Dr. Janeway resigned shortly after.

The Western Seminary, like most of our theological and literary institutions, has had to struggle with many difficulties. But brighter days are at hand. Its endowment is now nearly completed, and the number of its students has been, of late years, more steady than at most of our other Seminaries. A career of increasing usefulness, it is hoped and believed, is now before the institution, notwithstanding the increase in the number of Theological Seminaries.

The recent inauguration of Dr. Plumer, as Professor of Didactic and Pastoral Theology, was an occasion of unusual interest. Our readers will be glad to read portions of the addresses delivered before the Board of Directors. Dr. E. P. SWIFT delivered the charge to the Professor, and selected as the foundation of his very able address, "*The requisites to the successful cultivation of Chris-*

* Dr. Obadiah Jennings.

† Assembly Minutes, p. 122.

tian Theology." His train of thought will be seen in the quotations, which we now make.

The occasion is an affecting and eventful one, not only to yourself, but to this Board, and this large assembly—and, indeed, to all who love the church of the living God, and would cherish a holy interest in those educated, devoted young men who, from year to year, and from class to class, are here to come up to qualify themselves for active ministerial service in the vineyard of the Lord. The *particular department of instruction* to which you have been appointed is *Didactic and Pastoral Theology*. This is the science of God—and of man, as a rational and moral being—and of true religion, as it is made known to us by a divine revelation, and as it is perceived and understood by a divine faith. It differs from all other sciences in the loftiness and utility of its objects, the vastness and eternity of its principles, the source of its elements in the inspired record, and the supernatural illumination of the human soul which it implies. No employment, therefore, draws a created mind into higher communion with God, and the objects of the invisible world, and into loftier and holier contemplations, or is in itself more honorable and blessed. The Bible is the source of all our theological knowledge; and its doctrines, and facts, and moral laws we receive as divine, on the naked authority of God. Reason, as an instrument of knowledge, is legitimately employed in discovering and weighing the proofs and vouchers of its being indeed a divinely inspired and unerring revelation, and then interpreting its contents according to the rules of language, and stating, proving, and defending it against all the world, and all that is sceptical in our own hearts.

That form of theological truth which you are expected to impart, and no other, is comprehended in the Confession of Faith. The church believes, indeed, that "the Bible" without tradition, the authority of councils, or the sanction of men or angels, "is the religion of Protestants;" and it is because she believes that this Confession embodies the very mind and meaning of the Holy Spirit in the Bible, she will have no other teaching, since she will have no other Bible.

She expects you, then, out of the depths of your own conviction, ably, faithfully, and thoroughly to state, illustrate, and defend this system; and by research, meditation, prayer, and the help of the Holy Ghost, to bring "out of the law" and the doctrine of the cross, those wonderful things in truth and righteousness, by which your pupils may be thoroughly furnished as able ministers of the New Testament. What form of doctrine this is in detail, the occasion will probably lead you more appropriately and ably to express, than I can do; and I shall therefore, confine my observations to a notice of some of those things which seem to be required in the successful cultivation of sound theology, and the professional training of the ministry.

In the Apostolic age the doctrine and discipline of Christianity was pure and true in its simple unclassified elements; but, like our sinless mother in the primeval garden, its innocence and purity stood unprotected from those encroachments which the sin and folly, the pride and weakness of Christian men, might intentionally and unintentionally make upon it. If Jewish dogmatists had so marred, before the time of Christ, the ancient laws and theology, that Moses, if he could have re-lived, would scarcely have known his own system, it is no matter of surprise that before the close of the first, and during the second, third, and fourth centuries, men's views of the doctrines of Revelation had become false and corrupt. The first departures from primitive simplicity were not, indeed, mainly doctrinal; but in that and the succeeding periods, down to the present time, almost every conceivable form of divergence has occurred; so that Didactic Divinity itself travels through the circles of almost every science—and the question which I propose is, how she can best attain the objects of this journey? And,

First—If Theology is a revelation of the glory and righteousness of God, and a convincing knowledge from him of man's necessities and ruin, and heaven's unspeakable gift, need I say that it cannot be expected to unlock its treasures, and reveal its mysteries to an *unrenewed* and *unhumbled mind*. * * *

Secondly—The auspicious cultivation of sound theology demands *varied and profound acquisitions in scriptural knowledge, earnest study, and unwearied investigations*, not only in Biblical and Oriental attainments, but in all the departments of science.

Thirdly—The auspicious pursuit of systematic Theology must have a constant reference to it as one *complete and indivisible revelation; one edifice* with many dependent parts; and its aim must be to give each its just proportions and appropriate place.

Fourthly—The successful cultivation of theology demands *accuracy of thought and judgment*, and the *power of separating* on every subject, its intrinsic from its extrinsic elements, blended with *inflexible rectitude of heart*.

Fifthly—Allow me to mention, as a still higher requisite to the successful cultivation of the Theological Science, the constant spirit of dependence upon the Great Teacher. I have already referred to the necessity of personal piety; but alas! many pious, able, and learned men have seemed to forget that theology is a thrice holy and heavenly science, and have been tempted to rely more upon their genius and mental powers, and scholarship, than the aids of the Holy Spirit. What is man! as he stands as the expositor of the high and awful mysteries of his God and Saviour? It is remarkable, that in the Theology of Witsius and Watson, and in the university lectures of Leighton, while there is no great learning or originality, there is a scripturalness and a practical pathos which elevates and invigorates the reader's mind. Sometimes (as I now recollect), when Dr. Alexander had heard his class, and had ably explained some topic of divinity, he would seem to pause, and painful anxiety to be stamped upon his countenance, as though he were ready to say, I fear the Heavenly Teacher is not here! let us lay aside our helps, and repair to him. Alas! how does the history of Protestantism, its Biblical studies and expositions, theories and speculations, express in mournful utterance the frequent absence in its full power of this most vital conviction of human imbecility.

Sixthly—I shall add but one further requisite to the healthful growth of theological science, and it consists in the union of *disinterestedness with benevolence*. In nothing, perhaps, was the apostle Paul, and, in an humbler sense, I may add Edwards, more remarkable than for this trait of character. The Epistle to the Romans, composed, perhaps, in a heathen jail—and the treatise on the will, written in the woods of Stockbridge, among the Indians—how does the simple hope and desire to be useful to man in all generations, and glorify the truth of God, shine out in these powerful productions! By disinterestedness, I mean a freedom from all desire to be accounted great, wise, and learned by men, or to build up the fame of a particular denomination—but the profession of one ruling aim to honour Christ, and to bless the Church and the world with purer, holier, and mightier conceptions of Christian doctrine.

While our Church anticipates from her theological seminaries the able and rich productions of high biblical, and historical, and theological learning, and research and spiritual excellence, it is to be especially remembered that our future ministry are here to be trained up for the service of Christ, and that in this land, and in these stirring times, she demands rather a practical, well-disciplined, and devoted, than a learned ministry. She would, indeed, have good and thorough scholars in all the branches of philosophy, chemistry, geology, mathematics, and natural and civil history, and the ancient languages, and able expositors of God's word, and men mighty in the Scriptures; but above this she wants judicious, prudent, and faithful pastors, deeply humble, experimental, and ardent men, whose lips have been "touched with a live coal from off the heavenly altar," thoroughly acquainted with the inward struggles and searching anxieties of a renewed heart and a holy life, and embodying the gospel and its experience in their own personal history, turning its precepts into moral laws, and its glorious doctrines into living principles of precious truth. It will be unnecessary for me to dwell upon these important and, perhaps, sometimes painful duties which you and your associates will be called to fulfil.

It still remains for me to refer to by far the most difficult and solemn part of

the trust which is committed to your hands by our church, in connection with your official associates: I refer to the spiritual qualifications of your pupils for the work of the holy ministry. Often as you refer to the plan on which our General Assembly began the policy of her theological seminaries, your mind will be struck with her language: "Convinced that the filling of the Church with a learned and able ministry without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people, the Assembly do hereby solemnly pledge themselves to the churches under their care, that in carrying into existence, etc., it shall be their endeavour to make this a nursery of vital piety, as well as of sound theological learning; that an inward sense of the power of godliness may grow continually in a spirit of enlightened devotion and fervent piety."

This is a very holy covenant between the churches, and through the Assembly, with her official teachers; and when we consider how liable young men, as well as others, are to be deceived, and how deceitful the human heart is, we may well tremble.

Never did the ministerial work and office in our towns and cities, and on the far distant widening fields of the great Christian harvest, in these wonderful times of advancing civilization, opulence, reading, and luxury, demand on all sides a mightier revival of Apostolic holiness. The world stands ready to be taken by the army of the living God; and by one effective onset of the sword of the Lord, to strike its colours, and run up the banner of Jesus Christ. At the same time, how formidable, insidious, and skilful is the spirit of formalism, through all the masses of society! To say nothing of the unexplored fields of Central Africa, the primeval forests and hamlets of the Andes and Rocky Mountains, the boundless plains and prairies of the Missouri, Columbia, Colorado—China and India, and the Oceanic Isles begin to lift up their voice to our Church and country, to send them that Gospel which Christ has promised them; and for the gift of which the time-piece of prophecy seems to strike the hour. And then the sunny plains of papal nations, once trod and disciplined by holy martyrs, seem to ask for the harbingers of the morning, and demand an army of bold and faithful pioneers of redemption to bring back the Royal David to his usurped metropolis. And amidst all this deafening importunity, our country and our churches cry to you—Send us ministers of a holier unction, a keener edge of zeal and fervour, whose faith and training have been cradled amidst mightier searchings and communings of the Holy Spirit! O, my brother, my brother, who but God can sustain your troubled spirit as your daily thoughts and nightly meditations struggle and groan beneath the pressure of these responsibilities? Do all you can; watch and pray, and study, and leave the rest to Him.

To the esteemed BRETHREN OF THE TWO SYNODS here present, all alike supporters of this Seminary, may I be allowed, on this, doubtless, the last and final opportunity I shall have on such an occasion, with the expression of fraternal love, to say a word commending it to their fostering care. We have now, brethren, separate synodical relations, and shall no more stand side by side in these annual assemblies; but it matters little, for "the time is short," and soon no geographical lines, we trust, will ever separate us from each other. In respect to this and the other Institutions, common to us all, I seem to hear from behind the curtain the voices of our still much-loved M'Millan, Patterson, M'Curdy, Jennings, and Brown, saying, *Onward!* Brethren, *onward!* with the work of the Lord! We have now for our Seminary mainly its endowments, and its chosen Professors; but what shall become of its usefulness if it has no students, and they are not to be found in the Church? If we compare the present with earlier periods, our progress, in this respect, has not realized our hopes; and in the dearth of candidates there may spring up a hurtful competition in our Theological Seminaries. Our hope must be in the Angel of the Covenant, and the returning power of his Holy Spirit to all our churches. Then with the parents will come the sons, and with the sisters will come the brothers, and the God of our Fathers "shall establish the work of our hands upon us," and raise up for us heralds to preach his Gospel unto the ends of the earth.

Dr. PLUMER, Professor of Didactic and Polemic Theology, next

delivered the Inaugural Discourse. The theme, selected by the Professor, was JESUS CHRIST; and the mode of treatment was simple, fervent, evangelical, practical. We think Dr. Plumer was eminently judicious in the selection of his topic—the great truth of revelation. All didactic and pastoral theology centres around Jesus Christ; and the best mode of exhibiting divine truth is, not merely as abstract truth, but as momentous, practical truth, adapted both to the head and the heart, to the intellect and the life. The following extracts will serve as specimens of the Inaugural:—

Jesus Christ is a wonderful, a glorious person. To look away from self and man to Christ, is to lay hold on everlasting life. If men would be safe, let them flee to him. When he is in the ascendant, the night flies away, and the morning comes—a morning without clouds. His names and titles are as important as they are significant. Every one of them is as ointment poured forth. His lips drop as the honeycomb—honey and milk are under his tongue, and the smell of his garments is like the smell of Lebanon. His people sit under his shadow with great delight, and his fruit is sweet to their taste. To them he is altogether lovely. He is their Advocate, the angel of the covenant, the author and finisher of faith. He is as the apple-tree among the trees of the wood, the alpha and the omega, the Beloved, the shepherd and bishop of souls, the bread of life, the bundle of myrrh, the bridegroom, the bright and morning star, the brightness of the Father's glory, and the express image of his person.

He is their Creator, captain, counsellor, covenant, corner-stone, covert from the tempest, a cluster of camphor, and chiefest among ten thousand. He is to them as the Dew, the door into the fold, a diadem, a daysman, a day-star, a deliverer, and the desire of all nations, ranks, and generations of pious men.

In their eyes he is the Elect, Emanuel, the everlasting Father, and eternal life. He is a Fountain of living waters to thirsty souls, of joy to troubled ones, of life to dying ones. He is the foundation on which his people, with safety, build their hopes of heaven. He is the father of eternity, the fir-tree under whose shadow the saints rejoice, the first and the last, the first fruits, the first-born among many brethren, and the first begotten from the dead.

To his chosen he is as the most fine Gold, a guide, a governor, a glorious Lord God, the true God, over all God blessed forever. He is Head of the Church, the help, the hope, the husband, the heritage, the habitation of his people. He is the horn of their salvation. He rides upon the heavens by his name, JAH. He is the Jehovah of armies, the Inheritance, Judge, and King of his people. He is their Light, their life, their leader, their law-giver, their atoning lamb, the lily of the valley, the lion of the tribe of Judah.

He is the Man Christ Jesus, the master, the mediator, the minister of the true sanctuary which the Lord pitched, and not man. He is the mighty God of Isaiah, the morning star of John, the Michael of Daniel, the Melchisedek of David and Paul, and the Messiah of all the prophets. He is the Only-begotten of the Father—full of grace and truth. He is both the root and the offspring of David. He is the Peace, the prince, the priest, the prophet, the purifier, the potentate, the propitiation, the physician, the plant of renown, the power of God, the passover of all saints. He is a polished shaft in the quiver of God.

He is the Rock, the refuge, the ruler, the ransom, the refiner, the redeemer, the righteousness, and the resurrection of all humble souls. He is the rose of Sharon. He is the Seed of the woman, the seed of Abraham, the seed of David, the Son of God, the son of man, the strength, the shield, the surety, the shepherd, the shiloh, the sacrifice, the sanctuary, the salvation, the sanctification, and the sun of righteousness of all believers.

He is that holy thing that was born of Mary. He is the Truth, the treasure, the teacher, the temple, the tree of life, the great testator of his church. He is the Way, the well of salvation, the word of God, the wisdom of God, the faithful witness, the wonderful.

His person is one; but his natures are two. He is both human and divine, finite and infinite, created and uncreated. He was before Abraham, though not born till for ages the patriarch had slept with his fathers. He was dead, and is alive forevermore. On earth he had not where to lay his head, yet he disposes of all diadems. He has the arm of a God, and the heart of a brother. To him all tongues shall confess and all knees bow; yet learned he obedience by the things which he suffered. None loves like him, none pities like him, none saves like him. It is not surprising that such a person lives and reigns in the hearts of his people. No marvel that the virgins love him, and the saints praise him, and the martyrs die for him, and the sorrowing long for him, and the penitent pour out their tears before him, and the humble trust in him, and the believing lay fast hold of him. His frown shakes the heavens, his smile gives life, his presence converts dungeons into palaces, his blood cleanses from all sin, his righteousness is the white robe of the redeemed.

If men would be safe, or wise, or holy, or happy, or useful, or victorious—let them look to Jesus, let them look to none else, let them walk in him, abide in him, glory in him, and count as loss all things beside. You may look at the law till the spirit of bondage overwhelms you with terrors and torments. You may go about to establish your own righteousness till you can boast and perish like a Pharisee. You may weep till the fountain of your tears has gone dry, you may have all gifts, understand all mysteries, bestow all your goods to feed the poor, yield your body to be burned; but all these things will not atone for sin, will do nothing towards regaining the lost favour of God, will not make you meet for the inheritance of the saints in light. None but Christ, none but Christ, none but Christ, has been the cry of the faithful witnesses of all ages, when truth has triumphed, when oracles were struck dumb, when sinners were converted, when saints rejoiced, when the word of God mightily grew and prevailed.

True piety begins, continues, and is perfected by our union with Christ. We are cleansed through his blood, we are clothed in his righteousness, we are purified by his Spirit—we meet the demands of the law of this day of grace, when we walk as he walked, and have the same mind that was in him.

The excellent Professor closed his address with the following impressive words:—

And now, honoured fathers and brethren, you learn for yourselves what is to be the polar star, pointed out to the young men of your Seminary, to guide them in their quest after truth, usefulness, and life everlasting. Surely no apology is necessary for giving such prominence to that dear One, on whom all good hopes depend. To question your approval of exalting Christ to the highest place would doubtless be doing you great injustice. While some put their schools under the patronage of dead men or dead women, your Institution is dedicated to Him who was dead, and is alive forevermore, and hath the keys of death and of hell. Pray that it may ever remain a bulwark of Apostolic, Reformation doctrine. Pray for its pupils, who are so soon to fill your places. Pray for its professors, who must so soon stand at the tribunal of God, and undergo the examination of omniscient purity for all the impressions they make on the rising ministry.

In the series of events which have resulted in the solemn services of this evening, there has been a strange union of mercy from the Lord, and of kindness from his people. These have rendered tolerable, trials which, otherwise, would have been insupportable. They have made darkness light, and rough places smooth. They have taken away stumbling-blocks, and held out most pleasing promises of usefulness. They have driven away perplexity, and given pledges of help from above, and of brotherly encouragement from you all. I came among you a stranger, and was received as an old friend. In these circumstances, I bow the knee and give praise to the Father of all mercies; and I beg you to accept assurances of heartfelt thanks for all the love and generosity you have so liberally heaped upon me.

Dr. Plumer commences his instructions with the highest hopes of his friends, and of the patrons of the Institution. That he may enjoy the enlightening and quickening influences of the Holy Spirit, and in co-operation with the honoured Professors associated with him, may be the instrument of great good in the education of the rising ministry, is the prayer of all who love our Saviour, our Church, and our Western Theological Seminary.

Household Thoughts.

"WHERE'S JAMIE?"

"WHERE'S Jamie?" I heard an old lady ask, as I entered a house.

"He is safe," I answered, for I had just seen the lad in the street.

Jamie's grandmother went to the window, and looked out. My answer did not seem to satisfy her, and on a second thought it did not satisfy me.

I asked myself, "*Is he safe?*" He was not playing on the river-bank (where some children have been drowned), nor among the carriages at the steamboat wharf. He was not running about the railroad station; but was he safe? His active limbs seemed in no danger of being broken or injured.

But had Jamie anything besides his body, that might meet with harm?

Yes! He has a soul—a heart,—and if that should be injured, it would be of more consequence, than if his body should suffer.

Can you tell why? Do you think Jamie was in any danger?

Yes! He was in great danger! There were bad boys in the street, who might injure his soul. There were those who showed bad passions, anger and hatred.

There were some who said evil words, and took God's name in vain.

And there were those who did cruel and wicked things. Was not Jamie in danger of learning much evil?

When his aged grandmother asked again, soon, "Where's Jamie?" I did not say, "He is safe."

M. M. W.

GOOD NIGHT.

“Good night, dear mamma!” a little girl said,
 “I’m going to sleep in my nice trundle bed;
 Good night, dear papa! little brother and sis!”
 And to each one the innocent gave a sweet kiss.
 “Good night, little darling!” her fond mother said—
 “But remember, before you lie down in your bed,
 With a heart full of love, and a tone soft and mild,
 To breathe a short prayer to Heaven, dear child.”
 “Oh! yes, dear mother!” said the child, with a nod,
 “I love, oh! I love to say ‘Good night’ to God!”

Kneeling down, “My dear Father in heaven,” she said,
 “I thank Thee for giving me this nice little bed;
 For though mamma told me she bought it for me,
 She tells that everything good comes from Thee;
 I thank Thee for keeping me safe through the day;
 I thank Thee for teaching me, too, how to pray;”
 Then bending her sweet little head with a nod,
 “Good night! my dear Father, my Maker, and God;
 Should I never again on the earth open mine eyes,
 I pray Thee to give me a home in the skies!”

’Twas an exquisite sight as she meekly knelt there,
 With her eyes raised to Heaven, her hands clasped in prayer;
 And I thought of the time when the Saviour, in love,
 Said, “Of such is the kingdom of Heaven above;”
 And I inwardly prayed that my own heart the while,
 Might be cleansed of its bitterness, freed from its guile.
 Then she crept into bed, that beautiful child,
 And was soon lost in slumber so calm and so mild,
 That we listened in vain for the sound of her breath,
 As she lay in the arms of the emblem of death.

Selected.

A GOOD WIFE FROM THE LORD.

SOLOMON says, a prudent or good wife is from the Lord, and not a few have experienced the truth of his assertion. One reason why so many fail to get good wives is, that they do not ask the Lord for them. They follow their own impulses, or the suggestions of interest, and do not ask counsel of God and commit their way unto Him. In the most important of all earthly matters they take counsel of their feelings, and lean to their own understandings.

Thomas Shepherd, the first pastor of Cambridge, and one of the most godly and useful of the New England Fathers, acted in accordance with Solomon’s doctrine. “Now, about this time, I had a great desire to change my estate by marriage; and I had been praying three years before, that the Lord would carry me to such a place where I might have a meet yokefellow.”

He was at length invited to take up his abode with Sir Richard

Daily, where his labours were blessed to the conversion of most of the members of the family, one of whom in due time, became his yokefellow. "And when he had fitted a wife for me," says Mr. S., "he then gave me her, who was a most sweet, humble woman, full of Christ, and a very discerning Christian, a wife who was most incomparably loving to me, and every way amiable and holy, and endued with a very sweet spirit of prayer. And thus the Lord answered my desires."

Men may smile at the guileless simplicity with which he tells his story, but they would do well to imitate his example.—*N. Y. Observer.*

Historical and Biographical.

ACT AND TESTIMONY.

THE "ACT AND TESTIMONY" is a famous document in our Church history. It originated in a series of measures adopted by the New School party, in the General Assembly, which seemed to threaten the purity and integrity of the Presbyterian Church. A large minority of the Assembly of 1834, being convinced that the time for decisive action had arrived, held a meeting in Philadelphia, at which all those ministers and elders who sympathized with their feelings and opinions, were invited to be present. The result of their deliberations was the issuing of an "*Act and Testimony*," which from its great importance and influence, we republish for the perusal of many who have probably never seen the document. The Rev. I. V. BROWN, who was one of the prominent actors of the scenes which "tried men's souls," gives, in his *Vindication*, the following items of information about this paper:—

1. A committee of five were appointed by the minority to draw the document. Dr. Wm. Engles, Chairman.

2. By request, Robt. J. Breekinridge drew the paper, and reported it to the committee, without a name prefixed, and without the specifications of errors annexed.

Dr. Engles, the Chairman, prefixed the name, *Act and Testimony*.

By request, we understand, Dr. Hodge added the specifications of error or false doctrine.

3. Dr. Engles suggested the signing of the Act and Testimony through the churches, and sending the signatures weekly to his office in Philadelphia, merely to give interest and diffusiveness to the circulation of the Act and Testimony. With this the committee had nothing to do.

The paper received a large number of signatures, both from ministers and elders.

ACT AND TESTIMONY.

"To the Ministers, Elders, and Private Members of the Presbyterian Church in the United States:—

"BRETHREN, BELOVED IN THE LORD:—In the solemn crisis to which

our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now, at length, have been countenanced and sustained, by the acts of the supreme judicatory of our church. Constituting, as we all do, a portion of yourselves, and deeply concerned as every portion of the system must be in all that affects the body itself, we earnestly address ourselves to you, in the full belief that the dissolution of our church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

“From the highest judicatory of our church we have, for several years in succession, sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained. Whither, then, can we look for relief, but first to Him who is made head over all things, to the church, which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the church from the oppression which she sorely feels?

“We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good, and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved church, and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

“Brethren,’ says the Apostle, ‘I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together, in the same mind and in the same judgment.’ In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order, in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit, we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our church, and to endeavour to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this *Act and Testimony*.

“AS REGARDS DOCTRINE.*

“1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different

* To sustain the accuracy of the following specifications, we are happy in being able to quote the authority of Dr. Hodge, who kindly consented to become the drawer

from the general sense of the church for years past, whilst they still continue in our communion. On the contrary, we aver that they who adopt our standards, are bound by candour and the simplest integrity, to hold them in their obvious accepted sense.

“2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

“3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian and Pelagian heresies, professing, at the same time, to embrace our creed, and pretending that these errors do consist therewith.

“4. We testify against the conduct of those who, while they profess to approve and adopt our doctrine and order, do nevertheless speak and publish, in terms or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

“5. We testify against the following, as part of the errors which are held and taught by many persons in our church:—

“1. Our relation to Adam. That we have no more to do with the first sin of Adam, than with the sins of any other parent.

“2. Native depravity. That there is no such thing as original sin; that infants come into the world as perfectly free from corruption as Adam was when he was created; that by original sin, nothing more is meant than the fact, that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.

“3. Imputation. That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

“4. Ability. That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God; and that, if he laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

“5. Regeneration. That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

“6. Divine Influence. That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner, without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

“7. Atonement. That Christ's sufferings were not truly and properly vicarious.

“Which doctrines and statements are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive, also, to the conviction, that unless a speedy remedy

of this most important feature of the *Act and Testimony*, on the request of the committee appointed to prepare the document. But in all the memorials and testimonies on this subject, presented to the General Assembly at different times and from various parts of the church, there is a substantial agreement in regard to the nature, as well as extent, of the alleged heresies, pervading the whole.

be applied to the abuses which have called forth this Act and Testimony, our theological seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

“AS REGARDS DISCIPLINE.

“The necessary consequence of the propagation of these and similar errors amongst us, has been the agitation and division of our churches and ecclesiastical bodies; the separation of ministers, elders, and people, into distinct parties, and the great increase of causes of alienation.

“Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our Presbyteries are convulsed by collisions growing out of the heresies detailed above, and our Synods and our Assembly are made theatres for the open display of humiliating scenes of human passion and weakness. Mutual confidence is weakened; respect for the supreme judicatory of the Church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises in which the truth is always loser, and perverted by organized combinations to personal, selfish, and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm, and temperate exercise, is absolutely prevented by the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial, presented in behalf of eleven Presbyteries, and many sessions and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede a single request that was made. It was stercorously frowned upon, and the memorialists were left to mourn under their grievances, with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked was refused to the petitioners. At the same time, they who first corrupted our doctrines, and then deprived us of the means of correcting the evils they have produced, seek to give permanent security to their errors, and to themselves, by raising an outcry in the churches against all who love the truth well enough to contend for it.

“Against this unusual, unhappy, and ruinous condition, we do bear our clear and decided testimony, in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose, with the help of God, to give our best endeavours to correct it.

“AS REGARDS CHURCH ORDER.

“We believe that the form of government of the Presbyterian Church in the United States, is in all essential features in full accordance with the revealed will of God; and therefore, whatever impairs its purity, or

changes its essential character, is repugnant to the will of our Master. In what light, then, shall we be considered, if, professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations? Some of us have long dreaded the spirit of indifference to the peculiarities of our church order, which we supposed was gradually spreading amongst us, and the developments of later years have rendered it most certain that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our church constitution, have gone hand in hand, so the original purity of the one cannot be restored without a strict and faithful adherence to the other. Not only then for its own sake do we love the constitution of our church, as a model of all free institutions, but as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his church on earth to be conducted, but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the pure transmission of which has been intrusted as a sacred duty to the church.

“It is, therefore, with the deepest sorrow, that we behold our church tribunals, in various instances, imbued with a different spirit, and fleeing, on every emergency, to expedients, unknown to the Christian simplicity and uprightness of our forms, and repugnant to all our previous habits. It is with pain and distrust, that we see sometimes the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power almost despotic practised in cases where no authority existed to act at all. It is with increasing alarm, that we behold a fixed design to organize new tribunals, upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted; of shielding from just process the individuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against all these departures from the true principles of our constitution; against the formation of new Presbyteries and Synods, otherwise than upon the established rules of our church, or for other purposes than the edification and enlargement of the Church of Christ; and we most particularly testify against the formation of any tribunal in our church upon what some call principles of elective affinity; against the exercise by the General Assembly, of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

“RECOMMENDATIONS TO THE CHURCHES.

“Dear Christian Brethren—you who love Jesus Christ in sincerity and truth, and adhere to the plain doctrines of the cross, as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian Church; to all of you who love your ancient and pure constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth, we, a portion of yourselves, ministers and elders of your churches, and servants of one common Lord, would propose most respectfully and kindly, and yet most earnestly:—

“1. That we refuse to give countenance to ministers, elders, agents, editors, teachers, or to those who are in any other capacity, engaged in religious instruction or effort, who hold the preceding or similar heresies.

“2. That we make every lawful effort to subject all such persons, especially if they be ministers, to the just exercise of discipline, by the proper tribunal.

“3. That we use all proper means to restore the discipline of the church, in all its courts, to a sound, just, Christian state.

“4. That we use our endeavours to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

“5. That we consider the Presbyterial existence, or acts of any Presbytery or Synod formed upon the principles of elective affinity, as unconstitutional, and all ministers and churches voluntarily included in such bodies, as having virtually departed from the standards of our church.

“6. We recommend that all ministers, elders, church sessions, Presbyteries, and Synods, who approve of this Act and Testimony, give their public adherence thereto, in such manner as they shall prefer, and communicate their names, and, when a church court, a copy of their adhering act.

“7. That inasmuch as our only hope of improvement and reformation in the affairs of our church depends on the interposition of Him who is King in Zion, that we will unceasingly and importunately supplicate the Throne of Grace for the return of that purity and peace, the absence of which we now sorrowfully deplore.

“8. We do earnestly recommend that on the second Thursday of May, 1835, a convention be held in the City of Pittsburgh, to be composed of two delegates, a minister and ruling elder, from each Presbytery, or from the minority of any Presbytery, who may concur in the sentiments of this Act and Testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards.

“And now, brethren, our whole heart is laid open to you and to the world. If the majority of our church are against us, they will, we suppose, in the end either see the infatuation of their course, and retrace their steps, or they will at last attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready, for the sake of Christ, and in support of the testimony now made, not only to be cut off, but, if need be, to die also. If, on the other hand, the body be yet in the main sound, as we would fondly hope, we have here frankly, openly, and candidly, laid before our erring brethren, the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the church, or to testify against its errors and defections until testimony will be no longer heard. And we commit the issue into the hands of him who is over all, God blessed forever. Amen.

“ *Ministers.*

JAMES MAGRAW,
ROBERT J. BRECKINRIDGE,
JAMES LATTA,

DAVID R. PRESTON,
WILLIAM WYLIE,
WILLIAM M. ENGLES,

ASHBEL GREEN,
 SAMUEL D. BLYTHE,
 S. H. CRANE,
 J. W. SCOTT,
 WILLIAM LATTA,
 ROBERT STEELE,
 ALEXANDER A. CAMPBELL,
 JOHN GRAY,
 JAMES SCOTT,
 JOSHUA L. WILSON,
 ALEXANDER M'FARLANE,
 JACOB COON,
 ISAAC N. CANDEE,
 ROBERT LOVE,
 JAMES W. M'KENNON,

CORNELIUS H. MUSTARD,
 JAMES C. WATSON,
 WILLIAM L. BRECKINRIDGE,
 JOHN H. SYMMES,
 DAVID M'KINNEY,
 GEORGE MARSHALL,
 EBENEZER H. SNOWDEN,
 OSCAR HARRIS,
 WILLIAM I. GIBSON,
 WILLIAM SICKLES,
 BENJAMIN F. SPILMAN,
 GEORGE D. M'CUANN,
 GEORGE W. JANVIER,
 SAMUEL G. WINCHESTER,
 GEORGE JUNKIN.

"Elders.

SAMUEL BOYD,
 EDWARD VANHORN,
 W. DUNN,
 JAMES ALGEO,
 JAMES AGNEW,
 HENRY M'KEEN,
 CHARLES DAVIS,
 W. WALLACE,
 JOS. P. ENGLER,
 A. D. HEPBURN,
 JS. M'FARREN,
 A. SYMINGTON,
 A. BAYLES,
 WM. AGNEW,

GEO. MORRIS,
 H. CAMPBELL,
 THOMAS M'KEEN,
 JAMES WILSON,
 D. B. PRICE,
 C. HOTCHKISS,
 CHS. WOODWARD,
 W. A. G. POSEY,
 JAMES CARNAHAN,
 MOSES REED,
 JAMES STEELE,
 GEORGE DURFOR,
 JOHN SHARP,
 ISAAC V. BROWN.

"PHILADELPHIA, May 27, 1834."

Review and Criticism.

THE EXTENT OF THE ATONEMENT. The Atonement, not limited in all its uses to the elect, the faith of the Presbyterian Church. By the Rev. S. BROWN. Cincinnati: 1854.

THE object of this pamphlet appears to be to reconcile different views of the Atonement, which have been regarded as belonging to different and variant systems. The success of this undertaking, may be learned by noticing the author's main position, viz.: that, "No sinner of Adam's race, whether elect or non-elect, has a right to appropriate any of the blessings of salvation made and provided, without a grant from the divine government, however evident it may be, that the provisions were in-

tended for sinners." "After a full atonement is made, it must be legally granted to men before they may appropriate it, and before they can be required to believe on pain of damnation." Here it is taken for granted except so far as the assumption is sustained by the preceding *demonstration*, 1. That an atonement can be made, which may have no specific reference to persons. 2. That this atonement may not be applied after it is made,—may have no legal consequences—that God is free, even after the vicarious obedience and death of Christ, to withhold the blessings of redemption from any or all of the sons of men. 3. That no man has a right to appropriate this atonement, until he has received a legal grant of it. 4. That no man, who does not receive this grant, is bound to believe on pain of damnation. This we are to regard as the faith of the Presbyterian Church, drawn from the Symbols by one of her gifted sons!

The claims of this system, to truth and Presbyterianism, it is our purpose now to examine; and we begin with the first in order. It denies an atonement having specific reference to individuals. What say our standards? "They who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." CONF. cap. III., § 6. This language, with the most of people, would be regarded as sufficiently explicit, and designed by those who used it, for the very purpose of testifying to the world their faith in a limited atonement. But explicit as it is, it is not sufficiently so for our author. Starting with the assumption, that redemption *always* means, what it undoubtedly does *sometimes* mean, he regards the terms which follow it, in the passage just quoted, as merely exegetical of it. To be redeemed, according to his interpretation, is to be effectually called, justified, adopted, sanctified, and *de facto* saved. But where did our author find out that this is the meaning of the word *redeemed* in our Confession? Was it from the structure of the language employed? Why then not go through with the adopted principle of construction, and if the syntax indicated that "*redeemed*," included all the subsequent clauses, why not make "*justified*," and "*adopted*," and "*sanctified*," equally comprehensive of their respective attendants? If to be redeemed *must* mean, to be justified, adopted, sanctified, and saved, why, on the same principle of construction, should it not follow, that to be justified *must* mean, to be adopted, sanctified, and saved? Truly the framers of the Confession of Faith, were stupid men, not to see that a discerning posterity would charge them with the sin of pleonasm!

But apart from the standards of our Church, what are we to say about the point under discussion? Could there be such a thing as an atonement which has no specific reference to individuals? We say there could not; and he who says there can, has no just conception of what an atonement is. If the fundamental idea of an atonement be the expiation of guilt, who but a Universalist would deny that it must have specific reference to individuals? Sin cannot be expiated in the abstract. To atone for sin is to bear the guilt of sin; and as the guilt of sin is nothing else than the exposure of the sinner to wrath, atonement must have reference to

those who are thus exposed ; and that, too, a reference such as an atonement must have. We say nothing at all about incidental advantages arising from the atonement. When we speak of the reference of it to men, we mean such a reference as is proper to it, as a thing intended for the removal of guilt. The doctrine, therefore, of "*a general reference,*" is inseparable from the doctrine of Universalism.

The next point contained in this *exposé* of the faith of the Presbyterian Church is, *that the atonement may, or may not be applied after it is made.* That this is no misrepresentation of our author's doctrine, must be obvious from the language he employs and the principle he is endeavouring to establish. "After a full atonement is made," he tells us, "it must be legally *granted* to men before they may appropriate it," &c. What he means by a *legal grant* is more expressly stated afterwards, when it is defined as "*a legislative grant.*" A legislative grant of what? Of an atonement? Yes, "of an atonement to all men." Here, then, we are told, that between the rendering of an atonement by Christ and the offering of its benefits to men, there must come in an act of the divine legislature, which act alone can entitle them to an appropriation of it. Let not the reader think that our author in this passage, has reference simply to *the offer* of a salvation already purchased. Had this been all, nobody would have called his doctrine in question ; for we freely admit that before men can appropriate, or be condemned for rejecting, the blessings of the gospel, they must have an opportunity of hearing it. It is not of the impossibility of accepting that which has not been offered, he speaks, but of the want of a right to appropriate that which has not been legally granted. Here is the relation between the offer and the grant, as set forth in the pamphlet. "He (God), offers salvation to all in good faith, because he has made a legislative grant of an atonement to all men." The offer, therefore, is one thing, and the legal grant another ; and the offer is based upon the legal grant. Now who so blind as not to see that this leaves out of view, altogether, the covenant made with Christ, as our great head and representative, in the covenant of grace? The Presbyterian Church, whose faith our author would expound, has been wont to give a very different view of the economy of grace devised in the eternal council. She has been accustomed to present these things in such an order, as to leave no room between the atonement and the offer, for a legislative grant. Her doctrine is, that to Christ, upon his fulfilling the conditions of the covenant into which he entered with the Father, there are given, not as a legislative grant, but as the purchase of his blood, the people for whom he covenanted. This people, it required no legislative act to make his. They were his, by covenant—his by purchase. The atonement once made, it was his in the administration of the economy of grace, to offer his salvation to the sons of men, and call his elect from every kindred and tongue and people, irrespective of any subsequent legislative grant. And to hold to the necessity of such a grant, is first to deny the right of the Redeemer to the rewards of his obedience and death.

The next point is but the correlative of the one which we have just dismissed. In this clause of our author's proposition, it is stated *that no man has a right to appropriate the atonement* (by which we suppose he means the benefits of the atonement), *until he has received a legal grant of it.* This we say is but the correlative of the point which immediately

precedes, and is, therefore, to be answered by the same arguments. The latter is just as inconsistent with the doctrine of a covenant made with Christ as the former. It requires no legislative grant to confer on men, a right already secured in the covenant of grace.

The fourth and last point is a *sequitur* from the third, viz.: *No man, who does not receive this grant is bound to believe on pain of damnation.* The condemnation of a man who has never received a legal grant of the atonement is, in the estimation of our author, utterly out of the question. "But," says he, "if the atonement is in every respect limited to the elect, and legally granted to them only, then the rest of mankind are in precisely the same situation with fallen angels, as it respects the divine law and government; and yet they are punished for not accepting what was never granted them! This cannot be." We, nevertheless, doubt very much, whether the difficulty is removed by admitting a legal grant. It cannot be simply a legal grant made, but a legal grant made known, that can justify the condemnation of the rejector; for if it were the former, then, according to our author, all the race, except believers, would be under condemnation, whether they knew of such a grant or not. But as this doctrine of a legal grant has only been discovered by the writer of this pamphlet, and that too, subsequent to his public adoption of our standards, and as the pamphlet itself has not had a very wide circulation, it must follow that very few of our race have as yet incurred the fearful doom of those who have trodden under foot the Son of God, and counted (not the legal grant), but the blood wherewith he was sanctified, an unholy thing, and have done despite to the Spirit of Grace. There is, however, another inference from this doctrine of a legal grant, obvious and most awful. If the legal grant, as our author affirms, be the only warrant of faith, then all who have failed to discover it are lost! What then is to become, or has become, of those who have simply received Christ, not as he is *legally granted*, but as he is *freely offered*, in the gospel?

We have neither time nor space for further animadversions on this singular document. We have directed our attention, chiefly to the principles of the system, leaving the details to find their way back to the systems from which they have respectively strayed.

THE ABRIGATION OF THE PLAN OF UNION OF 1801. By the General Assembly of 1837, Historically Vindicated. By ISAAC V. BROWN, A. M. Trenton, 1854. William Brown, 8 vo. pp. 325.

It has been often said within a few years past, that the history of the acts of the General Assembly of 1837, is yet to be written; meaning thereby, that it is now too soon to give a calm and impartial history of those acts. This may be true to some extent, and in some aspects of the subject. The writer of this volume exhibits more of the earnestness of that language and phraseology which were unavoidable in 1837, than the coolness of diction and spirit, which we might expect in 1854. But the reason undoubtedly is, that he was prominently engaged in the controversy at that time, and has transferred to these pages a number of articles which he then prepared and published. To write on those stirring topics

without deep emotion and strong language in 1830-37, was no easy task, particularly for one who felt as Mr. Brown did, that the walls of our Jerusalem were in danger of being demolished.

The volume, however, notwithstanding its fervour, contains a true and faithful history of those events, accompanied by reasonings and arguments of the writer, presented in his nervous and energetic style. It contains also the most important records and papers, preceding and connected with the acts of the Assembly; and the additional documents, relating to the civil suit which followed those acts. It may be considered, therefore, as complete a history as is necessary in order to give the reader a knowledge of the true issues between the two parties, and of the justice and necessity of that course, which was pursued by the Assembly, in order to restore the Church to her former purity and harmony. This history may not be the last which will be written. But whoever may write another, will resort, we doubt not, to the present volume, as one of the repositories from which he will draw his materials. Mr. Brown deserves the thanks of his brethren for his fidelity, in "contending earnestly for the faith once delivered to the saints."

PROFESSIONAL ETHICS: A Compend of Lectures on the Aims and Duties of the Profession of the Law. Delivered before the Law Class of the University of Pennsylvania. By GEORGE SHARSWOOD, Professor of the Institutes of Law. Philadelphia, T. & J. W. Johnson, 1854.

Judge Sharswood is one of the clear-headed and modest men of learning, of whom this great city may well boast, and to whom any court of justice may safely trust its decisions. With a most estimable personal character added to the influence of a well-regulated and commanding intellect, his words of counsel on "Professional Ethics" were received by his class of students with high appreciation of their merit, and will be read by others with deep interest. The profession of law, like other pursuits, has its peculiar temptations. Low views of the objects and principles of the legal profession are too widely prevalent. Judge Sharswood correctly states, "There is, perhaps, no profession, after that of the sacred ministry, in which a high-toned morality is more imperatively necessary than that of the law. There is certainly, without any exception, no profession in which so many temptations beset the path to swerve from the line of strict duty and propriety; in which so many delicate and difficult questions of casuistry are continually arising. There are pitfalls and man-traps at every step, and the youthful adventurer needs often the prudence and self-denial, as well as moral courage, which belong commonly to riper years. High moral principle is his only safe guide; the only torch to light his way amidst darkness and obstruction."

The oath prescribed by the Act of Assembly, 1752, in Pennsylvania, which is administered upon the admission of an attorney to the bar, requires a promise "to behave himself in the office of attorney, according to his learning and ability, and with all good fidelity, as well to the court as to the client; that he will use no falsehood, nor delay any man's cause for luere or malice" (with the addition, by the Act of 1834, "to support the Constitution of the United States, and of this commonwealth."). From

the terms of this oath, the Judge deduces, as true elements in all correct ethical views of the subject, fidelity to the court, fidelity to the client, and fidelity to the practitioner himself. Fidelity to the *court*, in the Judge's opinion, requires outward respect in words and actions—a clause that means a great deal. Another plain duty of counsel towards the court, is to present everything in the cause to it openly, in the course of the public discharge of its duties. Another duty is, to support and maintain the court in its proper province, wherever it comes in conflict with the coordinate tribunal—the jury. And further, a practitioner ought to be particularly cautious, in all his dealings with the court, to use no deceit, imposition, or evasion—to make no statements of facts which he does not know or believe to be true—to distinguish carefully what lies in his own knowledge from what he has merely derived from his instructions,—to present no papers or books intentionally garbled. These points are maintained with force and dignity, and must command universal acquiescence.

The topic of fidelity to the client involves many serious and difficult questions, which the Judge discusses with much ability and moderation. And we may here remark, that the dignity and calmness with which the various topics are discussed, are as prominent traits of this treatise as its ability and moral rectitude. On the point whether a lawyer may engage in a suit which he believes to be not founded in right, Judge Sharswood has a number of pertinent remarks. He states, in general, that “the lawyer who refuses his professional assistance, because in his judgment the case is unjust and unjustifiable, usurps the function of both judge and jury,” but he earnestly maintains that there are many limitations which an honest man must carefully consider. Among these considerations, is the distinction between the prosecution and the defence of crimes; between appearing for a plaintiff in pursuit of an unjust claim, and for a defendant in resisting what appears to be a just one. Another consideration for a conscientious lawyer is, that there may and ought to be, a difference made in the mode of conducting a defence against what is believed to be a righteous, and what is believed to be an unrighteous claim. Furthermore, no counsel can with propriety and a good conscience express to court or jury his belief in the justice of his client's cause, contrary to fact. Judge Sharswood brings up other thoughts in this connection, but we cannot follow him throughout. His whole treatise deserves an attentive perusal; and those practitioners will be wise who adopt the counsels it contains. We trust that this well-planned and well-written volume will be the means of much good in the community. We present a single extract, which is all that our space allows.

“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.’”

ADDRESSES AT THE INAUGURATION OF WM. S. PLUMER, D.D., as Professor of Didactic and Pastoral Theology in the Western Theological Seminary. Pittsburgh, 1854.

Our opinion of these excellent addresses has been already given, and copious extracts appear in another part of our Magazine. Dr. Swift, and Professor Plumer, have proved themselves workmen after the true Presbyterian model.

ADDRESSES AT THE INAUGURATION OF ALEXANDER T. M'GILL, D.D., as Professor of Pastoral Theology, Church Government, and the Composition and Delivery of Sermons, in the Theological Seminary at Princeton, N. J. Phila. 1854.

Dr. Murray selected as the subject of his able Address, “*The Ministry We Need.*” Among the characteristics of an able ministry, he enumerates decided piety, literary qualifications of a high order, the capability of presenting fully the great doctrines of the gospel, and impressiveness, including in the latter idea, good writing, good speaking, and a solemn and earnest manner. The need of such a ministry is unfolded with much zeal and power. Dr. Murray’s address is enlivened with many pithy remarks, and contains valuable suggestions on a variety of topics, connected with his subject.

The topic of Dr. M’Gill’s address was “*Practical Theology,*” and in this term the learned Professor includes a sixfold division of subjects, viz., I. Pastoral Theology, strictly considered. II. Homiletics, with the whole range of sacred rhetoric. III. Catechetics, embracing the whole variety of means for the instruction of youth and ignorance, other than public preaching. IV. Liturgies,—a title which embraces the Sabbath, and those ordinances of religion which are distinctively worship, and formal

solemnity. V. The Church ; her proper visibility, the true theory of her constitution, membership, and government. VI. Ecclesiastical law and discipline. It is sufficient to say that Dr. M'Gill's Address fully met the high expectations of the Board of Directors, and of the friends of the Seminary, and that he has made a beginning worthy of his high and well-deserved reputation.

LETTER ON THE DIVINITY OF CHRIST. From a Father to Son. 1854.

The "Layman," who writes this valuable and convincing Letter, is the same who lately gave to the public, an exposition of the doctrine of the Resurrection. The same sober, evangelical, and thoughtful views characterize both performances. The extracts, published on a preceding page, exhibit the mode in which vigorous minds can rely upon the Scriptures, and show that an appeal to "the law and the testimony," is the best mode of settling controversy.

THE INFLUENCE OF MISSIONS ON PEOPLE AND NATIONS. A Discourse preached before the Synod of Nashville. By the Rev. WILLIAM H. MITCHELL. Nashville, 1854.

The church is not yet aroused to the importance of the missionary work, and needs "line upon line." The sermon of Brother Mitchell is well suited to its purpose, and will do good in its advocacy of this great cause. The points of the sermon are : I. Nations, if left to themselves, will sink to degradation and misery. "The history of Greece and Rome, affords proof of the fact that reason may rise to the zenith, whilst virtue and morality, may, at the same time, sink to the nadir." II. The superior *adaptation* of the Christian religion to civilize, and in the highest degree refine the barbarous and benighted nations of the earth ; and to prepare them for the enjoyment of civil and religious liberty. III. The *history* of Missions affords cogent proof and convincing illustration of the power of Christianity. These points are well sustained and enforced by the eloquent preacher.

MR. RUTHERFORD'S CHILDREN. Vol. II. New York, George P. Putnam & Co. 1854.

This beautifully printed and illustrated volume, is worthy of the firm, which issues it. The tales seem to have a good moral ; and the authors, who wrote "The Wide, Wide World," "Dollars and Cents," &c., have a good reputation.

THE LANDS OF THE SARACEN : or Pictures of Palestine, Asia Minor, Sicily, and Spain. By BAYARD TAYLOR. New York, George P. Putnam & Co., 1854.

This is one of the finest books of travels issued for a long time. Few writers surpass Bayard Taylor in descriptive power, in life-like sketches of men and things, and in general vivacity of style. This volume comprises the second portion of a series of travels, of which the "Journey to Central Africa" is the first part. It will be followed by a third and concluding volume, containing adventures in India, China, the Loo-Choo

Islands, and Japan. Mr. Taylor has certainly imparted a strong interest to the regions visited, and to the Saracen race, which is the subject of his observations. The journey from Aleppo to Constantinople, through the heart of Asia Minor, is one rarely taken by tourists, and forms a number of chapters which the reader will highly appreciate. The chapter entitled "The Visions of Hasheesh," contains writing of extraordinary power, quite *worthy* of the extraordinary visions produced by the extraordinary "Hasheesh." The volume is exceedingly entertaining and instructive, and will, we are quite sure, be extensively circulated in the community.

The Religious World.

LAST REMNANTS OF THE DELAWARES IN NEBRASKA.—In the wilds of the far West, the last remnants of the once powerful *Delawares* are fast dwindling away. Once the lords of the soil in Eastern Pennsylvania, they have been driven westward by the tide of immigration setting in from the East. The hunters of the "beautiful river," the Lehigh, became exiles on the Susquehanna, the Allegheny, the Ohio, the Muskingum, and when the fugitives on the Thames (Upper Canada), after many years of outward tranquillity heard that there were yet remnants of their nation on the Kansas, far beyond the Mississippi, an irresistible yearning compelled them to the West. In 1834 two brethren from Fairfield were deputed to reconnoitre that district, which it was reported to them had been reserved by the government of the United States for their nation. Though their report was unfavourable, still about 200—by far the greater part of the congregation—in July, 1837, left their homes at New Fairfield, to seek a new home in the wilds of the Western Indian Territory. Br. Jesse Vogler accompanied them, and after many hardships reached the Kansas River in November, with only seventy-six of the emigrants, the rest having preferred to remain near Lake Winnebago till next spring. Here br. Vogler was joined in 1838, by br. and sr. Chrn. Miksch of Litz, and Westfield was founded on the Kansas. It was supposed that this tract of land belonged to their kinsmen, the Delawares, by whose invitation they had come. But some years ago it was ascertained, that the land on which our Christian Indians live, is the property of the Wyandots. The latter immediately laying claim to it, our Indians were notified in 1852, that they must leave next spring ('53). Accordingly a tract of land has been bought from the Delawares about nineteen miles from Westfield, to the northwest, on the Kansas River, six miles from Fort Leavenworth, and half a mile from the Missouri. This tract had for several years been the abode of the remnants of the Stockbridge or Mohegan Indians, who had arrived there about the same time with our Indians, seventy in number, but were dwindled down to ten. About sixteen years our Indians had lived at Westfield; 115 were buried there. The congregation numbered at the close of 1852, only seventy-seven souls, thirty-two of whom were communicant members.—*Moravian Miscellany.*

OAHU COLLEGE.—A College bearing this name, has been founded at the Sandwich Islands. It is located about two miles from the city of Honolulu. It went into operation September 13th. The President of the College is Edward G. Beckwith, who has been two years Principal of the Royal School. Mr. Beckwith is a native of Great Barrington, Massachusetts, and graduated at Williams College in 1849.

In addition to the degrees of A. B. and A. M., it is arranged in the College to confer the degree of B. P., which is thus explained:—

The degree of B. P., is intended for those who wish to prepare for the pursuits of active life. In this course the Ancient Languages may be omitted; but one Modern Language will be required, and a complete course in Book Keeping, accompanied with Lectures upon "Commerce and Mercantile Transactions."

The Honolulu Friend, speaking of this enterprise, says:—

The subject of establishing a higher Institution of learning, than has hitherto existed, has often been made the topic of remark among the friends of education. Months and even years ago, some have urged its establishment. Several circumstances have recently conspired to impress upon the minds of the Trustees of "Punahou School," that the time had come for prompt and decided action. There are certainly many things to encourage the Trustees and Faculty of the "Oahu College" to press forward. The site of the Institution is most admirable; probably none better in the group. The Hawaiian Government has liberally granted valuable lands, surrounding the present buildings. The American Board has already expended from \$20,000 to \$30,000, in the erection of buildings, and at present is responsible for the salaries of both President and Professor. The present wants, and future prospects of the foreign community in the Islands, clearly indicate that a well-endowed College must be established and maintained, if our children and youth are educated in the higher branches, and fitted for professional life.

THE RELIGION OF THE JAPANESE.—An officer of the Japan Expedition gives the following account of the religion of the Japanese:—

The temples, chiefly Buddhist, are beautifully situated in the suburbs. The entrance to them leads generally through rows of elegant trees and wild camellias. They are large, plain structures with high peaked roofs, resembling the houses pictured on Chinese porcelain. In the space immediately in front is a large bell for summoning the faithful, a stone reservoir of holy water, and several roughly hewn stone idols. The doorway is ornamented with curious-looking dragons, and other animals carved in wood. Upon entering, there is nothing special about the buildings worth noticing, the naked sides and exposed rafters, having a gloomy appearance. The altar is the only object that attracts attention. It so much resembles the Roman Catholic, that I need not describe it. Some of the idols on these altars are so similar to those I have seen in the churches of Italy, that if they were mutually translated, I doubt whether either set of worshippers would discover the change. The priests count beads, shave their heads, and wear analogous robes, and the service is attended by the ringing of the bells, the lighting of candles and the burning of incense. In fact, except the cross is nowhere to be seen, one could imagine himself within a Roman Catholic place of worship.

During the seventeenth century, Christianity was introduced by the Jesuits, and, for a time, made rapid progress; but the missionaries, inflated by success, became haughty and presumptuous, and began to interfere in politics and government, which brought about a violent persecution. So deadly a hatred was conceived against the Portuguese, that in the space of forty years, they and their religion were completely extirpated. To this day, in some parts of the empire, the custom of trampling on the cross is annually celebrated. To such a pitch were the Japanese exasperated, that none of the Romish ceremonial was permitted to survive. Now the resemblance in the outward forms of the two religions, as I before stated, is strikingly remarkable, and is an interesting fact in reference to the priority of the ceremonies of the Church of Rome, as it is still undetermined whether they originated with herself, or were borrowed from Pagans.

Great liberty of conscience exists. Every Japanese has a right to profess whatever faith he pleases, provided only it be not Christianity. Religious sects are said to be as numerous as in the United States. The chief among them are the Sintoo or Buddhist, the former being the old national faith of the country, and is represented by the Milkado, or spiritual Emperor, who is thought to be a lineal descendant of the gods.

They have some vague notions of the immortality of the soul, and of a future state of rewards and punishments. Buddhism, the most widely diffused religion of India, is supposed to have been introduced about the sixth century. Its principal tenet is the metempsychosis, or transmigration of the soul. The Buddhists believe that the spirits of the departed enter into the bodies of animals, and there remain, passing from one animal to another, until their sins on earth being purged away, they are received into realms of everlasting happiness. They abstain from all animal food, and their priests are under a vow of celibacy. The great majority of temples are Buddhist.

In addition to these, there are sects of philosophers who hold the morality of Confucius in great estimation. The whole tenor of their doctrine is to render man virtuous in this life. They endeavour to preserve a good conscience, inculcate filial affection, and a due obedience to the laws of their sovereign. All these different faiths have become so mingled and blended together, and their doctrines have so penetrated each other, that scarcely any religion preserves its original purity.

FREE CHURCH THEOLOGICAL STUDENTS.—*Dr. Buchanan*, of Glasgow, at the recent meeting of the Commission of the Assembly, referring to the “rapidly diminishing” numbers of the candidates for the ministry in connection with the Presbyterian Churches in North America, is reported to have said: “In our own country they had already indications of a similar result, as following from the inadequate support of the ministry; for whereas there had always been an average of between 70 and 80 first year’s students entering the New College Divinity Hall, there were only 40 this session,—a fact of a most pregnant and alarming character.”

Dr. Cunningham made the following statement in reply to *Dr. Buchanan’s* remark: There is no adequate explanation that can be given of the facts, that a few years after the Disruption the number of first year’s students sunk to below 40, and, again, in a few years after, rose to above 80. But, taking an average of years as the only method of exhibiting a fair result, I have to state as follows: First, instead of the average since the Disruption of first year’s students entering the Hall of the New College with a view to the ministry of our Church, being, according to the reported statement of *Dr. Buchanan*, “between 70 and 80,” it is, including the present year, the numbers of which, amounting at present to 37, are not yet complete, 50 1-6th.

Second, instead of there being latterly an alarming decrease in the number of students of divinity entering the Hall of the New College, it turns out that, taking the twelve sessions since the Disruption, including the present one, the average for the first six years, of students commencing their divinity studies for the ministry of the Free Church, is 49 2-6ths, and the average for the last six, terminating with the present year, inclusive, is 51, showing, in the latter period, a positive increase in the numbers. These are the facts of the case as it stands, and they demonstrate the inaccuracy of *Dr. Buchanan’s* statement. At the same time it is true that the last two or three years, taken by themselves, ex-

hibit a somewhat lower average, a process of diminution, as I stated to the General Assembly of 1852, having set in, and being likely to continue for some time.

PROGRESS OF THE FREE CHURCH OF SCOTLAND.—We take as our starting-point the period of the Disruption, when she had nothing but the living agency—when she had not a single church, or manse, or school—cast forth upon the wilderness, literally in need of all things—having, in obedience to the command of her head, suffered the loss of all things; and we shall note the progress which had been made in a few years, and the result arrived at up to the present time.

In 1849, there had been erected:—

665 Churches, at a cost of about	. . . . .	£700,000
390 Manses, “ “ “	. . . . .	90,000
315 Schools*	“ “ “	40,000
150 Teachers' Houses, }	. . . . .	40,000
712 Ministers, receiving about	. . . . .	470,000

In that year, the Free Church of Scotland had considerably exceeded the dimensions contemplated in 1843—at all events, had reached the limits then deemed necessary.

In 1854, the number of churches was found largely increased. Including those erected at preaching stations, there were certainly not fewer than 800. Great efforts have been made to free them of all debt. We have no data on which to base a definite statement as at the present time, but when it is remembered that, in 1849, there were 374 churches free of all incumbrance, 91 with debts not exceeding £50, and 30 whose obligations did not exceed £100—that is, almost 500 either free, or with a trifling amount of debt—and that much has been done since that date for obliterating outstanding obligations, we are warranted in inferring that the efforts of the last five years have placed the church property of our community on an eminently satisfactory basis, and the comparatively small deficit that must still remain, will be speedily provided for. The minute investigation of 1849 showed that the whole debt affecting 665 churches amounted to no more than £76,000, and *one-half* of that sum was found resting on sixteen congregations, able and willing to sustain the burden without trenching on any public fund. Remembering the great activity which has been universally exercised towards the extinction of debt, and making full allowance for debts since created by the erection of new churches, the debt presently resting on the ecclesiastical fabrics of our church cannot possibly exceed £50,000. Wherefore, we are the holders of property to the value of about £850,000, whereof sixteen parts out of seventeen have already been paid.

There has been progress also in manse and school-building—the measure of it we are less able to specify.

The ministerial charges in the Church have risen to	. . . . .	760
The preaching stations number,	. . . . .	95
Total places of worship,	. . . . .	855

The number of ordained ministers reported to last Assembly was 747.

* Inclusive of two Normal Seminaries, fully equipped, the one in Edinburgh, the other in Glasgow.

The number of schools has risen to 651, and these are superintended by 661 teachers, independently of a number of schools supported by the funds of individual congregations.

The effective staff of the Free Church is as follows.

Professors,	9
Ministers,	747
Probationers, stately employed in stations or missions, not less than	100
Probationers, labouring occasionally, not less than	100
Teachers,	661
	<hr/>
Total labourers in the home field,	1617

For the support of these, upwards of one million sterling has been raised since 1843.

The population adhering to the Free Church, on the most moderate calculation, amounts to 700,000.

The number of theological students attending the New College last session was 203, of whom 30 could speak the Gaelic language, and 22 held scholarships, for which £11,900 had been invested.

The normal seminaries in Edinburgh and Glasgow were attended by 1235 scholars and 148 normal students. In the Edinburgh Institution there are 15 bursars and 40 Queen's scholars. The attendance in the schools connected with the Free Church is not less than 70,000.—*Free Church Record*.

New Year's Musings.

PROVIDENCE.

JUST as a mother, with sweet pious face,
 Yearns toward her children from her seat,
 Gives one a kiss, another an embrace,
 Takes this upon her knees, that on her feet,
 And while from actions, looks, complaints, pretences,
 She learns their feelings and their various will,
 To this a look, to that a word dispenses,
 And whether stern or smiling, loves them still ;
 So Providence, for us, high, infinite,
 Makes our necessities His watchful task,
 Harkens to all our prayers, helps all our wants,
 And even if it denies what seems our right,
 Either denies because 'twould have us ask,
 Or seems to deny, and in denying, grants.

Mrs. Elizabeth Browning.

REDEEMING THE TIME.

READER, you have entered upon a New Year. Do you think that its days and hours are yours—you are mistaken! We speak not of the uncertainty of life.

For admitting that you will survive all the dangers, and escape all the deaths of the year, yet you are mistaken.—Your time is mortgaged, and you cannot use it properly until you *redeem* it. Yes, your time is mortgaged.

1. Your business has a heavy incumbrance upon it. Last year for weeks you had scarcely time to pray or to read your Bible, the demands of your business were so pressing. Perhaps you are in the same business still, and it will have the same claims and insist upon them as peremptorily. Beware, O, reader! or that mortgage will foreclose upon you, and leave you a poor worldling, without any lingering hope of treasure in heaven. Attend to your business, honestly, industriously, diligently; but redeem from it more time for the soul, the Bible, the closet, and eternity.

2. Society has an incumbrance upon your time, a heavy one, particularly if you are a lady, in the circles of fashionable life. You say that you must conform to the customs of those around you. Your week evenings are mortgaged to party-giving friends, and you cannot get to the prayer-meeting. Your Saturday nights must pay such an instalment of late hours that you are unfit for the duties and enjoyments of the Sabbath. O lady, redeem more of the hours of this New Year from the gay world, and give them to God!

3. Past habits have an incumbrance upon your time. You are the slave of some indulgence, or pastime, which you regard as harmless, but which consumes precious, *priceless* hours of your brief probation. Redeem yourself speedily! There is so much to be done for our own souls, and for others, that every moment is worth more than a diamond. The true *pass-time* for a Christian is serving God. For this he should economize his time. He should break the fetter of every habit that enslaves him, that he may husband his hours and his energies for this great business of his life.

We might mention many other mortgages that are already executed for the year 1854. But, as we wish merely to suggest the matter for self-examination, these are sufficient.

To redeem your time, O reader, will require effort, and self-denial, but unless you do it you will be ruined, *bankrupt forever*.

NEW YEAR'S DAY.

HOW SHALL I SPEND IT?—Not in mirth and frivolity, for I am one year nearer to death, judgment, and eternity. Too many of its 365 predecessors have been given to vanity: this should be given to the soul, the future, and to God.

Not in feasting. The body is one year nearer to the place where worms shall feed upon it. Let me not begin a new year with fattening it for this base banquet, as if this were the sole end of our being. But let me enter upon this new life-lease, as if I had a mind as well as appetites, and a soul as well as a body.

Not in business—in toil, care, and money-getting. Too many of the priceless hours of the past have been thus employed, and there are things more valuable than gold, more important than business. We have aspirations, interests, and hopes, far greater than those of our traffic, profession, or trade; and one day in a year should be given to them.

How, then, shall we spend the day? In meditation. We have much in the past to recall and ponder on: Our follies, our sins, our disappointments, and our mercies. We should post up our day-book of experience, both debit and credit, and get a balance-sheet, showing where we are, and what, in character, we have gained or lost.

In prayer. We have ten thousand blessings to acknowledge, and we need grace for the days to come. We want God to go with us through the coming year; without him, it will be a worse year than the past. How fervently, then, we should, during its first hours, plead and wrestle with him for the help we need!

In praise and thanksgiving. How can we expect God to bless us next year, if we show no appreciation of the mercies of the past year?

In lowliness and faith, O, reader, spend this day! Let your praises and prayers go up from a full heart to God; then he will make this New Year the beginning to you of the days of his right hand.

RESIGNATION.

BY RICHARD BAXTER.

LORD, it belongs not to my care
 Whether I die or live ;
 To love and serve Thee is my share,
 And this thy grace must give.
 If life be long, I will be glad,
 That I may long obey ;
 If short, yet why should I be sad
 To soar to endless day ?

Christ leads me through no darker rooms
 Than he went through before ;
 He that into God's kingdom comes,
 Must enter by His door.
 Come, Lord, when grace has made me meet
 Thy blessed face to see ;
 For if thy work on earth be sweet,
 What will thy glory be ?

Then shall I end my sad complaints,
 And weary, sinful days ;
 And join with the triumphant saints
 That sing Jehovah's praise.
 My knowledge of that life is small,
 The eye of faith is dim ;
 But 'tis enough that Christ knows all,
 And I shall be with Him.

THE NEW YEAR'S NIGHT.

(From the German of Jean Paul Richter.)

An old man stood in the New Year's midnight by a window, and gazed with a look of deep despair upon the unshaken, ever-blooming heavens, and down upon the still, pure, white earth, whereon now was no one so joyless and sleepless as he. His grave stood close by him concealed only by the snows of age, and not by the green of youth ; and he brought with him from the whole of a long life nothing but error, sin and disease ; a worn-out body, a desolate soul, a breast full of poison, and an old age full of sorrow.

The bright days of his youth returned like spectres, and carried him back to that fair morning when his father first placed him upon the crossway of life, where the right leads through the sunny path of virtue into a wide and peaceful land, full of light and harvest and angel forms ; but the left conducts down through the mole-path of vice into a dread abyss, full of dripping venom, full of darting snakes and of dismal, suffocating damps.

Alas ! the serpents were hanging upon his breast, and the poison drops were on his tongue, and he knew-not where he was.

Senseless with unutterable grief, he cried aloud to heaven—"Give me my youth again ! Place me once more, O father, upon the crossway of life, that I may make a better choice !"

But his father and his youth were far away. He saw wandering fires dance along the marsh, and lose themselves in the graveyard, and he said—"These are my wasted days." He saw a star shoot from heaven, and sparkling as it fell,

vanish upon the earth. "Such am I," said his bleeding heart, and the serpent-teeth of remorse dug deeper in their wound.

His glowing fancy showed to him spectres stealing along the roofs; a windmill raised its arms threatening to crush him, and a deserted mask in the empty charnel house gradually assumed his own features.

Suddenly, in the midst of this conflict, the music of the New Year floated down from the church tower like a far off anthem. His soul became more calm. He looked around the horizon and over the broad earth, and he thought of the friends of his youth, who now, better and more blest than he, were teachers in the earth, were happy men and the fathers of happy children, and he said:—"O, I might also like you, had I chosen, have slumbered on this New Year's night with tearless eyes. Alas! I might have been happy, ye blessed parents, had I but followed your counsels, and your New Year's wishes."

Amid these feverish recollections of his youth, the mask with his features in the charnel house, seemed to rise up before him, until by means of that superstition which in New Year's night sees apparitions and future events, it became at length a living youth.

He could look no longer. He covered his eyes, and a thousand scalding tears streamed down, vanishing in the snow. Distracted and comfortless, he could only moan forth in a low voice, "Come back, my youth, O come back!"

And it came back, for he had only been dreaming so fearfully, that New Year's night. He was still a young man, only his errands were no dream. But he thanked God that he, still young, could retrace his steps in the filthy track of vice, and restore himself to that sunny path which leads into the pure land of harvest.

Return with him, young reader, if thou art like him in the paths of error. This fearful dream will one day be thy judge, and when in the depths of anguish thou shalt cry, "Come back, bright youth," it will not then come back.

EVERY ACT OF DUTY AN ACT OF DEVOTION.

WHAT a comfort to the heart of a Christian, is the thought that every act of duty is an act of devotion, and the most acceptable that can be offered.

Although "in everything, by prayer and supplication, with thanksgiving," Christians should make known their requests unto God, this is only a small part of what is required of them. There are the duties of every-day life, which demand attention. The farmer must plough and sow, and cultivate the earth, and gather in his harvest. The mechanic must procure materials for his work, and tools with which to shape them into forms of usefulness or beauty. The literary man must spend hours in study. The professional man is often burdened with intellectual labour. In the quiet and retired sphere of domestic life, woman is found ever busy. Her house is to be kept in order. Her children are never-ceasing objects of care and watchfulness. Not unfrequently her time is all occupied with the various duties which devolve upon her. Among the poor, she is at the same time cook, chambermaid, housekeeper, nurse, seamstress, and teacher. Her time is not at her own command. She cannot appropriate even a half-hour that she may spend it alone in communion with her Father in Heaven. She is often tempted to despondency, because she can so seldom enjoy the religious privileges which have been so precious to her, and she longs to meet with God's children, to unite her supplications with theirs.

Let all these weary workers remember that, whether they eat or drink, or whatever they do, they may do all to the glory of God. The farmer, in the performance of his labour as husbandman, may as truly honour God as the clergyman who is ministering to the spiritual wants of mankind. The mechanic, diligent in his business, may honour him in the faithfulness and honesty with which he performs his work, as really as he could do it by spending days and nights in

prayer and exhortation. The professional man, too, has his own sphere of toil, where he may render acceptable service.

Woman's cares are more continuous and more unvarying than man's, and they afford her fewer periods of rest than he enjoys. How much she needs, as she wearily attends to the wants of her family, to realize, in her inmost soul, that she is serving God most faithfully when she hopefully performs her duty, whatever it may be. She needs the life-giving support of this thought, that she may not degenerate into an automaton. It ennobles every kind of labour, and makes it honourable. It will elevate every being who cherishes it, and is comforted and sustained by it.

Many Christians, from not understanding this rule, are groping in darkness, when, were their hearts opened to receive it, their path would be as the shining light, which shineth more and more unto the perfect day. Our Father in heaven requires no more of his children than he will give them grace to perform. One duty cannot interfere with another. If we seek divine guidance, and do with our might what our hands find to do, we shall be accepted of him.

It is indeed a blessed thought that every act of duty is an act of devotion. God is not a hard master. He is a Father—a tender loving Father—easily pleased, if he sees in us a desire in all things to honour his name.

ANNE H.

ETERNITY.

ETERNITY is a sea without bottom or banks, for what line or plummet can fathom its depths?

O eternity! If all the body of the earth and sea were turned to sand, and all the air, up to the starry heaven, were grains of sand, and a little bird should once in every thousand years take away but the tenth part of a grain of that vast heap, the period consumed in taking it all away would not comprise eternity.

What angel can span eternity? 2 Cor. 4:17, "An eternal weight of glory." There is peace without trouble, ease without pain, glory without end. Eternity makes heaven to be heaven. It is the diamond in the ring; the sunlight of glory shall rise on the soul, and never set. The wicked have a never-dying worm, but the godly a never-fading crown. Then how willing should we be to work for God and live to God!

Eternity is a circle that hath neither beginning nor end. It is the highest link of the saint's happiness—a lamp ever burning, never wasting.

HOPE.

HOPE is a grace planted in the heart by the Spirit of God, whereby a Christian is quickened to the expectation of those things which are held forth in the promises:—"If we hope for that we see not, then do we with patience wait for it."

There is a close affinity between faith and hope, but yet they differ. Hope looks at the excellency of the promise; faith to the certainty of the promise. Hope reads over the terms of the promise; faith looks at the seal of the promise. Faith believes; hope waits. Faith shows the Christian the land of promise; hope sails thither with patience. Faith strengthens hope, and hope comforts faith. Faith is the cable, and hope the anchor; and both these help to keep the soul steady, that it doth not dash upon rocks or sink in the quicksands.

True hope is quickening; it is called "a lively hope." Hope becomes a spur to duty, a whetstone to industry. Divine hope is as winds to the sails, as wheels to the chariot. It makes the Christian active in religion,—“He runs the way of God's commandments.” Hope wrestles with difficulties: it despiseth dangers—it marcheth in the very face of death.

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Miscellaneous Articles.

THE EXTENT OF THE ATONEMENT. No. III.

As the purpose of Christ, regarding the extent to which the legal effects of his death should reach, is manifested in the position he occupied in the covenant of Redemption, so also may it be gathered from the intimate connection subsisting between his death and his intercession. From the fact, that our Redeemer intercedes for a limited number, we infer, that it was for a limited number he died. An argument, similar to this, has been already presented, the design of which was to show the extent to which the obligations of the Father reached. The principle is the same in both. The thing assumed in both cases is, that Christ would not be more sparing of his prayers, than of his blood. This is certainly a safe assumption, for nothing can be more agreeable to the convictions of all men, than, that a love which leads a man to die, would lead him to intercede. It is just a case of the *a majori ad minus*—he who hath done the greater, will assuredly do the less—he who has died for us, will certainly intercede for us. The principle being, then, unquestionable, the only thing to be proved is, that Christ does actually limit his intercession. The passages usually cited in support of this doctrine, have been given in the course of the argument mentioned above. We shall, therefore, at present only add one other consideration in confirmation of what is there argued. This consideration is, however, a very weighty one—one which must of necessity determine the question. It is this,—that either the intercession of Christ is limited, or it is not always successful. One or other of these conclusions must be adopted; for nothing can be more manifest than the fact, that all are not made partakers of the saving benefits of his mediation. To adopt, or cherish the latter conclusion, would be to take away from our great High

Priest, the chiefest glory that sparkles in his diadem, and flatly to contradict a truth shadowed forth by the sweet savour, and acceptance of the incense appointed under the ceremonial law, and didactically stated in the New Testament Revelation. His intercession must be always successful, for him the Father heareth always. There is an efficacy, a power, in that intercession, which cannot fail. It speaks of covenant ties—of pledges given—of conditions fulfilled.

“ There the exalted Saviour stands,
Our merciful High Priest ;
And still extends his wounded hands,
And urges his request.”

Up from the scenes of Gethsemane and Calvary he comes, with all the triumphs of the conqueror of death. He enters the everlasting gates, and before him the angelic ranks give way ; and there he stands, wearing on his breast, and bearing on his shoulders, the names of his people ! Who is he that condemneth ? It is Christ who thus appears, and where shall be found an accuser of the brethren ? In the presence of such an advocate, the law, and Satan, and conscience are all silent ; and from the elders, and “ the living creatures,” and the angelic armies, there arises one shout of glory, and honour, and blessing, and might, and majesty, and dominion to him who sitteth on the throne, and to the Lamb forever ! That intercession fail ! O, were those who question its constant efficacy admitted to look upon that scene before the throne, how would they hide their heads with shame in presence of the enraptured throng !

If then, his intercession be all-prevalent, it must be limited as to its objects. There is no possibility of holding, that the intercession of Christ is all-prevalent, and yet, at the same time, of holding, that those for whom he intercedes are not saved. The efficacy and the limitation of the intercession are, therefore, inseparable ; and he who holds the former, must admit the latter. But, as we have already seen, to speak of an intercession limited, and an atonement unlimited, would be nothing short of ascribing folly to Christ. Can we conceive of such a change in the love of the compassionate Redeemer ? Can we conceive of him, the merciful High Priest, loving all men so as to die for them, and yet not loving them so as to intercede for them ? Ah, no !—the thing is inconceivable ; and he who holds to an efficacious intercession, must admit a limited intercession, and he who admits a limited intercession, must admit a limited atonement.

Our next argument is drawn from the *connection* that obtains between the gift of the Son, and the gift of the Holy Spirit. It is certainly reasonable to suppose, that these two gifts would have an equal extension ; and this the more especially, as the Spirit was

given for the very purpose of applying the redemption purchased by Christ. So reasonable, indeed, does this appear, that no reason can be assigned why the gift of the Son should be general, or universal, and the gift of the Spirit limited to a particular number. And still stronger does the case appear, when it is considered that the achievement of the end aimed at, in the gift of the Son, depends altogether on the gift and operation of the Spirit. For these *à priori* reasonings, we have a very firm and extensive basis—a basis as wide, and as stable, as the infinite wisdom of God. Who, with the impression of the infinite wisdom of Jehovah resting on his mind, could, for a moment, entertain the idea, that he would give his Son to provide salvation for all, and yet only give his Spirit to apply that provided salvation to some? Those who hold such views of the economy of grace, must either give up their system, or adopt one of two absurdities. They must admit, in connection with a universal gift of the Son, and a restricted gift of the Spirit, that the infinitely wise Jehovah was unable to devise a scheme adapted to the attainment of the end in view, or that having begun with the intention of delivering the whole race, he changed his purpose, so as to embrace the elect only. These are the legitimate and necessary consequences, of extending the gift of the Son beyond the gift of the Spirit; and, that they are both inconsistent with the very idea of a God, is too obvious to require any argument.

But, besides being sustained by the divine wisdom, the foregoing reasoning is confirmed by the divine love. And here our argument is just the argument of Paul, Rom. 8 : 32: “He who spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things?” Here is an argument of irresistible power; the major and the minor is love—infinite unchanging love; a love whose outgoings were not checked, or thwarted by that mysterious, infinite, eternal love, with which he loved his own Son! Why, it would seem as if there was actually a conflict between his love for man, and his love for Him who was on his own bosom from all eternity! And O, amazing grace! his love for man prevailed—prevailed so as to lead to the gift of his Son, as a sacrifice for sin! And are we to be told, that he, the everlasting Father, would be more sparing of his Spirit?—that he would give his own well-beloved, only-begotten Son, to all the griefs and sufferings and anguish of his humiliation, and yet, not give his Spirit to apply what that Son, by his obedience and death, has purchased? Why, all right reason, as well as Scripture, rises up to condemn such conclusions. The voice of reason, and the voice of love, and the voice of Scripture, proclaim, that he who gave his Son to suffer, would, most undoubtedly, give his Spirit to sanctify. And surely, if he gave his Son to suffer for all, he would give his Spirit to sanctify all.

Now these simple truths being premised, the only thing neces-

sary to complete this argument, is to prove, that the Holy Spirit is not given to all. This is simply a question of fact, and is, therefore, to be determined by facts. The question is, has the Holy Spirit applied the benefits of redemption to all the sons of men? This question has its answer written on the very face, not only of heathendom, but also of the Christian world. It is enough to prove that the gift of the Holy Spirit is limited, that he has not taken of the things which are Christ's, and shown them to all. The broad fact engraven in the history of our race, that the saving benefits of Christ's death have not been extended to the whole human family, proves beyond all controversy, that the Spirit of grace has been granted to a limited number. Here, then, the argument from the connection between the gift of the Son, and the gift of the Spirit, is complete. To all, for whose salvation the Father gave the Son, he would, undoubtedly, give his Holy Spirit; but he has given the Holy Spirit to a limited number: therefore the Son was not given up to die for all, but only for a limited number. Precisely similar is the argument of the apostle, Gal. 4: 4-6: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." Here, the order is first the gift of the Son for the redemption of those who were destined to sonship, and secondly, the gift of the Spirit to those sons thus redeemed. The divine purpose determines the extent of both gifts. And, therefore, when we know the extent of either of the gifts, we can infer the extent of the other, and the extent of the purpose. It is for those who are to become sons, and be conducted to glory, the Son is given to die; and it is to those for whom he has become the curse of the law, that the Spirit of adoption is given. We can, therefore, begin with those links of the chain which lie within the compass of our vision, or with the tangible realities of our own experience, and find our ascending way up to the otherwise inscrutable purposes of the infinite Jehovah.

Again, the predetermined limitation of the atonement may be argued *from the doctrines of grace*. These we shall take up in order, beginning with *regeneration*, or effectual calling. That it was the purpose of him who devised the economy of redemption to limit the benefits of the atonement, is a conclusion to which we are driven by the doctrine before us. Effectual calling, as defined by our shorter catechism, "is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." Now if there be such a thing as effectual calling, and if it

be what it is here represented to be, it must follow, that none obtain, and that none can obtain, a saving knowledge of Christ, or partake of the benefits of his atonement, but those on whom the Spirit of God has descended in his quickening power. It is here taken for granted, that man is dead in trespasses and sins, that his understanding is darkened, and needs illumination, that his will is perverted, and needs renewal, that the man is not only *indisposed*, but *unable* and *unwilling* to embrace Christ when offered for his acceptance. A more wretched, helpless condition cannot be conceived of. Now of what avail to such an one would be an economy which made no provision for the removal of these otherwise insuperable obstacles? Of what avail were the waters of Bethesda's pool to the impotent man, bereft, as he was, of all strength to descend and bathe him in its troubled tide? But what is such physical impotency, compared with the moral inability of the sinner? Ah, there are other and more frustrating elements than the mere impotency to be taken into the account! To the impotency of the cripple, there are to be added the obstinacy, and the proud indifference, and the contempt and scorn, of a Naaman. He has his own Abana and his own Pharpar, and these rivers of his Damascus are, in his estimation, better than all the waters of Israel. Thus stands the sinner as viewed by him who devised a way for his deliverance. Thus he stands shrouded in a darkness which nothing but the light of the Divine Spirit can dispel, filled with an enmity which nought but the mighty power of that Spirit can destroy. Thus he stands, we say, and his standing was all known to God. But, with a full knowledge of the sinner's condition, he provides an atonement, which he knows full well the sinner has no power to accept, and that, too, an atonement which it cost the life's blood of his own Son to provide. He lays upon the man of sorrows the guilt of those on whom he never intended to confer the indispensable gift of the Holy Spirit. He redeems those whom he never intends to regenerate! And thus we are presented with the strange anomaly of a universal atonement and a limited regeneration! We have, forsooth, got over the difficulty of reconciling the infinite love of God with a limited atonement, and find ourselves landed in the far greater, yea, the altogether insurmountable, difficulty, of reconciling the love, and the wisdom, and the justice of God, with the doctrine of a limited application of those benefits which have been purchased by the precious blood of his own eternal Son! We repeat it, the doctrine of a limited regeneration, and a universal atonement, are beset with difficulties which are utterly insuperable. The legal standing of man, and the absolute sovereignty of God, form an ample vindication of that decree in pursuance of which the sins of some only are atoned for by Christ. But what mind, human or angelic, shall devise a vindication of that system under which the sins of all are atoned for, and the hearts of some only regenerated? Reason and Scripture proclaim the absolute freedom of an offended God to redeem, or not to redeem; but neither the

one nor the other gives any countenance to the doctrine, that a similar freedom existed after that determined redemption was purchased. In determining who were to be atoned for, he determined who were to be actually saved. Redemption precluded all right or possibility of a subsequent choice, even were it possible to conceive of a change from the original choice, wherewith those to be redeemed were chosen in Christ, before the foundation of the world. To choose some out of a race, every member of which lay under a righteous condemnation, simply involved the exercise of a sovereignty which confessedly belongs to God; but out of those thus chosen and covenanted for, and promised, and purchased, as subjects of redemption, to make another and a subsequent selection of individuals, who alone should become the subjects of regeneration, would involve a departure from the first principles of truth and righteousness. It would be nothing less than a breach of faith with him, on whom the iniquities of his people were laid. Regeneration, therefore, must be co-extensive with redemption. All who have been redeemed must, undoubtedly, be regenerated. And if all are not regenerated, the conclusion is inevitable, that all were not redeemed. And this is just all one with saying, that the atonement is limited.

Now it will be at once seen, that this argument takes for granted, that it is God who regenerates the heart, that it is he who begins and completes the great work of applying to the soul the benefits of redemption; and that in commencing, as well as in prosecuting, this work, there is no motive derived from those who are the objects of his mercy—that the only assigned reason is the good pleasure of his will, according to which he hath mercy on whom he will have mercy. This, however, is taking for granted what is most abundantly taught in the Scriptures, and deposed to by the experience of every child of God. He who thinks that he has regenerated himself, or that God has regenerated him, because he deserved it, had need to examine the foundations, for as sure as the Scriptures are the word of God, he is building on a foundation that will fail when tried by the tempestuous wrath of the coming revelation. Indeed, to enter seriously upon an argument for the purpose of proving that a man cannot regenerate himself, we would regard as nothing short of an insult to the intelligence of any student of the Bible; and surely to talk of deserving regeneration, is to aim a blow at the very foundation of the economy of redemption. He who thinks that by any hatred of sin, however determined, or any sorrow for it, however pungent, he has laid an offended God under obligation to cancel his guilt, and renew his nature, and restore him to his image and favour, has yet to learn what be the first principles of the doctrines of grace.

Nor do we regard it as any mitigation at all, but rather an augmentation, of the absurdity, to say, that it is only those who desire regeneration, to whom the Spirit is given. For what is this

but to hold, either that the carnal mind, which is enmity against God, can, in its carnality, desire after a deliverance from its own carnality, and a restoration to the family and the favour of God, or just to hold, that the Spirit regenerates those whom he does regenerate. Ah! very different are the teachings of Scripture on the desires and aspirations of the mind, prior to regeneration! If we are to take the depositions of the eternal word for it, the mind, in its unregenerate state, is unconscious of its wretchedness, insensible of the chains with which it is bound to death, and incapable of breathing one sigh after deliverance from the bondage of its own corruption. The incipient desires of the arrested sinner, are as truly breathed by the Spirit of all grace, as are the earnest longings of the maturing saint, when he sighs after the perfect holiness of the upper sanctuary, and longs to enter upon the inheritance of the redeemed, and join in the everlasting song. Those, therefore, who assign these incipient desires as a reason for the work of regeneration, have still to account for their existence in the carnal mind; and this can be done in no other way, than by a direct denial of its utter carnality. The conclusion of the whole matter, then, as far as the present argument is concerned, is simply this: that God, in the regeneration of men, is determined by nothing beyond his own good pleasure and eternal purpose, so that it follows, of necessity, that those who reject a limited atonement, have just the other alternative, of accepting in its stead, a predetermined, limited regeneration, beset, as it must be when placed side by side with a universal atonement, with difficulties altogether insuperable, and irreconcilable with Scripture and reason.

Our next argument in support of the doctrine of a limited atonement, is drawn from the doctrine of *justification*. In the justification of the sinner, the Father, acting in the capacity of judge, and as the representative of law, pronounces the sinner just, regards and treats him as righteous. This he does not on the ground of any righteousness inherent in, or wrought out by, the sinner himself, but on the ground of the righteousness of Christ, imputed to him, and received by faith. Now here, there are two things to be considered; first, the imputation, and secondly, the reception of the Redeemer's righteousness; and from each may we deduce the doctrine of a limited atonement. From the doctrine of an imputed righteousness, it is utterly inseparable. The point to be determined is, why is the righteousness of Christ imputed, or reckoned, to the sinner? It cannot be because of his own personal righteousness, for then would he have no need of the righteousness of another. It is not those who are reckoned with, on the ground of their own personal righteousness, whom David and Paul pronounce blessed, but those to whom the Lord imputeth righteousness without works. The reason of the imputation, therefore, is not to be sought in the conformity of the man to the law of God, and therefore, not to be sought in the man at all; for he who is not con-

formable to law, deserves that iniquity, and not righteousness, be imputed to him. We are therefore driven beyond the man altogether, and are to seek the reason of this imputation in a higher source. And when we pass away from the sinner himself, to what other source can we trace it, than the good pleasure of him who imputeth? He imputes the righteousness of Christ to men, because it hath pleased him to provide it for them. If then he confessedly imputes righteousness to some only, it follows that he has not provided it for all. For to provide a righteousness for all, and yet impute that provided righteousness to some only, would certainly (when the way in which this righteousness has been prepared is considered) be at variance with the wisdom, truth, and justice, of the unchangeable Jehovah. For whom the righteousness has been provided, to them it must be imputed. The Redeemer must see not a part of his people, not a few of his seed, but the whole. Upon every child of redemption must the robe of his righteousness be cast, and the travail of his soul have a full reward. As far, then, as the atonement extends, so far must the imputation extend; and as the imputation is limited, so also must the atonement.

But besides the imputation of Christ's righteousness to the sinner, there is another element to be considered, in order to perceive the full force of the argument from the doctrine of justification. When the sinner is justified, the righteousness, on the ground of which he is regarded and treated as righteous, is not only imputed to, but received by him. Now as the sinner cannot be justified until, and unless he accept his Saviour's righteousness, some there are who, misunderstanding the nature of faith, and overlooking its source, have concluded, that after all, the extent of the effects of Christ's death depends on, and is determined by the will of man. This would, perhaps, be a just inference, if faith were an act of the mind in its carnal state. If it were true, that without the forthputting of the mighty energy of the Holy Spirit, the sinner could, by a mere act of self-determination, hate sin, and love God, and believe in Christ, it might be legitimately concluded, that the extent of the saving benefits of the atonement did, in the end, depend on the will of man, and not on the will of God. But if the power to believe, if faith itself, be a gift of God, and if only those whom the Holy Spirit persuades, and enables to embrace Christ, do actually receive his righteousness, surely it is God, and not man, who determines the extent to which the benefits of Christ's sufferings and death shall reach; which is just all one with determining the extent of the atonement. If then the gift of faith is a limited gift, so also is the gift of Christ's righteousness. And thus, from the two leading elements of the doctrine of justification, are we inevitably driven to the doctrine of a limited atonement.

It was our intention to have continued this line of argumentation, so as to show how intimately the doctrine of a definite, limited,

atonement, is connected with all the doctrines of grace; but we must postpone, for the present, the full execution of our plan. We must rest satisfied with having shown, what we deem it of some importance to show, that the doctrine for which we have been contending, and which is usually regarded as one of the most distinguishing features of the Calvinistic theology, is altogether inseparable from the other doctrines of the Gospel of Christ, and interwoven with the very attributes and prerogatives of an omniscient and unchangeable Jehovah. These arguments, which have been given merely in outline, are so wide in their relations, and do so completely ramify the whole scheme of redemption, that it must be obvious, how essential to a right faith, and how indispensable to the believer's peace, must be the doctrine of a definite atonement, and, on the other hand, how prejudicial to peace and truth and holiness, must be the doctrine of a universal, indefinite satisfaction for sin.

R. W.

BATTLE OF INKERMAN AND THE GRAND DUKES.

THE Battle of Inkerman, fought before Sebastopol, on November 5th, 1854, was one of the most terrible in the history of warfare. About fifty thousand Russians attacked eighteen thousand troops of the Allies, and were driven back with immense slaughter. The killed and wounded among the Russians are supposed to be from ten to fifteen thousand, whilst the Allies suffered a loss of at least four thousand. So dreadful are the sufferings of war.

The object of the attack was to raise the siege of Sebastopol, and to drive the Allies from the Crimea. The plan of operations is said to have been formed by the Emperor Nicholas himself, who sent his two sons, the Grand Dukes Nicholas and Michael, to share the glories of the triumph. The plan of the battle is universally conceded to have been good. The Emperor ordered the height on the right of the British—inadvertently left undefended—to be taken, and to be armed with cannon; and, when the British were routed by the advancing hordes of fresh Russian troops, the latter were to descend upon the siege-works, cut off communication with Balaklava, and take in reverse the line of circumvallation; whilst a column from another direction were to form a junction with the assailants, and in co-operation with a sortie of the garrison exterminate the Allies. This ingenious plan was defeated by the “remarkable solidity” of the British, and by the activity of the French, who rushed to the rescue “with the light of battle on their faces.” Six divisions of the Russians, posted in the rear, and waiting to crush the flying regiments of England and France, with artillery,

infantry, and cavalry ready to act, waited in vain. The doom of the Russian army was sealed, and Grand Dukes, generals, and privates were put to promiscuous flight. With the view of illustrating the fanaticism of Russia and its desperate purposes of vengeance, let us notice the means taken to animate the troops with the spirit of war.

In the first place, religion was made the instrument of exciting the feelings of the barbarous soldiers. The Emperor not only wrote a special communication to the army, but sent an emissary to carry the IMAGE OF THE SAVIOUR *into the bastions and batteries to bless the defenders!* Prince Menschikoff's official despatch has the following statements:—

“Independently of the flattering words vouchsafed by your Imperial Majesty for the army and garrison of Sebastopol—words, that I have conveyed to them by a special order of the day, in execution of your orders, Prince Galitsyne has exactly fulfilled the mission confided to him. He has gone through all the bastions and batteries, where the seamen are stationed. The thanks and encouragements of the Sovereign, which Prince Galitsyne had the honour of being charged with, in order to address them to these brave seamen in the name of your Imperial Majesty, have not only redoubled their ardour, but have also touched every one of them to the bottom of his soul. They listened with tears of tenderness to the words of their Monarch and Father, who is full of care for his well-beloved children, as your Imperial Majesty deigned to express yourself in the rescript with which you honoured me on the 31st of last month.

“It is with a similar sentiment of pious and grateful veneration, that the troops have received the gift and benediction of her Majesty the Empress. After a religious ceremony, the image of the Saviour, brought by Prince Galitsyne, was conveyed, accompanied by all the inhabitants the city contains, from the church of St. Michael to the Nicholas battery, and thence this holy image was carried, with the suitable religious ceremonial, into all the bastions and batteries, in order to bless their defenders. All the men present, listening with pious attention to the address of the priest, prayed fervently, and came up to kiss the holy image of the Saviour.

“This image is now deposited in the place prepared for it near the entrance gate of the Nicholas battery.”

Thus was an image of the Redeemer sacrilegiously used to rally a nominally Christian people to the battle-field!

Another means to excite the fury of the soldiers was the distribution of extra rations of an intoxicating drink. The different accounts of the Allies agree in representing the Russian troops to have been under the influence of a powerful stimulant. All the concomitants of the battle, from the unearthly *grunt*, with which the Russians made the charge to the stubbornness with which they came forward again and again to their hopeless task, indicated the

existence of an extraordinary agent, propelling the low and debased army of the Czar to the work of death and assassination.*

In addition to intoxicating drinks, *bribes and rewards* were held out to the besotted troops. On the day before the battle, a solemn religious service was conducted by the bishops; and, at the end of the mass, one of the prelates made an address, the conclusion of which was as follows:—

“If you are conquerors, great joy is in preparation for you. We know from unimpeachable sources, that these English heretics have in their camp an enormous sum, which God will give into your hands. This sum amounts to thirty million roubles. The Emperor makes you a present of the third part of this tremendous sum. The second third is reserved for the purpose of the rebuilding of Sebastopol, which you are on the point of relieving. The remainder will be divided amongst the Princes and officers who will to-morrow be your commanders in the battle. Every one of you, soldiers, will receive five hundred and eighty roubles. To the wounded the Emperor promises a month’s pay and rations. As to those of you chosen by God for a glorious death, your Emperor will permit you to dispose of your share in the booty by will. Whatever may be the wishes of any of you, they will be respected solemnly.”

The speech was terminated by an appeal to the God of armies to bless the soldiers of Russia. A distribution of medals and coronets followed.

The presence of the Grand Dukes was also relied upon to infuse martial daring into the army. They had been sent all the way from St. Petersburg with the Imperial plan for execution, and it seems that they conducted themselves with at least some show of bravery. Prince Menschikoff declares in his official despatch:—

“I had the honour to testify that their Imperial Highnesses, the Grand Dukes Nicholas Nicolaïévitch and Michael Nicolaïévitch, proved themselves on the field of battle, under the warmest fire of the enemy, not only worthy in everything of their high position, by coolly confronting danger, but also that they had set an example of true warlike courage. Their presence in the midst of the fire excited all and each to perform their sacred duties to the sovereign and the country.

“The troops confided to my command were witnesses of this, and the intrepidity they displayed in this combat, so fierce on either side, was as-

* One of the letters from the Crimea states that “the Russian soldiers were all drunk, and fought like madmen. About five hundred prisoners were taken—‘all almost too drunk to stand upright.’” “‘In going over the field,’ writes another, ‘I found many bottles which had contained spirits, and I was informed by the escort in charge of prisoners that they all smelled strongly of raki. There is no doubt, that the Russian army was primed with drink for the attack; most of *our* men went into battle without their breakfasts.’ Every appeal, both to their fanaticism and their passions, seemed to have been made by their leaders. The churches of Sebastopol were observed to be lighted, and their bells to be tolling as for a solemn service. Their whole bearing was that of an army under the influence of religious and sensual frenzy. Their continued and loud shouting, and the impetuosity of their attack, render it probable that they were under the influence of some artificial stimulus. In the canteens of many of the killed was found a mixture of raki and water.”

surely the fruit of the thought, that the sons so dear to the monarch and to Russia were in our ranks, and that each man ought to take example from their self-denial."

After all the extraordinary efforts of the Czar, his plan of the campaign met the most signal defeat. Neither superstitious religious ceremonies, nor intoxicating drinks, nor lying bribes, nor the Grandest Dukes, could avail against British "solidity" and French impetuosity. The Russian army was signally routed, and since then, the height, which gave the Russians such advantage, has been strongly fortified, so as to preclude future danger from that position. In the meantime, the Allies have strongly intrenched themselves, and are preparing to winter in the Crimea. The issue of this expedition is among the arcana of Providence. God will overrule all things for the advancement of truth and righteousness among men. Strongly as we are opposed to war, we recognize it as one of the necessities of a sinful world. The sympathies of liberty and religion are generally with the Allies in the present conflict. Whether peace is near at hand, or far off, and whether the Crimea is to continue, or not, under Russian dominion, the following speculations of an English Journal are interesting in the present position of things:—

"The grandeur of these disasters is only in keeping with the magnificence of the prize, or rather with the majesty of the task. Sebastopol once in our hands, and the Crimea secured from invasion by land, England and France may hold it, and with it the dominion of the Black Sea and the control of the Mediterranean for ages to come. It is impossible to exaggerate the consequences of such a position in the hands of two such powers, but we will venture to say that, largely as the Crusades bore on the interest of humanity and the course of the world, the Anglo-French ascendancy in the Black Sea, the Ægean, the Mediterranean, and the East, is pregnant with far greater consequences. Turkey, Asia Minor, Egypt, Africa, Persia, Arabia, Central Asia, and many other countries now crushed by Turkish apathy, menaced by Russian ambition, or lying in their own ancient barbarism, will be opened to the civilizing and softening influence of the West. Very possibly we shall live to see the realization of the dream that even sober men have indulged in,—the replenishment of the depopulated countries of Asia with copious migrations from Western Europe. It cannot be imagined but that the religion of the West will go along with the power of our arms. But can these great objects be attained in a day, or even in a few brief months? Such a rapidity, not to say versatility, is not to be expected in Fortune herself. No; we shall have to fight hard, to contend with storm, plague, famine, and every form of disaster—with impregnable forts and innumerable armies—before we can put forth our hands and grasp the high object of our ambition."

We very much question the execution of this "high object;" but God has, without doubt, gracious designs in the movements of contending armies, and will bring good out of evil. May right prevail "from eastern coast to western."

WE ARE CHILDREN.

GAL. 3 : 26. "For ye are all the children of God by faith in Christ Jesus." ROM. 8 : 17. "And if children, then heirs, heirs of God and joint heirs with Christ."

We are children, *ransomed* children,
 Set from grievous bondage free,
 And the price which burst our fetters
 Was the blood of Calvary.
 Wondrous love! O rich in mercy
 Christ to blighted Eden came,
 And to win our souls to glory,
 Bore the cross, endured the shame.
 Blessed Jesus! sweet to be
 Saved from sin and death by thee.

We are children, *erring* children,
 Oftentimes we go astray.
 Satan tempts us, earth is winning,
 We forsake "thy perfect way;"
 Yet thy tender loving-kindness,
 When we come with contrite tears,
 Stretches forth the golden sceptre,
 Puts to flight our gloomy fears.
 Blessed Jesus! sweet to flee,
 And find a pardoning God in thee.

We are children, *helpless* children,
 Frighted by the tempter's darts;
 Of ourselves we can do nothing,—
 Lord, uphold our sinking hearts.
 E'en our fairest works are evil,
 Filthy all our righteousness,
 But we cling to thee for succour,
 Lean upon thy promised grace.
 Blessed Jesus! sweet to see
 All our weakness strength in thee.

We are children, *pilgrim* children,
 Hasting through a stranger land;
 Soon we'll stem the swelling Jordan,
 Soon our joyful souls shall stand
 In that great and glorious city,
 Where the radiance of the throne
 Shines upon Christ's ransomed children,
 Gathered every one at home.
 Blessed Jesus! sweet to see
 Thy loving face eternally.

L. M. L.

"FRIEND OF GOD," OR, THE EXCELLENCY OF FAITH AND A HOLY LIFE. No. II.

(Continued from page 8.)

A FRIENDSHIP such as we have described, contains the elements of perpetuity. But among sincere and permanent friends, some are more highly valued than others. In addition to that congeniality of feeling, which is essential to all true friendship, there are in some cases, a fervour and refinement of affection far

"Above the common walks of virtuous life:"

a friendship like David's and Jonathan's, who "loved each other, as he loved his own soul." Our Saviour bestowed on all his disciples, the endearing appellation of "friends;" but John was distinguished above the others, in being called by way of emphasis, the "disciple whom Jesus loved."

So it was with Abraham. God had many other friends, both before and after his day; constituted such by the same evangelical faith which he possessed, and some of them were eminent believers. But in none of those ancient worthies, was faith so illustrious in its manifestations as in Abraham—none whose confidence in the Divine wisdom, power, and goodness, was so firm and unbounded; whose obedience was so prompt, cheerful, and self-denying; who was so bright an example of those graces and virtues, which are the fruit of faith; so fine a model of religious fidelity to his children and household, and so eminent for his devotional feelings and heavenly frame of mind. In some of these particulars he may have had his equals, but as a whole he excelled all others.

THE STRENGTH OF ABRAHAM'S FAITH.

It is mentioned by Paul, as one of the properties of Abraham's faith, that it was "*strong*." (Rom. 4: 18-21.) Reference is had to his belief in the promise of a son, from whom was to descend the Messiah—that "seed," in whom "all families of the earth should be blessed"—the promise being made, when he and Sarah, his wife, were far advanced in age. Phrase after phrase, is employed to describe and honour his faith with regard to that promise. "Who against hope, believed in hope—being not weak in faith, he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded that what he had promised, he was able also to perform."

Our faith is *strong*, in proportion to its freedom from every worldly element: when it consists in a reliance on *God's promise alone*, without connecting with it any subsidiary ground of evidence,

or support; and when the thing believed is *highly improbable*, according to any known or conceivable process of human reasoning. To believe a man's testimony, or to confide in his promise, under circumstances like these, would be to confer upon him extraordinary honour. No higher tribute could be paid to his veracity or fidelity. The promise made Abraham was of this character; and his believing it, with a firm unwavering confidence, "gave glory to God." This promise, accorded not with experience or observation. It was not deducible from the established connection between cause and effect. The history of our race, furnished no such example, and the analogies and laws of nature were wholly against it. Yet he entertained no more doubt of its fulfilment, than as though he could have foretold the result, by the clearest logical argument, or by mathematical demonstration. GOD had *promised*, and he felt the need of no further assurance. He doubted neither his ability nor his love. Persons of weak faith, would have asked for some sensible sign; but his confidence in God was so firm and unbounded, that those difficulties which would have produced doubt in most others, totally disappeared. The "God of glory" who had manifested himself to him as the God of grace, and had won his faith, his affections, his heart, was the "Almighty;" and his power and faithfulness were to *his* mind a sure guarantee for all he had promised. This strong, childlike confidence, was pleasing to God; and to show his special regard, he distinguished him from men of sense and of sight, by calling him *his friend*.

Without particular attention to the scope of the Apostle's argument, the reader may be liable to connect the words (v. 22), "and therefore, it was imputed to him for righteousness," with the immediate context, and hence infer that Abraham's faith was imputed to him for righteousness, because it was *strong*. This, however, is a mistake, and will lead to erroneous views concerning justification. This verse is an inference, not from the immediate context, but from the whole preceding argument, commencing at the beginning of the chapter; the design of which was to show that Abraham was justified by faith in opposition to the deeds of the law, and not by a strong, in distinction from a weak faith. In bringing the argument to a close, he noticed the extraordinary manifestation of his faith, with reference to the birth of Isaac; but this was incidental to his main design—an expansion of his argument, but not essential to the specific object he had in view, which was to exhibit that faith which must be exercised by all believers, in order to justification. "It is of faith," says he (v. 16), "that it might be by grace, to the end the promise might be sure to all the seed." *Sure to all the seed*: i. e., to *all true believers*, and not to those only who should attain to an eminent degree of faith. God is glorified when sinners believe in Christ, even with a tremulous faith. Indeed, special tenderness is exercised

towards such. "A bruised reed he will not break, and the smoking flax he will not quench."

It does not follow, however, that he is not *more* glorified by a strong than a weak faith; or that the former is of no special benefit above the latter. Though our justification, when it occurs at all, is complete, the *evidence* of pardoned sin, and the *comfort* flowing from it, will be very different in the two cases. He who comes to Christ with doubt and hesitation, from an apprehension that he will not be welcome, or that his demerits surpass the efficacy of Christ's blood, may nevertheless rely on the Divine promise with sincerity and hope. But he will seldom experience *joy* and *peace* in believing. These are the fruit of that strong faith which takes God at his word, without looking to any other quarter for corroborating testimony or encouragement. Spiritual comfort flows from him; and this kind of faith is the golden conduit through which it is communicated in large measures to the soul. The reason is, that this expresses much more than a weak faith, the homage due to his adorable perfections, and is accordingly more pleasing in his sight. It is a more full and acceptable tribute, paid by conscious unworthiness to infinite merit; of conscious weakness to Divine strength; and of conscious guilt and ill-desert, to unbounded grace and mercy.

Reader, have you a desire to obtain an interest in Christ? In exercising faith in him, you will be much aided by thinking of him as a *friend*. The fact that he is *able* to save, derives its chief encouragement to us, from our knowing and feeling that he is also *willing*. The power of an enemy is terrible—that of a friend inviting. The former repels, the latter attracts; the one excites fear, the other hope and confidence. In coming to him, therefore, view him as on a throne of grace; as the "friend of sinners;" whose pity towards us was manifested by the surrender of his own life for our salvation; and who possesses now the same kind and compassionate heart that he did then.

Are you a disciple of Christ? Avail yourself of the special encouragement afforded by this high relation, to trust in God's providence. Though not able to point to a Scripture promise addressed to us by name, as Abraham could; yet if we can, upon good evidence, call God our *friend*, in that highest and best sense in which this term was applied to him, we can by an easy and legitimate process, enjoy the full benefit of those "exceeding great and precious promises," which are recorded in the sacred volume. Those promises are designed for God's *friends*—for each and every one of them whenever and wherever they might sojourn on earth. Hence if we are his *friends*, we are authorized to appropriate them to ourselves, as a part of our Christian inheritance. What stronger ground of confidence exists among men than friendship? "A friend loveth at all times;" and to the extent of his ability, we feel sure he will assist us in time of need. God is a "friend that

sticketh closer than a brother." He knows all our wants; yea, he anticipates them all before they are known to ourselves; and he possesses infinite ability to supply them. And besides, he has made this promise—"I will never leave thee, nor forsake thee," with many others equally precious. Is not this sufficient to inspire confidence? Do you want any stronger security than the *promise* of your heavenly *friend*? "O thou of little faith, wherefore dost thou doubt?" If you would enjoy "strong consolation," seek to obtain strong faith. And to this end open the treasury of God's promises, and by faith appropriate them to your own condition. Contemplate his love,—uttering and confirming those promises. Consider his all-pervading providence, and his tender care for all his people. And connect therewith, the devout and earnest prayer—"Lord, increase our faith."

ABRAHAM'S OBEDIENCE OF FAITH.

Abraham's faith was characterized by a prompt, cheerful, and self-denying obedience. Two instances of this are particularly mentioned. One when God commanded him to leave his country, his kindred, and his father's house, and take up his abode in Canaan. (Gen. 12 : 1-4.) The Apostle Paul denominates his obedience to that command, the obedience of faith. "By *faith* Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*, and he went out not knowing whither he went." (Heb. 11 : 8.) He knew nothing of that country, nor the way thither. But if he had known, there were to the eye of sense no such attractions in the land of Canaan, at that time, as to induce him, for the sake of an inheritance there, to leave his own sunny clime in Chaldea, and to alienate himself from all his early associations, his secular interests, and his worldly prospects. But the "God of glory" who appeared to him, issued the command, "Get thee out of thy country," &c., and he promptly obeyed. The Divine authority over him was fully recognized, and his readiness to yield to its requirements was cheerfully and practically acknowledged. His obedience, however, was not merely a subjection to the mandate of a ruler, though this would have been obligatory. God is our moral governor, and has an infinite right to control and guide us according to his good pleasure. But another element entered into his obedience, which modified its character and made it peculiarly pleasing to God. It was of the same nature and under the same influence with the obedience of Paul, when the risen and ascended Saviour met him on his way to Damascus, and by the glorious manifestation of himself, made him, first a trophy of his grace, and then a herald of the cross. Paul tells us, that "when it pleased God to reveal his Son in him, he conferred not with flesh and blood," but proceeded immediately to fulfil his mission as an apostle to the Gentiles. So it was with

Abraham. His faith in God's promise, was the principle of a new and spiritual life, controlling his purposes and bringing them into sweet and holy subjection to the Divine will. That promise contained both temporal and spiritual blessings; but his subsequent history shows that he was influenced chiefly by the latter. Though his faith produced that filial spirit which would have led him to go to any other country as cheerfully as to Canaan, if God had commanded it; yet there was a special reason for his being directed to locate himself in that land,—a reason which was so closely associated in his mind with the promise of a Saviour, as to make his going thither an appropriate and precious act of faith. The words, "In thee shall all families of the earth be blessed," were the crowning motive to animate him in his obedience; and those words, as we have already seen, were to be fulfilled under the reign of the Messiah. They contain, therefore, in the connection in which they stand, an implied announcement of God's purpose to make the land of Canaan the earthly home of the promised "seed," and that his design in putting Abraham in possession of that country, was to fulfil his purpose in this particular.

Thus in obeying the Divine command, his faith associated the land of his future sojournings with his highest future hopes. Whatever temporal blessings or trials he might anticipate, these were lost sight of in comparison with the pleasing reflection that his residence there was in order to prepare the way, through his descendants, for the birth of the Redeemer, who would in due time, hallow its various localities by his presence and ministry.

The *other* instance of his obedience, which is mentioned with special commendation by the Apostle Paul, was his offering up his son Isaac. "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called." (Heb. 11 : 17, 18.) The English version of the Old Testament says concerning this command, "that God did *tempt* Abraham." (Gen. 22 : 1.) But the sense of the original is expressed by Paul, who instead of *tempt* renders it by the term *try*. The command was a trial of Abraham's faith, partly by trying his affections. "Take now thy son, thy only son Isaac, whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will show thee." (Gen. 22 : 2.) No attempt is here made to weaken his affection for Isaac; nor a word said which implies that his love was too great. But between the two, God claimed the preference; and this injunction served to show whom Abraham loved most—his child or his God. The result proved the strength and fervour of his religious feelings. Parental fondness and affection yielded to the higher claims of his Friend in heaven.

But this command tried his faith especially with reference to the promise that the Messiah should descend from him through the line of Isaac. God had said, "In Isaac shall thy seed be called."

But now he required him to offer up this very son as a burnt offering. A man of less filial spirit, and of a feeble faith, might have questioned, complained, remonstrated. But not a word of either escaped the lips of faithful Abraham. Without hesitation or delay he proceeded to fulfil the severe office of sundering with his own hand the tender tie which formed the link of connection between himself and the human nature of the Lord Jesus. Until the last moment he fully expected to perform the act. In his own mind, therefore, the sacrifice was actually made. Yet as in the case of Isaac's birth, so now, he "staggered not at the promise of God through unbelief," "accounting that God was able to raise him up even from the dead, from whence also he received him in a figure."

As has been already noticed, it was with reference to this transaction that the Apostle James informs us, Abraham was called the friend of God. He speaks of it, moreover, as the fulfilling of that Scripture, "Abraham believed God, and it was imputed to him for righteousness;" and denominates it his being justified by works, whereas the Apostle Paul refers to the same Scripture to illustrate his being justified by faith. This apparent discrepancy is easily harmonized. The two statements relate to different periods in Abraham's life, and hence to different aspects of the doctrine of justification. The time alluded to by Paul was twenty-five or thirty years earlier than that of James, from which it follows that Abraham was in a justified state at the first period mentioned, and hence that James, who refers to the later period, was treating the subject in a different relation from that of Paul. James was discoursing concerning the nature of justifying faith—Paul concerning the nature of justification itself, which, he teaches, is by faith, without the deeds of the law; yet this faith, says James (and Paul would have said the same), is not dead and inoperative, but living and active, producing a pious and willing obedience to God's commands. To show its practical effect, he adduced as one instance, Abraham's offering up Isaac, by which, says he, the Scripture was *fulfilled*, &c., *i. e.*, it was thus exemplified and illustrated. This act of obedience showed the nature of that faith by which he was justified, and proved it to be genuine. Thus, though it was Abraham's faith alone that justified him, in the sense of his being forgiven and accepted as righteous before God, and so becoming his friend, yet in another and kindred sense he was justified by works, his works proving him to be a righteous man, and hence in a justified state. They proceeded from a gracious principle, and a gracious heart, and were also of such a character as pleased God. This act of obedience in particular, manifested in an extraordinary manner the power and excellency of his faith, and strengthened and endeared that friendship which began many years before. The appellation, therefore, which he received, if it had its origin in that transaction, must be understood as expressing more than its ordinary import, and to him who was so "called,"

it doubtless imparted the liveliest emotion. It was no small favour to have his beloved Isaac restored to his embrace; but it was still more valuable to descend from the Mount with such a token of the Divine favour.

These two instances of obedience may serve to illustrate the commencement and progress of the Christian life. It begins in obeying the gospel call to renounce the world, with its affections and lusts, and to follow Christ. Our country, our kindred, our father's house, and whatever else we hold dear, must be forsaken, provided they stand in the way of our coming to Christ. Dear reader, this call is virtually addressed to you. It is not a call to leave your country and kindred, and go to a distant land in a literal sense; or, if God's providence should call you to this, it is not to go thither, as many are constantly doing, for the sake of worldly gain. Your leaving all must be in order to follow Christ, and the primary and essential movement involved, is not physical, but moral or spiritual,—that of the heart quitting its idolatrous hold on earthly good, and obeying that gracious command, "Believe in the Lord Jesus Christ, and thou shalt be saved." It is not sufficient to submit yourself to God as your moral governor. Though this is required, it forms only a part of your duty, and if you do no more, the omission of the other is an essential and ruinous defect. Evangelical submission consists in the obedience of faith. Though it involves subjection to legal authority, the latter may exist without the former, and in a certain state of mind, it is a serious barrier to the exercise of faith in Christ. Self-righteousness is the bane of gracious affections. Take heed, therefore, lest it be with you as with some in Paul's day, "who, being ignorant of God's righteousness, and going about to establish their own righteousness, did not submit themselves unto the righteousness of God. For Christ is the end of the law for righteousness, to every one that believeth." The Gospel is God's remedy for saving sinners. The law has power to condemn, but none to pardon. If you desire forgiveness and salvation, obey the overtures of Divine mercy made in the Gospel, and enter upon that life of faith which commences at the cross of Christ, and follows the way of his commandments.

This life of faith is the second thing referred to as illustrated by Abraham's obedience. "The life which I now live in the flesh," says Paul, "I live by the faith of the Son of God." This consists in a cordial and believing subjection to him in all his requirements. Not in doing what he has not required, whether imposed by others, or invented, or voluntarily assumed by ourselves, under an impression that some extraordinary act of penance or self-denial will be pleasing to God. With reference to every such device, his word utters the rebuke, "Who hath required this at your hands?" But when he commands, it is your duty to obey, even though he should call for the sacrifice of your "Isaacs," your darling children, or any other earthly comfort. "He that taketh not up his cross,"

says Christ, "and followeth after me, cannot be my disciple." This cross may consist in self-denying duties, or in severe afflictions. But whether the one or the other, when imposed upon you by the word or providence of God, yield a prompt and cheerful obedience to the one, and an humble and confiding resignation to the other. You owe this to God as your Creator, who has an unlimited right to command your services, and to dispose of you and yours according to his good pleasure. You owe it to Christ as your Redeemer, whose labours and sufferings for your good were more severe and self-denying than any duty or trial which he requires of you. And you owe it to yourself, whose privilege it is, as well as your duty, to be conformed to his will. Do you profess to be a friend of Christ? Read his own words: "Ye are my friends, if ye do whatsoever I command you." (John 15 : 14.) Is it not your desire to stand high in his affections, to enjoy the light of his countenance, to be greeted by his smiles? This distinguished blessing is to be obtained by one way only,—*the obedience of faith*, a prompt, hearty, and universal obedience to your Divine Master.

J. W.

[To be continued.]

A TIME TO DANCE.*

If any are not content with adhering to the simplicity of manners and of worship which adorned the profession of the first Christians, but will insist that there certainly is "*a time to dance*," I will not dispute the matter with them further, but will admit it to be so. I will agree that there are times and seasons when men may perhaps do well to praise God in the dance; as did Miriam upon the shores of the Red Sea, or David, when he danced before the Ark of God, even at the risk of being despised as one of the "*vain fellows*."

Let us say then that a time to dance is such as this:—

1. When in answer to fervent and importunate prayer, God removes affliction or calamity from a person, a family, a church or a commonwealth. In such a change there is oftentimes produced so great a reaction of feeling in the soul, from deep depression to exuberance of joy, that it is with difficulty the transition can be credited as real. One is ready to take up as their own the song of the pilgrims from Babylon—"When the Lord turned again the captivity of Zion we were like them that dream; then was our mouth filled with laughter, and our tongue with singing. * * * The Lord hath done great things for us; whereof we are glad." And the ecstasy of delight which fills the heart of the released

* An extract from a sermon recently preached by the Rev. S. R. Wilson, of Cincinnati.

mourner finds expression in singing, and shouting, and laughing, and dancing.

2. When upon a soul that has been walking in darkness God lifts up the light of his countenance, and after having for a season withdrawn the sensible evidences of his favour, restores again to him the joys of salvation. Now the reclaimed and revived saint may take down his unstrung harp from the willows, and tuning it anew to the songs of Zion, go forth in the dance of them that rejoice in the Lord who gives light in darkness, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

3. When the devices of those that devise evil counsel against the Church are brought to nought, and the enemies of Christ and his people are broken and scattered, and their power for harm destroyed. Let the victory thus granted to his Church call forth the highest tribute of praise to Him that sits and rules as King in Zion; let Miriam seize once more her timbrel and lead the dance of the daughters of Israel, whilst they sing to Jehovah who triumphs gloriously over all his foes.

4. When the prodigal, who has wasted his substance in riotous living, thinks upon his ways with penitential sorrow, and returns from his wandering in the paths of folly and sin, back to his heavenly Father's house; then celebrate the happy event with music and dancing, for it is meet to make merry and be glad when the dead are alive and the lost are found. Yes, such an event claims at our hands unwonted demonstrations of joy, for it is an event that thrills the celestial choir, and strings their harps anew. A soul emancipated from the slavery of sin. A criminal, condemned to die, freely and fully pardoned. A sinner saved. A child of hell made an heir of heaven. Surely a change so strange, so great, may well cause the "*lame man to leap as a hart, and make the tongue of the dumb sing.*" The penitent prodigal, the pardoned sinner, the reconciled believer, if he will, may leap and dance, whilst he sings in chorus with a gladsome Church,

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see."

If these be the occasions when it is fitting that men should praise God in the dance, then may I not safely decide when it is *not* a time to dance? Surely it is not a time to dance when the judgments of God are abroad in the earth. When the hearts of men are failing them because of those things that are coming upon the world—when the ways of Zion mourn because few come to her solemn feasts—when the quickening power of the Holy Spirit is withdrawn from the Church—when men are hastening in mad and careless crowds to the judgment bar of heaven without Christ, and having no hope in the world. Shall a nation to whom God is

speaking in wrath, as he scatters upon it the burning coals of pestilence, or hurls against it the thunderbolts of war—shall such a nation dance? Shall men condemned to eternal death, with the burning pit of hell before them, and avenging Justice swift pursuing them—shall such men make merry? Ah, no! The voice of reason, of conscience, of Scripture, of God's Spirit, all—all call such to mourning instead of dancing—to sackcloth instead of feasting.

S. R. W.

THE DOWNFALL OF TURKEY.

At the present time, when the Eastern war is filling men's minds with the deepest anxiety, an extract from "The Signs of the Times," a lecture by Dr. Cumming, of London, may not be uninteresting to the readers of your Magazine.

"The prophet Daniel specifies 2300 years as the duration of the Mahometan power. The beginning of the 2300 years is dated by the most accomplished and learned scholars in prophecy at about the year 430, or the era of the noontide glory of the Persian Empire, and the splendid progress of Xerxes, when it was in its meridian grandeur.

"From that date Daniel looks along the centuries to the epoch of its decay, and predicts that 2300 years from that date its decay would begin. This lands us in the year 1820, when what is called in the Apocalypse the drying up of the river Euphrates, or the wasting away of the Mahometan power should begin to take place. Now if this calculation be correct, we should expect that in the year 1820 or thereabouts, this Mahometan power did begin to waste. What are the facts? In the year 1820 the Ottoman Empire had reached its meridian strength—free from all foreign invasions, and in possession of perfect peace. What takes place soon after this? In the summer of that very year Ali Pacha revolted from the Sultan. In the autumn the Greek insurrection broke out. Soon after, Northern Greece, the isles of the Egean Sea, and the Danube provinces, all revolted from the Turkish Empire. In the Morea, the Greeks destroyed an army of 30,000 Turks. In 1827 the combined fleets of Britain, France, and Russia destroyed the Turco-Egyptian fleets at the battle of Navarino. In the year 1828, Russia crossed the Balkan, entered Adrianople, and Constantinople was saved by the interposition of the Western Ambassadors. Servia, Wallachia, and Moldavia are at this moment held by the Russians. The Turkish province of Algiers is now a French colony. And the Rev. Mr. Walsh, the British Consul at Constantinople, writing in 1831, says, 'Within the last 20 years Constantinople lost more than half its population. Two conflagrations happened while I was there, and destroyed 15,000 houses.'

It is no exaggeration to say, that within the period mentioned 300,000 have been swept away in this city by causes not operating in any other capital whatever.'

"The special prediction under the Sixth Vial is, the drying up of the river Euphrates, that is, a progressive evaporation of Mahometanism, beginning in 1820, and expected by every student of prophecy to end in a very short time. It is to die out; it is not to be struck down. It is the evaporation of a stream, not the destruction of a citadel at a blow. But it does not follow that the Russian Eagle is to have the Mosque of St. Sophia for his eyrie.

"It does not follow that the Turks are to cease to be, when they cease to be Mahometans. They may become Christians.

"The 9,000,000 of Eastern Christians that are under the Crescent, and subject to all its insults, its oppression, and its tyranny, may rise up to be a glorious nation, a nobler obstruction to Russian ambition than the decrepit and dying Turkish Empire.

"Turkey, just at the period predicted in prophecy, begins to die out. The evidence of this is recent testimony respecting her. Lamartine's last remark, in one of those sagacious aphorisms by which his eloquence is distinguished, says, 'Turkey dies for want of Turks.' This gradual decay of the Turkish Empire identifies the period in which we now are with what is called in the Apocalypse the Sixth Vial. Mr. Habershon, in his excellent work upon the subject, calculated, in 1830, that the Turkish Empire would cease to exist soon after 1849. Its end is at hand. He was not very far wrong. Every day I expect to hear of its stream dried up, of the Crescent waning, and of Turkey as a nation that was, not a nation mighty, any longer able to maintain itself. Plague, famine, pestilence, profligacy, are fast drying up her empire; her exchequer is now all but bankrupt; her momentary success against Russia, is a surer prognostic of her destruction. Britain and France, like clouds, may spread over the Euphrates, and try to prevent the evaporation of its waters; but all is vain. The echoes of victory by the fleets of the ambitious Autocrat, and the cruel destruction of the Turkish, are resounding through Europe. This gradual decay of the Crescent, after the period predicted under the Sixth Vial, is assuredly taking place. Its final destruction may be looked for every day, and now Russia, like a gigantic vulture poised in mid heaven, on outstretched wings, waits for the moment to descend and to destroy. Peace or war is equally exhausting Turkey. Help her and you may soften her fall, but you will not avert her decay.

"The 'sure word of prophecy' is stronger than the combined fleets of England and France. We are watching at this moment for the issue, and I confess I long to see the expiring throes of an empire that has long oppressed the free and crushed the good, to hear the last boom of Mahometan cannon, and to see the beautiful lands around Constantinople, so fertile, emerge from the deluge of

Mahometan superstition, and not Russia, but Christianity ascendant, the result, but the way prepared for the march of the kings of the East—the dispersed Jews—to their beloved Palestine, the land of their fathers.”

The above is from the pen of one of the most learned and eloquent preachers of the present day, and although we may not entirely agree with every idea presented, yet there is much to commend it to the serious perusal of every man that loves the coming of our Lord and Saviour Jesus Christ.

W. M. S.

Household Thoughts.

“BROKEN BUDS.”

“There is no flock, however watched and tended,
But one dead lamb is there.”—LONGFELLOW.

NOT many hearts can shut their doors against loving little children. Touching helplessness, love unselfish, faith beautiful in completeness, countless winsome graces, all these are childhood's dower, and all these cry too loudly for admittance, to be left “standing without.” Oh yes! as “good and perfect gifts” from “the Father of lights,” little children are loved and cherished the green earth over. The home circle knows no sweeter music than their voices, no brighter sunlight than their smiles—when that music is hushed, that sunlight faded, the bitterness of desolation oversweeps as a flood, the perfection of sorrow indeed draws nigh. Alas! that watching, loving hearts should often watch and love in vain. For seem the bulwarks around the home-world never so strong, “the spoiler *will* come in—a bud of beauty is smitten—a cherished blossom slain;” then “the shadow of a little grave” falls on the hearthstone. Ah! how dark a shadow; in its gloom stricken souls sit down to weep. Earth was but in the daybreak of existence, when sin entered, “and *death by sin*;” since then the shadow has been falling, falling over countless hearthstones, the *dark, dark* shadow of little graves.

Ages ago, a “voice in Ramah,” took up the burden of lamentation, and bitter weeping, “refusing to be comforted” for the children, “because they were not,” and the echo of that mournful

voice lingers yet, dying not, until death itself is dead. Yet there is light in darkness, consolation in bitterness. Mourning, childless households! there *is* "a balm in Gilead," even for your "grievous hearts." The flower is faded in its freshness, the bud broken in its beauty, yet murmur not, "nor charge God foolishly." Shroud the tiny form for its coffin bed, close the eyes, those sweet bright eyes, which you had thought could never grow dim, fold the fairy hands upon that breast, so cold and pulseless; but in all this, sorrow not as those without hope. While you weep, "remember the words of the Lord Jesus, how he said," "Suffer little children to come unto me, and forbid them not, for of *such* is the kingdom of heaven." Precious saying! even as its echoes linger on the ear, the heart goes back, far down the tide of time, and in the rays of Bible light beholds a gracious picture. "The coasts of India, lying by the farther side of Jordan," are here, the rapt and eager multitude, the rebuking and rebuked disciples, the mothers pressing forward with their little children, and Jesus, "the Prince of life and glory," the gracious and eternal God, taking those children in his arms, and blessing them. Sweet wayside scene! drawn by the pen of inspiration, saved from the mists of the past, that stricken hearts might look thereon, and looking find fulness of joy and comfort in tribulation. Fadeless in beauty, divine in consolation, the picture stands for you, oh mourners—a rich legacy for your darkened hearthstones.

And hear again these blessed words, so supporting, so far-reaching in their promise: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Think of that kingdom. Is it not a realm of glory? Have you not in the tender, solemn morning musings, in the silence of the night watches, longed to flee away to its bright courts, and be at rest? You believe that it is *good* to be there. The light of revelation shows it to you as a land of peace, the home of our "elder brother," the paradise of our God. Why then weep so bitterly, because your cherished child has gone up thither before you? Look upon the kingdom of *this* world, see its thorns, its temptations, its many tears. Could earthly love, ever so watchful, have shielded your little one from a portion in these bitter things? Oh, remember, "Man is born unto trouble, as the sparks fly upward."

"Of *such* is the kingdom of heaven." This word *is* sure. "The voice said Cry, and I said, What shall I cry?" "The grass withereth, the flower fadeth, *but the word of our God shall stand forever.*" Realize this, lean upon Christ's gracious saying with *all* your strength. "He is faithful that promised." Brush away the tears which dim the eye of faith, look up, pierce the veil, and see your broken bud expanding in the paradise above, your smitten lamb folded where the pastures are always green, led by the good Shepherd, "beside still waters." Sinful by nature, but made pure through love divine, snatched from evil to come, the little creature

which wept and smiled in your household, walks the golden streets of "the New Jerusalem," the companion now of angels, and "the spirits of the just made perfect." Cease thy wailing, smitten heart! "*It is well with the child.*"

A glorious train of infancy, without doubt already stand in those upper courts; and little pilgrims each day and hour are swiftly hastening thither, many falling asleep in the soft hush of their cradle beds, loving tearful watchers sitting by. Some* "entering in" by a *stormy way*, weeping with baby terror, sinking in the depths of mighty waters, but at last awaking from their ocean sleep, in the arms of Jesus, folded to *His* gracious breast. Happy forever, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." * * *

Christian parents! mourning parents! hear a word of comfort. "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears." "I will save thy children," "and *great shall be the peace of thy children.*"

L. M. L.

COLUMBIA, PA.

"THY GENTLENESS HATH MADE ME GREAT."

THE Psalms, considered collectively, may be taken as an exponent of God's educational system with erring man. We have here the experience of a wide, full, many-sided human nature, brought under the action of the direct training of the Divine Spirit. To David's eye the veil had been lifted, and he had learned to see in the whole complex system of life—in the signs and wonders and starry dances of the heavens, in this earth with all its glorious garniture and systematic array of forces, only the scenery and accessories of a wonderful system of moral education, conducted by an unseen teacher. Hence, through the whole of the Psalms are scattered such expressions as these, "Thou shalt guide me with thy counsel:" "The meek will he guide in judgment, the meek will he teach his way."

This idea of divinity employing superior wisdom and power in the moral training of man, is almost purely Hebraistic. We meet in the Greek and Roman literature but faint and shadowy glimpses of it, wavering as tree shadows seen in water. Socrates had his guiding spirit, doubtless a dimmer and less perfect approach of Him who guided David; but Socrates as reflected by Xenophon and Plato, breathed altogether a different element from that which surrounds us in the Psalms. An inexpressible sense of sadness overcomes us in reading his noble and beautiful defence before his

* There were many *little children* on board the Arctic.—*Weekly Paper.*

judges, as we hear him saying in conclusion, "It is now time to depart—for me to die—for you to live—but which is the better state is known to God only." We think of David's triumphant words, "Thou shalt guide me with thy counsel, and *afterwards* receive me to glory!"

The intimate educational life of God with man is the very heart of the Psalms; it is what has given them their undying vitality in every nation, language, and tongue. Socrates and Plato interest one class of minds, but their words have not struck the great common chords of humanity, so that the rudest and most illiterate minds are aroused and vitalized by them in common with the most refined and elevated.

David, in a few words, gives the summary of his great teacher's method. "Thy *gentleness* hath made me great."

Now there is a tendency in all merely human modes of education and discipline, to undervalue *gentleness*. The fact is, that gentleness is out of repute in society, because it is seldom exhibited by the strong-minded and sensible. What passes for gentleness is too often mere stupidity—a quiet sluggishness, or an indolent selfishness. So we commonly hear the expression, *too gentle*. We hear the mother's gentleness set off against the father's sense and right reason, as if it were necessarily an antagonistic force. But to David it was given to see that *gentleness* was the great embracing atmosphere in which all the intense energies of the divine nature lived and moved. What was seen by John and Mary in the daily life of Jesus, was foreseen by David in all the movements of the one altogether lovely, with whom he walked. As one nearing the Spice Islands is encompassed by an atmosphere of perfume, so when he drew near to God he felt himself encompassed by an atmosphere of gentleness, and he recognizes this more than all, as having been the forming element in his moral life. "Thy *gentleness* hath made me great." We know full well in David's history that this was no weak gentleness—no dead, inert, blind impulse. For the faults and sins of his moral nature the great Physician employed treatment the most active. Despite the fastings, the pleadings, and the tears of the father, this Gentle One took from him the child of his love. From his throne came forth the destroying angel that scattered mourning and death through the doomed villages of Judah. By his permission, David became for a season, a crownless king—despised and rejected of men—a man of sorrows and acquainted with grief. Severe as was this discipline, it was, after all, the essential conviction of the gentleness of Him who sent it that gave it its force. Severity from one who is at heart severe, has a crushing but never a reviving force; but any amount of necessary severity from one who is at heart gentle, has a tonic rather than a depressing power. We bear from the firm and careful hand of a physician, an amount of pain which would be absolutely unendurable, if it was inflicted by angry violence.

The Psalms, in unfolding God's method of moral education, give a perfect mode, to all who would strengthen and confirm the failing and erring heart of man. In the family it is *gentleness* that is more needed than anything else. Any amount of restraint or discipline may be endured, so long as it is made apparent to the child that the soul of the parent is not overclouded by angry feeling. Restraint and firmness there must always be in the guidance of inexperienced mind; but if the father finds that his reproofs and his discipline produce angry frowns and fierce retorts, let him ask himself, *Am I not angry?* Has not the mind of my own disturbed soul, thus tossed the frail and movable soul of my child? Am I gentle as God is gentle? If discipline come from a gentle and loving soul, the child's anger is short lived, and in a calmer moment he will acknowledge it. Happy the parent, whose son can say to him in after years, "*Thy gentleness hath made me great.*" In friendship, too; would we seek the highest and noblest office of friendship, the moral improvement and perfecting of our friend, we must become like God, immovable in gentleness. For if our friend's injustice or infirmity reacts in us, and we become also in our turn excited and unjust, then is our power for good gone.

In maintaining perfect gentleness of feeling, our hardest struggle sometimes is with our keen sense of justice. Our friend seems to us sharply unreasonable, and in a moment of bitterness overwhelms us with accusations which we know to be untrue. Shall I bear *this?* is the indignant language of justice within us.

Yes, bear it. "Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." How often have you wounded the Divine sense of what is just and right, and yet his gentleness fails not. Seek to enter with him into that secret tabernacle of patience, where the rude voice of injustice and fault-finding is heard as one by the warm fireside hears the raging wind beating against the bolted shutter. This immovable gentleness has in itself a property and power of victory. He who can *love*, and whose love cannot be vanquished, in the long run, must prevail. By invincible, self-controlling gentleness, the mother at last wins back to virtue the son whom no threats, no severities, no storms and upbraiding of passion could subdue. Geologists tell us that the calm and silent influence of the atmosphere is a power mightier than all the noisier forces of nature. Rocks and mountains are worn down and subdued by it.

There are often times in the history of our friends, when their minds are in a transitional state. The elements of an old life are breaking up, the elements of a new one forming; but all is wild, incoherent, inchoate. We do not know them—they do not know themselves; what we once knew seems passing away; and what is coming seems chaotic and discordant. Such periods, however, unlovely as they seem, are often the birth-hour of a higher and nobler nature. But there are few friends whose love can abide through

these times, and yet these are the seasons when it is most essential that friends should stand firm. As Paul said of the sailors, "Except these abide in the ship, ye cannot be saved." So when a poor human soul has lost its helm, and is driving wildly on rocks, the enduring gentleness of a friend is often the last cable that holds it from destruction. Ah, many a goodly young man has been wrecked because just at such a moment the cable of fatherly and motherly patience has snapped, and then all was lost.

Many too have been saved by one loving heart, whose gentleness no wrong, no unreasonableness, no outrage could alienate. Some souls there are who receive from God that divine gift of infinite, unconquerable love; and in this love lies salvation.

Bear up, therefore, father, mother, friend—enter into the sanctuary of God's gentleness, seek to be made immovable in love, and welcome the sharp trial that gives the opportunity of patience. To thee, oh patient heart, shall be given both the beauty and the victory of gentleness; a golden cord from thy heart shall draw round the wayward heart of child or friend, bringing both them and thee to the bosom of Eternal Love.—"*Independent.*"

Review and Criticism.

THE PROBLEM SOLVED; or Sin not of God. By MILES P. SQUIER, D.D. Professor of Intellectual and Moral Philosophy, Beloit College, Wisconsin. M. W. Dodd, New York, pp. 255.

THE design of this volume appears to be, though not stated in direct terms, to refute the hypothesis of the "Conflict of Ages," concerning the origin of evil in our world. This problem was attempted to be solved by Dr. Beecher, in his treatise, by a most unsatisfactory and unfounded theory. But unfortunately for the cause of truth, the solution proposed and advocated by Dr. Squier, is as much at variance with Scripture, as the book he seems to have intended to answer. In avoiding Scylla, he has fallen into Charybdis. He assumes that the Calvinistic doctrine of divine decrees, makes God the author of sin; and in order to avoid this, he denies that God decreed sin at all, and holds that it entered the world, not without his knowledge, but contrary to his will, as the result of that power of causation, inherent in our first parents as moral agents; who in their sphere, possess "the principle of cause," as really as God does in his. "They [sinners] pursue no divine plan and purpose, and fulfil no decretive will" of God in their rebellion against Him, but utterly the contrary. "They themselves, are cause even to a resistance of the will and command of God." "Sin has an economy of its own, and antagonistic to that of God in all things." "The Infinite One rejects it, and has nothing in it, and only takes action in relation to it, as the method of

another, and for which he is not responsible, in the prosecution of his own ends, as any good being may in his sphere, in respect to the machinations of the wicked, and serve himself out of them."

Dr. Squier rejects the distinction between absolute and permissive decrees, and maintains that there can be no decree, properly speaking, except it be "of the nature of an executive act." "You gain nothing," says he, "as to the actual being of a universe in the forming of its plan. Another link must be supplied in order to make the plan efficacious. It must become a cause, in its own behalf and that of its author, in execution of its behests. God must somewhere stand in the relation of cause to sin, or a decree of it by him avails nothing. The sin in its actuality, stands in no connection with his decree of it, unless he institutes that connection and give it vitality. Dr. Emmons took this matter to its last analysis and its only legitimate issue. He held that God is the '*efficient cause*' of sin, and equally an agent in respect to it, as in respect to holiness, and thus inaugurated sin as the perfect method of the absolute. All this we must adopt, or give up as useless the position that sin is of the arrangement and method of God."

In order to avoid a conclusion so abhorrent to our moral sense, and so contrary to God's word, Dr. Squier takes the ground that "will is cause, as properly in the finite as in the infinite;" that "men have in themselves the attributes of complete personality;" that "they are themselves cause, and have inherently and of themselves the power to do right and to do wrong;" that "there is no decretive will of God in the element of wrong in man," &c. And further, with a view of showing the absurdity of the position that sin is decreed, he asks, "Why break in upon God's economy and supersede his will, and be anxious about that which, after all, meets his mind, and is the fulfilment of his own way and pleasure? God can have his own way, and does, says the scheme. There is just as much piety on the earth as he sees best there should be, and when he would have more, he will see to it that there is; and why need I distress myself about it, or be wiser or better than God?" &c.

If the above, and other kindred sentiments contained in the book (embracing the whole system of Taylorism), were the productions of an avowed Arminian, we should not be surprised. But what shall we think, when they proceed from a writer, who has adopted the Confession of Faith of the Presbyterian Church? in which the Divine decrees are asserted in the clearest manner, and are at the same time so stated and to be so understood, as not to make God the author of sin. Has Dr. Squier left the Presbyterian Church (New School), and adopted an independent Confession of Faith, of his own framing? If not, it will augur badly for that body, if the doctrines of this volume shall be found to express the current views of the author's ministerial brethren.

The perusal of the book made an unhappy impression on our own mind, by causing us to live over again, in the way of painful recollection, a portion of our unconverted life; when we were harassed, distressed, and tempted by similar thoughts of God, as the Almighty Ruler of the universe, and the sovereign Disposer of all events, as are drawn out in methodical form, in this volume. We sincerely hope the author does not feel in his heart what has thus passed through his mind. If he does, we would most earnestly recommend him, instead of endeavouring to find relief in a theory which is unscriptural and dangerous, to seek it where

alone it can be found, so as to give peace to the conscience, viz., in that submission of his intellect, his reason, and his understanding, to the control of those gracious affections which rejoice in the Lord, without attempting to approach so near the throne, as to incur the charge of presumption or impiety.

“Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel.”

We regret that a Professor in one of the Western colleges should have produced a book, so defective in its moral reasonings. The Chair of Intellectual and Moral Philosophy, is one that has frequently been perverted to the undermining of true, evangelical religion. Some of the Scotch Universities, which in former days had unsound teachers in moral philosophy, were the instruments of doing much to destroy the ancient faith of that glorious Church, especially among the educated youth. It is so in Germany at the present day. We venture to affirm that the Westminster Confession will not be held in high repute by the students, who imbibe the views of Professor Squier, in regard to the doctrines discussed in this book. “The Problem *Solved!*” No. The demonstration is as erratic as the claim is ambitious. We have often seen young men, who said they were *prepared* to recite their lessons, make egregious failures in the class-room. Thus is it with the Professor himself. He has failed to meet his own announcement. His boasted solving is a weak solution of Arminianism, which will not bear the test of the standards of his own Church.

HISTORICAL DISCOURSES, relating to the First Presbyterian Church, in Newark, New Jersey. By JONATHAN F. STEARNS, D.D., Pastor of the Church. With Notes and Illustrations. 1855.

The First Presbyterian Church in Newark, New Jersey, is very rich in historical interest. It is the mother church in an important section of country; has been under the pastoral care of many eminent servants of Christ; and has exercised a great influence from its earliest origin. Dr. Stearns gives a history of the early settlement of New-Work, since corrupted into Newark, and traces its origin to the Connecticut Puritans. A large mass of historical and biographical information is brought to light through the patient and successful investigations of the author; and numerous errors of Dr. Macwhorter and others are detected. Dr. Stearns appears to possess admirable qualifications for inquiries of this nature, and has discharged his duties in a satisfactory and erudite way. A large number of notes and illustrations add to the value of the work. Many points of special interest are discussed, and among them the early origin of Princeton College.

We congratulate our friends in Newark on the success which has followed Dr. Stearns's labours in compiling this interesting history. It will ever be a standard work for information and reference.

We are not sure that Dr. Stearns has made no errors in this history. If on closer examination, we should discover any, we know that the Doctor will be glad to have them pointed out.

PARISH AND OTHER PENCILINGS. By KIRWAN. New York. Harper & Brothers. 1855.

Kirwan has brandished the sword so often in valiant and necessary controversy, that a volume of parish pencillings presents him before many readers in a new light. Whether as general Church warrior, or as simple parish priest, his writings will always be popular. The present volume is full of interesting narratives, and practical evangelical counsels. The chapters on Drs. Green, Alexander, and Miller are specially attractive. There is much variety of subject and of illustration throughout the volume; and each chapter is read with interest, either as complete in itself, or as forming a part of a miscellaneous whole. We consider these pencillings to be fine specimens of a kind of composition, which takes with the people. Various questions of casuistry are skilfully solved; the dealings of Providence are narrated and unfolded with pious discrimination; and the whole production is calculated to edify both the head and the heart. Kirwan shows that a faithful minister can also be a popular author; and that, amid the preparations for the pulpit, a diligent man can effectually serve his generation through the medium of the press.

AMERICAN PRINCIPLES ON NATIONAL PROSPERITY: A Thanksgiving sermon preached in the First Presbyterian Church, Elizabethtown, New Jersey, November 28, 1854. By NICHOLAS MURRAY, D. D. New York. Harper & Brothers: 1854.

Dr. Murray's eloquent sermon on Thanksgiving day has had an extensive circulation. The first question discussed is, "In what does true national prosperity consist?" The answer is, not in extent of territory, nor expanded commerce, nor in powerful armies and navies, nor in the skill of artisans, nor in the wealth of citizens—but in a constitution founded on just principles, in just laws and statutes, in an educated moral people, and in an upright magistracy. The second point is the *dangers* which threaten our prosperity. These are the too prevalent desire to be rich, a spirit of insubordination, a spirit of extravagance, and the varying and peculiar forms of religious belief which prevail. In the third place, the *means* by which our prosperity is to be promoted are declared to be wise legislation, a disinterested patriotism, and a pure religion. During the discussion, Popery does not receive more than its full share of overwhelming condemnation.

A VOICE FROM TWENTY GRAVES: A Discourse occasioned by the awful calamity in the Third Presbyterian Church, Louisville, Kentucky. By Rev. L. J. HALSEY. Louisville. 1854.

The calamity which occasioned this Discourse, was the destruction of the Third Presbyterian Church in Louisville, by a violent tornado on August 27, 1854. Mr. Halsey preached to his people on the succeeding Sabbath a discourse of great solemnity and power. He first drew the attention of the congregation to the fact that the lessons, whatever they were, which God had in view, came with a deep and impressive solemnity by reason of the extent of the calamity, in the time and place of its occurrence, in the character of the persons on whom it fell, and in the

almost unparalleled suddenness of the blow. A variety of practical remarks concludes this thrilling discourse.

THE ELEMENTS OF INTELLECTUAL PHILOSOPHY. By FRANCIS WAYLAND, President of Brown University, and Professor of Moral and Intellectual Philosophy. Second edition. Boston: Philips, Sampson & Co. New York: J. C. Derby. 1854.

A good text-book of Intellectual Philosophy has long been a desideratum. When we were at Yale College, some years ago, *Stewart* was in vogue; and, although we are far from depreciating that distinguished philosopher, we have no hesitation in saying that his book is dull, prolix and unsatisfactory to the youthful mind. Our own *Upham* has written an excellent work, and far better than *Stewart's* to impart an elementary knowledge of the science. *Payne's Treatise* is also excellent. The two writers last mentioned follow, in the main, the acute scientific analysis of the immortal *Thomas Brown*, who, notwithstanding his few material errors, has made a better classification, than any one before him, of the intellectual powers. Dr. Wayland renders suitable homage to Dr. Brown in the classification he adopts; but his mode of treating the subject is more simple, concise and rigidly philosophical. The following shows Dr. Wayland's classification of the faculties of the mind, with the definitions attached to them.

"1. The *Perceptive* faculties are those by which we become acquainted with the existence and qualities of the external world. 2. *Consciousness* is the faculty by which we become cognizant of the operations of our own minds. 3. *Original Suggestion* is the faculty which gives rise to original ideas, occasioned by the perceptive faculties or consciousness. 4. *Abstraction* is the faculty by which, from conceptions of individuals, we form conceptions of genera and species, or in general, of classes. 5. *Memory* is the faculty by which we retain and recall our knowledge of the past. 6. *Reason* is that faculty by which from the use of the knowledge obtained by the other faculties, we are enabled to proceed to other and original knowledge. 7. *Imagination* is that faculty by which, from materials already existing in the mind, we form complicated conceptions or mental images, according to our will. 8. *Taste* is that sensibility by which we recognize the beauties and deformities of nature or art, deriving pleasure from the one, and suffering pain from the other. It is by no means intended to assert that these are all the powers of a human soul. Besides these, it is endowed with conscience, or that faculty by which we are capable of moral obligations; with will, or that motive force by which we are impelled to action; with various emotions, instincts, and biases, which, as observation teaches us, are parts of a human soul. These are, however, the most important of those that are purely intellectual."

Dr. Wayland's treatise appears to us to be characterized, *first*, by great acuteness and accuracy of discrimination, and hence it can be relied upon as a text-book for students. *Secondly*, it is sufficiently concise as a whole, and yet it goes considerably into detail on the points which materially require the most investigation. *Thirdly*, the work constantly appeals to the consciousness of the reader for the truth of its results, and thus keeps the mind in a state of enlivened exercise and conciliates attention to its great subjects. *Fourthly*, the spirit and tone of the book are eminently modest and worthy of a Christian philosopher. Having examined

all the chapters with some care, we have arrived at the conclusion that it is the best text-book extant for the promotion of the knowledge of mental philosophy among the young. The only serious objection to the work is that it is not complete, inasmuch as *the emotions* are entirely overlooked, as well as the moral part of our nature. The latter, indeed, forms the subject of a smaller volume, already issued. But we think it is very desirable to have a complete text-book, *in one volume*, of mental and moral philosophy, for the use of academies and colleges. At any rate, Dr. Wayland, even if he leaves morals for a separate volume, ought to incorporate *the emotions* into a system of the philosophy of the mind.

THE PLURALITY OF WORLDS. With an Introduction by EDWARD HITCHCOCK, D. D. A new edition, to which is added a Supplementary Dialogue. Boston: Gould & Lincoln. New York: Sheldon, Lamport & Blakeman. 1855.

The author of this treatise, said to be the distinguished philosopher, Dr. Whewell, maintains that the facts of science do not warrant the conclusion that many of the heavenly bodies are inhabited by moral and intellectual beings, like man. A vast amount of scientific knowledge is laid under contribution to uphold the theory. Geology and astronomy furnish the chief data for the argument, although abstract reasoning is also employed. We produce a single specimen of the author's reasoning from the chapter "on the argument from design:"

"The universe is so full of such rudiments of things, that they far outnumber the things which outgrow their rudiments. The marks of possibility are much more numerous than the tale of actuality. The vitality which is frustrated is far more copious than the vitality which is consummated. So far, then, as this analogy goes, if the earth alone, of all the planetary harvest has been a fertile seed of creation;—if the terrestrial embryo have alone been evolved into life, while all the other masses have remained barren and dead:—we have, in this, nothing which we need regard as an unprecedented waste, an improbable prodigality, an unusual failure in the operations of nature: but on the contrary, such a single case of success among many of failure, is exactly the order of nature in the production of life. It is quite agreeable to analogy, that the Solar System, of which the *flowers* are not many, should have borne but one *fertile flower*. One in eight, or in twice eight, reared into such wondrous fertility as belongs to the Earth, is an abundant produce, compared with the result in the most fertile provinces of Nature. And even if any number of the Fixed Stars were also found to be barren flowers of the sky; objects, however beautiful, yet not sources of life or development, we need not think the powers of creation wasted or frustrated, thrown away or perverted. One such fertile result as the Earth, with all its hosts of plants and animals, and especially with Man, an intelligent being, to stand at the head of those hosts, is a worthy and sufficient produce, so far as we can judge of the Creator's ways by analogy, of all the Universal Scheme."

No reasoning in the book can produce the conviction in many minds, that our own globe is the only body in the illimitable universe that is the abode of intelligent and moral beings. On this subject, as on some of the speculations of geology, we think it is far better to *wait in ignorance* than to believe in theories derogatory to the Creator. The work before us is not irreligious in its spirit, and its facts and fancies challenge perusal. Sir David Brewster's Reply is as satisfactory as can be expected from our present attainments in knowledge.

ORGANIC CHRISTIANITY: or the Church of God, with its Officers and Government, and its divisions and variations; Embracing a thorough Exposition and Defence of Church Democracy. By LEICESTER A. SAWYER. Boston: John P. Jewett & Co. 1854.

Mr. Sawyer's book is divided into four parts. The *first* part examines the Polity of the Christian Church under Christ and the Apostles. The *second* part refers to the past Apostolic Churches, from A. D. 100 to 606, embracing the rise of the Hierarchical System. The *third* part discusses questions about the patriarchal and papal churches. And the *fourth* part includes what are called the Revolutionary churches, viz., the Lutheran, Episcopal, Methodist, Presbyterian, Congregational, &c. The author advocates church democracy chiefly on the ground, that there are no conditions of stability "except in the most perfect liberty, or in the most perfect despotism." We deny that either independency or despotism is a true condition of stability, and refer to our own form of civil government as a much more hopeful guarantee. Our Union is composed of states, and our states are divided into counties, just as our General Assembly is composed of synods, and our synods are divided into presbyteries. The author has an inbred and vital horror of appeal from an inferior to a superior judicatory; but does not the system of appeal from the lower to the higher tribunal in civil affairs vindicate the *principle* of the organization of our various church courts?

Mr. Sawyer has an excellent chapter "on the critical position of New School Presbyterianism," which ism he considers a decided failure, doomed to extinction. On this point public sentiment is becoming quite unanimous. He says "the whole movement has resulted in a *great Old School victory*, and in the virtual abandonment, by the New School body, of some of their principles." Nothing is truer than that, our brethren themselves being witnesses. The following extracts will show in what light able and intelligent advocates of Church Democracy view the Old and New School churches:—

"Already has the *New School* church disappointed both friends and foes. Regarded for a long time as the party of progress in the Presbyterian family, and by some as the revolutionary party, all the world expected that, on coming out and taking its independent position in the family of churches, it would accomplish something worthy of its pretensions. But what has it done? What great act has it performed? What are its heroic achievements in the cause of God and man? It has done nothing original; nothing that its great exemplar, the *Old School*, has not done or might not have done. The mountains have been in travail, and an ordinary birth only has occurred, not to speak of more diminutive results.

"The *Old School* body has enjoyed very considerable prosperity, has a large annual growth, and is one of the most respectable and influential bodies in the land. It is probably the best specimen of Westminster Assembly Presbyterianism and Calvinism in the world, exceeding even Scotland in realizing the ideal both of Westminster divines and of Calvin. Its leading ministers are men of eminent learning and piety, and its laymen comprehend some of the most distinguished of the American people. As a body, they are considerably zealous for their church polity, and regard their standards with great veneration. Whatever the system can accomplish, they will be likely to effect. They are thoroughly testing both the system of Calvinistic theology and Presbyterian polity; and seem likely to show, by experiment, what they can do for humanity, where their beneficial operations end, and how they are limited."

Thus is history already recording the triumphs of true Westminsterian

doctrine and polity, or, as brethren call it, of "sour, Scotch Presbyterianism." Mr. Sawyer's book contains many interesting and satisfactory discussions on Church questions, and is worthy of a place in the library of intelligent Christians. As an exposition and defence of Independency, it will, no doubt, be considered by the brethren of that way, to be conclusive. We do not so regard it.

CYCLOPEDIA OF MISSIONS; containing a comprehensive view of missionary operations throughout the world; with geographical descriptions and accounts of the social, moral, and religious condition of the people; by Rev. HARVEY NEWCOMB. Published by Charles Scribner, New York: pp. 784.

Next to the preservation of her own existence and purity, the great work of the Church is to evangelize the world. This formed the chief object in the labours of the Apostles; and it has occupied the thoughts and efforts of God's people, more or less, from that day to this. The spirit of Christian missions has been her life and glory; and in her prosecution of this work, God has signally manifested his favour, by blessing her very much in proportion as she has endeavoured to bless others. A history therefore such as the "CYCLOPEDIA OF MISSIONS" professes to be, is entitled to special consideration. A faithful record of what has been done and is now doing for the diffusion of the Gospel, is as much more interesting to the mind of the pious reader than ordinary history, as the progress of Christ's kingdom transcends in importance all other events.

From the attention which we have been able to bestow on this volume, the author appears to have redeemed the pledge virtually given in the title page, viz., to furnish a faithful history of missions throughout the world. We are confirmed in this opinion by the evidences of great labour and special care which are apparent in the work, and particularly by the manner in which, as stated in the preface, the book has been produced. "There have been more than twenty different persons engaged upon it." . . . "Their names appear at the close of their several articles, and will afford a sufficient guarantee of thoroughness and accuracy. The articles which appear without a name have been prepared, either in whole or in part, by the editor. The portions relating to the missions of the American Baptist Union have been furnished by the author of the valuable and interesting 'History of American Baptist Missions;' and those of the Methodists in this country and England, by a respected clergyman of that denomination, whose name was mentioned to me by the Secretary of the Methodist Missionary Society, as the most suitable person to undertake it. The missions of the Presbyterian Board, have been chiefly taken (by permission) from the Rev. J. C. Lowrie's 'Manual of Missions.' The article on the Church of Rome and its missions was prepared by a Roman Catholic layman." These facts show that the author's aim has not been merely to write a book; but to supply the friends of missions with a *reliable* history, in which the several Christian denominations most prominent in the missionary labours, might relate for themselves "what God has wrought by them."

The various articles are printed in alphabetical order, which arrangement is well adapted to convenient reference; and there are interspersed through the volume thirty-two maps, "covering nearly all the ground occupied by foreign missions." It brings down the history and results of missionary

operations to the present time. It contains a large amount of valuable information that is generally inaccessible, and only to be found in a few missionary libraries, spread out in a series of volumes, extending through a period of half a century.

These statements, which are mostly taken from the preface, are copied with a view of furnishing to the readers of the Magazine, such information concerning the work as will enable them to judge concerning its value. It states further that one object in the preparation of the work, has been to provide the means of adding interest and value to the Monthly Concert; for which it certainly contains ample materials, and their use at those meetings for prayer for the world's conversion, would add to them no little interest. A missionary spirit is promoted in our churches very much in proportion as they are regularly informed of the condition of the world, and the progress and success of missionary efforts.

We are not able to give the price of the book, which the preface states to be "low." But we cheerfully recommend it to our readers as a volume full of instruction. It is designed not only to be consulted for reference, but to be read; many of the sketches and narratives being of thrilling interest. Considering its large size, it may not be convenient for all to purchase, who would like to read it. In these cases it might be purchased by the church as a part of their library, for the use of all the members, or it might be placed in our Sabbath School libraries, for the special use of the minister, teachers, and older scholars.

THE BOOK OF REMEMBRANCE.—A Pastor's Gift for New Year. By CHARLES W. SHIELDS, Pastor of the Second Presbyterian Church, Philadelphia. William S. and Alfred Martien, 1855.

The Christian pastor, on the last Sabbath of the year, allegorizes from the verse, "There is a remembrance again made of sins every year." An angel stands before him with a book, which is the Book of Remembrance, and in his hand is a scroll, containing the key to all that was written therein. To each man is his book; and to each act its record. Every year has its leaf, and the spaces and other marks show the days, the weeks, the Sabbaths, the sacramental occasions, &c. The pastor carries out the allegory in a most skilful and edifying manner, conveying solemn truth to the mind and conscience of the hearer, and bringing to startling view the great fact, "There is a remembrance again made of sins every year." The whole performance is as well executed as it is original.

GOD IN THE PESTILENCE, and THE BLESSED DEAD.—Two discourses preached in the Presbyterian Church of Columbia, Pa., on October 1st and 15th. By the Rev. EBENEZER ERSKINE, Pastor of the Church. Wm. S. Martien, Philadelphia, 1854.

During the last summer, Columbia suffered severely from the pestilence, which, in the form of cholera, ravaged so many of our cities. In these able and solemn discourses, the Rev. Mr. Erskine preaches the truth with a special reference to the calamity. In the discourse on the pestilence, he shows first, that the hand of God must be acknowledged in sending the visitation, and secondly, that it was sent in judgment, on account of the sins of the community, among which sins he specifies irreligion, recklessness as to human laws, profanation of the Sabbath and of

God's holy name, undue love of money, &c. In the third place, the purposes of the visitation were to draw the hearts of the people to God.

The discourse, entitled "The Blessed Dead," after briefly expounding the celebrated passage in Revelation 14 : 13, gives sketches of the four church members, who died during the prevalence of the scourge, Mrs. Hannah Odell, Mr. Robert A. Spratts, Mrs. Susan Dick, and Dr. Richard E. Cockran. Dr. Cockran was a ruling elder, and a man of no ordinary character. We trust that the publication of these sermons will be productive of much good, especially in Columbia.

[Notices of other books are necessarily postponed until the next number.]

The Religious World.

THE PRESBYTERIAN CHURCH.—*Columbia Theological Seminary.* The Rev. JAMES H. THORNWELL, D.D., has been elected by the Synods of South Carolina and Georgia, to the Professorship of Didactic Theology in the Theological Seminary at Columbia. Dr. Thornwell has signified his determination to accept the appointment, and will retire from the Presidency of the State College at the beginning of the next seminary year. Dr. BENJAMIN M. PALMER has also been elected to the Professorship of Ecclesiastical History and Church Polity, in the same Seminary, and has accepted the appointment. The Theological Seminaries of the Presbyterian Church, have been remarkably successful in obtaining the services of eminent and faithful men.

Synod of Mississippi.—The Synod of Mississippi has overtured the Assembly to appoint an Executive Committee of the Board of Domestic Missions for the Southwestern States, to embrace within its field of agency the States of Alabama, Mississippi, Louisiana, and Texas. The same Synod has overtured the Assembly to divide it into three Synods, so as to include Louisiana in a Synod by itself, and to have an eastern and western Synod in Mississippi.

DR. PLUMER CALLED TO THE PASTORATE.—Dr. Plumer, Professor in the Western Theological Seminary at Alleghany, has been called to the Central Presbyterian Church in that city. The call was placed in his hands by the Presbytery of Alleghany City, and being accepted, arrangements were made for his installation on the 17th of January. The *Presbyterian Banner* states that, "the arrangement now made will not interfere in the least with the duties of Dr. Plumer in the Western Theological Seminary. And since this is a matter that concerns, in some degree, the whole Church, it may be well to give the resolutions in full with

regard to this connection, as they were passed when the call was made out.

Resolved, That in calling him (Dr. Plumer,) to this important office, we fully and distinctly recognize his relations to the Western Theological Seminary, as Professor of Didactic and Pastoral Theology, and its prior claims to his labours and attention; and have no desire or intention to interfere with the full discharge of his duties to that important institution; but believe from the experience of the three months now drawing to a close, that without any neglect to the Seminary, he can render entire satisfaction, and be to our edification as Pastor.

Resolved, That we cheerfully recognize the privilege of our Pastor elect, to supply the pulpit with other ministers of the Gospel, when the state of his health, or, in his judgment, other circumstances require it, and during the summer months, to absent himself for such times as may be needed for proper relaxation from labour."

THE MAINE LAW.—The rise and progress of laws in various States, prohibiting the sale of intoxicating drinks, is briefly exhibited by the following abstract:—

- 1851—Passed by Legislature of Maine.
- 1852— " " Minnesota.
- " — " " Rhode Island.
- " — " " Massachusetts.
- " —Ratified by the people of Minnesota.
- " —Passed by Legislature of Vermont.
- 1853— " " Michigan.
- " —Ratified by the people of Vermont.
- " — " " Michigan.
- " —Its submission to the people pronounced unconstitutional by the Supreme Court in Minnesota.
- " —Pronounced unconstitutional by U. S. Supreme Court in Rhode Island.
- " —State Supreme Court equally divided in Michigan.
- 1854—Pronounced unconstitutional in Massachusetts.
- " —Passed by Legislature of New York.
- " —Vetoed by Governor.
- " —Passed by one branch of Legislature of New Hampshire.
- " —Passed by one branch of Legislature of Maryland.
- " —Passed by Legislature, but two branches failed to agree in Pennsylvania.
- " —Passed by Legislature of Ohio.
- " —Voted for by people of Wisconsin.
- " —Pronounced unconstitutional in Ohio.
- " —Passed in modified form by Legislature of Rhode Island.
- " —Passed by the Legislature of Connecticut.

It will be observed that it has passed the Legislatures of seven States and a Territory. It has fallen, through legislative disagreement, in four. It has been submitted to the people, and ratified by them, in four. It has nowhere been repealed by the Legislature, though it has been four times set aside by the Judiciary, and in one re-enacted in a modified form.

It will probably be the subject of discussion in the Legislatures of all the Northern States, and in those of Maryland, Virginia, Delaware, South Carolina, Georgia, Kentucky, Tennessee, and Texas.

THEOLOGICAL COLLEGE AT BELFAST, IRELAND.—The General Assembly's Theological College at Belfast, is organized with six professorships, viz.: *Systematic Theology*, Dr. Edgar; *Biblical Criticism*, Dr. Wilson; *Church History*, Dr. Killen; *Christian Ethics*, Mr. Gibson; *Hebrew*, Dr. Murphy; *Sacred Rhetoric and Catechetics*, Dr. Cooke. Each of these professors receives a parliamentary grant of 250 pounds per annum, and two guineas from each student; but students attend free after the second session. The number of such free students is about one-third of the whole. The average number of students in the classes at present is about 40,—a much smaller number than attended some years ago. The college session begins on the first Monday in November, and ends in the last week of April. There is a vacation of eight days, at the close of December and beginning of January. Each class commonly meets one hour every day except Saturday, besides extra meetings for examinations. There were formerly *eight* professors, but by the death of Dr. Hanna, in 1852, one of the professorships of Theology ceased to exist, and at the meeting of the Assembly in 1854, it was resolved to discontinue the chair of Biblical and Ecclesiastical Greek. The law of the General Assembly requires every professor, being a minister, to resign his pastoral charge, with all its emoluments, before entering on the duties of his professorship. The subject of the *Regium Donum* and the salaries of the Assembly's professors excite not a little discussion in Ireland. Three bodies of Presbyterians in that country reject the *Regium Donum*, not from political but from religious considerations, regarding it as dishonouring to the Saviour.

THE IMMACULATE CONCEPTION.—A correspondent of the Newark Daily Advertiser gives the following account: "The immaculate conception of the Virgin is now a fixed fact—a settled dogma of faith in the Roman Catholic Church. It was magisterially proclaimed in the midst of the celebration of the fete of the conception in St. Peter's, on the 8th of December, by the authentic voice of the Supreme Pontiff. The circumstances were imposing. Over 200 full-robed ecclesiastical dignitaries, including 60 cardinals, and 140 archbishops and bishops, representing every part of the world, besides innumerable lesser office-bearers of the Church assisted in the ceremonies of the eminent occasion.

"The grand procession was formed at the Vatican at 8½ o'clock in the morning. A long line of officials preceded the rich baldachin of the Pontiff. A more sumptuous *cortège* could scarcely be conceived.

"The spectacle in the church after the Pope mounted the throne, surrounded by the gorgeous suite, was, perhaps, too oriental to suit western notions of religious rites. But the services were nevertheless performed with becoming dignity. After the chanting of the Evangelists in Latin and Greek, Cardinal Macchi, as *doyen* of the Sacred College, conjointly with the prelates present, including the bishops of the Greek and Armenian rites, presented at the foot of the throne a petition in the Latin tongue, of which I subjoin a free translation, viz.:—

"That which for a long time, O Most Holy Father, has been ardently desired, and with full voice demanded by the Catholic Church, viz.: the definite decision by your supreme and infallible judgment of the Immaculate Conception of the Most Blessed Virgin Mary, mother of God, for augmenting her praise, her glory, her veneration, We in the name of the Sacred College of Cardinals, of the Bishops of the Catholic

world, and of all the faithful, humbly and urgently pray, that in this solemnity of The Most Holy Virgin may be accomplished the common desire. For which end, in the midst of this august sacrifice—in this temple sacred to the Prince of the Apostles, and in this solemn assembly of the most ample Senate of bishops and people, deign, O Most Holy Father, to raise thy apostolic voice, and pronounce the dogmatic decree of the Immaculate Conception of Mary, by which there will be joy in heaven and great rejoicing on earth.

“The Pope responded, that he willingly received the petition, but added that it was necessary to invoke the aid of the Holy Spirit in order to answer it. The *Veni Creator* was then chanted by the choir and the whole assembly; after which, the Sovereign Pontiff read aloud, but with a tremulous voice (in Latin), the following

DECREE.

“It is a dogma of faith, that the Blessed Virgin, in the first instant of her conception, by the singular privilege and grace of God, in virtue of the merits of Jesus Christ, Saviour of the human race, was preserved exempt from all touch of original sin.

“The pronouncement of the decree was instantly announced to the world without by the *cannon* of the Castle of St. Angelo, when all the *bells* of Rome, forthwith commenced a joyful chime, and the inhabitants displayed their various coloured satin and damask ensigns from the windows and balconies of the city. The gloomy streets suddenly became as *gay* as the flower-bordered walks of a pleasure-garden.

“The entire city was *illuminated* in the evening, including the cupola of the Vatican; and the French and Italian bands made the air vocal with the choicest music for hours.”

Mr. Hugh Miller, writing in the *Edinburgh Witness*, remarks of this decree: “‘You might steal God from them without their knowing it,’ said one in speaking of Romanism. Blot out the name of God from some Latin prayers, where it still remains, and would any void or alteration ensue in the worship of the Roman Church? We do not say that this decree formally enacts that ‘there is no God;’ but we maintain that its effect is to obliterate God from the minds and beliefs of the people of the Roman Church. The decree bids them not to pray to God, nor look for any blessing from God, nor cherish any love to God, nor even think of God. It is, we strongly suspect, the filling up of the cup, for it is the last truth of the Bible left standing now blotted out. It is not the manner of that church to deny truth in the way of leaving its place a blank, but to deny it in the way of displacing it by the antipodal error. In this way has she gone the whole round of revelation, extinguishing one light after another; and now all is dark,—darkness that may be felt. She denied the atonement by substituting the sacrifice of the mass; she denied the existence and agency of the Spirit by substituting the sacrament; she denied holy Scripture by substituting tradition. There remained only a belief in a God; and now the Church of Rome has blotted out that last truth by a decree which is tantamount in proclaiming the deity of Mary, and which fixes her, in the feelings and beliefs of the members of that Church, as the supreme and only God. However divergent their courses, and diverse their forms, all error has a common point of meeting; and thus the infidelity of Voltaire, and the superstition of the Popes, have found at length their common culminating point in *Atheism*. ‘There is no God,’ said the French Convention, when they celebrated the apotheosis of a female at Notre Dame; and Pius IX. and his

bishops re-echo the cry from beyond the Alps, in the apotheosis of Mary in St. Peter's, 'There is no God.'"

DR. NOTT ON TOBACCO—Dr. NOTT in his deed of trust conveying the enormous sum given by him to Union College, made the following conditions:—

SEC. 58. Art. VII.—It is earnestly recommended to, and expected of, every Professor to avoid the use of tobacco in any of its forms.

SEC. 60.—And each Assistant Professor, before entering on the duties of his office, shall subscribe to the book, to be provided therefor, a declaration in the words following, to wit:—

I solemnly promise that I will neither use tobacco in any of its forms, so long as I continue to receive the avails of an Assistant Professorship, founded by the deed of trust executed by ELIPHALET NOTT and URANIA E. NOTT to the Trustees of Union College, bearing date the 28th day of December, 1853, and that I will discourage the use of such articles.

VOLUNTARY CONTRIBUTIONS FOR THE SOLDIERS AND SAILORS IN THE CRIMEA.

"THE sum advertised by the Commissioners of the *Patriotic Fund* as having been received by them up to Saturday last, amounts to about £320,000; and as a number of places have yet to send in their contributions,—the subscriptions still pouring in,—there is every reason to believe that the original estimate of what the Fund would probably realize,—£500,000,—will be considerably exceeded. We observe from the advertised list that London has already raised £69,000. The money contributed towards the *Central Association* in aid of the widows, and families, and orphans, of soldiers ordered to the East, which is a separate fund, amounts to £97,000; and the Association is at present dispensing relief to 300 soldiers' widows and 390 orphans. Another Association for the relief of the widows and families of seamen and marines in cases arising out of the present war, has received £5670. A new association was formed only the other day,—the *Crimean Army Fund*,—for supplying the troops with comforts and necessaries; and upwards of £12,000 has been already subscribed, not to speak of the large quantity of presents of clothes of all sorts, wine, spirits, beer, &c., game, venison, and poultry, groceries, preserved vegetables, tobacco, books, &c., which the Committee has received. The Committee has already despatched a large ship for the Crimea, heavily laden with provisions, clothing, and other articles; and another is about to start. When to all this we add the £12,000 or £13,000 raised some time since under the auspices of Sir R. Peel for sending out necessaries and comforts for the sick and wounded in the Crimea, £2000 collected by inhabitants in Wales as a special testimonial to the 23d Welsh Fusileers for their gallant conduct at Alma, besides the sums contributed for training and sending out nurses, and for a number of other purposes, it will be seen that upwards of half a million sterling has been already obtained for the benefit of our heroic soldiers and sailors, while the liberality of the country appears to be welling forth as freely and copiously as at the first. But it is not only in the amount of money actually raised, that

And statistics show, that during the present decade, from 1850 to 1860, in regularly increasing ratio, nearly four millions of aliens will probably be poured in upon us.

“With this alarming decennial ratio of increase—with the astonishing statistical facts that nearly four-fifths of the beggary, two-thirds of the pauperism, and more than three-fifths of the crimes spring from our foreign population,—that more than half the public charities, more than half the prisons and alms houses, more than half the police and the cost of administering criminal justice, are for foreigners,—the people demand of the statesmen, and wise statesmanship suggests, that national and State legislation should interfere to direct, ameliorate, and control these elements, so far as it may be done within the limits of the Constitution.

“The remarkable spectacle presented to the eyes of our people, naturally and wisely jealous of their nationality, of a foreign immigration in the ten years from 1840 to 1850 outnumbering the whole previous influx since the organization of the republic, progressing too in an equally increased ratio since the latter date, and probably European convulsions threatening a steady augmentation of this flood, tend naturally to attract and bind together the people in one united national, not party, movement.”

OUR COUNTRY—THE EXTENT OF IT.—How much activity is necessary in following up the tide of the people who are pouring into the new states and territories! According to the Census Report, the area of the United States and territories is 2,936,166 square miles. The following table, taken from that document, but transposed so as to give each its proper rank, shows the area of each state and territory:—

	Square Miles.		Square Miles.
Nebraska Territory,	335,852	North Carolina,	50,704
Utah “	269,170	Mississippi,	47,156
Texas,	237,504	New York,	47,000
New Mexico Territory,	207,007	Pennsylvania,	46,000
Oregon “	185,030	Tennessee,	45,600
Minnesota “	166,025	Louisiana,	41,355
California,	155,980	Ohio,	39,964
Washington Territory,	123,022	Kentucky,	37,680
Kansas,	114,798	Indiana,	33,809
Indian Territory (Kansas),	71,127	Maine,	31,766
Missouri,	69,380	South Carolina,	29,385
Virginia,	61,352	Maryland,	11,124
Florida,	59,268	Vermont,	10,212
Georgia,	58,000	New Hampshire,	9,280
Michigan,	56,243	New Jersey,	8,320
Illinois,	55,405	Massachusetts,	7,800
Wisconsin,	53,924	Connecticut,	4,674
Arkansas,	52,198	Delaware,	2,120
Iowa,	50,914	Rhode Island,	1,306
Alabama,	50,722	District of Columbia,	60

The Nebraska Territory is large enough to cut up into seven states of the size of New York and leave a surplus of territory large enough for a state of the size of Connecticut; Kansas Territory has an area sufficient to make two states of the size of Ohio, and one of the size of Indiana; Texas will make four states the size of Alabama and one of the size of Indiana; and California has a sufficient area to convert into sixteen states of the size of New Hampshire and a surplus to make one about the size of Massachusetts.—*Missionary Advocate.*

AMERICAN RAILWAYS.—We find in *The American Railway Times* the annexed railway statistics, made up to the close of 1854:—

States.	Number of Railways.	Number of Miles in operation.	Number of miles in course of construction.	Cost.
Maine,	12	477	35	\$13,749,021
New Hampshire,	16	512	34	15,860,940
Vermont,	7	419	59	17,998,835
Massachusetts,	39	1,293	36	59,167,781
Rhode Island,	1	50	..	2,614,484
Connecticut,	12	638	51	25,224,191
New York,	32	2,625	801	111,882,503
New Jersey,	11	437	..	13,840,030
Pennsylvania,	69	1,992	1,406	94,657,675
Delaware,	2	16	43	600,000
Maryland,	2	512	30	2,654,338
Virginia,	23	837	1,095	16,466,250
North Carolina,	5	381	243	6,847,213
South Carolina,	10	700	374	13,547,093
Georgia,	16	930	452	17,084,872
Florida,	2	54	..	250,000
Alabama,	6	221	659	3,986,208
Mississippi,	7	239	755	4,520,000
Louisiana,	8	169	293	1,731,000
Texas,	1	..	72	.. . . .
Tennessee,	12	517	946	10,436,610
Kentucky,	10	228	572	6,179,072
Ohio,	47	2,927	1,681	67,798,201
Indiana,	39	1,453	2,608	29,585,933
Illinois,	31	2,667	1,556	55,663,656
Michigan,	5	601	333	22,370,397
Missouri,	6	50	963	1,000,000
Iowa,	4	115	1,315	2,300,000
Wisconsin,	11	283	746	5,600,000
Total,	444	21,310	16,975	\$621,316,303
		1851.	1852.	1854.
Miles opened,	1,278	2,282	3,964	3,599

Miscellaneous Thoughts.

DISTRIBUTION OF POWER IN THE KINGDOM OF GRACE.

THE power of prevailing with God by prayer is the highest form of power of which men is susceptible. And yet it is intrusted to each and every believer, however humble his position. It is not confined to the organic action of the Church, nor to its officers nor its men of influence. The obscurest child of God has as short a way, and as open a door to the

throne of grace, as any other. No one has need to wait for church action, before his own heart may have liberty to act upon the heart of God in intercession. No one has need to wait to give precedence to a more aged or honourable person, before he can come into the audience of his God and King. Every believer, be he ever so weak and powerless with men, may as a prince have power with God and prevail. And possibly he may do more for Christ and the salvation of men, than those who have tenfold of his outward advantages. God holds himself and all his forces ready to go forth at the call of the prayer of faith. And he says—"Concerning my sons, and concerning the work of my hands, command ye me." Be it, that you are only a private person, holding an obscure place among the children of Zion—your prayers no sooner escape your heart and lips, than they go forth, not in your name, but in that of the most public of all persons—the Head of the Church, the all-prevalent Intercessor. They no sooner escape from your heart, than they are caught up and adopted as his, and uttered by himself in his own name. The weakest Christian here has a vantage ground, from which he may put forth a power to move the world. He can go in an agony of desire, and pour out his heart to One who is able to do exceeding abundantly, above all we can ask or think. We have a great High Priest, who for us has passed into the heavens, Jesus Christ the Righteous, in whose righteousness we may come boldly to the throne of grace, and obtain help in the time of need.—*Puritan Recorder.*

A CHILD'S ADDRESS TO THE SNOW.

In flakes of a feathery white,
It is falling so gently and slow;
Oh, pleasant to me is the sight
Of the silently falling snow!
Snow, snow, snow!
The fall of the feathery snow!

The earth is all covered to-day
With a mantle of radiant show;
And it sparkles and shines in the ray,
In crystals of glistening snow!
Snow, snow, snow!
The sparkling and glistening snow!

It covers the earth from the cold!
Would you think, little Ella, it's so?
And when it comes down on the world,
It is only a warm coat of snow!
Snow, snow, snow!
The curious warm coat of the snow!

From my window the snow-birds I see:
They hop and they flit as they go;
And they speak of a lesson to me,
While they feed in the beautiful snow!
Snow, snow, snow!
Happy birds, that delight in the snow!

The trees have a burden of white,
 They stretched out their branches, I know,
 And filled their great arms in the night,
 To play in the sunbeams with snow!
 Snow, snow, snow!
 The trees with their branches all curling with snow!

How spotless it seems, and how pure!
 I wish that my spirit were so!
 And that while my soul shall endure
 It might shine far more bright than the snow!
 Snow, snow, snow!
 Were my heart but as pure and as bright as the snow!

It shall go with the breath of Spring!
 And down to the river shall flow!
 And the Summer again shall bring
 Bright flowers for the silvery snow!
 Snow, snow, snow!
 Bright flowers shall spring on the grave of the snow!

Leisure Hour.

THE PRESBYTERIAN CRITIC.

JUST as our Magazine was going to press, we received the January number of the "Presbyterian Critic," a Monthly Magazine to be published in Baltimore, under the editorial supervision of the Rev. STUART ROBINSON and THOMAS E. PECK. We extend the right hand of fellowship to our brethren in the work. The topics proposed for discussion are of immense importance; and "Truth, like a torch, the more it's shook, it shines." For ourselves, we can freely say, that we have always regarded the field of periodical literature wide open to all collaborators. When some of our Pittsburgh brethren, last year, thought of establishing a Monthly Magazine, we advised them to proceed, and assured them of cordial welcome on the part of the existing Magazine. Indeed, we have often thought, that New York and Baltimore ought, each to issue some publication, being important centres of influence.

May the Lord guide our brethren in their new enterprise.

The price of the "PRESBYTERIAN CRITIC" is *One Dollar a year*, in advance.

"This Magazine is devoted to the free discussion of ecclesiastical and religious subjects generally; its articles will all be *original, condensed, and spirited*, and designed to promote the purity and efficiency of Christianity, especially by PRESBYTERIAN means. A number of the most gifted minds in the Church will contribute to enrich its pages. It addresses intelligent Presbyterians, both clergymen and laymen, and will be found to meet an *urgent want* in our ecclesiastical literature."

THE
PRESBYTERIAN MAGAZINE.

MARCH, 1855.

Miscellaneous Articles.

THE IMMACULATE CONCEPTION.

THE readers of the Presbyterian Magazine are aware that his holiness, the Pope, and a vast assembly of cardinals and bishops, have lately been engaged at Rome in determining what the doctrine of the Church really is, on the question of the Immaculate Conception. To some it may appear strange, that nineteen centuries of the Church's history have passed by, and that it should have remained for a pope in our day to decide by his own dogmatic deliverance, what the true faith is on a subject which, for centuries, was never heard of among the professors of this Christian faith, and which, when originated, led to some of the most bitter and determined religious dissensions among Romanists themselves, which have ever agitated and divided the followers of the papacy.

A few historical details on the subject may not be uninteresting, touching the nature of the doctrine, its history and reception in the Church, the controversies to which it has given rise, together with the prospects which exist in the present state of Romanism, for a final settlement of this disputed question.

"The defenders of the *immaculate conception* maintained that the Virgin Mary *was conceived* in the womb of her mother, with the same *purity* that is attributed to *Christ's* conception in *her* womb." It would appear that this doctrine was first distinctly proclaimed in the twelfth century by Peter Lombard, and the increasing homage and veneration of Mary had rapidly prepared the minds of many for its reception. Lombard's views were opposed by Thomas Aquinas; but, on the other hand, Duns Scotus addressed himself with all the power of his keen dialectics, to sustain the propositions of Lombard; and thus the doctrine was rendered more popular. That the mother of our Lord was *born free*

from sin, was recognized as a fact, even as early as the ninth century, by the theologians of Rome; and in a later age, when the followers of Peter Lombard, and of Duns Scotus were ranged against each other, they were entirely agreed, as to her sinlessness at birth. In the eleventh century, a festival was instituted in commemoration of her nativity; and it is reported, that in England this occasion was rendered of special importance, under the auspices of Anselm, the Archbishop of Canterbury. In course of time, certain of the French churches began to observe the day, in connection with the doctrine of the *conception*; and if the church at Lyons was not the first, it was the most important one, in which these observances were maintained. Accordingly, we find that in 1140, a controversy had publicly commenced, in consequence of St. Bernard disapproving of these practices, and addressing a letter of remonstrance on the subject to the Canons of Lyons.* The discussion speedily presented the usual amount of heat and exacerbation on the part of the combatants; but, as yet, the war had only commenced. It soon became apparent that the two great orders of the Franciscans and Dominicans were to spend all their strength, and marshal all their forces against each other on this debatable territory. The subject of their learned strife was, whether at any time before her birth, the Virgin contracted the taint of original sin, at the moment of her conception, or at the infusion of the soul; or whether she escaped all forms of human depravity, being immaculate and sinless, from the commencement of her being.

The Franciscans maintained the latter, and even went so far, as to proclaim that she was begotten in the womb of her mother by the Holy Ghost. The leading schoolmen of the thirteenth century inclined to the opposite opinion; some of them holding, that the power of sanctification anticipated the stain of original sin; while others believed, that it followed, and remedied all moral defects, so as to insure her birth without sin; while the precise period when this total purification took place, was left undetermined.

The Dominicans maintained the same views with unbounded zeal, and by every means in their power endeavoured to overthrow their enemies, the Franciscans. They had recourse to revelations from heaven, and ecclesiastical miracles, in order to sustain their cause; but as Gieseler shows,† their last attempt at the supernatural recoiled on themselves; as a prior, and three leading members of a religious house in Berne, were burnt alive, in consequence of their attempting to poison a man by the sacrament, who had detected them in their clumsy efforts in miracle manufactures. Great reliance was placed by the Dominicans on the revelation of St. Catherine, that the Virgin was even born under the taint of original sin, but she was sanctified just three hours afterwards!

* Vid. St. Bernard's Epistle, clxxiv. tom. i. p. 170, and Mosheim (Murdock's ed.), vol. ii. p. 261, note 38.

† Gieseler's Ecc. His. iii. § 144.

Important as this intelligence was, even from such a reliable person as a saint, the fanatical spirit of the Franciscans predominated; and as the Virgin was rapidly rising to the dignity of Queen of Heaven, all who crowned her with honours, no matter how absurd their nature, were almost sure of popular favour, and in the end of securing the victory.

As we have mentioned, St. Bernard, the canons of Lyons, and John Duns Scotus, and the leading men of their day, held that the Virgin was actually born without sin; but when the controversy arose on the novel proposition about the immaculate conception, the views which St. Bernard expressed, in opposition to this dogma, found determined and warm supporters. Among the most distinguished, was John de Monçon, better known by his Latin appellation, John de Montesonus. He was a native of Arragon, a Dominican doctor, and a professor of theology. Preaching on the doctrine of original sin, he declared that this stain was inherent in all human creatures, from the moment of their conception, and, as it could only be effaced by the redemption of Jesus Christ, he inferred that the Virgin Mary was conceived in sin. This fact he urged, as an incidental illustration of the established doctrine, intending to make it more clear and striking. He soon met with opponents, and, in 1384, the controversy raged with much violence. He now proceeded so far, as to proclaim that all who held the dogma of the *immaculate conception*, sinned against religion and the *faith*. For several years, the strife on this extraordinary subject continued to agitate the church, being aggravated by a public discussion, in which Montesonus defended himself in the boldest manner. The University of Paris had been displeased with the Dominicans and the Franciscans, in consequence of several disputes with both these orders, and now that Montesonus was censured by the theologians, no time was lost by the heads of the University, in denouncing the Dominican doctor, whose views were pronounced an impious outrage against the mother of Christ. The doctors sustained their views by affirming, that the prophesied sacrifice of Christ had an effect before its accomplishment, on his birth, and on that of his mother, and that in her case this exemption from moral taint was rightly designated the immaculate conception.*

Monçon, in alarm, fled to Avignon, where Clement VII. resided, and appealed from the decision of the University. The entire order of the Dominicans, regarding themselves in their capacity of inquisitors, as the special guardians of the true faith, were indignant at finding one of their number thus charged with heresy. Accordingly, they sent seventy of their most learned doctors to sustain the opinions of Monçon before the papal tribunal, and as they well knew the nature of the arguments which had the weightiest effect at Avignon, they subscribed and forwarded 40,000 crowns of gold

* His. of Popery, London, J. W. Parker, 1838, p. 186.

to support his cause. The Sorbonne was not idle. The most illustrious professors of this eminent school were deputed to oppose him, and thus the church which rejoices in the possession of infallibility, presented an instructive spectacle as to unity of faith. The Pope was sorely tried; he dreaded to displease either party; he knew the value of the Dominicans, and he feared the power of the others; and with a view to save himself, he secretly dismissed Montesonus, and sent him to seek refuge in Arragon.

The theologians of the Sorbonne were not satisfied by partial success, and they succeeded in persuading Charles VI., the young king of France, who had not yet completed his twenty-first year, and who was noted for his ignorance, to decide the question on their behalf. It was known that his confessor favoured the views of Montesonus; and even Clement himself was inclined to the side of the inquisitors; but the decision of the monarch, and his conduct in sending to prison all who denied the views of the doctors of the Sorbonne, produced a decided effect. Clement VII. had long dreaded that he would be sacrificed to his rival, Urban VI., and as he relied for support on the court of France, he feared to offend Charles. Accordingly, contrary to his convictions, and in terror as to the result from the fury of the Dominicans, he issued a bull, condemning John de Monçon and all his adherents. The gratified monarch was permitted to institute a new festival in honour of the immaculate conception, to constrain his confessor and the leading Dominicans to renounce their opinions, while the order of St. Dominic was degraded to the lowest rank, and none of that body were in future to act as confessor to the king.*

The action of Clement VII. did not pacify the Church; and the exclusion of the Dominicans from the University of Paris, from 1389 until 1404, helped to prolong the discussions. Gradually, however, the attention of the faithful was attracted to other subjects, and the controversy abated. The old quarrel was renewed again in the seventeenth century, and caused much annoyance to Paul V., Gregory XV., and Alexander VII. In Spain also the dispute was revived, and so much annoyed were Philip III. and IV., that they despatched envoys to Rome, beseeching the head of the Church to determine the subject. The same influences distracted the Spanish court, that alarmed and terrified the Vatican. Although inclined to the side of the Franciscans, the monarchs of Spain thoroughly comprehended the terrific influence of the inquisitors, and hence their anxiety to call in the aid of Rome. Nothing, however, could be gained at Rome, except that it was affirmed by the head of the Infallible Church that the cause of the Franciscans was very plausible; the Dominicans were forbidden to assail it, and the Franciscans were enjoined to refrain from charging heresy or error on their antagonists.

* His. of Popery, Svo., J. W. Parker, London, 1838. pp. 186, 187.

It was not strange that the Spanish court should have favoured the sentiments of the Franciscans. When the Moors were in Spain, the order of the Knights of St. Jago had been instituted for the purpose of driving them out of the country, and subsequent to the conquest of Granada, the new object which called forth their valour was the defence of this absurd dogma. In process of time the Grand Mastership of the order had passed into the Royal family, and hence their pride and superstition combined to incline the Spanish sovereigns to the Franciscan views.

Notwithstanding all this controversy, the Church felt that the point was not settled. The Council of Basle, in 1435, appointed a committee to procure books, and collect decrees and decisions on the subject, and four years afterwards a conclusion was arrived at in favour of the Immaculate Conception, which Baronius thought was "one of the few good things they did." In 1476, Sixtus IV., whose degraded character is notorious, promised forgiveness to all who would observe the festival of the conception of the "immaculate virgin," using such terms as did not determine whether the *conception* was *immaculate* or not. The Council of Trent pronounced no deliverance on the point; for although on the fifth session, held June, 17, 1546, it was declared that, "Whoever shall affirm that Adam's prevarication injured himself only, and not his posterity, and that he lost the purity and righteousness which he had received from God for himself only, and not for us also; or that when he became polluted by disobedience, he transmitted to all mankind corporal death and punishment only, but not sin, which is the death of the soul; let him be accursed." Yet in the concluding section of this same decree the following exception is inserted: "The Holy Council further declares that it is not its design to include in this decree, which treats of original sin, the blessed and immaculate Virgin Mary, mother of God."

No doubt the presence of the old antagonists, the Dominicans and the Franciscans, and the consciousness that the light of the Reformation, now shining with considerable brightness on their transactions, served to warn the council from running any further into the danger and strife which lay before them.

Even now, notwithstanding all the solicitude of Pio Nono to do honour to the Virgin Mother of God; notwithstanding all the enormous expenditure required to congregate the cardinals and bishops of the Church at the Vatican; notwithstanding the presence of his lordship of New York, and his brother peer from Baltimore, the counsel and countenance of dignitaries from Poland and Ireland, from Hungary and Spain, England and Italy, Belgium and Portugal, notwithstanding all the parade and show consequent on the solemn deliverance of Pius IX., and the subsequent coronation by papal hands of the Madonna, as the Immaculate Queen of Heaven, amid the thousands of prostrate idolatrous worshippers, it is felt that the point of faith is undetermined still. There are in-

fluences at work in the Romish Church of sufficient power to perpetuate the strife. One party know quite well that a general council has not been called with the Pope at its head to determine the question. The deliverance of Pius IX. is therefore understood to be an intolerable grasp of power. It is an assumption of all infallibility as centred in himself; and, degraded as the papacy is, the Romish doctors are not yet prepared to concede such a monstrous claim. Besides the old antagonists have a lively recollection of their ancient feud, and already the Dominicans are in the field prepared to resist the papal decree. It appears that Austria refuses to allow the papal decree to be published in Lombardy, and has even prohibited the priests from preaching on the subject. The Archbishop of Paris is dissatisfied, and France has not yet consented to permit the decision of Pio Nono to be proclaimed. M. Cormenin is understood to be preparing a Report for the Council of State against it, and by the *Concordat* of Napoleon I., the consent of the Council is essential. To admit the decree of the Vatican would be suicidal, for the Gallican clergy would thereby be placed under the power of the Jesuits, who it is well known have been the leading party in the present movement. In Tuscany, the Dominicans have protested against the procedure of the Vatican; and their chief, it is said, has shared the fate of the *Madiari* in being committed to gaol by the authority of the archbishop.

[Thus it appears that even yet the question is not settled, and until these dissensions are ended and a greater unity is displayed in matters of faith, it would be well for the votaries of Rome to cease all allusions to the divisions which have at any time distracted the Protestant Church.

The two things we deplore, in relation to this subject are, first, the public incorporation of palpable heresy into the creed of a church, and secondly, the influence of the dogma in promoting Madonnaism among the Romanists.

We occupy little space in pointing out the unscriptural character of this absurd dogma. The children of our Sabbath-schools, happily, know that, as by one man sin entered into the world, and death by sin, so death hath passed on all men, because all have sinned. The mother of our Lord *died*, and as she has not yet been exalted to the rank of a Saviour, who made *atonement for sin by her death*, her mortality can only be accounted for on the principle which the apostle has here laid down, and which demonstrates on the authority of the Holy Ghost, the blasphemous nature of this idolatrous tenet. That the Virgin knew her connection with the family of man to be natural, and that she needed deliverance from *sin*, is avowed by her own lips, in the language of confession and praise: "My spirit hath rejoiced in God, my Saviour,"—an utterance which gives the lie to all popish figments relative to her immaculate conception, her stainless birth, and sinless life,—figments antagonistic to the idea of her ever having been, as she herself declares, the subject of salvation. Moreover, it is clear that

the Scriptures represent Christ as "holy, harmless, undefiled, and separate from sinners," the *one holy being*, whose obedience to the law was perfect. Mary is nowhere put on an equality with the Redeemer, in this pre-eminent and glorious characteristic. Nor did the scheme of redemption require, as congruous to its ends, the immaculate conception of the Virgin herself. On the contrary, whilst the Saviour was himself to be miraculously conceived, he was still to be "born of a woman,"—of a woman partaking of the common qualities of Eve's descendants, and descending "by ordinary generation" from the corrupt stock. What God's plan required, was the miraculous birth of a Saviour,—not the immaculate conception of his mother. Accordingly, the Scriptures narrate with great particularity the circumstances of the Saviour's conception, by "the power of the Highest," but give no intimation whatever that Mary was born out of the ordinary course. A more unnecessary and shameful heresy was never invented by the daring dogmatism of Antichrist.

The influence of this new papal decree, in promoting *Madonnaism*, is apparent. Mary has already been the object of idolatrous honours in the Romish Church. Practically exalted as the papal Queen of Heaven, she has long been prayed to, and worshipped by the deluded people, who add to the things written in God's book. It is obvious that the authoritative enunciation of her immaculate conception, by the infallible head of Romanism, will but confirm her growing claims to divine worship and honour. The ecclesiastical decree, notwithstanding the symptoms of the Dominical disobedience, will nevertheless gain sway with the great majority of official dignitaries, and with the besotted, servile, and superstitious masses. Hence Mary will become more God than ever, in papal theology and practice. Although the Romish Church has now virtually two gods—a woman-god in heaven, and a man-god on earth—the whole tendency of its deluding doctrines and observances is *atheism*, so far as the divine nature and glory are concerned.

PROTESTANT.

"FRIEND OF GOD," OR, THE EXCELLENCY OF FAITH AND A HOLY LIFE. No. III.

(Continued from page 69.)

THE incidents in Abraham's history, which we have considered, were extraordinary, having occurred but once in the life even of such a man as he. It is therefore important, in illustrating his friendship with God, to notice his spirit and conduct from day to day. Our friendship with each other is usually strengthened and perpetuated, not by extraordinary acts of kindness, performed

occasionally and at long intervals, but by a regular and uniform course of kind and friendly deportment. In like manner must one feel and act, who would maintain unimpaired his friendship with God. And here the character of Abraham was no less illustrious than in the exhibition of a strong and heroic faith. He was a model man, as well as a model believer,—a shining example of those graces and virtues which adorn the character, and reflect the honour and glory of their divine Author.

ABRAHAM'S FAITH PRODUCING THE OTHER GRACES AND VIRTUES.

An amiable and benevolent disposition, fostered by parental instruction and example, or by other favourable influences, may make a man so unblamable and excellent, without faith in Christ, as to call forth the praise and admiration of his fellow-men. Even our blessed Lord manifested particular regard towards such an one: "he loved him" (Mark 10 : 21), *i. e.*, he felt an affection for him, in view of his excellent disposition, and his irreproachable character; though in a very different sense from that expressed in the words, "having loved his own, which were in the world, he loved them unto the end." (John 13 : 1.) The subsequent conduct of the young ruler shows that Christ, who knew his heart, did not love him in the sense of complacency or delight. He went away sorrowful, being unwilling to renounce the world, and become a disciple of Jesus. The others were his friends; they believed on his name, they had forsaken all for him. Evangelical faith is the germ of all truly gracious and holy affections; and where it exists in the heart, it will produce moral excellences far superior in their character to the highest natural endowments.

Abraham was a good man, because he was a believer; good in the best sense, holy, upright, moral, just, benevolent. God, who revealed himself to his faith, and gave him grace to believe, enjoined upon him in the most solemn manner to live a holy life. "Walk before me, and be thou perfect" (Gen. 17 : 1); as much as to say, take my character as your model, my precepts as your rule, and my Spirit as your helper; the first as the high and holy end to be aimed at, the second as the sure and unerring guide to direct you in your pious efforts, and the third to promote, increase, and perfect your sanctification. Abraham's life shows that he conscientiously endeavoured to follow this injunction. Though he was not perfect, in the sense of being sinless, and in two instances, when his faith became weak, he committed an egregious fault (Gen. 12 : 11, and 22 : 2), yet as a whole, his character was remarkably pure and holy. Few, if any, whose names are recorded in Scripture, possessed and practised in so eminent a degree, and in so exact and lovely proportions, those sterling qualities which beautify and ennoble human nature. Though an Old Testament

saint, he would have been distinguished, in this respect, among New Testament believers. Though not a Christian by name, his gracious accomplishments may be properly styled Christian graces. If that admirable description of the Christian character, given by Peter, had been penned with this patriarch in view, the portrait would not have been more exact. Having represented faith as the prince of Christian graces, the apostle teaches us that it must not stand alone, but be accompanied by the whole retinue of kindred graces. "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity." (2 Pet. 1: 5-7.) The Apostle James has also drawn his likeness in the following comprehensive language: "The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (Jas. 3: 17.) To these may be added that beautiful exhortation of Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

Such a man was Abraham. He was not holy without being pious, but holy because he was pious. He was pure in heart and life, as the fruit of his "believing in the Lord," and of a desire to be conformed to his will. His religion was practical, consistent, and habitual. It extended to the ordinary social duties and civilities of life, to his business transactions, and his alliances for mutual defence with the princes of Canaan. Though he made no ostentation of his religion, he made no attempt to conceal it. He was "called" the friend of God, not only by God himself, but also (as the language appears to imply) by his fellow-men. Like Enoch, he "had this testimony, that he pleased God." So pure were his principles, so excellent his virtues, and so lovely and exalted his spirit, that those who associated with him very justly inferred that he was under a divine influence, and had received his extraordinary moral qualities from a divine source.

Reader, do you appreciate moral excellence? and is it your desire to possess or improve it? Here is one of the finest human models for your imitation. Abraham was perhaps an honourable, generous, and benevolent man, as these terms are often understood, before "the God of glory appeared to him." Possibly he was regarded as one of nature's noblemen. We have no disposition to disparage or undervalue his natural endowments. If you possess the same, be grateful to Divine Providence for bestowing upon you such valuable traits of character; and if you do not possess them, let all the appliances which you can command be employed to aid you in acquiring his virtues.

But do not fall into the fatal error of supposing that his natural qualities made him a "friend of God," or formed the germ of that moral excellence which rendered him so famous in sacred history. As already noticed, his friendship with God had for its foundation faith in Christ, and gracious, heaven-born affections were its constituent elements. And it was by the culture of *these*, and not of his native, amiable qualities alone, that he became so eminently virtuous and holy. He belonged to the nobility of grace; and if you would become like him, in the highest and best sense, you must become a subject of the same grace. Though the cultivation of your natural endowments will accomplish something for you that is valuable, both to yourself and to others; this process will not subdue the native corruption of the heart, nor produce those graces and virtues which are regarded with favour and delight by the eye of Infinite Purity. These are the fruit of the Holy Spirit; and must be sought by yielding your heart to his gracious influence. God makes his own moral perfections our primary model; and we are to follow human models so far only as they are cast in this divine mould. "Be ye followers of me," says an inspired apostle, "even as I also am of Christ." And in order to follow Christ in the sense here intended, you must first believe on him; and then cultivate diligently, prayerfully, and practically, those moral excellencies which appear in his life. With such a standard before you, and with such a course of procedure, you may equal the most distinguished examples of virtue known in the world.

And is not this object worthy of your constant pursuit? What can be more important than to increase and perpetuate your friendship with God? And in order to do this, remember that works of morality and virtue, of benevolence and mercy, are as much enjoined in Scripture as piety; and when performed from pure motives, they contribute as much to the promotion of God's glory; and hence are as pleasing in his sight. The Hebrew word for the pupil of the eye, is *little man of the eye*; from the fact that when one looks into another's eye, it becomes a mirror in which he sees his own, and that from the convex form of the pupil, the image is small. In like manner God beholds in the graces and virtues of holy men, a miniature likeness of his own moral character; and he accordingly views them with delight. Let us endeavour to become such a mirror; reflecting through our holy lives, the honour of our heavenly Father.

ABRAHAM'S FAITH IN TRAINING HIS CHILDREN AND HOUSEHOLD.

Abraham's faithfulness to God in discharging his ordinary duties, appears nowhere else in a more interesting light, than in his religious fidelity to his children and household. And in no other position was it more important in its consequences, or more expressive of his vigorous and far-reaching faith. "I know Abraham,"

says God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18 : 19). It is here asserted that Abraham would be faithful in the religious nurture of his family ; and that the grand and leading motive influencing him thereto was his faith in God's promise, and further that his performance of parental duty and the faith which prompted it, were regarded by God with special approbation.

1. The kind of training described in these words is religious. To keep the way of the Lord, is to worship and serve God, as this stands opposed to Atheism, Deism, or Idolatry. The same religion which Abraham believed in and practised himself, he enjoined on his family. He also taught them moral duties ; such as are included in doing justice and judgment. These were the legitimate fruits of his religious faith. They were indeed essential parts of it, embracing that practical morality and integrity, without which our religion is spurious. "To do justly, to love mercy, and to walk humbly with God," are set down by the prophet, as the sum of the divine requirements ; and all these Abraham required of his children and household.

In order to accomplish this object he employed instruction, persuasion, and authority ; which are included in the single word "*command*," as used in this passage. He resorted to one or the other, according to the ages of the different members of his household, and such other circumstances as rendered these different modes of treatment adapted to the end he had in view. And sometimes he doubtless blended them all together, that by the united force of parental affection, counsel, and restraint, their hearts might be won to the practice of virtue and religion. He *commanded* them. The word expresses on the part of Abraham, earnestness, energy, perseverance. It does not denote here the sternness of a ruler, but the tender fidelity of a father. With a father's love, and yet with a fixed and determined purpose, tempered and quickened by earnest and daily prayer, he employed whatever means he deemed requisite, and which his obligations to his family and to God demanded, to guard them against vice and idolatry, and to make them truly pious and holy. He had come under a solemn engagement to do this, by the rite of circumcision (Gen. 17 : 10-27), and he faithfully performed his promise. He did not remit his care for them even after they had passed out of their minority ; and particularly for Isaac, the child of promise, and the special heir of its blessings, in whose behalf he manifested a pious solicitude, and took much pains to prevent his taking a wife from among the idolatrous Canaanites, and to obtain for him such a connection as would secure the religious nurture of his children ; and thus form a second link of communication between himself and that promised seed of whom Isaac was a type.

2. Abraham did these things in order that the Lord might bring upon him that which he had spoken of him. These were (5 : 18) that he should "become a great and mighty nation," and that "all the nations of the earth should be blessed in him." The first was not fulfilled, nor did he expect its fulfilment, for at least 400 years (see Gen. 15 : 13-16), and the second not till after the lapse of as many thousands. And yet his faith connected these remote and future events with his own conduct towards his children and household. God's promise to confer these blessings had been uttered and repeated in the most solemn manner. It had been confirmed by an oath; and that promise and oath the apostle asserts (Heb. 6 : 13-18) were the revelation of his immutable counsel or purpose. Abraham doubtless believed as firmly that it would be fulfilled in due time, as he had before believed that he should have a son; or that the offering up of that son for a burnt offering would not prevent the fulfilment of that promise with which the life of Isaac was so intimately connected. But he was now in different circumstances; and the same faith which in the first instance showed itself in *patient waiting*, and in the second, by the most extraordinary act of *self-denying obedience*, is here seen in *the diligent use of those means* which God had appointed for transmitting the true religion from one generation to another, until those glorious results contemplated in the divine promise should be accomplished. Abraham was doubtless a believer in the divine decrees. Such a faith as he manifested is not possible, on any other assumption. But he was not a fatalist. His faith was a living, working faith; and it led him to act in a rational, consistent, and scriptural manner. It contemplated means as well as ends. Though when God communicated his will, he could believe, (as in the sacrifice of Isaac) even though the chain of connection between means and ends seemed to be broken, yet in the ordinary dispensation of his mercy, this connection he knew to be as firm and immutable as the divine promise itself; and his belief in this connection, made him as diligent in duty as though the perpetuity and future glory of the Church depended on his fidelity.

3. Abraham's faithfulness towards his household, and the faith which prompted it, were pleasing to God. This is clearly expressed in his own language, "I know Abraham." The word is *emphatic*, denoting strong approbation. "The Lord knoweth the way of the righteous" (Ps. 1 : 6), *i. e.*, he *approves* of their way. "The Lord knoweth them that are his" (2 Tim. 2 : 19), *i. e.*, he distinguishes them as the objects of his *peculiar regard*. In like manner, God here expresses a special affection for Abraham, a delight in his character and conduct. "I know him;" as though he had said, "I have tested his faith and fidelity, and he has always proved himself to be my firm and faithful friend, one upon whom my grace has not been bestowed in vain; who is not forgetful or negligent of his covenant engagements, but who is trustworthy,

and will act for me with the spirit of true loyalty, in the religious nurture of his household."

Fathers and mothers, you may learn from God's declaration concerning Abraham, what he requires of you, with regard to your families; and also the favourable notice he will take of you, if you are faithful. Next to your own souls, there are none on earth for whose principles and conduct you are so highly responsible, as for those of your children; and nowhere else will your influence be felt so powerfully, for the weal or woe of society. This influence may be as silent as the dew, but it is constant and effective. Under the domestic roof, the momentous question is usually settled, whether its youthful inmates are to become pillars in the church and state, or a dishonour and reproach to their species. The young men who surrounded Lot's dwelling, for the base purpose of insulting his angelic guests, had been trained to vice. On the other hand, those children who sang hosanna to our blessed Lord in the temple, were doubtless the sons and daughters of pious parents, who had taught their infant lips the songs of Zion.

Dear parents, does God "know" *you*, in that precious and delightful sense that he did Abraham?—know you with an approving and complacent regard, on account of your faithfulness in the religious education of your children and household? To be able to answer this question in the affirmative, is above all price. But who can anticipate without trembling, "the revelation of God's righteous judgment," against such parents as suffer these lambs which Divine Providence has committed to their care, to wander unrestrained from the fold of the Good Shepherd! Having first devoted *yourselves* to the Lord, employ, we entreat you, every Scriptural means to influence each member of your family to imitate your example. If you are successful in your pious efforts, you will exhibit to the world and to angels, the pleasing spectacle of being a "*household of God.*" He knowing and loving you, and you offering up to him a united sacrifice of warm and devout affection.

J. W.

(To be continued.)

ON DENOMINATIONAL DIVISIONS.

As so many distinctions and divisions prevail in the Christian world, you may require from me a few words concerning our religious denominations and parties.

I never viewed these so aversely and fearfully as some have done. Several things pertaining to them I would remark.

First. I do not consider them as incompatible with Christian unity. God promised to give his people one heart and one way;

and our Saviour prayed that all his followers may be one. Can we suppose the promise and the prayer have never *yet* been accomplished? But if they have been fulfilled, we may reason back from that fulfilment, and see what was the oneness intended. We perceive that it was not a oneness of opinion, or a ritual oneness; but a oneness of principle, and affection, and dependence, and pursuit, and co-operation. For this *has* taken place among the real followers of the Lamb, and among them only.

Secondly. Denominational divisions are not inconsistent with the support and spread of the Christian cause; yea, I consider them, by the excitements they favour, and the mutual zeal they kindle, and the tempers they require and exercise, as far more useful than would be the stagnancy of cold and dull uniformity, the idol of every bigot, and which *must* always be not so much real as professed, and held in hypocrisy where there are numbers; and where persons with so many sources of diversity in their structure, their education, and opportunities, think for themselves.

Thirdly. I do not, therefore, conclude that prophecy authorizes us to look for their entire suppression, but for their correction and improvement only. In what is called "the latter-day glory," they will indeed see eye to eye, but this will regard the clearer and closer perceptions of the great objects of vision, and not the minuter appendages; and they will perfectly accord, and see eye to eye in *one* sentiment, viz., "Let every one be fully persuaded in his own mind." Judah and Ephraim shall remain, so to speak, distinct tribes; but "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The creatures figuratively mentioned by the prophet Isaiah will not be transformed into each other, but the wolf also shall *dwell* with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling *together*; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Fourthly. We may view denominations as we do individual Christians. None of them are absolutely perfect; and none of them are entirely defective. Neither is possessed, and neither is destitute, of every truth and every excellency. All the members of the body have not the same quality, or the same office, yet they are alike parts; and though they may be compared, they are not to be opposed; and though one may be more admired, another is not to be depreciated. One denomination may excel in diligence and zeal; another in discipline and simplicity of worship; another in contention for purity of doctrine; another for intelligence and

liberality; and thus they not only stand in the same relation to Christ, but are members one of another;—checking each other's extremes, and supplying each other's defects, and sharing each other's advantages; and so by mutuality to produce a comparative perfection in the whole.

Fifthly. In consequence of this, I could never regard the differences of the truly godly as essential; and though I have had my convictions and preferences, they were never anathematizing or exclusive. And I could have communed with any of their churches, and should not have been sorry if circumstances had enabled me to say I had done so.—*Jay's Autobiography.*

THE OFFER OF THE GOSPEL.

ON this subject the mistakes which are often made by parties who profess to act as ambassadors of God are of so serious a character and lead to consequences so momentous, that a few observations may not be out of place in the pages of the Presbyterian Magazine.

It is customary to hear persons who, from their examination of God's word, are led to believe that the object of Christ in giving himself as a sacrifice was to save the Church, and that the atonement of Christ, according to the purpose of God was made to secure this end, acknowledge that they have to encounter a great difficulty in making a universal offer of the Gospel. They are persuaded that a universal offer should be made to sinners; but how to do this, on their schemes of an atonement, limited in its objects, seems a mystery. Some imagine, that the difficulty is removed by falling back on the fact that, while the atonement is limited in the divine intention to the salvation of the elect only, yet, as it is infinite in value, and as they know not who shall be saved, it is lawful to point all men to this work of Christ, and command them, because of their danger and the value of Christ redemption work, to believe on him. We apprehend, however, that those who adopt this expedient, very generally feel that, in their own mind, they are not satisfied with their system, which seems to be destitute of symmetry and coherency.

Another class feel, that unless they can approach sinners, and assure them that Christ died for them, they have no warrant or authority to enjoin them to believe in him, or to flee to him for eternal life. In other words, unless they are aware of the secret purpose of God in relation to individuals, they have no authority to approach men, and hold out to them any prospect of pardon or mercy. Such preachers of the Gospel would lay down as a warrant for faith, the knowledge of the fact, that to each individual ad-

dressed by the Gospel, God had entertained a purpose of mercy, and accordingly, in the work of atonement, there must have been an aspect, in which the Saviour contemplated the salvation of all men. Although such reasoners read that Christ laid down his life for his sheep; "that he loved the Church, and gave himself for it," yet they prefer rejecting the obvious meaning of such clear declarations; because they are elsewhere taught, that the servants of Christ are to go into all the world and preach the Gospel to every creature. If, then, they comply with this injunction, and go forth among perishing sinners throughout all the nations of the earth, what good news—what Gospel can they carry with them, unless they can say to every man that Christ died for him, and that, therefore, he may believe and be saved?

It is true, that some thoughtful persons among this class have so much clearness of conception and logical acuteness, as to see, that if Christ died for all men, and really made an atonement in their stead, consisting of obedience and suffering, it would seem to follow, that the salvation of all men is a necessary consequence, if God be a God of absolute justice; seeing that it would be inconsistent with equity, to constrain a Saviour to exhaust the penalty due by all mankind for a broken law, and again to consign a number of these sinners, for whose disobedience a plenary atonement had been made, to the suffering of the lost in hell; thus exacting a double penalty for the violation of the law. It is true, that some shallow minds, just capable of feeling this difficulty, but either unable or afraid to meet it, satisfy themselves that they escape all charge of inconsistency or absurdity, when they affirm, that though Christ died to save all men, yet all men are not saved, because all men do not believe. But the fault and the difficulty do not lie with Christ, or with our merciful Father in heaven, but with hard-hearted, unbelieving sinners, who reject him, notwithstanding all that he has done for their souls. Others have the perspicuity to see, that this is really no answer to the objection which lies at their door; for if Christ died to save all mankind from their sins, then the unbelief of men is their sin; and if all men were to die in unbelief, as their sins are all atoned for, then all men, although dying as unbelievers, would necessarily be saved. Such a conclusion is felt to be monstrous, and to involve consequences so horrible, that another solution of this embarrassment is adopted by this class, as a satisfactory expedient.

It is contended, that in the work of atonement, the Lord Jesus Christ did not contemplate or secure the salvation of any of the children of men. That his death was not a vicarious substitutionary work, of such a character as to secure, in the way of justice and certainty, the ultimate salvation of any number of sinners, in whose law place—to use the language of the older divines—he stood. According to this theory, which represents the atonement of Christ to be a work of such a character that souls are not necessarily

saved thereby, there was nothing more contemplated by God, the Father, or by Christ, the Mediator, in the transactions of Calvary, than a public spectacle, in which there should be presented a demonstration of the great evil which God recognizes in sin; and that, before mercy could safely be extended to transgressors, it was needful, that by the suffering of a personage so exalted as the Messiah, the hatred of Jehovah to sin should be declared and a sufficient guarantee provided for perpetuating the interests of morality in the government of the universe.*

It is easy to see, that a system of salvation so general and indistinct in its character, as that which we have just stated, is capable of almost indefinite modification. Containing no idea of sacrifice, and no provision for bearing the penalty of the law, as inflicted by an offended lawgiver, it leaves every one to decide for himself, whether an angel or archangel, or a being superior to the angelic race, yet inferior to the Father, may not be able to accomplish all that the system demands. One man may retain the idea, that this transaction was really accomplished by the eternal Son of God. Another, seeing no need for the interposition of such a personage, and being persuaded that an angelic nature, dwelling in humanity, might accomplish all that the requirements of this system demands, adopts the creed of the high Arian; another, whose views of the divine government are less elevated, will be contented with the lower forms of Arianism; while some may boldly carry out the principle, and settle down in the chilly regions of mere *humanitarianism*.† In fact, there is no stopping-place at which a reasoning mind can rest, when once the idea of a vicarious atonement, strictly substitutionary in its character, is surrendered, until it reaches the frozen territory of Socinianism: just as on the other hand, an atonement, involving the elements of obedience and substitutionary suffering, if rendered for all mankind, must land the believer of such a creed in *Universalism*.

It is not affirmed, that all who have descended on this sliding

* The principle stated above is modified indefinitely by different minds, as may be seen in the writings of our New School brethren; by the modern Congregationalists of New England, and by all those who in England follow the views of Dr. Jenkyn in denying that Christ bore the penalty of a holy, violated law, and that in suffering he occupied the place of the sinner's substitute.

The controversy respecting the *nature* of the atonement turns on the fact whether or not God is bound to inflict punishment for sin, because of his nature, or from circumstances of an extraneous character. Does his holy and just nature lead him to show his abhorrence of sin, or does he merely for reasons of state and government show by a public display of one who bears pain and suffering, that he is opposed to sin in the administration of the world?

See "Old and New Theology, pp. 118, 119, by Dr. Wood," Board of Publication, 265 Chestnut Street.

† "According to this theory, sin goes unpunished, and dreadful sufferings are inflicted on the innocent, to whom no sin is imputed. This scheme as really subverts the true doctrine of atonement, as that of Socinus; and no reason appears why it was necessary that the person making this exhibition should be a divine person."—*Dr. Archibald Alexander, vid. "Treatise on Justification."*

scale, from a belief in the higher views of the atonement to the rejection of that doctrine, and the adoption of the lower forms of Arminianism or Arianism, have been influenced only by the fact, that they felt a discrepancy between their theory of a limited atonement, and the statements which they felt called on to use, when they made what they believed to be a universal offer of the Gospel. In many cases, different influences have conspired to produce the result; but it is beyond all controversy true, that the confusion and mystery which envelope many minds on the subject of making a free offer of the Gospel to all men, have largely acted as a force to drive such cloudy thinkers into the adoption of theological views, which at one time they would have dreaded to maintain. In fact, we have, even in our own day, satisfactory but melancholy evidence to show us, that views of the most fantastic and yet dangerous character are promulgated on the atonement, simply because their propounders desire to harmonize what they believe to be a general offer of the Gospel, with the idea that Christ died to reconcile men to God, and save sinners from their sins, while yet in the end all men shall not be saved.

Passing on to the subject in question, we ask, is the preacher of the Gospel at liberty to make the *extent of the atonement* a warrant for faith? Provided we are assured that Christ died for sinners, and that whosoever believeth in him shall be saved, is any sinner to whom this message comes, at liberty still to hesitate, and to excuse himself on the ground that there is a difficulty yet to be removed; and that until the secret purpose of God concerning him is made known, until he ascertains whether Christ actually died in his room and stead, and thus removed all danger out of his way, he has no ground or encouragement for believing. In other words, provided men are assured of the fact of a completed atonement, and of the fact that all who believe in the Lord, and trust in him for eternal life, shall not come into condemnation, provided these things are affirmed on the truthfulness and faithfulness of God, who knoweth all things, and who cannot deceive, are men guiltless who still hesitate, and ask for any additional ground and warrant for faith? One doubting objector may say: "True, Christ has died, and made an atonement, but yet all shall not be saved. Now if Christ really died for me, did I know this fact, then I would hopefully and confidently believe." Another, in the same spirit, may urge, that as the death of Christ is connected with the electing purpose of God the Father, all whose purposes shall stand, his cause of doubt arises from the fact, that he does not know whether or not his name is in the everlasting covenant, in the Lamb's book of life, and among the number given to Christ, for whom he was to die. Did he know the extent and particularity of election, he would then believe. Now all such anti-believing objectors, although they are not aware of the fact, even while they are rejecting the only warrant or authority for any sinner exercis-

ing saving faith which God has given, are still demanding an authority to enable them to believe, of the very same kind as that which they reject, and which even did they possess, it would not bring them into the condition of the saved. The sinner, who is told of his sin and danger, and then of the fact of Christ's atonement, and further, that all who believe in him are saved, in receiving and believing accordingly, rests in the truthfulness and faithfulness of God; or rather, he believes and confides in Christ as offered, because he does not doubt the veracity and faithfulness of Him who makes the offer, and who cannot lie. In the case of objectors, who wish to get beyond the region of the revealed into that which is unknown, and to learn the number of the elect, or the actual personages whom Christ contemplated as his sheep, and for whom he died, it is easy to see that such facts, if known at all, can only be discovered in virtue of a revelation on that subject; but the worth of a revelation is measured by the faithfulness of the revealer; and if it be not safe to trust Jehovah, in telling us that whosoever believes in his Son is saved, it cannot be safer or more satisfactory to trust Him, were he to tell any inquirer that his name was among the elect, and written in the Lamb's book of life. All who deal with sinners in this manner, and who would find reasons for believing beyond the fact that Christ will receive all who come to him, are really deceiving them, and encouraging them to dishonour God. Surely it is obvious, that if God in mercy and grace assure any man that *whosoever* cometh to the Son, shall not be rejected, and if that man delay or refuse to come, until he further learn what God's provisions for other men are, he casts contempt on the arrangements of the Lord. Surely, if God's message of grace convey to any sinner the intelligence, that in fleeing to Christ he shall not be rejected, and that whosoever will, may take of the waters of life freely, and yet if the sinner thus assured shall delay in coming, or hesitate until he further know whether God has really made provision which will enable him to keep his word of promise to him in coming, and render it safe for the sinner to trust the Divine statement, that all who really come shall be saved, surely this is the consummation of arrogance, and the rebelliousness of unbelief.

The faith that believes on any testimony that certain sinners are elected, is not saving faith; the faith in the testimony that Christ died for me, is not saving faith; but the faith, which embraces Christ as he is offered to me, on the faithfulness of God, for my salvation,—this is saving faith. The perishing seaman may know all about the capacity of a life-boat, and believe that it would hold and save himself and all the crew, if they were safely in it; yet in believing this he is not saved. Apart altogether from the condition and prospects of others, the question for him is, whether or not he is called and invited to the boat, in the season of storm and danger, with an assurance that in coming and being seated

there, he shall not be lost. It is in his belief of this testimony, and his acting out the convictions of this credence, that he is found fleeing to the life-boat, and is accordingly saved. His belief of the testimony, and his consequent reliance and trust, will be measured by his estimate of the faithfulness of the testifier, and if the veracity of the promiser or testifier be lawfully questioned on one point, he would not be consistently believed, if he were to give forth a declaration on any other.

Two questions may now be answered.

1. On the supposition that the work of Christ, though infinite in value, was not rendered for the salvation of all men, but contemplated the safety and glorification of the elect, the church,—is there any inconsistency between such a theory, and an offer of the Gospel, such as we have already intimated? Assuredly not. The ambassador of Christ, who believes the tenets of our standards on the subject of particular redemption, may go to every human being under heaven, and proclaim that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He may go to every man, and tell him that he is a sinner, guilty, lost, and helpless; that with God there is mercy, that he hath given his only begotten and well beloved Son to die for sinners; that in Christ, and in him only, is there life and safety; and he may assure him that all who come to Christ shall be accepted, that whosoever *will* may come, and take of the water of life freely; and in all ages and countries, and among all classes of men, this Gospel message shall be found to be true. No sinner shall ever go to Christ, and find himself rejected; or lean on him, and discover that the foundation of his hopes has failed; or look to him, and perceive that the face of the gracious Redeemer is averted. Nay, further, there is not an element of gracious provision, essential to the believer’s hope, or peace, or strength, which is not contained in the announcement now before us. The Gospel, as preached by Christ himself, is, that in coming to him, and in believing on him, we have eternal life; not in hearing of him, or in the mere crediting of doctrines about him, and his work, which may be true; but that the soul is saved *in believing*. It is thus that the believer and Christ are united; and they are united, in order to the completion of the work which is thus begun, in the vital act of union, which is the commencement of spiritual life in the soul. Throughout the whole life of the believer, every advance is made in connection with faith; the promises are the channels through which Divine grace flows to the soul. In the belief of the promises which apply to us, in our states of fear, doubt, or danger, the grace promised is realized; and thus the divine life is nourished. As there is no life apart from believing, so the continuation and invigoration of that life are inseparably connected with the trustful reception of the testimony of God.

Now that many, who hold the doctrine of particular redemption,

may involve themselves in contradictions, from not always keeping before their minds the simple propositions here enumerated, is readily admitted; and in all such cases it is to be expected that statements may be urged as motives to induce men to believe, which are incompatible with the integrity and symmetry of an accurate theological system. Such contradictions are to be traced to the erroneous conceptions of those whose minds are clouded, instead of being considered inseparable from the theological system which is set forth in the standards of our church.

On the point of freeness, it will be observed, that a proclamation more free than that which we have set forth, cannot be imagined; and as to universality, what could be more comprehensive? The servant of Christ can go forth, and tell every man that, without money and without price, he may receive the precious treasure of the Gospel, and so comprehensive is the commission, that he may announce this joyful message to all the children of Adam, and it shall be found that, in believing this assurance, the trustful shall find it true.

2. A second question may be pressed in this connection, and the answer is at hand, namely: Is the mere announcement of the fact to sinners, that as many as come to Christ and trust in him, shall be saved, a sufficient warrant for the exercise of faith? To this we are obliged to reply, that, on the principle which would sanction any sinner to remain in unbelief, to whom this proclamation was made, until additional information respecting the Divine character and procedure may be procured, the doubting and hesitating inquirer may lawfully challenge every succeeding testimony which shall be produced. For all such statements emanating from Jehovah, must be equally true and authoritative; and if one of them could be suspected as unlikely to be fulfilled, uncertainty is necessarily thrown over them all. When Jehovah speaks, it is the duty of all created intelligences to hearken; when he promises, they are bound to believe. Not only is the declaration which we have enunciated, a sufficient warrant for the acting of faith, but it is the only warrant which can be consistently given in connection with the Christian system, and which will suit all classes of sinners, and meet the demands and overcome the difficulties of convinced and trembling sinners. Is one man alarmed by a sight of the enormity of his sins, and another filled with terror, because of the corruption of soul which he now sees and laments? To each of these alarmed ones, the same message is applicable, and no other message can bring peace. What they need to hear, is the fact that "whosoever cometh to Christ shall in no wise be cast out." Does one man dread that his name is not among the elect, and another fear lest Christ may not have died for him? In these, and in all the varied cases of awakened sinners, who may severally be filled with alarm, on account of what they see in themselves, or fear to experience from the hand of a righteous God, the spiritual physician

who would heal their disease, must insist that they shall keep their minds directed to this one point, namely, the declaration to the lost, the guilty, the undeserving, that as Christ died to save sinners, so he is both "able and willing to save to the uttermost, all who come unto God by him." In fact, every convinced sinner, to whom Christ is set forth in his saving ability, and who yet hesitates to believe, questions the veracity of God; and no step can be taken in advance, in his spiritual healing, until this point be decided. Just as soon as he believes in the absolute truthfulness of *all* the promises of Jehovah, will he believe that in coming to Christ, he, guilty and lost as he is, will be accepted and saved; because he is so assured by Him who cannot lie. And when the mind of the alarmed inquirer is thus enlightened, there will be felt, in the simple gospel offer of peace and pardon to all who believe in Jesus, a power and a sweetness that fills the soul with heavenly joy.

Thus it appears that there is no incompatibility between a belief in the doctrine of particular redemption, and a full and free offer of the Gospel. The only point on which to be guarded is, that the statement made shall be such as Christ himself has proclaimed. According to the views here expounded, there is no withdrawal of any argument from the hands of the Gospel messenger, which should be lawfully used, either in attempting to convince of sin, or in striving to fill the convinced soul with peace in believing. The powers of a Paul or a Whitfield may be displayed in shutting men up to the conviction that they are lost; and after this feeling is implanted in the soul, then all their eloquence and earnestness may be displayed in persuading men that, vile and guilty as they feel themselves to be, they shall find it universally true, that all who rest on the Divine faithfulness, and flee to Christ, as offered in the Gospel, shall be saved.

W. B.

FIFTY YEARS A PASTOR.

[THE results of Dr. JOHN M'DOWELL'S ministry of *fifty years* are so interesting, that we make copious extracts from his Semi-centenary Discourse, recently published by Mr. Joseph M. Wilson, of this city.—ED.]

ELIZABETHTOWN PRESBYTERIAN CHURCH.

"My labours in this congregation were many and great. The congregation covered a territory of at least five miles square. I preached regularly in the church edifice, twice in the day, on the Sabbath; and then attended a meeting in the lecture-room, or some other place, in the evening. On Friday evening I uniformly preached in the lecture-room. On Wednesday evening, stately, I

attended a large Bible class in the town. And as a standing rule, I spent every Thursday afternoon in some one of the country neighbourhoods of the widely extended congregation, and catechized the children; and then in the evening preached in the same neighbourhood. My funeral services were many, and required much labour, and took much time. In addition to these duties, regular pastoral visiting was attended to, during the whole of my ministry in that congregation. Besides visiting the sick and afflicted and inquiring, every family in the congregation was, in course, visited by the pastor, accompanied by an elder, several times during my ministry; and every family was conversed with on religious subjects, and prayer was offered in every house. This pastoral visiting was productive of great good. In addition to these duties in my congregation, I have, during the whole of my ministry, had much public duty to perform in relation to the Church at large.

“The period of my ministry in Elizabethtown was a period of frequent, powerful, and genuine revivals of religion, especially in that region of the Church. In these revivals the congregation of Elizabethtown largely shared. The first revival under my ministry commenced in August, 1807. I had never seen a revival before; and was therefore placed in a peculiarly solemn and trying situation. The revival continued with unabated interest about eighteen months, and the number added to the communion of the church, as its fruits, was about 120. In this, and the other revivals in that church,—of which I will give a brief account,—at some of the communions, large additions were made, which it may be interesting particularly to notice. In the revival just mentioned, which commenced in August, 1807, there were admitted on examination, at the communion in the following March, 16; in June, 52; and in September, 32. The second revival under my ministry commenced in December, 1812. It continued about a year, and as its fruits, there were added to the church about 110. Of these there were added at the communion in March, 16; in June, 52; and in September, 21. A third revival visibly commenced in February, 1817, and continued about a year, and the number added to the church, as its fruits, was about 180. Of these there were received at the communion in June, 77; and in September, 79. At one of these communions, I baptized at the same time 52 adults. About the close of the year 1819, God again visited that church with the special influences of his Spirit; and in the course of a year, about 60 were added to the communion of the church. Of these, 43 were received at the communion in June. In the years 1824 and 1825, there was a more than ordinary attention to religion, and during these two years about 60 were added to the communion of the church. But the special work did not terminate with this ingathering. The influence of these two years was but as the drops before a copious shower. In December, 1825, the work was greatly in-

creased, and continued through the year 1826; and as its fruits, about 130 were that year added to the communion of the church. Of these, 97 were received at the communion in June, and 26 in September. In the winter and spring of 1829, a partial season of refreshing was experienced; as the fruits of which about 25 were added to the communion of the church. The same was the case through the winter and spring of 1831, the fruits of which were the addition of about 40 to the communion of the church. Not long after this, my ministry in that highly favoured part of God's heritage terminated.*

"Between these seasons of special refreshing, the church was not without additions. There was some at almost every communion. And with regard to the revivals, I would remark, as far as means were concerned, they were not the result of any extraordinary efforts, such as protracted meetings, the visits and labours of revival evangelists, and the adoption of what has since been called new measures; but of the ordinary means of grace. Great care was taken by the Session, in the admission of new members. Seldom were the subjects of the revivals admitted to the communion of the church, in less than six months after their seriousness commenced. As to the genuineness of the work, time has tested it; and it has been abundantly shown that it was of God. Among other fruits of these revivals, as many as *twenty* of the young men who were subjects of them became ministers of the Gospel.

"The whole number of communicants, at the time of my settlement in that church, was 207. In 1820, they numbered 660. At that time, on account of the largeness of the First Church, a colony from it was organized into a Second Presbyterian Church. The act of organization I had the pleasure of performing. Of that church, the Rev. Dr. David Magie, a native of the town, and a subject of the revival of 1813, in the First Church, became the first pastor. Dr. Magie is still the highly respected and useful pastor. Under him that church has become large, and among the most important churches in our connection.

"My ministry in Elizabethtown lasted 28½ years. During this time the number of members added to the communion of that church, on examination, was 921; and on certificate from other churches, 223; making a total of members added to that church, during my ministry there, of 1,144. During the same time the baptisms in that church were 282 adults, and 1216 children; making a total of 1498 baptisms, while I was pastor of that church.

* It seems that the total number of persons added during Dr. McDowell's ministry to the Elizabethtown Church, in seasons of revival, was 725. The number added, when there was no special outpouring of the Spirit, was 196. These facts furnish a strong argument in favour of revivals.—Ed.

THE CENTRAL CHURCH, PHILADELPHIA.

“The Central Church had then been organized about a year, and worshipped in what was called the Whitefield Academy, or Chapel, situated in Fourth below Arch Street. (That congregation laid the corner-stone of their church edifice, at the corner of Eighth and Cherry Streets, on the same day they called me, which was April 22d, 1833.) My installation as pastor of the Central Church, by the Presbytery of Philadelphia, was June 6, 1833. The installation took place in the Whitefield Chapel, in Fourth below Arch Street.

“On the 23d of February, 1834, the Central Church edifice was opened for public worship, and dedicated to the service of God. On that occasion, the pastor preached in the morning, the Rev. Dr. Samuel Miller in the afternoon, and the Rev. Dr. William Neil in the evening. That congregation became large, and among the most efficient in our city, in promoting plans of benevolence; which they still continue to be. Among other acts of benevolence during my ministry among them was planting a missionary in Cohocksink, then a very destitute neighbourhood, in the northern suburbs of the city, and sustaining him for a time, which resulted in the organization of the Church of Cohocksink. To the building of their church edifice, the Central Church largely contributed. The Cohocksink Church, now large and self-sustaining, is a standing monument of their efficient benevolence. My ministry in the Central Church lasted twelve and a half years. During this ministry, my labours were not attended with the signal blessing which accompanied them in Elizabethtown.

“It may be proper to remark, that this was a period of the absence of revivals in the church generally; and it has, in a great degree continued so, down to the present time. The second quarter of the present century has been, in this respect, very different from the first. But still, my labours in the Central Church were, through the blessing of God, not without considerable success. At one time, which was in the year 1840, there was a degree of special seriousness, and there were added to that church, on examination, at two successive communions united, 38; and it is worthy of remark, that this special seriousness was while they were engaged in the Cohocksink enterprise; according to the declaration of God's word, ‘He that watereth shall be watered also himself.’

“The whole number added to the Central Church during my ministry among them, on examination, was 218. During the same time, there were added on certificate from other churches, 312; making a total of members added to the Central Church, during my ministry there, of 530. With regard to the baptisms administered in that church during my ministry, they amounted to 66 adults, and 286 children; total, 352.

“Towards the close of my ministry among that people, a state

of things occurred which led me to believe that it was my duty to resign my charge. I accordingly asked of the Presbytery to dissolve the pastoral relation, which was done. This took place November 20th, 1845. At that time, I had no plans for the future. I knew not but my work in the ministry, especially as a pastor, was done. In these circumstances, I endeavoured to commit myself to Providence, and calmly await the indications of his will.

SPRING GARDEN CHURCH, PHILADELPHIA.

“Very soon, and unexpectedly, a door was opened, which time has abundantly shown was a door of usefulness. A great, and important, and arduous work was presented; and I was called to be a leading instrument in endeavouring to accomplish it. It has been accomplished, as this noble house of worship, and the respectable congregation regularly meeting here every Sabbath, and the large Sabbath-schools taught in the basement, abundantly testify. Unworthy as I am, I have often as a minister been graciously honoured of God. But of all the honours God has conferred on me as a minister, I have sometimes viewed the part he called me to act in gathering this congregation and rearing this house of worship, the greatest. Shortly after this house was opened for public worship, that good, and great, and wise man, Dr. Archibald Alexander, preached for me; and as he came out of the house remarked to me, ‘You have been useful in the ministry in former days, but, in my opinion, you have probably done more for the cause of Christ, in the last two years, than in all your previous life.’

“Soon after I left the Central Church, a petition, signed by one hundred and ten names of the people belonging to that congregation, was unexpectedly presented to me, requesting that I would preach to them, with a view of becoming their pastor. To this request, after due consideration, I consented. The Whitefield Chapel, in Fourth Street below Arch, was obtained; and in that we first met on Sabbath, the 14th of December, 1845,—three weeks after the dissolution of my pastoral relation to the Central Church. The day was very stormy, but the attendance was good; and there was an unusual seriousness manifested. Encouraged by the attendance and interest that appeared, the people met on the evening of December 31st, and unanimously resolved to apply to the Presbytery for organization as a church; and for this purpose drew up a petition, addressed to the Presbytery, and appointed a committee to present it. This petition was signed by one hundred and thirty-six persons of my then late charge; ninety of them communicants. It was presented to the Presbytery the next week, January 6th.

“On the 18th of January, 1846, the church was organized with eighty-seven communicants; and two of them were ordained ruling elders. The church took the name of the Spring Garden Presby-

terian Church. January 21st, the congregation met and voted a call for the speaker. This call was accepted; and February 3d, 1846, I was installed pastor of this congregation. This installation took place in the Whitefield Chapel, where I had before been installed pastor of the Central Church.

“Soon after this, measures were taken to provide the means for procuring a lot, and erecting a house of worship.

“The lot on which this house now stands was purchased; and June 6th, 1846, the corner-stone of this church edifice was laid with religious solemnity. And here it may be proper to remark on the very great change which has since taken place in this part of the city. Then, there was not a house on this whole square, or the adjoining square north of it. And the same was the case with several squares in the immediate vicinity; while the buildings on many others in the neighbourhood were few and scattered. The change in the eight and a half years which have elapsed since, as will be acknowledged by all who knew the district then, and know it now, has been very great. How much influence the location of this church has had, I cannot say. The change commenced with the commencement of this edifice; and many think it had an important influence. And if this be so, it is a strong argument in favour of church extension. Not to speak of the importance in a spiritual respect, the temporal interests of a neighbourhood are vitally concerned in the establishment of an evangelical church, in the midst of them.

“On the 16th day of May, 1847, this house was opened for the worship of God, and dedicated to his service. After this, the congregation continued to increase and prosper, until a heavy calamity, attended with great mercy, befell it.

“On the 18th of March, 1851, about five o'clock in the morning, after a very heavy and wet snow-storm, which commenced the previous afternoon, and continued through the night, the building fell. The side walls fell out each way, nearly to the floor; and the roof came down on the pews, and crushed many of them.

“By means of the great liberality of the public, with what we did ourselves, a sufficiency was soon raised fully to meet all the expense of rebuilding the house, with greatly increased strength, and more beautiful than it was at first. The restoration cost about \$10,000. The work of rebuilding was commenced immediately after the fall, and while it was progressing, the congregation worshipped in the Spring Garden Commissioners' Hall.

“On the 5th of October, 1851, the church edifice was re-opened, and re-dedicated to the worship and service of God. On that occasion, the pastor preached in the morning; the Rev. Dr. Nicholas Murray, of Elizabethtown, N. J., in the afternoon; and the Rev. Dr. Henry A. Boardman, of this city, in the evening.

“The present number of communicants in this church is 237. The whole number added to this church during my ministry here

of nine years, exclusive of the 87 members with which the church was organized, has been, on examination, 68, and on certificate 196; making a total of admissions to church membership, in this church, during my ministry, of 264. The baptisms in this church during my ministry have been 12 adults and 100 children, total 112.

“The whole number of members added to the communion of the *three* churches during my ministry among them, has been, on examination, 1207, and on certificate 731; making a total of members added under my ministry of 1938. And the whole number of baptisms, in the same churches, during my ministry among them, has been, adults, 360, children, 1602; making a total of baptisms of 1962.

“The number of sermons which I have written in full is 1796; of these, 107 were intended to be a system of Theology in the order of our Westminster Shorter Catechism; and have been published. Several others of my sermons have been published, in the National Preacher, the New Jersey Preacher, and similar collections of sermons, by different contributors, and also several on funeral occasions; and in addition to these publications, it may not be improper to mention, a system of Bible Questions, on the historical parts of Scripture, prepared and published in the year 1816. This, I believe, was the first book of Bible questions published in this country. They had an extensive circulation; and I hope and believe, under the blessing of God, were productive of much good. About 250,000 copies were published and circulated, when they were, in a great measure, superseded by the Union Questions of the American Sunday School Union.”

Household Thoughts.

MINISTERS' SONS AND THE MINISTRY.

A SOUTHERN correspondent writes, “that the sons of ministers are the most hopeful class from which the ministry comes. In Concord Presbytery, N. C., there are five *Morrison*s, six *Pharr*s, and three *Penick*s. In Lexington, Va., and adjoining Presbyteries, are four *Brown*s, sons of Rev. Mr. Brown, two *Morrison*s, &c. The Rev. *John B. Davies*, who was forty-four years pastor of Fishing Creek Church, S. C., has two sons now preaching in Bethel Presbytery, and their two sons are in Columbia Theological Seminary.”

The above facts, though not singular, are very suggestive. God has not confined the succession of the ministerial office to the families of ministers, as he did that of the priestly office to the Levites; and yet the history of the Church shows, that he has drawn largely from such families in proportion to the whole number of those called to this office. The Rev. Drs. *Alexander* and *Miller* (*nomina clara*) furnished five sons for the sacred office, the former three, the latter two. The Rev. Dr. *Hodge* has two sons in the Gospel ministry, and the Rev. Dr. *George Junkin* has also two. The venerable Dr. *Matthews*, Professor in the New Albany Theological Seminary, left at his decease two sons already engaged in the ministry, and a third a candidate, who is now a preacher of the Gospel. The Rev. *Francis Monfort*, for many years a useful pastor in the West, has four sons in the ministry. Two missionaries in China, sent out by the Presbyterian Board, Messrs. S. N. & W. P. Martin, are sons of the Rev. *William W. Martin* (deceased), whose long and useful ministry is remembered by thousands in the West with lively gratitude; and a third son has lately been licensed to preach; to say nothing of family connections, some eight or ten of whom belong to the clerical profession. Many other facts of a similar kind might be adduced. We call attention to them, in order to make a few remarks.

1. Ministers of the Gospel generally, more than most Christian parents, direct the minds of their sons to a serious and prayerful consideration of their own duty, with reference to the sacred office. Whether the children of ministers are trained more carefully than those of other parents, is not now the question. We may assume that the general religious influence exerted upon both classes, is substantially alike. All we mean to assert is, that Christians in secular business do not, to the same extent with ministers, bring this subject to the favourable consideration of their sons, even after the latter become pious, and that this fact alone is generally sufficient to account for the difference in the results. A call to the Gospel ministry is not miraculous, nor by immediate revelation, but by the concurrence of God's providence and grace. The work of grace may be genuine, and with it there may be a desire for this office. Providence may also favour the purpose, and it may be almost formed, but for the want of proper encouragement from parents and other relatives, or, as sometimes happens, from strong counter influences positively exerted upon them from those quarters, young men are induced to change their purpose, and engage in some secular avocation.

Now suppose, in these cases, or even in cases where their minds are merely in an inquiring mood, without having approximated to a decision, the early counsels of friends had been in favour of their becoming preachers, or at least their attention had been called to the subject, and they had been asked to decide for themselves in a serious and prayerful manner, and no advice given, or influence

exerted, to bring them to an opposite choice. Can any doubt, that many now in business would, under God, have become ministers of the Gospel? Let those business men answer, who have at times been rendered unhappy, for years past, by the compunctious visitings of conscience, owing to a conviction of having neglected their duty in this particular. And, again, let those answer (we believe there are many such), who, though not rendered unhappy, like the former, by a consciousness of having disobeyed a Divine call, yet can look back with a distinct recollection that the influences brought to bear upon them by their parents and friends, had much to do in forming their plans for future life, and that those influences were unfavourable to their making choice of the ministerial office.

2. A further object which we have in view, in inviting attention to the above facts is, to remark that ministers' sons who have a good opportunity to learn the pecuniary pressures and trials incident to this office, are not deterred by these considerations from becoming preachers themselves. There are "shady sides" in the life of a minister, and these recur, in many cases, very often. Doubtless the people are too frequently in fault, in permitting those who "sow to them in spiritual things," to share with them so sparingly in "their carnal things." Yet these "shady sides" are greatly relieved of their gloomy aspect by the "sunny sides" with which ministers of the Gospel are favoured, consisting first of "food and raiment," with which a prince among the apostles declared we "ought to be content;" and secondly, of that "meat" which was so luscious to the spiritual taste of our Divine Lord, that his appetite for food was quite gone, so absorbed was he with the delightful prospect of reaping a rich harvest of souls. The office of the Gospel ministry offers little to tempt the avarice or ambition of an unsanctified aspirant for wealth or fame; and we are glad that it does not. It would be a great calamity to the Church, if this office became so lucrative as to be sought as a mere profession, for the purpose of acquiring an easy and honourable living. Even with the small incentives which now exist, instances occur occasionally of men's entering this office "for the sake of filthy lucre."

But though, as a profession, its duties are laborious and self-denying, and its pecuniary reward small and scanty, yet with moderate desires, and the provision which the law of Christ concerning ministerial support secures, as a general thing, from the churches, the faith of a pious young man need not be unduly taxed, in deciding to become a minister of the Gospel; especially if a part of his domestic training has been to be satisfied with the necessaries, or at most the comforts of life, without seeking its luxuries. And we know of no school in which this salutary and important lesson can be learned more effectually, than in a well-ordered and well-conducted minister's family. This may be an additional

reason why such families furnish so many candidates for the sacred office. He who is thus taught in early life to be contented with a competence, and is made to feel happy in its possession, will not be averse to entering this profession on account of its small pecuniary income.

3. A third remark is also in point, in view of the above facts, viz., that if all pious parents should direct the minds of their sons to a serious and devout consideration of this question, and express their willingness and desire to have them become, by the blessing and will of God, ministers of the Gospel, it is highly probable that such families would furnish as many candidates for the sacred office, in proportion to the number of their sons, as the families of ministers. Though the Lord sometimes, in the exercise of his gracious sovereignty, calls into the ministry, as well as into his kingdom, men whose family connections are such as to render this result very unexpected, and even surprising to those around them, yet the history of his proceedings, with reference to this matter, shows that his ordinary method is to call his ministers from those households where it is regarded as an honour and privilege to have one of their number become an ambassador of Christ, and to pass by those where this office is undervalued, or considered inferior to other pursuits, or where it is felt to be an act of condescension for persons of their social standing and high worldly prospects to engage in it. We should be glad to believe there are few Christian families who entertain these low and unworthy views concerning the Gospel ministry. If we estimate, as we ought, the worth of souls, and the important and dignified employment of those whose official duty is daily directed towards their conversion and salvation, we should not only consent without reluctance to have our sons called to engage in such a work, but feel grateful to God for conferring upon us and them this signal favour.

J. W.

WHAT SHALL I ASK?

OR, A BENEDICTION FOR A BABE.

WHAT blessing shall I ask for thee,
In the sweet dawn of infancy?—
That which our Saviour at his birth
Brought down with him from heaven to earth.

What next, in childhood's April years,
Of sunbeam smiles and rainbow tears?—
That which in Him all eyes might trace,
To grow in wisdom and in grace.

What in the wayward path of youth,
When falsehood walks abroad as truth?—
By that good Spirit to be led,
Which John saw resting on His head.

What in temptation's wilderness,
When wants assail and fears oppress?—
To wield like him the Scripture-sword,
And vanquish Satan by "the word."

What, in the labour, pain, and strife,
Combats and cares of daily life?—
In His cross-bearing steps to tread,
Who had not where to lay his head.

What in the agony of heart,
When foes rush in and friends depart?—
To pray like Him, the Holy One,
"Father, thy will, not mine, be done."

What, in the bitterness of death,
When the last sigh cuts the last breath?—
Like Him your spirit to commend,
And up to paradise ascend.

What, in the grave, and in that hour,
When even the grave shall lose its power?—
Like Him, your rest awhile to take;
Then at the trumpet's sound awake,
Him as He *is* in heaven to see,
And as He is, yourself to be.

James Montgomery.

Historical and Biographical.

• THE GREAT REVIVAL IN KENTUCKY.

VIEWES OF DRS. ALEXANDER AND BAXTER.

A VALUED correspondent has sent for publication in the pages of the Presbyterian Magazine, the following letter about the Great Revival in Kentucky, from Dr. Baxter to Dr. Alexander; which letter originally appeared in the *Connecticut Evangelical Magazine*, vol. ii. p. 354, March, 1802. The Editor of the Magazine prefaed Dr. Alexander's letter by saying:—

"The following is an extract of a letter from the Rev. ARCHIBALD ALEXANDER, President of Hampden Sidney College, in Virginia, to the Rev. Nathan Strong, Hartford. Mr. Alexander is a gentleman of eminent science and judicious piety, and by his late tour through New England, became known and beloved by many of our Christian readers."

Dr. Alexander's letter to Dr. Strong is first given.—*Ed. Presb. Mag.*

DR. ALEXANDER'S LETTER TO DR. STRONG.

PRINCE EDWARD, Jan. 25, 1802.

REV. AND DEAR SIR:—

I have deferred writing until this time, that I might have it in my power to communicate some authentic intelligence of the extraordinary

revival of religion which has lately taken place in Kentucky. The enclosed letter was written to me, by the President of Washington Academy, in this state, who visited Kentucky for the very purpose of examining into the nature of the remarkable appearances which existed there. In this inquiry he obtained complete satisfaction, and now entertains no doubt of its being a glorious work of God, as you will see by the contents of this letter. I scarcely know a man on whose judgment, in a matter of this kind, I could more confidently rely than upon his. Possessing a clear, discriminating mind, and rational piety, he was in as little danger of being deceived by delusive appearances, as any other person with whom I am acquainted. You will, however, judge of the narrative for yourself, and may make what use of it you think proper. I have sent it, with a view of its publication in the Evangelical Magazine, if the editor think it would be useful to the public.

In North Carolina, a revival attended with similar appearances has lately taken place, chiefly amongst the Presbyterians. I am not able to furnish you with the names of the counties or congregations, but I am informed it has extended over a tract of country about twenty miles square. The congregations are nearly as large, and instances of falling down as common as in Kentucky.

In this state, religious appearances are something better than when I left it. At Christmas, a number of ministers of different denominations met together, in the county of Bedford, to consult upon the best measures for uniting their efforts in defence of Christianity, against the torrent of vice and infidelity which threatened to overflow the land. Their meeting was remarkably harmonious; prejudice and party spirit seemed to have no place amongst them, but with one accord they consented to a scheme of friendly intercourse, and general union. Whilst they were together, many sermons were delivered, and the effect was great. An uncommon awakening has taken place amongst the people in that neighbourhood, and it is hoped a revival of true religion has commenced, &c.

A. A.

DR. BAXTER'S LETTER TO DR. ALEXANDER.

WASHINGTON ACADEMY, Jan. 1st, 1802.

REV. AND DEAR SIR:—

I now sit down, agreeably to my promise, to give you some account of the late revival of religion in the State of Kentucky. You have no doubt been informed already, respecting the Green River and Cumberland revivals. I will just observe, that the last is the fourth summer since the revival commenced in those places, and that it has been more remarkable than any of the preceding, not only for lively and fervent devotion among Christians, but also for awakenings and conversions among the careless. And it is worthy of notice, that very few instances of apostacy have hitherto appeared. As I was not in the Cumberland country myself, all I can say about it, depends on the testimony of others; but I was uniformly told, by those who had been there, their religious assemblies were more solemn, and the appearance of the work much greater, than what had been in Kentucky. Any enthusiastic symptoms, which might at first have attended the revival, were greatly subsided, whilst the serious concern and engagedness of the people were visibly increased.

In the older settlements of Kentucky, the revival made its first appearance among the Presbyterians last spring. The whole of that country, about a year before was remarkable for vice and dissipation; and I have been credibly informed, that a decided majority of the people were professed infidels. During the last winter, appearances were favourable among the Baptists, and great numbers were added to their churches. Early in the spring, the ministrations of the Presbyterian clergy began to be better attended than they had been for many years before. Their worshipping assemblies became more solemn, and the people, after they were dismissed, showed a strange reluctance about leaving the place. They generally continued some time in the meeting-houses, and employed themselves in singing, or religious conversation. Perhaps about the last of May, or the first of June, the awakenings became general in some congregations, and spread through the country in every direction with amazing rapidity. I left that country about the first of November, at which time this revival, in connection with the one in Cumberland, had covered the whole State of Kentucky, excepting a small settlement which borders on the waters of Green River, in which no Presbyterian ministers are settled, and I believe very few of any denomination.

The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive, and more for me to describe. I had heard many accounts, and seen many letters respecting it, before I went to that country; but my expectations, though greatly raised, were much below the reality of the work. Their congregations, when engaged in worship, presented scenes of solemnity superior to what I had ever seen before. And in private houses, it was no uncommon thing to hear parents relate to strangers, the wonderful things which God had done in their neighbourhoods, while a large family of young people, collected around them, would be in tears. On my way to Kentucky, I was informed by settlers on the road, that the character of Kentucky travellers was entirely changed; and that they were now as remarkable for sobriety, as they had formerly been for dissoluteness and immorality. And, indeed, I found Kentucky, to appearance, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country; and some deistical characters had confessed, that from whatever cause the revival might proceed, it made the people better.

Its influence was not less visible in promoting a friendly temper among the people. Nothing could appear more amiable, than that undissembled benevolence which governs the subjects of this work. I have often wished, that the mere politician or the deist could observe with impartiality their peaceful and amicable spirit. He would certainly see, that nothing could equal the religion of Jesus for promoting even the temporal happiness of society. Some neighbourhoods, visited by the revival, were formerly notorious for private animosities and contentions; and many petty lawsuits had commenced on that ground. When the parties in these quarrels were impressed with religion, the first thing was to send for their antagonists, and it was often very affecting to see their meeting. They had both seen their faults, and both contended they ought to make the acknowledgments, till at last they were obliged to request one another to forbear all mention of the past, and to receive each other as friends and brothers for the future. Now, sir, let modern philosophists talk of

reforming the world by banishing Christianity, and introducing their licentious systems; the blessed Gospel of our God and Saviour is showing what it can do.

Some circumstances have concurred to distinguish the revival in Kentucky, from almost any other of which we have any account. I mean the largeness of their assemblies on sacramental occasions, the length of time they continued on the ground in the exercise of public or private devotion, and the great number who have fallen down under religious impressions. On each of these particulars I shall give you some account.

With respect to the largeness of their assemblies, it is generally supposed that at many places there were not less than eight or ten, or twelve thousand people. At one place, called Cane Ridge meeting-house, many are of opinion there were not less than twenty thousand. There were an hundred and forty wagons, which came loaded with people, besides other wheel-carriages; and some persons attended who had come the distance of two hundred miles. The largeness of these congregations was a considerable inconvenience. They were too numerous to be addressed by any one speaker. Different ministers were obliged to officiate at the same time at different stands. This afforded an opportunity to those who were but slightly impressed with religion, to wander backwards and forwards between the different places of worship, which created an appearance of confusion, and gave ground, to such as were unfriendly to the work, to charge it with disorder. There was also another cause which conduced to the same effect. About this time the people began to fall down in great numbers, under serious impressions. This was a new thing among Presbyterians. It excited universal astonishment, and created a degree of curiosity which could not be restrained. When people fell down, even in the most solemn parts of divine service, those who stood near were so extremely anxious to see how they were affected, that they frequently crowded about them, in such a manner as to disturb the worship. But these causes of disorder were soon removed. Different sacraments were appointed on the same Sabbath, which divided the people; and the falling down soon became so familiar, as to excite no disturbance. I was in the country during the month of October. I attended three sacraments. The number of people at each, was supposed to be about four or five thousand; and everything was conducted with the strictest propriety. When persons fell down, those who happened to be near took care of them, and everything continued quiet till the worship was concluded.

The length of time the people continued on the ground was another circumstance of the Kentucky revival. At Cane Ridge the people met on Friday morning, and continued till Wednesday evening, night and day, without intermission, either in the public or private exercises of devotion; and with such a degree of earnestness, that heavy showers of rain were not sufficient to disperse them. On another sacramental occasion, they generally continued on the ground till Monday or Tuesday evening. And had not the ministers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased. And all this was, or might have been done in a country where not a twelvemonth before, the clergy found it a difficult matter to detain the people during the common exercises of the Sabbath. The practice of camping on the ground was introduced, partly by necessity, and partly by inclination. The assemblies were generally too large to

be received by any common neighbourhood. Everything indeed was done which hospitality and brotherly kindness could do, to accommodate the people. Public and private houses were both opened, and free invitations given to all persons who wished to retire. Farmers gave up their meadows before they were mown, to supply the horses. But notwithstanding all this liberality, it would in many cases have been impossible to have accommodated the whole assembly with private lodgings. But besides, the people were unwilling to suffer any interruption in their devotion, and they formed an attachment for the place, where they were continually seeing so many careless sinners receiving their first impressions, and so many deists constrained to call on the formerly despised name of Jesus. They conceived a sentiment like what Jacob felt at Bethel, when he said, "Surely the Lord is in this place; this is none other but the house of God, and this is the gate of heaven."

The number of persons who had fallen down in this revival, is another of the matters worthy of special attention. And in this I shall be more particular, as it seems to be the principal cause, why this work should be more suspected of enthusiasm, than some other revivals. At Cane Ridge sacrament, it is generally supposed that not less than 1000 persons fell prostrate to the ground, and among them were many infidels. At one sacrament which I attended in that country, the number that fell was thought to be upwards of 300. Persons who fall are generally such as have manifested symptoms of the deepest impression for some time previous to that event. It is common to see them shed tears plentifully for about an hour. Immediately before they become utterly powerless, they are seized with a general tremor; and sometimes, though not frequently, in the moment of falling, they utter one or two piercing shrieks. Persons in this state are affected in many different degrees. Sometimes when unable to stand or sit, they have the use of their hands and can converse with perfect composure. In other cases they are unable to speak, their pulse grows weak, and they draw a hard breath about once a minute; and in some instances their hands and feet become cold, and their pulse and breath, and all the symptoms of life, forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed that they suffered no bodily pain, and that they had the entire command of their reason and reflection; and when recovered they could relate everything which was said or done, near them, and which could possibly fall within their observation. From this it appears that their falling is neither the common fainting nor the nervous affection. Indeed this strange phenomenon appears to have taken every turn it possibly could to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way home from public worship, and sometimes after their arrival. In some cases they have fallen when pursuing their common business on their farms, or when they had retired for private devotion. I observed above, that persons are generally seriously affected for some time previous to falling. In many cases, however, it is otherwise; many careless persons have fallen as suddenly as if struck with a flash of lightning. Many professed infidels and other vicious characters have been arrested in this way; and sometimes at the very moment when they were uttering their blasphemies against the work. At the beginning of the revival in Shelby County, the appearances, as related to me by eye-witnesses, were very surprising indeed. The revival had previously spread with irresistible power

through the adjacent counties; and many of the religious people had attended different sacraments, and were greatly benefitted. They were much engaged, and felt unusual freedom in their addresses at the throne of grace, for the outpouring of the Divine Spirit, at the approaching sacrament at Shelby. The sacrament came on in September. The people as usual met on Friday, but they were all languid and the exercises went on heavily. On Saturday and Sunday morning it was no better. At length the communion service commenced, and everything was still lifeless. The minister of the place was speaking at one of the tables without any unusual liberty. All at once there were several shrieks from different parts of the assembly. Persons fell instantly in every direction. The feelings of the pious were suddenly revived; and the work went on with extraordinary power, from that time till the conclusion of the solemnity.

These phenomena of falling are common to all ages and sexes, and to all sorts of characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many careless persons have fallen under legal convictions, and obtained comfort before they arose. But perhaps the most numerous class of all, are those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they obtain comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account which they gave of their exercises, while they lay entranced, was very surprising. I know not how to give you a better idea of them, than by saying, that they appeared in many cases to surpass the dying exercises of Doctor Finley. Their minds appeared wholly swallowed up in contemplating the perfections of Deity as illustrated in the plan of salvation. And while they lay in all appearance senseless, and almost destitute of life, their minds were more vigorous and active, and their memories more retentive and accurate than they had ever been before. I have heard respectable characters assert, that their manifestations of Gospel truth were so clear as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with their natural eyes. But at the same time, they had seen no image or sensible representation, nor indeed anything besides the old truths contained in the Bible. Among those whose minds were filled with the most delightful communications of Divine love, I but seldom observed anything ecstatic. Their expressions were just and natural; they conversed with calmness and composure; and on first recovering the use of speech, they appeared like persons just recovering from a violent fit of sickness, which had left them on the borders of the grave.

I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they rose. On these occasions it was impossible not to observe how strongly the change of their minds was depicted in their countenances. From a face of horror and despair, they assumed one which was open, luminous, and serene, and expressive of all the comfortable feelings of religion. As to those who fall down under legal convictions and continue in that state, they are not different from those who receive convictions in other revivals, excepting, that their distress is more severe. Indeed, extraordinary power is the leading characteristic of this revival. Both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on

any other occasion. I trust I have said enough on this subject, to enable you to judge how far the charge of enthusiasm is applicable to it. Lord Littleton in his letter on the conversion of St. Paul observes (and I think very justly) that "Enthusiasm is a vain, self-righteous spirit, swelled with self-sufficiency, and disposed to glory in its religious attainments." If this definition be a good one, there is perhaps as little enthusiasm in Kentucky, as in any other revival. Never in my life have I seen more genuine marks of that humility, which disclaims the merit of its own duties, and looks to the Lord Jesus Christ as the only way of acceptance with God. I was indeed highly pleased to find that Christ was all and in all in their religion, as well as in the religion of the Gospel. Christians in their highest attainments, were most sensible of their entire dependence on Divine grace; and it was truly affecting to hear with what agonizing anxiety awakened sinners inquired for Christ, as the only physician who could give them any help. Those who call these things enthusiasm ought to tell us what they understand by the Spirit of Christianity. In fact, sir, this revival operates, as our Saviour promised the Holy Spirit should, when sent into the world. It convinces of sin, of righteousness, and of judgment,—a strong confirmation to my mind, both that the promise is divine, and this is a remarkable fulfilment of it.

It would be of little avail to object to all this, that perhaps the professions of many of the people were counterfeited. Such an objection would rather establish what it meant to destroy. For where there is no reality, there can be no counterfeit; and besides, when the general tenor of a work is such, as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine. But as an eye-witness in the case, I may be permitted to declare, that the professions of those under religious convictions, were generally marked with such a degree of engagedness and feeling, as wilful hypocrisy could hardly assume. The language of the heart when deeply impressed is easily distinguished from the language of affectation.

Upon the whole, sir, I think the revival in Kentucky among the most extraordinary that have ever visited the Church of Christ. And all things considered it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature appeared necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable, and futurity a dream. This revival has done it. It has confounded infidelity, awed vice into silence, and brought numbers beyond calculation under serious impressions.

Whilst the blessed Saviour was calling home his people and building up his Church in this remarkable way, opposition could not be silent. At this I have hinted above. But it is proper I should observe here, that the clamorous opposition which assailed the work at its first appearance has been in a great measure borne down before it. A large proportion of those who have fallen, were at first opposers; and their example has taught others to be cautious, if it has not taught them to be wise.

I have written on this subject to a greater length than I first intended. But if this account should give you any satisfaction, and be of any benefit to the common cause, I shall be fully gratified.

Yours, with the highest esteem,

GEO. A. BAXTER.

Review and Criticism.

MEMOIRS OF THE REV. WALTER M. LOWRIE, Missionary to China. Edited by his father. Philadelphia: Presbyterian Board of Publication. Pp. 404.

THESE interesting and useful Memoirs "are made up of a selection of letters and journals printed in the larger editions of the same work." Many of our readers will recollect that Mr. Lowrie, son of the Hon. Walter Lowrie, one of the secretaries of the Presbyterian Board of Foreign Missions, after having been in China a little over five years, came to his death, at the early age of less than twenty-nine years, by the hands of pirates, who boarded the boat in which he was passing from Shanghai to Ningpo, and after plundering the vessel and its passengers of whatever they chose to take, threw him into the sea, fearing, as was supposed, that if he were permitted to live, their villany would be detected and punished.

Why God permitted this sore bereavement to occur, is among the inscrutable mysteries of his providence. Mr. L. was eminently qualified for his work, and had acquired a degree of influence among his missionary associates, unusual for so young a man. But the Divine plan required his removal to another world, and it is ours to say with Christian submission, "The will of the Lord be done." These Memoirs are a valuable memento, both of intellectual and moral worth, and especially of the latter, on which account principally, no doubt, they have been published. If Christians throughout our land, and particularly candidates for the Gospel ministry, will peruse them and catch their spirit, the result will be highly beneficial to the Church and the cause of missions. Our young brother "being dead, yet speaketh;" and he exhorts us in one part of the volume, with reference to the spread of the Gospel among the heathen, "to do, and to act." And does not Christ require the same? His command, "Go into all the world, and preach the Gospel to every creature," will never cease to be obligatory, so long as a single nation, or tribe, or people on the globe are ignorant of the way of salvation.

REVIVAL SERMONS: First Series. By the Rev. DANIEL BAKER, D.D., President of Austin College, Texas, &c. Third edition, with additions. Philadelphia: William S. Martien. Pp. 391.

The reason why these discourses are called *Revival Sermons* is, as the author states in the preface, "not only that they were designed to be of an *awakening* character, but were preached (in substance) in numerous revivals, and were blessed to the hopeful conversion of many precious souls, of whom some fifty or more have become ministers of the Gospel." It is further stated, that since the publication of the previous editions, "the author has heard of a number of persons to whom the *reading* of the work has been blessed in their hopeful conversion." These facts con-

tain a stronger recommendation of the book than can be bestowed by any language of ours. The "broad seal of Divine approbation put upon the truth herein exhibited," renders the volume more than usually attractive, both to Christian families for Sabbath-day reading, and to ministers of the Gospel, who would learn what form of presenting God's Word he has so remarkably owned and blessed.

Genuine revivals of religion are the divinely appointed means for perpetuating and enlarging the Church. The Bible instructs us to pray, "O Lord, revive thy work," and its doctrines, warnings, and exhortations are designed and adapted to enlighten, convince, and convert sinners, and to "edify the body of Christ." With those unscriptural measures which have sometimes been resorted to, in order to produce religious excitement, we have no sympathy. But the employment by some, of improper means, is no good reason for viewing revivals themselves with suspicion. They are associated with the history of the Church in her earliest, purest, and most palmy days. They are essential to her life and strength; and we should hope, pray, and labour for them, not only periodically and at distant intervals, but with a faith that never falters, a zeal that never grows cold, and efforts that never tire.

DR. STEARNS' DISCOURSES on the History of the First Church in Newark, N. J.

The materials were worthy of a master's hand, and the workmanship is worthy of the materials. Few books contain so few errors, amidst such vast stores of information, gathered from sources remote and obscure. Seldom are the results of antiquarian research arranged in such lucid order, and in such striking and attractive forms.

For the preparation of this volume, no better time could have been found than the present, when access is given to the early records of our church, and when scarcely any topic relating to Newark or to East Jersey has been left uninvestigated by competent and indefatigable inquirers. Dr. Stearns has profited by these and many other aids, and has found the most cheerful readiness on all hands, to facilitate his researches. He brought to the task a mind loving the work, and accustomed to dwell on the men and days of other times.

The Independents magnified the office of Ruling Elder, differing from the Presbyterians of that day, in having only one in a congregation, also in refusing to admit to the communion except upon a satisfactory relation of religious experience, and in restricting baptism to the children of communicants. The venerable PIERSON was an Independent, and left Southampton, L. I., in 1644, for Branford, which was settled by opponents of the Presbyterian way, but on the uniting of the colonies of New Haven and Connecticut under one royal charter, his aversion to the lax system led him to seek a new home, and begin a "NEWE WORKE." The church of Branford is supposed, by Dr. Stearns, to have removed with its minister to the banks of the Passaic. The Rev. Chandler Robbins, in his difficulties arising from his attempt to lead his church, in Plymouth, Mass., to adopt the views of Edwards, in his Forms of Communion, said: "He had been used to the other way in his father's church at Branford, and did not scruple it on being settled, but having read the treatises of Edwards and Bellamy, he had examined the point, and was clear that the ancient Independent mode was the true one."*

That the first church in Newark was strictly Independent in every iota, is most certain. Dr. Stearns thinks they had no ruling elder; probably they could find no man suitable for that difficult and arduous post, it being lofty and lonely as an eagle's nest!

The persecutions in Scotland made strange changes in men. George Scott, of Pitlochrie,† with all his kindred, were fined, imprisoned, and denounced as traitors

* Bellamy Papers.

† Wodrow.

almost to the close of "the killing time." Then Pitlochie was released from the Bass, on condition of removing to East Jersey; his brethren in suffering, in prison, in exile, he petitioned to have given him for servants, and out of regard to the service rendered to the crown by his father, his request was granted. He sailed with his brethren, but never reached our shores. His excellent wife, her brother's widow, and many others, died at sea. The ship reached its destination in the winter; the people on the coast showed them no kindness, but "a town a little way up the country" sent horses for those who could not travel on foot, and lodged all the luckless Scots till spring. Was that town Newark? The governor summoned a jury, who judged that the Scots owed neither service nor money to Pitlochie; some went to New England and New York, others settled at Woodbridge and Freehold; those who had property, returned to their native country.

The younger Pierson was educated at Harvard, and became the colleague of his father, and was sole pastor for about fourteen years. He had imbibed those views of church discipline, which gradually had become well-nigh universal in New England. Dr. Macwhorter records the tradition that through the influence of the few Scotsmen in Newark, he endeavoured to introduce the Presbyterian way. Doubtless, the movement was to admit to baptism the children of baptized persons, not being communicants; not of "irreligious persons," as Mr. A. B. Davenport, of Brooklyn, says, in his History of the Davenport Family. Difficulties arose; according to Jonathan Dickinson, on account of his Presbyterian principles, some of the people were culpable in their behaviour to him, and he removed from their abuses to Killingworth, in Connecticut. Those principles were no way offensive there; and he was placed at the head of Yale College, and doubtless trained up his pupils in that way.

When the Presbyterian system, as to terms of communion, was introduced in Newark, Dr. Stearns has not learned. Was it not about 1718? and did it not result in the formation of the Mountain Society, long known as the Newark Mountains, and now called Orange? This congregation, described by Andrews,* of Philadelphia, in 1727, as a *small congregation back of Newark, refused to be called Presbyterian*. Jonathan Edwards tells us, that at "a place called the Mountains, back of Newark," there was a great revival in 1734, under Mr. John Cross. In the great land riots, the minister there, Mr. Daniel Taylor,† is described as "the Independent minister," who, with Mr. Cross, counselled the people to resist the writs of ejectment, seeing they had bought the county of Essex for "a five shilling bill and a bottle of rum." No intimation is made by Dr. Stearns of the way in which the Mountain Society separated. However, it was (to use the phrase of the Presb. Qu. Rev.), a "crisis period." Dickinson joined the Presbytery of Philadelphia in 1717, and it is most likely that the Mountain men withdrew from the Newark church, during the difficulties after the death of Bowers, about calling Buckingham, and from under the care of the ministers in Fairfield County, under whose auspices the Church in East Jersey had settled their pastors and guided their affairs. It was no sundering of any ties, no violation of any cherished principles for the church in Newark, and the churches round, to follow the example of the church in Woodbridge, and under the guidance of "the great Mr. Dickinson," to promise subjection in the Lord to the Presbytery. This step was not taken hastily, but two or three years after the death of Mr. Bowers; and Mr. Webb was ordained by the Presbytery of Philadelphia, Oct. 22, 1719; Dickinson, Morgan, of Freehold, Pierson, of Woodbridge, and Orr, of Hopewell, being present. How far this event was owing to "the zeal and piety" of the four Scotsmen, Young, Nesbit, Clisby, and Douglas, honourably remembered among the people in Dr. Macwhorter's day, must be guessed at. The church at Orange remained Independent till the settlement of Caleb Smith, in 1745.

The line of New England pastors was broken in 1759, in the settlement of Alexander Macwhorter. Born in Ireland, his parents brought him in childhood to Delaware. After the removal of his widowed mother, with her family, to North Carolina, he was led to the Saviour. On entering Nassau Hall, he seems to have

* Quoted by Dr. Hodge.

† New York newspapers of that day.

had his way prepared by a letter from Davies to Burr, enclosed unsealed in one to Cowell, of Trenton. Having studied divinity with Tennent, of Freehold, he married, soon after his settlement at Newark, the sister of Mr. Cumming, pastor first at New York, and then at the Old South, in Boston. It was probably through the influence of Cumming, that Caldwell and Macwhorter, both of Irish extraction were led to adopt the views of discipline advanced by Edwards, and sustained by Bellamy and Hopkins. As early as 1764,* they were labouring with conscientious scruples about the terms of communion. Dickinson and Burr had left their impress strongly on the people. The Rev. Jacob Green, of Hanover, had been led by them into their views, and in 1764, he took his stand on the Edwardean platform. Caldwell saw it would be vain for him to do so, but waited; "revivals are preparing the way." Macwhorter waited till the war was over, and then, with no small struggle, carried his people back to the Independent system, in relation to admission to the privileges of the church, in the case of infants and adults.

K. H.

The Religious World.

NEW CHURCH IN SAN FRANCISCO.—The "Calvary Presbyterian Church" was commenced about the 15th of September last, is of brick and stone covered with mastic, iron window shutters, thus rendering it a fire-proof building. The house and lot, including marble pulpit, carpets, cushions, &c., to all the pews up stairs and down, will not exceed the sum of \$60,000. The size of the church is 100 by 63; the lot 137½ and 68¾; there is also in the basement a large and commodious lecture room and two Sabbath School rooms, and in the rear and attached to the main building is a fire-proof study and library room, each story communicating with the pulpit above and below.

The building in its interior as well as exterior arrangement is in the Corinthian style of architecture, with everything in keeping. The house is lighted with gas. The galleries are wide and roomy, and furnished with an organ; the gallery pews are all cushioned, in order to make them attractive to young men and strangers.

The house can seat in the pews 1500, but can on a "pinch" accommodate 2,000 persons. The pews are in a semicircle. The Rev. Dr. Scott preached the dedication sermon, from Exodus, 15th chapter and 2d verse.

The Rev. Wm. Speer, of the Chinese Mission, and Rev. Frederick Buel, agent of the American Bible Society, took part in the morning services, which were at the usual hour of 11 o'clock, yet the house both morning and evening was densely crowded; hundreds went away, not being able to gain admittance. The Rev. Dr. Scott preached in the evening, "To strangers,—their state and feelings," on Genesis 23d chapter and 4th verse, "I am a stranger and a sojourner with you." The truth was spoken with power, and I trust went home to many, who were made to feel that, though strangers and away from home, they had a conscience within to reprove; a God to see them in all their wanderings. The preacher warned them to remember the pious admonitions and advice of their mothers at parting; of their venerated fathers; and never to forget their mothers' Bible, tears, and prayers.—NEW YORK OBSERVER.

DR. BUSHNELL AND HIS BOOKS.—The *Congregational Pastoral Union* of Connecticut have protested unanimously against the teachings of Dr. Bushnell in his

* See their letters in Bellamy Papers.

two famous books, "God in Christ," and "Christ in Theology." The contents of the books so far as they relate to the Divine nature, the incarnation, the Holy Spirit, and the atonement, are analyzed and set forth systematically; and the perfect irreconcilableness of them with the orthodox faith is shown. This analysis and statement is followed by the following declaration, which was unanimously adopted by the Union:—

"Whereas, action has been had upon these doctrines, which may be deemed and has been declared judicial;

"And whereas, this action may be, and in some cases undoubtedly is, regarded as tolerating, if not even justifying, these doctrines;

"And whereas, the ministers and churches of Connecticut are on this account liable generally to a suspicion of indifference or unfaithfulness to the cardinal truths of Revelation;

"Therefore, we, the members of this Pastoral Union of Connecticut here convened, to clear ourselves from all possible participation in such acts and errors, do publicly and unanimously declare, to all whom it may concern, that we regard the aforesaid book, and statements herewith extracted and set forth from that book, as openly and unequivocally denying the doctrines of a trinity of persons in the Godhead, and a vicarious atonement for sin in the obedience and death of our Saviour, Jesus Christ.

"We also declare that the views herewith set forth on the aforesaid questions, are in our judgment so radically repugnant to the fundamental facts of Revelation, that they can never be reconciled to the common creed of Christianity, or held in the same symbol with the doctrines on which our churches are founded."

INTEMPERANCE AND THE MAINE LAW.—Mr. C. C. Leigh recently made the following condensed statements, in the New York Legislature, on the evils of intemperance, in a speech advocating the Maine Law.

"With your permission, Mr. Speaker, I will take the affirmative of the question, and briefly give my reasons:—

"1st. The use of the article as a luxury is the direct and indirect cause of four-fifths of all the crimes that are committed in the community; in proof of which I refer you to the reports of the wardens of our prisons and penitentiaries, and the records of the criminal courts.

"If then the assaults upon the persons of our citizens, endangering their lives, if nearly all the cases of stabbing, if almost all the murders that have been committed in the State, are done by persons under the influence of this exciting beverage, used by such persons as a luxury only, is it not the right and the duty of Government to interpose and protect the weak and inoffending citizen from the cruelties inflicted upon their persons by those using the article, and say unto them, 'the lives of our citizens are too precious to be sacrificed on the altar of your traffic; therefore you must be restrained from the sale of the article.'

"2. My second reason is that the use of alcohol as a beverage is the cause of four-fifths of all the pauperism, depriving thereby the State of the productive industry of a large number of her citizens, and reducing them to beggary; thus taxing honest industry with their support, by which the State is the loser of millions annually.

"3. The use of alcohol as a beverage produces idleness and debauchery to an extent fifty fold more than all other causes put together.

"4. The use of alcohol as a beverage undermines and destroys the morals of our citizens to an extent that is fearful, and if continued, threatens to overthrow the government itself; for the history of nations shows that no republic can stand upon any other foundation than a virtuous, intelligent, and industrious people.

"5. The use of alcohol as a beverage shortens the lives of the citizens, depriving the State thereby of their labour and intelligence at a time when their maturity should make them most useful and important to the State.

"6. The use of alcohol is the direct cause of the destruction of that beautiful, incomprehensible, and godlike attribute of man,—the human intellect. Under its

influence our constantly enlarging asylums are filled, and many, whose minds are not totally wrecked, wander about our State with enfeebled intellects, minds debased, genius prostrate; and thousands of our educated and most promising young men, who once bid fair to give lustre and glory to the State, sink below mediocrity into mental feebleness. This bill seeks to prevent this destruction of intellect. Sir, enact and put into execution this law, and you will rescue from vice and mental degradation, and bring forth to the service of our State, men who will shine in her future history as poets, orators, philosophers, and in mechanic arts, with a lustre equal to a Shakspeare, Milton, Webster, Newton, Franklin, or Fulton; for what man has done, the indomitable perseverance of our youth can and will do again. If to save from wilful destruction the property of the citizen, is a part of the duty of the Government, surely none can doubt the course Government should take in saving that which is of more value to the State than property itself,—the intellects of her children; for it is by the creative genius of man that that which to-day is of little or no value, is converted into property, real and valuable, enriching thereby the State. Again, the State spends millions in educating her children, it being a part of her policy to mature and develop the intellect of all her citizens. Who can say it is not the duty of Government to foster and protect that which she has, at so great an expense, matured, educated, and developed?"

THE CRISIS IN CHINA.—A Baptist Missionary, in giving an account of the revolution, and maintaining that the hope of China is in the success of the Tae Ping Rebellion, states:—

1. *It is a fact* that Tae Ping Wang is so firmly established at Nanking that no Tartar force will ever be able to expel him.

2. *It is a fact* that the revolutionary spirit is so universally diffused through China that no foreign power, if directed against the patriots (and God forbid that such should be allowed), could extinguish it; if driven out of Nanking, it would come to consummation elsewhere.

3. *It is a fact* that Tae Ping Wang destroys idols and publishes the Scriptures without note or comment; hence, that his revolution gives greater promise for China's renovation and advancement than anything we had ever dreamt of before.

4. *It is a fact* that he and his party have solicited the aiding co-operation of wise counsellors, skilful physicians, surgeons, and *missionaries*; and offered a large money inducement.

THE AMERICAN BOARD SLANDERED IN ENGLAND.—Parker Pillsbury, of Boston, made some statements about the American Board, at a public meeting in England, to which the *Independent* thus alludes: "It is not always easy to draw the line exactly between knavery and insanity; nor is it always necessary. When Mr. Parker Pillsbury affirms that the American Board of Foreign Missions 'is a slave-holding body;' that 'its treasury is constantly replenished by the price of the bodies and the souls of men; sold like beasts in the market;' that 'its missions to Africa are sustained by the money raised from the sale of Africa's daughters sold in the American shambles to grace the scraglios of southern debauchees'—that 'if he were a slave to Theodore Frelinghuysen, and should become the most eminent saint in the world, his sanctity would only enhance his price in the slave-market'—and that the religious bodies in America have 'furnished the means of sending delegates to the churches in Great Britain by the sale of babes in the market'—we have no occasion to judge whether he speaks under the hallucination of frenzy or with a full consciousness that he is lying. We have never troubled ourselves to consider what Mr. Parker Pillsbury says or why he says it. But we confess that we are grieved for our common Christianity, and for our consanguinity with the British Churches, when we find men like James Sherman and Howard Hinton ready to believe, without a moment's doubt or pause, the foulest and most sweeping vituperation against the churches of this country; and we can not refrain from asking whether this is the sense in which their Christian charity 'believeth all things.'"

GERMAN EMIGRANTS.—At the late meeting in Germany, Dr. Schaff proposed the following measures for the benefit of German emigrants, which were referred to the Central Committee, with instructions to carry them out, as far as possible :—

1. The introduction of a farewell service for emigrants, with suitable exhortations to virtue and piety, accompanied, if possible, with presents of the Bible and useful books.

2. The appointment of missionaries and book agents for emigrants in places of embarkation, especially Bremen, Hamburg, Havre, and Antwerp; also in the cities of landing, New York, Philadelphia, Baltimore, New Orleans.

3. The sending out of pious and well-educated ministers to the new German settlements and large cities of North America.

4. The special training of promising young men for the service of the German Church in America, either in particular theological schools, to be founded for the purpose in some seaport, like Bremen or Hamburg; or in connection with foreign missionary institutions, like those of Basle and Barmen; or finally, by endowing and supporting German professorships and scholarships in the American German Colleges and Seminaries.

5. Occasional collections in all the churches for the raising of the necessary means.

6. A more intimate connection between the churches of Europe and their German and Anglo-German daughters in America, by correspondence and occasional exchange of delegates.

Statistics.

HAZARDS AND FLUCTUATIONS OF MERCANTILE LIFE.—From an article in Hunt's Magazine, we copy the following interesting statements. They afford a melancholy illustration of the hazards and fluctuations of mercantile life :—

“It is asserted that but one eminent merchant (and his death is still recent and lamented) has ever continued in active business in the city of New York, to the close of a long life, without undergoing bankruptcy, or a suspension of payments, in some one of the various crises through which the country has necessarily passed. I have no means of determining the truth of this assertion, but it must have some foundation, and I think it would be difficult for either of us to add to the number.

“It is also asserted, by reliable authority, from records kept during periods of twenty to forty years, that of every hundred persons who commence business in Boston, ninety-five, at least, die poor; that of the same number in New York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy; while in Philadelphia the proportion is still smaller.

“By the statistics of bankruptcy, as collected under the uniform bankrupt law of 1841 :—

The number of applicants for relief under that law were	33,739
The number of creditors returned,	1,049,603
The amount of debts stated,	\$440,934,615
The valuation of property surrendered,	\$43,697,307

“If this valuation were correct, nearly ten cents would have been paid on every dollar due; but what was the fact?

“In the southern district of New York, one cent was paid, on an average, for each dollar due; in the northern district, $13\frac{2}{3}$ cents, being by far the largest dividend. In Connecticut, the average dividend was somewhat over half a cent on each dollar.

In Mississippi it was	6 cents to \$1,000
In Maine,	$\frac{1}{2}$ " 100
In Michigan and Iowa,	$\frac{1}{4}$ " 100
In Massachusetts,	4 " 100
In New Jersey,	1 " 100
In Tennessee,	$4\frac{1}{2}$ " 100
In Maryland,	1 dollar to 100
In Kentucky,	8 " 1,000
In Illinois,	1 " 1,500
In Pennsylvania, East Virginia, So. Alabama, Washington,	Nothing.

(Palmer's Almanac, 1848.)

After making every possible allowance for the enhancement of this enormous amount of debt by inflation of values, speculative prices, &c., the proportion of the \$400,000,000 lost by those of the 1,049,603 creditors who were engaged in proper and legitimate business, must still have been immense, and may justly be charged against the profits of our regular commerce.

EDUCATIONAL STATISTICS IN U. S.—To understand the *amount* of education in the United States, the better way will be to take the *whole* number of those in course of education in the several great divisions of the country. The result is as follows, viz:—

	Whole number in education.	Population.	Proportion.
New England States,	701,312	2,730,116	1 to 3.6
North Middle, viz.: New York, New Jersey, Pennsylvania, Delaware,	1,303,935	5,990,277	1 to 4.6
Southern States, viz.: Virginia, Maryland, N. Carolina, Georgia, S. Carolina, Florida,	388,847	2,709,139	1 to 7
Northwestern States, viz.: Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa,	1,105,927	4,669,946	1 to 4.2
Southwestern States, viz.: Kentucky, Ten- nessee, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri,	575,541	3,453,590	1 to 6

It is a singular fact, that the largest *number* of colleges and academies of the higher order are *not* found in New England, but in the Middle and Western States. I give the following as an example of colleges:—

	No.	Teachers.	Pupils.
Massachusetts,	6	85	1,043
New York,	18	174	2,673
Ohio,	26	180	3,621
Tennessee,	18	83	1,705

In Ohio, there is a much larger proportion of pupils receiving collegiate instruction than in Massachusetts or New York; and in Tennessee it is threefold that of Massachusetts. So much for *number*. I am aware that many persons in the East will claim that the courses of study in the West are not complete, and, in reality, that they are not colleges. The greatest difference is, that the Western Colleges have not large endowments, and have not age to give them reputation. Here, I may say, it is very questionable how far large endowments have been useful to any college. In wealthy colleges, the Professors generally realize what GIBSON said of his: "They remembered that they had salaries to *receive*, but forgot they had *duties* to perform."

Of academies and private schools, I give the following examples:—

	No.	Teachers.	Pupils.
Massachusetts,	403	521	13,436
New York,	887	3,136	49,328
Ohio,	206	474	15,052
Kentucky,	330	600	12,712
Tennessee,	264	404	9,928

Here the largest proportion is in New York, and next in Kentucky and Tennessee. In New York there is a State provision for academies, which has done much to raise them up. In Ohio there is none. In the slave states, academies are precisely the kind of institution they require. It is very pleasant to see the academies in the country towns of Tennessee. They are mostly female academies, and are well supported.

From the great number of colleges in our country, it might be inferred that we are getting to be a *learned* people. But I fear not. There are very few of our collegiate institutions that teach either *thoroughly* or *deeply*. The class of really learned men are not honoured in this country. I do not know certainly that they are anywhere. The scholar is treated with cold respect. Like the humble-minded Christian, he must be contented to walk in the shade while pursuing higher and nobler objects. The wealth of the Republic is cast away upon its worthless fashions, and its honours upon empty politics.—*N. Y. Times*.

Miscellaneous Thoughts.

THE BURNING OF THE RICHMOND THEATRE.

"I WAS but a boy, and lived in the city of Richmond, Virginia, when the theatre was destroyed by fire in December, 1811, and seventy-five persons perished. I had a brother older than myself, who resided there at the same time. During the day which preceded the fire he approached me, handing me a dollar, and saying he supposed I wanted to attend the theatre in the evening. On my leaving home to reside in the city, my mother had charged me not to go to the theatre; this I told him, adding, *I can't disobey my mother*. Upon this, he took back the dollar he had given me, expressing much contempt for my course. I was willing, indeed, and even anxious to retain the dollar, but not as the means of violating my mother's command.

"Night came, and my brother attended the theatre, accompanied by a young lady of the city, to whom he was shortly to be married. I retired to bed at an early hour, and knew nothing of the fire until after sunrise. Then I learned that the young lady had perished in the flames, and that my brother, in his efforts to save her, had narrowly escaped death. This bereavement was to him a source of overwhelming grief, and he kept his room closely for nearly a month afterwards. He never subsequently said aught to me in reference to the theatre, or as to my course in refusing to attend."

The above was related to me by Dr. F——, now an esteemed minister of the Gospel in North Carolina. Notice, 1. The theatre was new to him, and he might have made this a plea for going. 2. It would have cost him nothing, the price of admission being proffered him as a gift. 3. The example of an older brother was before him, and presented a strong inducement to go. 4. His mother was at some distance from the place, and it was very likely that she would never have heard of her son's disobedience. But the noble boy firmly adhered to his resolution, "*I can't disobey my mother*." The voice of God seems to have blended with the mother's charge, thus restraining the footsteps of her son, and in all probability saving his soul as well as body from death.—*Am. Messenger*.

BREAK YOUR PIPE!

Do not, my dear sir, be offended with this plain and homely advice, till you hear what reasons I have to state for giving it. To say the very least, I will

endeavour to be courteous, and if you do not ask my counsel, you shall not be required to give a fee for it.

First, it is quite an offensive habit. No lady allows her parlour to be occupied with smokers; it is prohibited in railroad cars, and in the saloons and after-decks of our steamboats; and some of our cities even enact laws against smoking tobacco in the public streets.

Secondly, it is an intemperate habit. It is an improper stimulant. As a stimulant only its use ever attempted to be justified; and the man who uses it is so far under the influence of intoxication.

Thirdly, it is a wasteful expenditure of your property. More money is spent in many of our large cities in tobacco than in bread. The amount so expended is enormous and almost incredible. Your own expenditure, sir, would do much to relieve the poor and to educate the children of your neighbourhood.

Fourthly, smoking and—I am ashamed to write the word—chewing,—and again that other word—snuffing,—are scarcely consistent with your character as a Christian. Millions of Christians are daily proving to the world that they are not disposed to exercise self-denial,—not even in things injurious to themselves and to others,—not even though millions of the heathen might be blessed by the money thus wasted being expended in the support of missionaries to preach to them the Gospel of salvation.

I have much more I could say, but a *word to the wise* is enough.—*Watchman & Reflector.*

THE RELATION OF GOD'S SOVEREIGNTY TO PREACHING.

WE are permitted by the author of the article in a late number of the *Bibliotheca Sacra*, entitled "The Certainty of Success in Preaching," to publish the following interesting extract from a letter received by him, suggested by the article alluded to.

Four winters ago, a protracted meeting was held in W. E., in which I was invited to preach. As the congregation was assembling one evening, a member of the church, whose zeal had been aroused by the occasion, went into the house and took a seat beside an unconverted man named R. Seeing his opportunity, he availed himself of the few moments before the services began, and turned to his impenitent friend and spoke to him of the neglected interests of his soul. R., being perhaps somewhat ill at ease before, was vexed at this appeal, and testily replied, "That is my own business." This answer cut off all further words. And besides, the preacher the next moment came in and commenced the exercises. The hymn before sermon being concluded, he arose and announced his text,—“If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.” His first remark was in these words, “There are some, but not many, who, when privately addressed on the subject of religion, make reply that ‘this is their own business.’ And in one respect,—though in one very different from what they intend—they speak most important truth.” Had a thunderbolt struck the house, our unconverted friend would not have been more startled; and the effect on his Christian monitor was equally great. The latter, at the close of the service, came running to the preacher to tell what had taken place in private, and he observed that his friend could never be convinced but that there was some collusion between him and the preacher, had he not seen that this was plainly impossible. R. was found on the next day among the inquirers; and he has now for years been a consistent member of the church. The coincidence this story affords, I cannot but refer to the sovereignty of God. It would be profane to refer it to *chance*.—*Congregationalist.*

THE
PRESBYTERIAN MAGAZINE.

APRIL, 1855.

Miscellaneous Articles.

“FRIEND OF GOD,” OR, THE EXCELLENCY OF FAITH
AND A HOLY LIFE. No. IV.

(Continued from page 109.)

IN our previous discussion, we have seen that Abraham became the friend of God by faith in Christ, and that his friendship was maintained and strengthened by a life of faith and obedience. As examples of the latter, we noticed those illustrious acts, which were only occasional and extraordinary, and those graces and virtues, which were daily and habitual, and which were manifested by the faithful performance of every social duty, and more especially his duty as the head of a family. It remains for us to consider two other fruits of his faith, not less interesting or important than the preceding, viz., the habit of devout and earnest prayer, and his spiritual and heavenly frame of mind. These two things are closely related, and yet sufficiently distinct to require a separate consideration.

THE DEVOTIONAL CHARACTER OF ABRAHAM'S FAITH.

That Abraham was a devout man, is evident, from the most cursory perusal of the Holy Scriptures. And, it is no less manifest, that his devotions were not the offspring of ignorance and superstition, like the senseless worship of idolaters; but of a rational and genuine faith in God. His understanding was enlightened and convinced. Yet we must look farther than this for the source of his devotional feelings. The faith he possessed, though agreeable to reason and founded partly upon it, consisted essentially in the communication to his soul of that divine life, which, proceeding from God, carried back his affections towards

him, and produced a desire to hold communion with him, to pay him the homage due to his adorable character, and to seek by prayer and supplication those blessings which God alone can bestow.

His devotions (like his faith) were evangelical, *i. e.*, they had respect to Christ as their object, or were offered to God the Father in his name. This was signified, as we have before noticed, by the erection of altars and the offering of sacrifices. Thus, it is repeatedly recorded that he "built an altar, and called on the name of the Lord." These words, omitting the first clause, are employed in the New Testament to describe the worship paid by the Primitive Church to the Son of God; (Acts 9: 14, and Rom. 10: 13), which proves that the prayers of God's people before and after Christ's advent, were substantially alike, both having regard to the same Saviour, and being rendered acceptable by faith in him. The various symbols of worship employed in the tabernacle and temple indicated the same thing; and the several parts of the service connected with the offering of sacrifices, especially those on the great Day of Atonement, such as the sprinkling of blood, and the burning of incense before the mercy-seat, were a striking exhibition of this great and fundamental Gospel truth, that "no man cometh unto the Father, but by Christ."

The times and circumstances of his devotions are worthy of notice. There can be no doubt that he frequently prayed in secret. Such freedom of intercourse with God, as is described in a few recorded examples, clearly indicates that he was no stranger at the throne of grace. The gift of prayer may be acquired without a devout spirit; but it is otherwise with the *spirit* of prayer, which is essentially the same as the spirit of devotion, and the latter cannot be maintained without frequent retirement for prayer and meditation. It is, therefore, a just inference from the habitual fervour of Abraham's pious and devout affections, that his seasons for private intercourse with God were as frequent and regular as the supply of his daily physical wants.

He prayed also in his family. From the conversation which passed between him and Isaac, as they were ascending Mount Moriah, it is evident that his son had often witnessed his father's devotions, and was familiar with his mode of offering them. And from the prayer of his servant Eliezer, as he drew near to Padan-aram, it is equally manifest that he had been trained to this duty by the precepts and example of a pious and praying master. As before intimated, the religious nurture of his children and household involved the practice of family devotion, which imparted a kind of sacredness to his instructions and restraints, and contributed much towards rendering them salutary and effective. Wherever his tent was pitched as a dwelling for his household, there he erected an altar to his God, and offered upon it in their presence and for their benefit as well as his own, a sacrifice of

prayer and praise. And here his worship was not a mere form, as the two cases just alluded to sufficiently prove. In connection with the fat of lambs, which sent up its fragrance from his altar, the fire of devotion was kept alive on the altar of his heart, and his pious aspirations ascending up to God, pleaded successfully for the bestowment of covenant blessings on that domestic circle by which he was surrounded, and of which he was the head.

Abraham's offering sacrifices in connection with prayer, rendered the service to some extent a public transaction; and by thus maintaining the true religion in the midst of his heathen neighbours, he conveyed to them a constant lesson of instruction and admonition concerning the folly of their worship. And when he removed from one place to another, his altar was left standing, as a testimony to the inhabitants of the land that he was a worshipper of Jehovah, and as expressive of his purpose to use it again upon his return. Thus his family devotions were adapted to promulgate the knowledge of God among the Canaanites, and produce a favourable impression on their minds of its value and importance; while his altars left standing, like so many churches, in different parts of the country, were silent but significant and powerful calls upon them to forsake their idols and engage in the service of the Lord.

He likewise prayed for others, besides his children and household. God told Abimelech that he was a prophet and would pray for him that he might live. His intercession for Sodom (Gen. 18:23-32) was very remarkable: the consideration of which will teach us the import of that pregnant passage in the New Testament (Jas. 5:16), "the effectual, fervent prayer of a righteous man availeth much." The substance of his prayer, the idea which formed its main argument, was that God would exercise mercy from a regard to his justice. Assuming that there were righteous men in Sodom, whom it would be unjust to destroy, he besought God to spare the city for their sake. The logical sequence of the plea would seem to have been, not that the wicked city should be preserved from destruction, but that before destroying it, God would provide a way for the righteous to escape. But, instead of this, he employed that circumstance as a reason for asking him to spare the guilty. Who can avoid perceiving that his mind had been imbued with the precious gospel doctrine of vicarious obedience and imputed righteousness? the grand principle of which, though in an inferior sense, he embodied in this prayer. Indeed, he was then addressing, as is generally believed, the second person in the adorable Trinity, who appeared to him on that occasion, and whose future advent and mediatorial work, were then, as in all his other devotions distinctly before his mind. He knew that in the scheme of salvation, through the Messiah (a scheme he heartily approved and rejoiced in), mercy would be exercised in harmony with justice, and that this fact would form

the prevailing plea of our glorious Intercessor, in behalf of those who should come unto God by him. Hence, in interceding for Sodom, though it was only for its deliverance from temporal ruin, he did not ask God to spare the city, except in so doing, he would make his justice appear as well as his mercy, and that these two attributes should harmonize with each other. His pious concern which he thus manifested for the honour of God's character was pleasing to him, and contributed much towards rendering his intercession so acceptable and successful.

In addition to this, the spirit of his prayer was that of profound humility and reverence, of great earnestness and importunity, and a free and holy boldness. He was humbled and filled with awe in view of God's infinite majesty and his own unworthiness; feelings which sinful creatures ought always to possess when they approach the throne of Divine grace. He was earnest and importunate from his pity and benevolence for wicked men exposed to ruin; and in this he sympathized with the compassion of his heavenly Father, who pities sinners even in the act of inflicting judgment. He was bold, not as the fruit of self-righteousness, or presumptuous confidence, but of that assurance which was produced by the Holy Spirit, who encouraged, strengthened, and energized his faith, indited his petitions, and enabled him to offer them with the freedom of a child approaching his parents, or of a friend approaching a friend; according to that scripture, "We have not received the spirit of bondage again unto fear, but we have received the spirit of adoption, whereby we cry, Abba Father!" All these feelings, though apparently opposite, are in perfect harmony with each other; and when united together in our devotions, constitute the prayer of faith, that to which Christ makes the promise (John 14 : 14), "If ye shall ask anything in my name, I will do it;" and again (John 16 : 23), "Whatsoever ye shall ask the Father in my name, he will give it you." We need no stronger proof that Abraham's intercession was pleasing to God, than the fact of his promising to grant his request, and continuing his promise as long as Abraham continued to ask.

If we are believers in Christ, the God of Abraham is our God; and we may enjoy the same freedom of access to him, and the same power to prevail with him in prayer and supplication, as Abraham did. In one respect we have the advantage. No altar is required but the heart, and no sacrifice but a "broken and contrite spirit." (Ps. 51 : 17.) The Lamb of God has been slain once for all, and its precious incense, mingled "with the prayers of all saints," is continually offered up by our living and interceding Lord before the mercy-seat. (Rev. 8 : 3, 4.) On this ground, the Apostle exhorts us (Heb. 4 : 14-16) to pray with freedom and confidence, assuring us (as his language implies) that we shall obtain the blessings which we need, or which are needed by others to whom we stand related. Here is a privilege of which we may *all* avail our-

selves, whether rich or poor, learned or ignorant, conspicuous or obscure, with or without influence among men. The prevalency of Abraham's prayers was not owing to his high standing in society, but to his faith. The former is valuable on earth, but the latter alone has power with God. If we possess the *faith* of Abraham and exercise it in the way of earnest and importunate prayer, our desires will reach the heart of One who is "mighty to save," and who in answer to our supplications will dispense his favours with a "liberal" hand. (Jas. 1 : 5, 6.)

If it be asked, how this spirit of prevailing prayer may be maintained? One requisite is that we pray *often*. The invitation to "come *boldly* to the throne of grace," is a virtual injunction not to make ourselves strangers there, but to come frequently. Concerning Abraham's practice, there can be no doubt. If he had prayed but seldom, he could not have prevailed with God in the manner he did. To seek him often does honour to his infinite benevolence, and is consequently pleasing to him. It also fits us, if we pray aright, for the reception of his favours, by inducing that state of mind to which he has promised his blessing. These remarks apply especially to our private devotions, but not exclusively. No Christian parent can omit family worship (we mean habitually) without sin, and he therefore cannot, while neglecting this duty, enjoy the Divine favour. One of the most fearful imprecations recorded in the Bible, is uttered against the "families that call not on God's name;" and by parity of reasoning the faithful and daily observance of household religion, will secure his blessing—it will secure it to the family; but what we mean now is, that the head, the officiating priest in such a family, will be greatly aided thereby in keeping alive in his soul that spirit of *prevailing* prayer, which is one of the highest privileges conferred by God on any of his creatures in this world. He then, who would possess influence in heaven, must draw near to God in secret every day—nay, many times a day—either in acts of worship performed by the lips, or in the earnest, though unuttered desires of the heart. And if he be a parent, he must maintain the daily worship of God in his family; to say nothing of social or public prayer, which, though not required in all cases and under all circumstances, yet should be engaged in when duty demands, without fear or shame.

Prayerless reader, be influenced by Abraham's example, to commence a devout and pious life. He did not feel and act like some now, who inquire doubtfully, "What profit shall we have if we pray unto him?" or as some others, who say, since "God is of one mind, and none can turn him," what is the necessity or propriety of offering him our supplications? Such sceptical reasoning does not proceed from a devout mind, but from one that desires to frame an excuse for neglecting religious worship. Unrepented sin drives the soul from God; but when the heart is melted into penitence, and the resolution is formed, "I will arise and go to

my Father," objections and difficulties which had previously appeared to stand in the way, are no longer felt. The sinner, now "humble and contrite," hastens to make confession of his sins, and to seek that favour without which he must perish. We exhort you to go and do likewise. Though your prayer should consist solely of the single petition, "God be merciful to me a sinner," if offered with a right spirit, it will form the most important era of your life. The declaration, "Behold he prayeth," marked the beginning of Paul's friendship with God, and of his subsequent career of usefulness to the Church. A similar privilege is offered to you.

ABRAHAM'S HEAVENLY FRAME OF MIND.

This is indicated by Paul in the following words: "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11: 9, 10.) The import of this passage may be briefly expressed in the statement that Abraham did not go to Canaan, nor continue to abide there, for the sake of pecuniary gain, or any other worldly advantage; but on account of those spiritual blessings which God promised to confer upon him and his descendants through the Messiah, by faith in whom he looked beyond and above all earthly possessions to that heavenly inheritance of which Canaan was a type. Hence he took no care to acquire a title to the country, either by conquest, treaty, or purchase. He did not own a foot of its soil, except a small parcel which he purchased as a burying-place for his deceased wife. Nor does it appear that he aimed to gain a title for his posterity by right through him of prior possession, a right which they might plead at a subsequent time. They never at any period offered such a plea, nor did they need it. That land belonged to the Lord, and he could dispose of it at his pleasure, either to give or take away. He promised it to Abraham and his seed, and his faith required no further security. This promise was preserved in the memories of his descendants; and was occasionally repeated by God himself, particularly to Moses and Joshua, to whom the original grant was renewed, and who received a command to enter in and take possession. Abraham's faith, therefore, rested upon God from day to day to bestow upon him and continue to him the needful supplies of temporal good; but all with subordination to heavenly things, of which he had so high an appreciation in comparison with those of this world, that he resided in Canaan with the feelings of a stranger and pilgrim rather than a proprietor, looking by faith and directing his daily meditations and affections to his future and eternal home in heaven.

Abraham's victory over the world illustrated the power and

excellence of his faith, in a manner not less acceptable to God, than by any other of its acts. To subdue the worldly and groveling tendencies of our fallen nature, and to exercise those elevated and ethereal affections which draw the soul habitually near to God and heavenly things, are no small attainments. They indicate not only the existence of a genuine faith, but its approach towards maturity. Says an inspired apostle, "This is the victory that overcometh the world, even our faith," implying both the magnitude of the achievement, and the Divine efficacy of that faith by which it is accomplished. A mere philosopher may reason wisely concerning the vanity of the world, but cannot by this process alone gain the victory over it. He may also adopt correct notions concerning a future state, and even entertain in his own mind an expectation of immortality, and yet continue under the dominion of the world. This can be overcome by faith alone,—faith in the heart as well as in the understanding,—that faith which "is the substance of things hoped for," *i. e.*, which makes the bliss promised in God's word and expected by us a present reality; not only by the assurance which faith gives us of its final possession, but by imbuing our affections so fully and completely with celestial objects, that we do not simply hope to enjoy them hereafter, but we enjoy them now. Such a faith as this will render every earthly attraction comparatively insignificant and worthless. And here was the secret of Abraham's heavenly frame of mind, and his deadness to worldly things. He "desired a better country, that is an heavenly," and under the influence of this desire he lived as a "stranger and pilgrim on the earth." "Wherefore, God was not ashamed to be called his God," nor to call him his "friend."

Christian reader! have you admired those acts of Abraham's faith which we have previously noticed, and felt an earnest desire to imitate him? Endeavour also to obtain that spirituality of mind, which was the ripe fruit, the crowning excellence of his faith. We do not ask you to imitate him literally in his procedure in Canaan with regard to property. There was a special reason for this, which does not apply to us. It is not wrong for Christians to own real estate, or to secure it by a good and legal title. But the *spirit* of his example is binding upon believers, under all circumstances, and in all ages of the world. It was the same spirit which is so often enjoined in the New Testament. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." When you first received the Lord Jesus by faith, and obtained "redemption through his blood, the forgiveness of sins," were not your thoughts directed so much towards

him, that you almost lost sight of other objects? And why should you not have similar feelings now? Are the Saviour's excellencies less than they were then? Or, has your faith become so weak, and are you "following him so far off," that his charms are not as fully discerned as formerly? Draw near to the place where he dwells, and "see the king in his beauty." And as you feast your admiring vision upon his wonderful glory, and the glorious retinue of saints and angels who surround his throne and minister in his temple, with the expectation too of becoming ere long one of that blessed company, tell me, whether it is not worse than foolish to be so constantly engrossed with this world, as to leave only a small space for heavenly contemplation. If such a sight as this does not cure a worldly spirit, the disease must be radical, and you have need to seek anew an interest in Christ and a hope of heaven.

J. W.

(To be continued.)

THE LATE REV. DR. SPENCER.

A FEW words of tribute to departed worth, may not be without interest. Dr. Spencer sleeps in his grave, but his thoughts live with renovated life,—they have the life death gives. Truths that seemed shadowy, have now shape, colour, presence,—a life in them. His last obsequies deepen them. The solemn spectacle of the late Preacher, lying mute and cold, a corpse in his coffin, through the night, in the very church of which he was late the quickening voice, give emphasis to them. A spectator, looking in upon that scene, must have felt the contagion of the place,—its deep stillness,—its gloomy light,—its black drapery,—its deserted aisles,—the solitude and spell of midnight, under such circumstances, and the mind open as never before, to the lessons of the living lip. The awe in the atmosphere seemed to dilate every sense and nerve, while you could imagine the very pillars looking instinct with life, under the enchantment. Here, proud Death, upon his throne, seemed to sit in state, over his spoil, and take the sacrifice; and while you look on, amidst fits and flashes of painful thought, the spirit seems to flutter against the bars of its own doom, and soften to instruction. Truths, once spoken by him, are *now* the nectar of life out of the golden vessels of the sanctuary. Certainly, no hour amidst the ashes of the ancient dead—bard, patriot, and martyr, the grave of grandeur,—could yield a deeper experience. I may, therefore, be excused alluding to an event—so suggestive and historic an event.

I will now venture a few thoughts on Dr. Spencer, as a *Preacher*, and select some one occasion. I will take that of the late inauguration of the Rev. Mr. VANDYKE. It was on

a stormy night, but there was a large audience. Dr. Spencer sat in the midst of clergymen on either side,—the leading figure in the group. His face, expansive, pale, thoughtful, the opening of the lip, slightly now and then, chasing the melancholy hue from the countenance, giving little presage of the brilliant power that afterwards shone out, while his massive frame, and statue-like solitariness, except, now and then, a bend forward, as if in chase of a thought, gave no note of the quiver and life of which it was susceptible in every muscle, when this grave and solemn bust was agitated from the life within. The oblique rays of light gave a gloomy shade to the whole expression, but was an omen of an enemy to something—in ambush. Neither the music, or the voices, or the song, that swelled through the vault in harmonies affected him, or outside influences. But presently a change came over him, and that inert body began to move, from emotions and hidden energies; that wan countenance to be lighted up, look radiant from the lustre of thought. The discourse was on the truth of Christianity. The Preacher rose to it in full possession of himself; and now even that sickly frame began to respond to the flux and wane of the higher and inner life, and the weight of the theme. As this opened, it took on a grandeur of breadth and depth that carried captive the mind. The scoffer must have been thrilled with his earnestness; the infidel reasoners staggered with his argument, and struck with the majesty of manner, in speaking truth; while the gay and thoughtless must have been lifted out of the coil of earthly entanglements, for the time, and drawn upward by the vision. Light is the law for the eye, and moral truth is as surely so for the soul,—a beautiful earnest of but one unique original for both. I should have loved to have watched its effect on leading minds, from various tribes of men, who had just embraced the Gospel,—a chief, from polar solitudes, an oriental priest, a subtle Brahmin, a king, from the wild forests of Africa, an Arab, from the depths of his desert,—if the thoughts could have reached them in their own tongue. They must hold their breath with wonder, when, for the first time, such truths are opened on them, or bow prostrate in adoration. There is a spirit in the storm, there is a spirit that speaks in the paintings of genius, and history, and the mute marble, but there is no breath so vital as that which comes out of divine truth, uttered under the pressure of its grandeur and responsibility. The scene of a soul, struggling to express the great thought of God, concerning him, laden with their weight, is the sublimest speech on earth. Dr. Spencer showed himself a master. He skilfully turned the light of reason on the dreary regions of infidelity, that polar winter of the soul, and the huge avalanches against the Christian faith dissolved by their own law.

Let me detail. You have before you the outline of a noble figure. You at once see he disregards the graces of action, and

proudly disdains the artifices of rhetoric and the models of the schools. Even in repose, you see there is metal in the man,—a conscious power. The lift of the eye, well-arched on you, and as suddenly averted, reminds you of the look of the lion, loftily turned to you in snatched glances. His extreme paleness, for a moment, gives way to the kindling spirit and fever of glowing thoughts. The lines of the countenance vibrate like the chords of a harp, swept by invisible influence—the voice, full of tone, only reined in, like a swift courser, by a slight impediment of speech,—while a chaste enthusiasm fuses and burnishes, as it were, the whole material vehicle.

Now was the grapple with infidelity; now power opens—each faculty plays its part. By turns philosophy, learning, logic, history unfold their treasures, and light streams from every department. But the analytic, the sharp, keen, discriminating property, showed the great master of this art. Intricate and complex subtleties and sophisms are put to the test, solved to their original elements by a beautiful analysis and *certainty*, showing his clear, acute, piercing perception of the true and the false. Error, like a poison in the cup, is held to view, in all its deadly nature and ghastly bearings; and no artifice eludes the searching eye of his intellect.

When assailing fraud and cheat, when the naked sword of truth is uplifted to strike down imposture, a gleam of irony is visible on the features, as if it was too weak for an enemy. Its gossamer webs are blown to the winds; its fabric, a body of lies and illusions, is laid bare and reduced to a grim phantom of morbid minds. The edge of his instrument is never turned. He never fights with foils; he glitters with weapons, not with words. Dr. Spencer is never out of sight, on stormy and cloudy heights. Shots and shafts of electric brightness and force, are not so much his; he does not overwhelm, but illuminate. The play or sparkle of wit or humour in the pulpit, I never saw. The path he travels leaves an odour and a light behind him. It is a level, not a rugged and adventurous steep. To explore and test the known, rather than the speculative. No sudden plunges into the dark. To shiver the baseless pillars of deceit, rather than to build. To meet known demands—robustness, growth, stature in virtues of character—to quicken the digestive forces of the mind,—to this end, rather than to try new experiments. His style, his diction—often elevated, never low; his imagery chaste, simple, beautiful, and sometimes grand. The booming of sounds was not his; the rhythmism of the soul, and not the music of the instrument so much, was the aim. It was himself, his own beliefs, his own consciousness, as it were, that you saw wrought, ingrained, in everything; and not a hired or venal eloquence, or even a profession. Office stood behind the work, to let truth stand by itself and shine by its own lustre. This is a proud point of eminence. Force, here, transmits its energy downwards through all degrees below. In religion it is a

law that reaches the profoundest depths of our moral being,—one being in sincere earnest for another, when all other means fail. It crushes the criticisms of infidel minds to dust, and often the best solution of hard problems. He sustained it; he took his talents, and his learning, and his strength, and went down with them to the lower, and poor, and dark, to lift them up into a higher sphere of life—the poorest being he regarded, an atom or an orb, all alike to God. This is the stoop of greatness; this is the supreme law of grandeur; it will adorn the brightest annals. Dr. Spencer was deeply afflicted, but its strokes fell upon him not like the blow of lightning; but strokes from the hands of the great Artist, to give shape, and colours, and lineaments to the soul for its final glory. It was a golden link in the chain of purposes, and he bowed submissive as a child; and became great, by being little; high, by going low. Peace to his slumbers till the last morning wakes him to glory everlasting.

J. W., Brooklyn.

PHILADELPHIA MERCHANTS.*

THAT the late extraordinary and protracted stringency in the financial world should have made so little impression upon the commercial interests of this city, can be explained only by a reference to the proverbial integrity of the Philadelphia merchants. This is no empty compliment, got up for the occasion. The high mercantile reputation of this city has long been established on an impregnable basis. If there be a witness among ourselves, who is competent to speak on this subject, it is that great Lawyer whose forensic abilities and private virtues have for half a century shed so much lustre on the Philadelphia Bar, and whose fame belongs, not to our city or commonwealth, but to the Union. This is his testimony: "In the course of an active professional life, I had constant opportunities to observe how vastly the cases of good faith among merchants and men of business in this city, outnumbered the cases of an opposite description, where at the same time there was neither formal security, nor competent proof to insure fidelity. I should say, the proportion was *greater than a thousand to one.*"† If it has fallen to the lot of any body of merchants, in any age or country, to have a loftier eulogy than this pronounced upon them, the case has escaped my observation. Nor is it by

* These remarks on "Philadelphia Merchants," are taken from an interesting Address, recently delivered by the Rev. H. A. Boardman, D.D., on the anniversary of "The Merchants' Fund."—ED.

† The Hon. HORACE BINNEY.

any means a mere local and unsupported opinion. The sentiment here expressed, finds a cordial response among foreign manufacturers, and throughout those portions of our own country which have their trading relations with this city. The feeling all over the South and the West, is, that the merchants of Philadelphia, as a body, are upright and straightforward men—men who use words in their common signification, and whose goods answer to the labels. And this conviction it is, even more than your costly canals and railroads, which brings them *here* to make their purchases, and which secures your acknowledged control of the South-Western business. Let Philadelphia lose her hereditary character for old-fashioned honesty, and the bales and boxes which every spring and autumn make it so difficult for a pedestrian to thread his way along Market Street, will gradually dwindle into very trivial obstructions. Your real strength lies in your integrity; and of that, no rivalry can deprive you.

There is, I am aware, one passage in our history, which is often cited by unfriendly writers, in derogation of these views: I refer to the failure of the "United States Bank." It may be presumptuous to venture a passing remark upon a subject which it would require volumes to discuss. But there is one aspect of this question, which, though suggested, has perhaps never been distinctly brought out, and which is too vital to the topic now under consideration, to be omitted. Disastrous as was the failure of the United States Bank, it differed in one most important particular from the greater part of these catastrophes of a more recent date. The mismanagement which destroyed this institution, originated in *errors of judgment*, not in motives of private cupidity. That its officers and directors committed fatal and censurable mistakes, is admitted on all hands; but that they did what they honestly believed would promote the interests of the stockholders and the public convenience, has never been disproved, if, indeed, it has ever been called in question. Had they been swayed by mercenary motives, they had the amplest opportunity for enriching themselves. That they did not do this, affords the strongest possible presumption that they did not *mean* to do it. The calm judgment of posterity may discredit their wisdom: is it unreasonable to presume that it will exonerate their intentions? This is thrown out, with a view of repelling the imputations cast upon our city, in consequence of that failure. Whatever validity the plea may have, the injustice of holding the *mercantile* interest of this city responsible for the evils which grew out of this event, is palpable and flagrant. The commercial reputation of Philadelphia was neither made by the United States Bank, nor marred by its overthrow. It had grown to a vigorous maturity before that Institution was chartered, and the convulsions in which the Bank expired, did far more to illustrate its stability than to sully its purity.

The commercial integrity of our metropolis, I have said, is not a thing of yesterday. A philosophic annalist will seek its origin in the character of the men who established this commonwealth. And he must be wilfully blind, who does not detect the germ of it, in that immortal transaction, which took place under the great Elm Tree in Kensington. "We meet," said WILLIAM PENN to the Indian sachems, "on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain, for that the rains might rust, or a falling tree might break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood." Thus was that famous Treaty made, of which Voltaire justly said, "It was never sworn to, and never broken." In his intercourse both with the natives and the colonists, Penn adhered to the apothegm he uttered, when that iniquitous trial was in progress, which ended in his being sent to Newgate: "I prefer the honestly simple, to the ingeniously wicked." And well did the red men requite his confidence; for not a drop of Quaker blood was ever shed by an Indian. Our city, then, was born in righteousness. Thanks, under a benign Providence, to the primitive Quaker colonists, they laid its foundations in truth, and peace, and honesty. It must in candour be added, that their descendants have proved themselves worthy of such an ancestry. It has been their aim to make and keep Philadelphia what William Penn designed it should be. Like all other modern cities, it has experienced seasons of great financial perplexity and distress. And it would be going too far to say, that nothing has ever occurred at these crises, to awaken solicitude as to its commercial integrity. But I may say, that no class of men amongst us have been more jealous for the honour of the city, than our Quaker merchants; and that whenever the maxims engraved upon our ancient walls have begun to rust, these descendants of the early builders have been among the first to brush away the mould, and, with pious care, retouch the sacred inscriptions. One of them, a patriarch of more than fourscore, has lately gone down to an honoured grave, amidst the regrets of this whole community. It is a great blessing, Gentlemen, to have had before you for perhaps the entire period of your business-lives, such an exemplar of the mercantile and social virtues, as THOMAS P. COPE. It is no disparagement to the living to say, that his name was one which came spontaneously to every lip, when requisition was made for a genuine Philadelphia merchant. Will you indulge me in a little anecdote, which may illustrate a single trait of his character. A person highly recommended, approached him one day, and invited him to embark in a certain joint-stock enterprise. In a careful exposition of the

matter, he made it appear that the scheme was likely to succeed, and that the stock would instantly run up to a liberal premium, on being put into the market. "Well," said Mr. Cope, "I am satisfied on that point; I believe it would be as thou sayest. But what will be the *real* value of the stock?" "Why, as to that," answered the speculator, "I cannot say (implying by his manner what he *thought*); but that is of no moment, for all *we* have to do, is to sell out and make our thirty or forty per cent. profit." "I'll have nothing to do with it: I'll have nothing to do with it!" was the prompt and indignant reply of this incorruptible merchant. "And from that day," he used to say, in relating the occurrence, "I *marked* that man, and shunned all transactions with him." This was the integrity of Thomas P. Cope. And to men of kindred principles with himself, both among the dead and the living, is Philadelphia mainly indebted, under God, for her enviable commercial reputation.

H. A. B.

LINES FOR A SABBATH SCHOOL ANNIVERSARY.

FRIEND of Sinners! Children's Friend!
 Low before thy throne we bend;
 Fain our hearts would raise a song
 Which to angel harps belong:
 We would let hosannas ring,
 To our Saviour, Prince, and King:
 All the mercies of our days,
 Crowd our thoughts and hymn thy praise.

Saviour! thou hast taught our youth,
 In the oracles of truth;
 Thou hast opened blinded eyes,
 To behold thee in the skies:
 Thine the power to change the heart!
 Blessed Lord! thy love impart;
 Lead us by constraining grace,
 In thy fear, to seek thy face.

May the Scriptures of thy truth,
 Sanctify and save our youth;
 May the precepts they afford,
 Bind us firmly to the Lord:
 Think we of thy life or death,
 Praise should swell our infant breath:
 Then our thankful hearts we raise,
 In adoring, grateful praise.

In thy life, thy works of love,
 Teach us thou wert from above;
 In thy death, by faith we see,
 Saving mercy, full, and free.
 Having in these truths been taught,
 May we serve thee as we ought;

Consecrate to thee our days,
Live as records of thy praise.

Oh, how many children bands,
Still in distant, foreign lands,
In the darkest night remain ;
Love their darkness—hug their chain ;
Gracious Lord ! wilt thou in love,
Send thy message from above,
Till the language of the skies,
From earth's farthest regions rise.

Father ! Son ! and Spirit ! three !
Undivided Trinity !
Hear our fervent prayers, and praise,
Seal us thine through endless days.

MELANCTHON.

DR. GREEN'S BIBLE CLASS AT NASSAU HALL.

WE have obtained, through the kindness of JAMES S. GREEN, Esq., of Princeton, N. J., the following statements of his father on a very interesting topic. Mr. Green writes to us :—

"I enclose a copy of a letter written by my father to the Rev. Dr. CARNAHAN in answer to one, inquiring as to *the study of the Scriptures in the College of New Jersey*. It has occurred to me, that it would be acceptable to some of the readers of the Presbyterian Magazine.

"Very respectfully and truly yours,
"JAMES S. GREEN."

We are much indebted to Mr. Green for this, and other favours, conferred on the Presbyterian Magazine. ED.

DR. GREEN'S BIBLE CLASS IN NASSAU HALL.

PHILADELPHIA, October 18th, 1830.

REVEREND AND DEAR SIR :—

Your communication of the 16th inst. was received this morning ; and I believe that I can most readily and fully comply with your request, by writing a short narrative.

It was the usage in my father's family, as long as I was a member of it, that a part of the duty of the elder branches, on the Sabbath, should consist of preparing for an examination in the evening by my father, of five chapters of the Bible. To this usage I was subject for a number of years. I became a tutor in the college at Princeton in the fall of 1783, immediately after taking my first degree ; and in the month of December of that year, Dr. Witherspoon sailed for Britain, to solicit donations for the College, leaving the institution under the government and instruction of Dr. Smith, and two tutors,—a Mr. Beach and myself. Dr. Smith immediately organized a system of religious instruction for the College on the Lord's day ; or rather, he took the senior class to

himself, and gave the other classes to the tutors, to instruct as they should think best, after consulting with him. My allotment was the charge of the two lower classes,—the Sophomore and Freshmen. I immediately determined that I would subject them to the domestic usage with which I had been familiar; and of which I then felt, as I feel to this hour, the beneficial effects. This I accordingly did:—I required every member of my classes to commit accurately to memory a catechism; leaving it to them, or their parents, to select their own, as they pleased: and the exercises of every Sabbath, after attending public worship in the morning, consisted of repeating the catechisms, and being examined on five chapters of the Bible, which were assigned a week before. This system I commenced in the winter of 1784, and continued it while I remained connected with the College, as tutor and professor.

When I was called to the presidency of the College, in the autumn of 1812, one of my first cares was to devise a system of religious instruction for the whole Institution; and I determined that a part of it should consist of the very course which I had pursued with the two lower classes, when I was a tutor,—other additional exercises being required of the two higher classes. I took the senior class to myself, assigned the junior to Mr. Slack, the Sophomore to Mr. Lindsly, and the Freshman to Mr. Clark. But it was soon rumoured that I added at the Bible recitations which I heard, expositions and illustrations by maps and drawings of which the classes inferior to the senior were deprived. It was Mr. Lindsly, I recollect, who first stated to me (what really had not occurred to me before), that there would be no more labour in hearing the whole College than in hearing a single class; and that the students generally and the officers also, might be gratified or benefited, by hearing the expositions, illustrations, and applications, which had hitherto been confined to the seniors. I yielded without hesitation to his suggestions, and before the end of the year 1812, the whole College was examined by myself and addressed afterwards on the topics which were presented by the portion of the Sacred Scriptures previously recited. This system was continued till I left the Institution in the autumn of 1822. My plan for the study of the Bible was as follows: 1. History. 2. Doctrine. 3. Prophecy. 4. Devotion and morals. And it took four years to go over the whole, and in that space the whole was gone over. I took the entire historical part of the Bible, both of the Old and New Testaments, because this was easiest to remember and recite. For doctrine, I took only the Epistle to the Galatians; for prophecy, only the book of Daniel; and for devotion and morals, a part of the Psalms and Proverbs. In the ten years of my presidency, I went twice over this ground entirely, and about half over it in a third course. I made laborious preparation for the service; but it was a delightful one, and one from which I reaped benefit to myself, as well as imparted it to others.

In the close of the year 1814, and beginning of 1815, we were favoured with a very remarkable and general revival of religion in the College. For some months, there was not, I believe, a prayerless room or study in the whole college edifice. An account of this revival was drawn up by myself, and laid before the Board of Trustees, at their spring meeting in 1815. Contrary to my expectation and wishes, they ordered it to be printed. It was accordingly printed; and by some means, I know not how, it found its way to Britain, and was reprinted in the *Christian Observer*, for the month of October, 1815. The editors of that work commended the measures which led to the revival, and even recommended them for imitation in the English Universities; and yet, they pretty severely condemned the publication, as likely to be injurious to the young converts. In this they entirely accorded with my opinion. In my narrative of the revival, I assigned the apparent *instrumental causes*, from which I extract the following sentences:

“Its more immediate causes appear to have been these. First and chiefly, the study of the Holy Scriptures, accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honoured and blessed his own word. Strange as it may seem, this study of the Bible has always been a favourite one among the youth of the College, not excepting the most gay and dissipated. Pains indeed have been taken to render it interesting; but the degree in which it has been so, has been truly surprising,”—and in a note it is said, “For more than two years the Holy Scriptures had been made the subject of as regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of students, taken promiscuously (for all were required to be prepared) on five chapters, assigned to them the preceding week. The recitation was always accompanied with expositions, critical remarks, and a practical application. The exercise was concluded with prayer and singing, and was considered as the afternoon religious exercise of College. In the morning, public worship in usual form was celebrated.”

I would have saved myself the trouble of making these extracts from the *Christian Observer*, by sending you a copy of the narrative as printed in this city, but I have lately lost the only copy I had. In my volume of printed Baccalaureate sermons, which my son James can let you have, at page 88, there is a short statement in regard to this subject, and reference to a long note at the end of the volume, in which I have discussed its importance. After all this publicity, I confess I was not a little surprised to find, in the *Boston Recorder*, about three years ago, if I rightly remember, a great puff in praise of some New England college, as having taken the lead in introducing the regular study of the Bible,—a thing never done before, but which it was hoped would be universally

imitated. I immediately wrote to the editors, and gave them the substance of the narrative which I have now given you, and requested that it might be published. It was accordingly published, with my name. A feeble attempt was afterwards made, to show that the New England plan was more systematic than mine. But nothing on the subject has appeared in the Recorder since, although communications relative to it were solicited by the editor. But some folks have a talent of "remembering to forget;" and I suppose from what your letter states, that my last publication in the Recorder, like all that had preceded it, has been forgotten. New England must be the radiating point of all that is excellent, both in religion and in science. If I had foreseen that my narrative would have extended to a third folio page, I would not have called it, at setting out, a *short one*. It is at your service, written, as it has truly been, *currente calamo*.

Very respectfully yours,
A. GREEN.

P. S. I never heard a candidate for licensure before a presbytery, who could answer questions on the Bible with as much readiness and propriety, as was done by the majority of my senior classes at all their examinations. I verily believe that the whole system of Bible class instruction, now so prevalent, may be traced to my father's family. I not only practised it while a tutor, but afterwards as a pastor; and as far as I know, it was not practised beyond the College till some time after I introduced it there in 1812. I believe it spread from Nassau Hall as its central point. I suppose, however, that New England will claim this among other good things.

The Reverend Doctor JAMES CARNAHAN,
Princeton, New Jersey.

BRIEF ANALYSIS OF CALVINISM.

THE peculiar doctrines of the cross have ever been a stumbling-block to the Jew, and foolishness to the Greek. This fact is attested, not only by God himself, but by the actual history of mankind. Its radical cause is to be sought in that unholy opposition of heart against God, which cleaves to fallen man, and that spiritual blindness, which renders him insensible to the excellence and glory of holiness. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." That is, so long as man continues under the governing influence of his fallen nature, he can have no perception of the beauty, fitness, and excellency, in all its parts and relations, of the plan of salvation by Jesus Christ; nor will he ever have till enlightened by the Holy

Spirit. While, therefore, the ambassador of Christ should avoid giving needless offence, in the delivery of his message, he will not be surprised that his faithful labours, even when actuated by love, should so often be the occasion of opposition and aspersion. It may also deserve a passing remark, that those doctrines, against which the human heart does not reluctantly, cannot be the pure doctrines of the cross.

Though it always has been, and always will be, true, that the unregenerate man will dislike the humbling truths of the Gospel, it is also true that they have often met with opposition from the real, but imperfect followers of Christ. This is a cause for deep regret, which, if possible, should be removed. Doubtless the opposition of Christians to any of the true doctrines of the Gospel, arises principally, if not wholly, from misconception of their nature; and this arises from an imperfect study of first principles; the misleading influence of systems partially true; and sometimes, perhaps, from the obscurity or imperfection of terms in true systems; or from the unhappy spirit manifested in their defence. So far as division and strife are due to any of the above causes, it is incumbent on the friends of truth to seek their removal by all proper means.

It would seem, the principal doctrines of the Gospel may be stated in the form of consecutive propositions. By this means, the aid which analysis may afford, is applied to an important end; that of simplifying divine truth, if the expression may be allowed. But there is another advantage attending this method, less obvious, indeed, but of no small consequence. I will endeavour to state it.

In every system, whether of Theology, or of natural or moral science, each particular truth, each principle or element belonging to the system, may be contemplated by itself alone, or in connection with its associated truths; it may be regarded, isolated and apart from any other principle, or as, linked with its cognate and related principles, forming one complex and harmonious whole; it may, in short, be viewed absolutely or relatively. Now it needs but little reflection to convince one of the importance of considering great religious truths in their relations. A doctrine which, when regarded absolutely and apart from others, presents to the mind repulsive features, when put in its place, as related to some other truths, at once assumes a totally different aspect. Grand and sublime it will still appear, as everything does that relates to God, but the difficulties and objections in the mind of the observer, if he is a true disciple in the school of Christ, are relieved.

Without further preface, I will proceed to state in order, a few propositions, fairly deducible from the sacred word. These points comprise the principal parts of the divine administration, in relation to our race, viewed as fallen;—and we must always bear in mind, that the Gospel regards man as fallen, helpless, condemned. Christianity is a religion for none but sinners.

Our FIRST proposition is,—All mankind, since the fall, are guilty in the sight of God, and under condemnation by his holy law; from which, without some supernatural provision, they can never escape.

2. By the obedience and suffering of the Lord Jesus Christ, a provision has been made, infinite in value, and perfectly adapted to the wants of fallen man, which is to be freely offered to all, on condition of faith in Jesus Christ, and repentance toward God.

3. Notwithstanding this gracious provision, such is the spiritual blindness of the natural man, and such his unholy opposition to God, that without the special work of the Holy Spirit, not one of the guilty race of Adam would ever avail himself of the offered remedy.

4. God, who is infinite in knowledge and power, and “who hath mercy in whom he will have mercy,” having promised that his eternal Son Jesus Christ our Saviour “should see of the travail of his soul and be satisfied,” hath, in accordance therewith, eternally purposed, that a large part of mankind should accept the terms of the Gospel, and receive the full benefit of the atonement wrought by Christ, by its application to them through the agency of the Holy Spirit.

5. In pursuance of God's eternal purpose, and his covenant engagement with his Son, the free Spirit, having intimate access to the soul of man, doth, in a way of mere favour, and in the exercise of holy sovereignty, and not at all on the ground of foreseen good works and faith, or either of them, remove the spiritual blindness, and subdue the unholy opposition, of those whom God hath chosen to salvation; disposing them to embrace the Saviour in all his offices, as he is offered in the Gospel; yet so that they act most freely, being made willing in the day of God's power; and all to the praise of his glorious grace.

6. Those of mankind whom the Holy Spirit effectually calls into the kingdom of grace on earth, He will infallibly keep to the kingdom of glory in heaven; enabling them constantly to have faith in Jesus Christ, and as the fruit and evidence thereof, to produce corresponding good works, yet not wholly perfect in this life; and all to the praise of his glorious grace.

7. The rest of mankind God was pleased, according to the counsel of his own will, to leave, as he might justly have left all, to pursue their own chosen way of sin and folly; and to appoint them to dishonour and wrath, in a way of righteous retribution for their sin to the praise of his glorious justice.

Such for substance are the doctrines of grace, otherwise Calvinism,—that ill-understood and much-abused system. We invite its opponents to come candidly to its examination. It challenges scrutiny. It fears no honest and manly inquisition. Apply the test. Scan it by the sacred word. He who pens these lines feels an undying conviction, that the system indicated in the above series of propositions is fully within the verge of revealed truth.

Assailed, libelled, and caricatured, it has been, and may continue to be, but it will always find a lodgment in the hearts of God's people; living, they will confess it, in the dungeon or at the stake, if need be; dying, they will embrace it, as the solace of their souls, the stay and anchor of their hopes.

I close with a few remarks:—

1. What is called CALVINISM, might as well have been called PAULISM; for the great apostle first taught it logically and by system, as even learned Infidels have admitted, Gibbon, for instance. But we are not ashamed of its name. Calvin, of all the reformers, came nearest the sacred fount of truth, saw it with the clearest vision, and bowed before it most reverently. Let his name be ever linked with that system of doctrine he so clearly saw, so ardently loved, so ably defended, and so consistently exemplified.

2. Calvinism is not what its opponents have charged it to be. Its Christian Predestination is not heathen Fatalism; it does not regard men as mere passive instruments, but as possessed of reason and conscience; it does not make God an arbitrary despot, but a gracious and holy sovereign.

3. Calvinism, while it bows to the deep mysteries that cluster around the cross, and would not irreverently seek to lift the veil from what God has hidden in the awful depths of his own nature, is beset with no difficulties, which do not press with equal weight against any other scheme; with this singular advantage, that, whereas other systems fail when brought to the test of experience and the written word, this meets an affirmative response from both. In fact, Calvinism alone furnishes the key to ALL the lessons of God's word, harmonizes apparent contradictions; and while it stains all human glory, and lays the pride of man at the foot of the cross, it brings the highest glory to God, and offers the only absolutely free salvation to the sinner.

W. P. V.

Household Thoughts.

THE EXPERIENCE OF A STEP-MOTHER.

EXTRACTS FROM A STEP-MOTHER'S JOURNAL.

March 10, 18—.

THE March wind blows drearily down the street, and sighs and moans through the leafless branches of the trees. I have left the

merry circle in the parlour, to come to sit awhile in Elsie's room. Dear Elsie! it is so hard to part from her; she is always so patient and gentle. For the thousandth time we have been speaking of my approaching marriage, and Elsie has striven to calm and cheer me with her wise, loving words. But as my wedding-day draws near, these thoughts will crowd upon me. If a mother needs so much patience and wisdom rightly to train her own offspring—the little ones who have been cradled on her breast, how much more needs she, who, without these strong ties, seeks to fill a mother's place, and discharge a mother's duties! And I—who am so young and inexperienced—how can *I* assume such responsibilities?

March 12.

Yesterday I went to bid farewell to my aunt. She spoke of him who is to be my husband in such terms, that my heart glowed with joy and pride; but her brow clouded as she alluded to his children, and my own heart sank too; for she married a widower with children, and though she is a kind, well-meaning woman, there has never been harmony nor happiness in the family. There is not open discord, but a cold, unloving spirit pervades the house. She has never become identified with her husband's daughters, never succeeded in winning their affections; so all her plans for their good lose half their efficacy. *My* children, for so I call them, must love me. I could not in name supply their mother's place, and be to them a stranger.

Sometimes I feel such confidence in the mighty power of love, that I dread no difficulties. Love will conquer all; but if I become impatient, because at first they look coldly upon me, even with distrust and prejudice, my Heavenly Father, for the sake of that mother thou didst take from them, help me to be to those bereaved little ones a light and joy!

May 20.

I have been *home* two weeks. After we were married, we started immediately on our journey. It is strange, but even amid the sorrow and excitement of parting from my home, my parents, sisters, and brothers, I thought more of the new home to which I was going, and the stranger little ones who awaited me there, than I did of those from whom I was about to be separated.

We were always so happy and united in each other, and at the moment of separation all the joys of my childhood passed so vividly before my mind, that my heart ached when I thought of that home which was so early blighted. How much we owe to our mother! Her sweetness and gentleness have smoothed all our difficulties, and insensibly fostered like dispositions in us; and because we have been so blessed, I feel as if a solemn obligation rested upon me: "Freely ye have received, freely give."

The weeks that we were travelling I was so happy with my hus-

band, that I almost dreaded the day which was to bring us home; but it came at last. We did not arrive at W * * * until evening. We were tired from a long day's journey, and as we rode in the quiet moonlight, nearing every moment our home, I felt all my courage fail. I wanted to appear favourably at first, but I was so nervous that I could scarcely repress the tears. My husband did not notice my agitation, though he must have seen it; but tried to amuse me with conversation, and occasionally pointed out some familiar place on the road. At length, the carriage stopped; my husband assisted me to alight, and in a moment we stood in the large hall. The appearance of the house, the wide-spreading lawn, the noble trees which adorn it, had all been unseen by me. I had but one thought,—the children, *my children!*

There was noise and confusion, rushing of servants, opening and shutting of doors; and then I distinguished the patter of little feet, and "Papa! papa!" fell upon my ear. The blood rushed to my heart. I remember that I kissed the child my husband placed in my arms, and tried to speak pleasantly, but it would not do; the tears which had been unshed all day would flow, and bending over the little curly head, I sobbed convulsively. The child seemed astonished, almost terrified; and my husband gently attracted my attention to the two older children, who stood clinging to his side. The eldest, little Alf, kissed me quietly and gravely, and his hand trembled as I took it in mine; but Marian clasped both arms around my neck in an affectionate embrace. How much strength and comfort that embrace gave me! It seemed to promise future love and confidence.

The next day several of my husband's friends, and among them the sisters of his wife, dined with us. I feared they would think me very young and inexperienced, and would tremble for their sister's children. I longed to tell them how unworthy I felt myself to supply her place, and entreat them not to look upon me with distrust and coldness. But the words died on my lips.

I am astonished to find how carefully my husband's friends avoid any mention of Agnes's name in my presence. Can they think that it would be painful to me to hear her spoken of in terms of affection and admiration? How little they know me, who suspect me of such unworthy feelings!

May 25.

Last evening, little Marian came into my room, as I was sitting alone by the window. I called her to me, and took her on my lap. At first, she was quiet and shy; but I passed my hand through her curls, and told her about my little sisters and brothers at home, and of my own dear mother whom I loved so much. The child listened, with her large brown eyes fixed upon me; and when I stopped, she said, sorrowfully, "I remember my mamma." I was so glad that she had mentioned her mother's name, for I could

not bear her to feel that it was a subject upon which she could expect no sympathy from me; and though I said not a word, I suppose my manner invited confidence, for she went on in her childlike way to tell me of her mother,—how she loved Alf so much, because he looked like papa; how she taught them their lessons when she was well, and always came to kiss them after they had gone to bed at night; and how, when she grew too weak to walk, papa used to carry her in his arms; and how very, very quiet it was in the house when mamma was worse; then, the day when they were so glad because mamma sat up, and looked so much better; and the evening, oh, that evening! when papa came home!—and poor Marian's sobs told the rest.

A child's sorrow has always been to me a sacred thing, and as I mingled my tears with Marian's, and thought of my own happy childhood, of my dear mother, who had been spared to me, I repeated my prayer for grace and strength to be to these little ones a mother indeed.

May 28.

In all the arrangements of the house, in the disposition of the furniture, in the many graceful trifles scattered around, which contribute so much to the pleasantness of a dwelling, I can trace the gentle influence of her who is gone. In the library, especially, I recognize the touches of her hand.

Not the slightest alteration has been made in the arrangement of the room since her death. Even the writing-desk on the table remains as she was wont to use it, and the little china vase, which stands by its side, is daily filled by tender hands with the flowers which she loved the best.

Her portrait hangs on the parlour wall, and as I gaze on "that forehead's calm expanse," and in the depths of those sweet hazel eyes, I can understand how well my husband loved her, and how worthy she was of his love.

June 27.

I find it more difficult to win Alf's confidence than I supposed. He is a fine manly boy, and resembles his father so much, that my heart was drawn towards the child at first; but being older than the others, he has been more with his aunts, and from them has imbibed the almost unconscious feeling of distrust which it is not strange they should entertain towards me. But it will pass away in time: I must be patient. I interest myself in his sports and studies, and try to induce him to speak freely to me. Sometimes, when he appears to shrink from my caresses, I feel disappointed, and almost disposed to murmur because my efforts are not immediately crowned with success. But then, his mother's eyes, so mournful, so beseeching in their tenderness, look down upon me, and implore me to love her child.

September 5.

Little Charlie has been very ill. His father was away from home, and I sat all night by the side of his crib. It was a long, long night. The fever made him so restless, that he continually wanted me to take him up, and hold him in my arms, and then he would beg me to sing, and pass his little hands over my face, and murmur, "Mamma! kiss Charlie." I expected my husband early the next morning, but he did not return until evening. When he came, I was almost exhausted with fatigue and anxiety. He tried to persuade me to leave the child, and take some rest, but I could not until the crisis was past, and Charlie's quiet breathing assured us that the danger was over. I was weary;—but his own mother would have watched over him with untiring love and patience—and could I do less?

October 21.

This morning, Alf was passionate, and struck his sister. I quieted poor Marian's sobs, and then called Alf to my side, and tried to show him how wrong he had been, and how unkindly he had treated Marian. For a few moments he stood erect, the contracted brow and flashing eye indicating that the storm of passion had not passed away. Then I changed my tone, and told him all that I hoped he would become, all that his own dear mother would have wished him to be; and as I spoke of her, a tear glistened in his eye, and he turned away to little Marian and asked her forgiveness. Slowly, silently, but surely, I feel that I am winning his confidence, and when it is once given, it will not be lightly withdrawn. His father has noticed, with pain, Alf's coldness towards me; but I begged him not to interfere, not even to ask the child to call me "mother." For he will give me that name when I really fill to him a mother's place, and I would not wish it before.

November 5.

I think I can perceive from week to week a more cheerful spirit in the house. Even Ruth, the old nurse, has observed it. She told me the other day that "the children were happier-like, and more easy to take care of than they used to be." Poor Ruth has become quite reconciled to me, herself. Indeed, since Charlie, who is her favourite, was so ill, I think I have secured a place in her affections. She is devotedly attached to the children, and worships their mother's memory.

May 14.

It is a joyous, spring-like day. As I sit in the arm-chair by the window, I hear the voices of the children, who are playing in the warm sunshine, and see the shadow of the nurse, as she walks to and fro with the baby in her arms. It is joy unspeakable to me, to witness the love and tenderness with which the children caress their

little sister. The fear that they might not love her perfectly, that she should be to them in any degree as a stranger, cast a cloud over my happiness, when I first clasped her in my arms. But my fears were groundless; and the children have repaid me an hundred-fold for all that I have ever done for them, by their cordial adoption of their little sister. We call her Agnes—their mother's name. Marian suggested it, when the baby was only a few days old, and I gladly consented. I felt the name would be a new bond of union between them. It is curious to watch Alf's devotion to his new sister. He fills her tiny hands with the brightest flowers he can find, and his happiness is complete when the nurse trusts her for a moment in his arms. Yesterday, Agnes's sisters came to see me. I had not dared to hope they would love my baby too, and I even feared that its name might pain them. But when the nurse brought her in the room, they took her in their arms, and kissed her so tenderly, that I felt we should be strangers no more.

The other day, one of my friends expressed the fear that my love for my little Agnes should weaken that which I bear for my other children. But little Agnes in her helplessness, by the very strength of that love which I bear her, pleads more powerfully for them than aught beside. For should I be taken from her, and leave her motherless, how earnestly would I beseech one who attempted to supply my place, to bear patiently with her, to guide her, guard her, cherish her, be to her a mother! And could I give my husband's children less of a mother's love than I would ask for Agnes? * *

EARLY TRAINING OF A FAITHFUL PASTOR.

[Dr. JOHN McDOWELL, in his Semi-centenary Discourse, gives the following interesting particulars of his early life.]

“I WAS born in Bedminster Township, Somerset County, State of New Jersey, September 10th, 1780. The parents of both my father and mother came to this country from the North of Ireland. Their ancestors were originally from Scotland; having, as far as I have been able to ascertain, emigrated to Ireland, with many other Presbyterians, for the sake of religious liberty, to escape the operation of the oppressive Act of Uniformity, in the reign of Charles the Second, about between the years 1660 and 1670. My ancestors, as far as I have information respecting them, were *pious*; and from generation to generation, in visible covenant with God, which I conceive to be an invaluable blessing.

“My pious parents early dedicated me to God in the ordinance of baptism, in the Presbyterian church of Lamington, New Jersey,

to which they belonged; and agreeably to their baptismal vows, endeavoured to bring me up in the *nurture and admonition of the Lord*. From my earliest years I was blessed with the important privilege of family worship; and was brought up with a strict regard to the Sabbath, and to attendance on public worship. Sabbath evening, after the public worship of the day, was always devoted to religious family instruction, such as reciting the Catechism, by the children; repeating the texts, and giving an account of the sermons we had heard; and hearing remarks from our parents calculated to instruct us, and impress divine truth upon our minds.

“And here allow me to remark,—if Sabbath evenings were now more generally spent in this way, by heads of families, I believe it would be a great blessing to their children, and to the Church, and the community. With regard to our *invaluable Catechism*, through the faithfulness and diligence of my pious mother, repeating them to me, before I could read, I knew all the answers by the time I was *five years old*. For the instruction, and at the same time, the encouragement of pious parents, I would say,—to this early training, by the blessing of God upon it, I owe very much of what has been good, and useful, in a religious respect, in my life since.

“At the early age of *eleven years*, my mind became deeply impressed with a sense of my sinfulness, guilt, and need of salvation; and after a time of much distress and anxiety, the Saviour, as I fondly hope, was pleased to reveal himself to me as able and willing to save; and I was enabled cordially to accept him, and put my trust in him, and devote myself to him. And here let me say to the youth of my audience, that, while I have great reason to be humbled, and mourn that I have not lived nearer to God, and done more for his glory, I have never regretted that I commenced a religious life so early.

“Directly after I found peace in believing in Christ, and had a discovery of his loveliness, *I earnestly desired to become a minister of the Gospel*, that I might preach Christ to others, and tell them of his loveliness, and persuade them also to love him. The prospect of having my desires realized was small. There was no classical school near, where I could pursue the necessary studies. My father was unwilling to incur the expense of sending me from home; and there were, at that day, no education societies from which I could obtain assistance. For several years, my daily, sincere, and earnest prayer was, that God would open a door for me to receive an education that I might become a minister of the Gospel.

“At length, when I was fifteen years old, a classical school was opened about two miles from my father’s residence, and I became a scholar. This school continued until I had finished my course of study preparatory to entering College, and soon after closed.

The opening and continuance of that school, as far as I was concerned, I have often viewed, with thankfulness, as a signal answer to prayer.

“In the fall of 1799, I entered the junior class in Princeton College, then under the presidency of the Rev. Dr. Samuel Stanhope Smith,—a finished gentleman and accomplished scholar, highly esteemed as a preacher and writer, and of much prominence in the judicatories of the Presbyterian Church in his day. At the time I was in College, and for some years previous, open infidelity greatly prevailed in this country, especially among young men. It was the age of infidelity in revolutionary France, the poison of which was widely diffused in this country. A majority of the students of the College were avowed infidels, and scoffers at religion; and the number of pious students, or of those who made any pretensions to religion, was very small. In this respect there has been in our colleges, and indeed in our country generally, I believe, a great change for the better.”

Historical and Biographical.

DR. ALEXANDER'S SKETCH OF DR. ROBERT SMITH.

MY DEAR SIR:—

Among some biographical papers, which my father gave to me some months before his death, I find the following sketch of the Rev. ROBERT SMITH, D.D. It was not included in the “Log College,” and I do not remember that it has been before published. If you think it worth while, you can give it a place in your Magazine.

Rev. Dr. Van Rensselaer.

Yours truly,
S. D. ALEXANDER.

ROBERT SMITH, D.D., was born in Ireland, and was descended from a Scotch family which had taken refuge in that country, and had settled in Londonderry. About the year 1730, his parents emigrated to North America, and brought their son Robert, then a child, with them. His ancestors, both by his father's and mother's side, were substantial farmers, and had for several generations been distinguished for a vein of good sense, and for prudent deportment, and what is better still, for fervent piety.

The residence of Dr. Smith's parents was on the head waters of the Brandywine, about forty miles from the city of Philadelphia, where he was brought up in the pursuits of agriculture. At the age of fifteen or sixteen, he became a subject of divine grace, under the preaching of Mr. Whitfield, who spent some time in his father's neighbourhood, on his first visit to America. As soon as young Mr. Smith had experienced the power of religion in his own soul, he felt a strong desire to become

a preacher, that he might make known the precious truths of the Gospel to his fellow-men. In this desire his pious parents readily concurred, and with their permission, he placed himself under the tuition of the Rev. SAMUEL BLAIR, who had established a useful and important seminary at Fag's Manor, in the County of Chester, Pennsylvania. Here, for several years, he pursued, first his classical, and then his theological studies, under a man, who was inferior to none in the soundness of his understanding, and the penetration of his mind; who was a profound divine, and a most solemn and impressive preacher. In Mr. Blair, Mr. Smith enjoyed, not only the advantages of an able instructor, but had continually exhibited before him, an admirable example of Christian meekness, of ministerial diligence, and of that candour, liberality, and catholicism of sentiment towards those who differed from him in opinion, without (dereliction?) of principle, which are among the most amiable features of character, that can adorn a disciple, and especially a minister of Christ. Under such instruction, and with such an example, Mr. Smith made rapid and great improvement, both in classical and theological knowledge. By Mr. Blair he was much esteemed and beloved; and in the year 1750, was licensed to preach the Gospel, and married to a younger sister of his venerated preceptor. This lady was distinguished by a sound understanding, uncommon sweetness of disposition, and sincere piety; and was an excellent assistant to him in the education of their common children. To these they both devoted much time, to cultivate in them the habits of virtue and religion, and to infuse into their minds, at the first opening of their powers, the principles of a warm and rational piety. In his absence, she always conducted the devotions of the family with a dignity which insured their respect, and with an unaffected fervour, which could not fail to touch their hearts. By this lady, Dr. Smith had seven children, two of whom died young, two embraced the profession of medicine, and three, at an early age, entered on the duties of the sacred ministry; and have since filled some of the most important stations in the literary world, as well as in the Church. By a second marriage with the widow of the Rev. W. Ramsay, he left one daughter, who at his death was very young.

In the year 1751, the next after his licensure, Dr. Smith was ordained and installed the pastor of the Presbyterian Church in Pequea, in the County of Lancaster, Pennsylvania, in which situation he continued to labour faithfully to the time of his death. He was ordained by the Presbytery of Newcastle, within the jurisdiction of which his church lay: the ordination sermon was preached by the Rev. Dr. Rodgers, then pastor of a church at St. George's, Delaware; and afterwards translated to the city of New York. At this time, Dr. Rodgers must have been a very young man; but he was highly esteemed for his pulpit talents, and was therefore appointed to this service.

In the year, 1784, Mr. Smith received from the College of New Jersey, the honorary degree of Doctor of Divinity; and seldom has that degree been more judiciously conferred, for Mr. Smith was a sound and well-informed theologian, of which he gave evidence in several productions of his pen, which, though not written in a polished style, are distinguished for sound and discriminating views. The most valuable of these, were three sermons on Faith, which are as clear and judicious as most discourses on that subject. But he excelled as a preacher. His dis-

courses were instructive, evangelical, and deeply impressive. Though a man of remarkable modesty and diffidence, yet he has been heard to say, that in the pulpit he never feared the face of man. Indeed, he was so much occupied with the importance of the subjects of his ministry, that the opinions of men were forgotten, and he appeared to be absorbed in the feeling of the Divine presence and majesty. His preaching was not only solemn and fervent, but enriched with pertinent passages of Scripture; for the sacred volume appeared to be completely at his command; and from this precious source, he not only drew texts in proof of his doctrine, but happy and forcible illustrations of his subject. Though sometimes Mr. Smith was forced into controversy, yet he was in disposition and from principle, a man of peace; and was of opinion, that Christians were often much more nearly agreed in sentiment, than they appeared to be when they expressed their opinions in words. On disputed points, he was accustomed to employ, as far as possible, the very words of Scripture, as this would give less offence than expressing the same truth in other language; and he believed that no words were so calculated to affect the heart and conscience, as the very words which the Holy Ghost teacheth. His ministry was not unfruitful, but under his faithful preaching sinners were convinced and converted, and believers were built up in their most holy faith. His labours were not confined to his own charge, but were extended through a wide surrounding district, where there are people still living who remember, with gratitude to God, his faithful labours.

Shortly after his settlement at Pequea, Mr. Smith established a school, with a special view to the Gospel ministry; where the Latin, Greek, and Hebrew languages were taught. In this school, Mr. Smith was assisted by respectable and able teachers; and a large number of young men were here prepared for entering the ministry, before any college existed within the limits of the Presbyterian Church; and after the erection of the College of New Jersey, at Princeton, young men were fitted to enter that institution, of which Dr. Smith was one of the early and zealous friends, and at which all his sons, who lived to maturity, finished their academical education. In this school, it was not only an object kept constantly in view to make accurate scholars, but also to imbue the mind of the scholars with sound sentiments of religion; and Dr. Smith often had the happiness of knowing that his efforts were not ineffectual. With very few exceptions, all who were trained under his tuition, have been the serious, steady, and uniform friends of religion; and the Presbyterian Church is greatly indebted to him for the number of faithful pastors who were educated under his care, and who studied theology under his direction; and it was no small benefit to such to have so excellent a model of plain, evangelical, and impressive preaching, as was that of Dr. Smith.

In his discourses, he was able in opening the sacred treasures which are hidden in the Scriptures; but his chief excellency, was the power which he possessed of affecting the consciences of sinners by his solemn appeals, and faithful warnings; and his skill in directing souls wounded by the law, to the only Physician. Vice he ever reprov'd with fidelity, but he was careful to avoid austerity. The pleasures and the hopes of religion he recommended to believers, with that glow of warm feeling, which was prompted by his own experience. "He believed, and therefore spake."

Beloved and esteemed by all who knew him, he was held in high veneration through a large extent of country, and was looked up to as a father by the churches in Pennsylvania and the neighbouring States. In the year 1790, he was chosen the moderator of the General Assembly of the Presbyterian Church; and in 1791 he was again a member, and preached before that body at the opening of its sessions, with uncommon ardour and elevation of mind. By reason of the loss of his teeth, however, his elocution was rendered so inarticulate, that his discourse was not distinctly heard by most of the audience. His ardour in performing his duty, and especially in preaching the Gospel, was never diminished to the last; and under the influence of a warm zeal he often forgot his bodily infirmities, and exerted himself beyond his strength.

The last public act of his life was that of attending a meeting of the Trustees of New Jersey College, at a distance of a hundred miles from home. At this time his bodily health was much reduced, and the effect of this fatiguing journey was to exhaust and debilitate him exceedingly. When he had nearly reached his home, he found it necessary to call at the house of a friend to obtain a little rest and refreshment. He met the family with his wonted benignity and affection, and requested the opportunity of retiring for a short time to a private chamber; and there in a few moments, without a struggle or a groan, "he calmly and sweetly breathed out his soul;" and the same smile with which he entered his friend's house, seemed to be imprinted on his countenance after death. He died in the 63d year of his age. He left no memorials or journals to aid his biographer in exhibiting the rich experience which he had of the grace of God.

Humility was the habitual temper of his mind; and while his face shone brightly to others, like Moses, "he wist not that his face shone." He seemed to be unconscious of the eminence of his own piety. One thing which the writer distinctly recollects in the character of this good man, was his sweetness of temper, which mingled with his most ardent zeal, and his kind and indulgent condescension to the young. Of this last habit, the impression is deep in the memory of the writer, because in his youth he spent several days in the house of Dr. Smith, where he was a stranger in a strange land, an invalid, and peculiarly subject to dejection of spirits. He cannot, therefore, readily forget the affectionate tenderness with which he was treated by this venerable man; and this was but a few weeks before his departure out of life.

He was a faithful attendant on the judicatories of the Church, where he acted with a truly conscientious and pacific spirit. He devoted much time also to the destitute regions and vacant churches within his reach. He was a most laborious man. He slept little, rose early, and after spending some hours in devotion and study, he was found labouring in his school, or going from house to house among his people, comforting the afflicted, and exhorting and warning the people, as their characters required. Part of the day was also spent with his theological students, whom he delighted to instruct and animate. But the pulpit was his throne. Here he was in his element, and preaching was as his meat and drink. One who knew him well has said, "When apparently exhausted, the evening devotions of the family exhilarated and refreshed him again. Devotion and the service of the Redeemer appeared to be to him *the elixir of life*. When he was weak, it evidently repaired his strength; when he

was exhausted, it restored his spirits. The character of his devotion was at once fervent and rational, humble and serene. It mingled the deepest sense of human imperfection with the confidence of faith; the humblest penitence with the cheerfulness of hope. Never through the course of a long ministry, was he withheld by sickness from entering the pulpit on the Sabbath, except once; and then, though under the influence of fever, he sent for his neighbours, and the leading members of his church, and being placed in an easy chair, he spoke to them of the duties and the comforts of true religion."

The same person gives it as his opinion, "that Dr. Smith was among the ablest theologians, the profoundest casuists, and the most convincing and successful preachers of the age. He died as he lived, beloved and revered of all who had the happiness intimately to know him, and his memory will long be precious in the American churches."

Before the death of Dr. Smith, a great change had taken place in the spiritual and prosperous state of the churches in the Newcastle Presbytery. In the time of Whitfield, and the Blairs and Tennents, the great revival which spread over North America was powerful in this region; but after awhile a sad declension took place, and coldness and deadness for a long time prevailed. Moreover, by emigration to the West and South, many churches were left in a feeble state, for those who came in to supply the places of the emigrants were commonly of another persuasion, and added no strength to the congregations. On these accounts Pequea, which had for many years been the seat of lively piety, was reduced in 1791 to a small and feeble congregation, in which only a few of the relicts of the former numerous assemblies were to be seen. And for many years before Dr. Smith's decease, few were added to the communion of the church; not as many as would make up for the losses by death and emigration. This state of things he greatly lamented; and when his son John, with several other eminent ministers from Virginia, stopped at Pequea on their way to the General Assembly, as they had just come from the midst of an extensive revival at home, and were warm with religious fervour, he manifested the deepest solicitude that their labours might be attended with a peculiar blessing. He seemed on this occasion to be much excited, and to manifest a longing desire for a shower of Divine influence, that he might again witness such scenes as had now long passed away. On Monday, after the communion which had been celebrated, this aged minister was much encouraged by the fact that one man appeared to be cut to the heart, and came to his house, earnestly inquiring, "what he must do to be saved." But no general awakening took place, and that congregation remains in a comparatively feeble state until this day.

But though Dr. Smith in his latter days had no great comfort in his church, yet he enjoyed the unspeakable happiness of seeing his sons in the highest stations in the Presbyterian Church, and one of them, the Rev. JOHN B. SMITH, was made the instrument of saving benefit to many souls in Prince Edward, Va., where he resided, and in all the surrounding regions. He was also the first President of Union College, N. Y. And his eldest son, the Rev. SAMUEL S. SMITH, after founding Hampden Sidney College, in Virginia, returned to take charge of the College of New Jersey; first as Vice-President, and after Dr. Witherspoon's death, as President of the College.

A. A.

Review and Criticism.

“THE HIDING-PLACE; or the Sinner found in Christ.” By the Rev. JOHN M’FARLANE, LL.D. Published by Wm. S. and Alfred Martien, Philadelphia. pp. 370.

THIS is an inviting volume; the opening of which excites the expectation of enjoying a rich treat; especially to one who has felt the preciousness of that prophecy, “A man shall be an hiding-place from the wind,” &c. Nor will such be disappointed in the perusal. It is a book of sterling value. With the strong and evangelical discussion of Flavel, it combines the lively and earnest appeals of Baxter. Its general structure reminds us of Serle’s “*Horæ Solitariae*,” and it possesses much of the sweet and elevating piety of that excellent work. After stating “the principles of the doctrine of Christ,” in a short preliminary chapter, the writer proceeds to contemplate him as Jehovah; as Jehovah Jesus; as Jehovah Jireh, the Lord will provide; as Jehovah Tsidkenu, the Lord our righteousness; as Jehovah Rophi, the Lord my healer; as Jehovah Shalom, the Lord our peace; as Jehovah Nissi, the Lord my banner; and as Jehovah Shammah, the Lord is there. As these titles indicate, the several chapters present, in systematic order, the consecutive steps of our recovery from the ruin of sin, and our restoration to those privileges and hopes, which are secured to believers by the Mediatorial work of Christ. We heartily commend it to those who are seeking for sound scriptural views on this momentous subject, and who desire to find true, biblical theology presented in glowing and impressive language. They cannot read it with attention without deriving spiritual benefit.

“THE NIGHT LAMP. A Narrative of the means by which spiritual darkness was dispelled from the death-bed of Agnes Maxwell M’Farlane.” By the Rev. JOHN M’FARLANE, LL.D. Published by Wm. S. and Alfred Martien, Philadelphia. pp. 317.

This book is a very suitable companion to the “Hiding-Place,” by the same author; the one containing the principles of the Gospel method of salvation, and the other furnishing an interesting example for the illustration of those principles; the one exhibiting saving grace in the abstract form, and the other in the concrete. Miss M’Farlane was the daughter, granddaughter, and sister of ministers of the Gospel. Her brother is the writer of the present Memoir; which, however, as the title imports, is not designed to narrate in detail the incidents of her life, but chiefly her religious experience, and even this mainly, as it was developed during a painful and protracted illness which preceded her death.

The book commences with a thrilling death-bed scene of her mother, who in joyful and triumphant hope, and a strong and vigorous faith, commended her little Agnes, a child of five or six years of age, to the care and grace of her covenant God. Her earlier education was superintended by her father, who survived her mother six or seven years; after which

she was left to the guardianship of other friends. Her religious impressions, though early felt, were slow in their development; being retarded, as the author thinks, by the perusal of Scott's novels. It was not till she began her passage through the valley and shadow of death, that she attained that peace of mind, which made her departure from the world like that of her mother's, happy and triumphant. The volume will be found a valuable "night lamp," to cheer the chamber of sickness. The title page is embellished by Miss M'Furlane's likeness, which gives some additional interest to the narrative.

"MONITORY LETTERS TO CHURCH MEMBERS." Published by the Presbyterian Board of Publication, Philadelphia. pp. 161.

These letters are anonymous; but as we happen to know, were penned by one of our most gifted and popular writers. For reasons unknown to us, his name is not given; concerning which we feel at liberty to remark, that the author's name on the title page, would, if permitted to be placed there, contribute to the circulation of the book; though doubtless there are good reasons for withholding it. But the intrinsic value of the Letters ought to secure for them an extensive perusal. They are twenty-two in number, and on twenty different topics, all of which are not only useful and important, but called for by the existing state of things in many of our churches. As the title indicates, they are "monitory," but their spirit is so Christian, and their language so courteous, that we can assure the reader, he will take no offence, even where he may find himself reproved. Kind and fraternal admonitions, such as are found in this volume, are highly beneficial to Christians, to "stir up their pure minds by way of remembrance," and excite them to greater fidelity in the duties of practical religion. We hope all our church members will procure the book and read it with care.

"TRAVELS IN EUROPE AND THE EAST.—A Year in England, Scotland, Ireland, Wales, France, Belgium, Holland, Germany, Austria, Italy, Greece, Turkey, Syria, Palestine, and Egypt." By SAMUEL IRENEUS PRIME. With engravings: in two volumes. Published by Harper & Brothers, New York, and for sale by Jos. M. Wilson, corner of Ninth and Arch Streets, Philadelphia.

The name of Irenæus is familiar to the readers of several of our weekly periodicals, and particularly to those of the *New York Observer*, to whose columns he has been a contributor for many years. His popularity as a writer of travels is equalled by few, and perhaps excelled by none. He is a close observer of incidents, possesses the faculty of pleasing description, and composes in a style well adapted to carry along the mind of a reader with continued, if not increasing interest to the end of the chapter.

The sixty-three chapters which compose these volumes, were published (or a large part of them) in a series of articles in the *New York Observer* during the author's absence, and soon after his return. They were read with much zest by the readers of that paper, many of whom manifested their interest by perusing them the moment the paper came into their hands. Those who admired them then, will be glad to see them reproduced in this beautiful and permanent form, with the attractive appendage of fifty or more engravings, illustrative of various objects seen by the

author in his travels. And to such as did not read them in the Observer, we may be permitted to say, that among the numerous books of foreign travel which have issued from the press within a few years, we know of none more readable than these two volumes. As a specimen of the author's style, and as an example of American genius in a distant land, we furnish an extract from the chapter describing his visit to the studio of our countryman Powers at Florence. We doubt not, it will be read with honest pride by every true hearted American. We commend it to the special attention of our young men, who may learn from it the importance of high aims and persevering exertions.

"Among the pleasant memories of a month in Florence, are the hours I spent with the great American artist, whose reputation is now the common property of the world. His studio is in Via la Fornace, and just over the way from Casa del Bello, the house of Mr. Kinney, my home while there. His history is to be studied by every young American.

"The most remarkable work in the studio is the man himself. At the age of fifteen he was an emigrant from Vermont, his native State, to Ohio, and there, at the age of twenty-six, he made his first bust, a head in wax. It gives little promise of what has since appeared. Twenty years ago Mr. Powers went to Washington, and while pursuing his labours as a sculptor he enjoyed the friendship of Mr. Preston, of the Senate, whose brother sent Mr. Powers to Italy. Here he has been at work sixteen years. The first few years were lost to him, in consequence of his having taken orders for busts of his countrymen, which it cost him more to execute than they were to bring him, and he was for a long time compelled to work out of the marble with his own hands that which he now commits to artisans. Thus, in addition to the loss of all the early years of his life, which were occupied with merely mechanical pursuits, he sacrificed three more to engagements he had made in America. Yet in all these years of bondage his soul was at work upon something higher and better than had ever come from his hands, and perhaps, like the blindness of Milton and imprisonment of Bunyan, it was well for him and the world that he was not suffered to put forth his hand until his soul had been refined by the fires of long years of trial, such as consume those who are not made of gold. Now he is less than fifty years of age; and when he was many years younger than he is, the greatest of modern sculptors, Thorwaldsen, paid him homage. He is destined to inaugurate a new era in sculpture, and leave a name to posterity as the founder of a school which will attract the admiration, and finally secure the approving verdict of the successive ages of the Christian world. Yet great as this man is, his greatest beauty of character is his 'meek simplicity.' A model for a king in form and height, he would sit for a child, if his spirit found expression in stone or on canvas. I met him first in social life, and was all but grieved. The majesty of a man who conceives and executes works that hold in mute wonder and delight the most cultivated minds, was all concealed in the gentleness of a genial friend; but I fell in love with the man before I sat at the feet of the master. And he was just the same when I stood by him studying the glorious creations rising into beauty and life-like reality under his plastic hand. His studio was a gallery of glorious statuary when I entered it. Among the greatest of his works, is one just passing from under his hand. AMERICA is here presented in the form of a woman of youth, vigor, and promise, confident and earnest, with a face radiant with hope, faith, and energy. At her right, and supporting the figure, are the *fascies*, the emblem of strength derived from union, over which her mantle is falling gracefully. Her head is crowned with laurels, to show that union is victory as well as strength; and on her head the thirteen original States are represented by as many stars, forming a tiara, which she wears, her birthright jewels. Her left hand points to heaven. From the shoulder the drapery hangs carelessly, concealing much of the form, while one foot advances with a firm yet elastic tread, which speaks of the progress and stability of America with eloquence that cannot be misread."

DR. STEARNS'S DISCOURSES on the First Church in Newark, No. II.

The subject of the Adopting Act being incidentally mentioned, Dr. Stearns gives in a note, an unpublished letter of Pemberton,* then recently settled at New York, to Dr. Coleman, dated September 30, 1729. He had feared that "the subscription controversy would be the cause of a great disturbance and division in our Synod. Providence has been better to us than our fears. The debate is peaceably and satisfactorily ended. The conclusion of the Synod was ordered to be printed, that our happy agreement might be as universally known as our debates." The Act of Synod, in 1736, declaring that they adopt the standard "without the least variation or alteration, and without any regard to the distinctions" of necessary and essential doctrines, was called forth by the defence set up by Hemphill, that he had adopted the Confession only in its necessary and essential doctrines. Andrews tabled charges against him before the Commission, in April, 1735, and Dickinson defended the action of the Synod in disowning him. Franklin ridiculed the idea of subscription; "may not a Synod in George the Second's time do all that a Synod did in Oliver's day?" Dickinson preached two sermons in Philadelphia, and republished the Adopting Act, showing that it was a "proper inclosure for a religious society," and no unscriptural imposition. Hubbel, of Westfield, was singled out by Franklin for especial derision, for his opposition to Hemphill. Soon after was republished, in Philadelphia, all the proceedings in Ireland on the Subscription question, and the defence of the non-subscribers, with Halyday's argument against creeds. The Act of 1736, was cordially acquiesced in by all parties, and affirmed by the Brunswick brethren in the strongest manner, not, as is impudently asserted in a certain quarter, to make capital.

Dr. Stearns mistakes in the case of Walton, as though he were a man without credentials. Born in New London, graduating at Yale, he came to Crosswicks and Cranberry at the urgent solicitation of "his townsman," Morgan, of Freehold. He was likely to have brought everybody over, but his "folly and nonsensical importunities" lost him "his honour, and he is gone." He then set up school in New York, and vainly tried to have his case remitted to Long Island Presbytery. He then went to Rye and White Plains, and through his exertions, the Connecticut legislature† granted a brief, to collect money to build a church at the White Plains. His stay was short. He died in 1764.‡

The third minister of Newark, Mr. PRUDDEN, had been settled at Jamaica—he was the grandfather of the Rev. John Nutman, of Hanover; Mr. Nutman's daughter was the first wife of Jonathan Sergeant, and the mother of the wife of the Rev. Dr. John Ewing. His successor, Mr. Wakeman, was, like Mr. Prudden and the younger Pierson, the son of a minister,—he was settled at the age of twenty-one, and died about four years after. His marriage, his death, and that of his only child, and the marriage of his widow, are recorded on the Town books of Southampton, L. I. The next minister, Nathaniel Bowers, was probably the son of the Rev. John Bowers, first minister of Derby, Conn., and then of Rye, N. Y. Mr. Bowers was invited§ to settle in Greenwich, Conn., and perhaps did so; and after a year of service in Newark, he was installed there in September, 1710, probably the day before or after the ordination of Dickinson at Elizabethtown. Morgan preached on the latter occasion, on the Great Concernment of the Gospel, and impressing the necessity of proper qualifications for the ministry, said: "A tow lace ill besecms a silken garment."

Dr. Stearns seems inclined to think, that John Brainerd was not installed as the successor of Burr in the pastoral work, although Smith in his funeral discourse speaks of his preaching at a funeral in the family of his *successor*,|| and although the Synod unanimously gave their advice, May 17, 1759, that it was his duty to leave his present charge at Newark and resume his mission to the Indians; in the afternoon, "it is ordered, Mr. Brainerd *being now removed from Newark*,

* MS. Letters of Andrews and Morgan, in Am. Antiq. Coll.

† Ecc. Papers in State House, Hartford.

‡ Yule Catalogue.

§ Ecc. Papers, Hartford.

|| In the copy of the monumental inscriptions, two of Brainerd's children are mentioned as having died in September, 1758: probably one of the dates should be 1757.

that if need be," the pulpit be supplied four Sabbaths. Dr. Stearns omits from the list of Elders, Mr. Joseph Lyon, who was present at the time with Brainerd, and had leave to go home, as soon as the relation was dissolved. Nor was his ministry there in vain. Burr,* among his last letters to Scotland, mentioning the revival in the College, says: "There is something considerable, at Newark, under Mr. Brainerd."

In relation to Ruling Elders, Dr. Macwhorter says: "Aged people supposed they had been in the Newark Church from the first;" there was then no tradition of the introduction of the office. Mr. Caleb Ward accompanied Mr. Webb to Synod in 1720. Jonathan Dickinson, in reply to his Episcopal opponent, that the Presbyterians had laid aside the office of deacon, says: "The duty of the Deacon, according to the Scripture, is to take care of the church-stock, laid up for the poor; but we have no church-stock, and therefore have no deacons." Now if there were deacons at Woodbridge, and the other East Jersey churches, why did he not say to his antagonist, "You are mistaken—behold our deacons."

No copy of Dr. Macwhorter's Century Sermon is known to us to exist in any public library. Dr. Stearns frequently refers to it. Its value consists in embodying traditions, even then fading from the memory, and facts, of which the documentary evidence is now gone.

Dr. Macwhorter's two volumes of systematical discourses, were published at the close of life, his people having "asked leave to put them to press for the future and present benefit of us and our children; that we may enjoy the happiness of hearing our beloved minister and guide speaking to us, even when he shall be sleeping in the grave." There are eighty-four sermons, plain, clear, judicious, and orthodox, according to the strictest interpretation of our standards. They were delivered uniformly, slowly, in a low tone, and were short. The Doctor's pronunciation would sound strangely now—*e. g.*, Deutero-No-me; but his discourses might be preached any Sabbath, just as they are, and be listened to with interest and profit.

In reference to his mission to North Carolina, in 1775 and 6, Dr. Griffin is quoted, as saying: "He was appointed by Congress to visit that district to which he had been before, to bring the people over to the American side." The fact was, the Congress of that State sent Dr. Brevard and another person, to meet with the Presbyteries of New Brunswick and New York, and prevail on them to send Dr. Spencer, then of Shrewsbury, and Dr. Macwhorter, to convince the Scottish Highlanders that they were not bound by the oath they had taken, after the Rebellion of 1745, to uphold the House of Hanover. Franklin predicted that they would fail; ten years had elapsed since they had been thither on a different mission; besides, they had been anticipated by the persevering manœuvres of Gov. Martin, and Gov. Tryon, to unite the old partisans of the Pretender in a conscientious determination "to keep the king's commandment, and that in regard of the oath of God."

The church history of East Jersey has been carefully gathered up in a goodly array of discourses and volumes: Dr. Murray's Notes on *Elizabethtown*; Dr. Davidson's History of the Church of *New Brunswick*; Mr. Hunting's discourse at *Westfield*, Mr. King's at *Rockaway*, Mr. Schenck's at *Princeton*, and probably others. Nor is Pennsylvania behind: Dr. Elliott's *Life of Macurdy*; Mr. Nevin's *Churches of the Valley*; Dr. Smith's *Old Redstone*; Mr. Creigh's Discourse at *Mercersburgh*, Mr. Dubois's at *New London*, Dr. Grier's at the *Forks of Brandywine*, Dr. Leaman's at *Cedar Grove*, and Dr. Timlow's at *Leacock*. In New York, has any congregation published its history, except *Jamaica*? Much has been done to gather the needful materials in the history of *Westchester County*, by Bolton; *Orange County*, by Eager; *Long Island*, by Dr. Prime; to these may be added Dr. Sprague's Discourse at *Albany*, and Mr. Woodbridge's at *Hempstead*. The gathering of these and similar documents, in a place convenient of access, is one important part of the mission of the Presbyterian Historical Society. How much labour now wasted in vain searches, will thus be saved, and how many yawning chasms filled up, which so sadly disfigure many historical discourses.

K. H.

* Gillies' Collections, edited by Bonar.

TEMPORAL POWER OF THE POPE DANGEROUS to the religious and civil liberties of the American Republic; A Review of the speech of Joseph R. Chandler, &c. By the Rev. ROBERT C. GRUNDY, D.D. Maysville, Kentucky. 1855.

Dr. Grundy has ably reviewed the speech of the Philadelphia member of Congress, and has administered a proper rebuke with pungent, clear, and consistent truth. The Roman Catholics have provoked a controversy, which has reacted with great effect against themselves.

RESPONSIBILITIES OF EDUCATED MEN TO THEIR COUNTRY: An Address before the Linnæan Association of Pennsylvania College, Gettysburg, Pa. By the Honorable SAMUEL HEPBURN, of Carlisle, Pa. Gettysburg. 1854.

Judge Hepburn's Address contains a great many valuable thoughts expressed in eloquent words. We had marked a number of passages, but have only space to insert the following short one.

"I am fully aware of the importance of a high degree of intellectual cultivation among a free people. But it cannot accomplish what we need. You may plant school-houses on every hill-top, establish colleges in every village, and your country will be none the better for it. Science and art must both have breathed into them a spirit of purer origin than themselves, to fit them to take their place as moral instructors of the race. You must beware of assigning them a rank not their own. Remember, that out of its own place, when it encroaches upon foreign domain, every science becomes feeble, and often injurious. Intellectual improvement, and refinement in taste and manners, remove the rugged asperities of character, but do not change the man. Amid all changes which are but the result of external circumstances, human nature remains the same. The sentiment of the poet is the expression of a profound philosophic truth: 'unless above himself he can erect himself, how mean a thing is man.'"

AN HISTORICAL DISCOURSE, containing a sketch of the Leacock Presbyterian Church, Lancaster County, Pa. By the Rev. P. J. TIMLOW, Pastor. Philadelphia. Joseph M. Wilson. 1855.

This discourse begins at the foundations, and is full of accurate historical information. The Leacock Church was formerly included within the bounds of the Pequoa Church, but has had a separate organization for more than a century. Brother Timlow has produced a rich historical discourse; and Mr. Wilson has issued it in his usually good style.

The Religious World.

BURNING OF NASSAU HALL.—The following account of the burning of the old edifice of the College of New Jersey is taken from a letter, sent to "*The Presbyterian*." A few additions and alterations have been made to the letter.

PRINCETON, N. J., March 12th, 1855.

Messrs. Editors—Nassau Hall is burned to the ground—only its blackened walls remain. This disastrous conflagration occurred on Saturday evening the 10th inst., at 8 o'clock, P. M. The fire originated in the second story, in the room of one of the

students, who was at the time in the study of President Maclean. A wood fire had been left in the open fire-place, a spark from which had probably communicated to some combustible in the room. The first discovery of it was made by the heat and smoke issuing from the room, which was already all in a blaze. The alarm was given, and it was, for awhile, hoped that the flames might be subdued. They ultimately mocked, however, every effort that was made to extinguish them, and the whole building was destroyed. It is only North College which was burned; East and West College, with the other buildings belonging to the Institution, are uninjured. Through the exertions of Tutor Cameron, Mr. Gilchrist, Professor Giger, and others, the valuable pictures belonging to the College, which were in the building, were saved. Among them is one by Peale, of the Death of MERCER, with a full length portrait of WASHINGTON, taken at some time during the Revolution, which was hung on the wall of the chapel, on a spot formerly occupied by a portrait of George II. Many of the students lost a part or the whole of their books and furniture. It is providential that the high wind which had been blowing during the day had lulled before the fire broke out; also that it occurred at so early an hour, about eight or nine in the evening, before the students had retired to rest, and that no accident occurred to life or limb. The ruins look sad and desolate enough. There will be no suspension of the exercises of the College in consequence of this disaster, immediate provision having been made for the accommodation of the students whose rooms were burned. The insurance was but \$12,000. By a remarkable coincidence, this fire occurred very nearly the fifty-third anniversary of the previous conflagration of the same building; North College having been burned March 6th, 1802, about fifty-three years after the foundation of the Institution. N. H.

At a meeting of the trustees of the College, recently held, it has been determined to let the old walls stand, and simply to renovate the building. This, we think, is mistaken policy. When a fire occurs, business men commonly take advantage of the providential opportunity to rebuild in an inviting and more convenient form. The old walls are not very handsome in appearance; and although they have not sustained any particular injury, so as to require them to be pulled down, yet the building was an old one, scarcely up to the times. It is true that the historical associations are interesting; and if the decision was made by the *heart*, and not by the *head*, there would be but one sentiment on the subject. The question is, however, decided by the trustees; and the interior of the building will be refitted in a superior manner. The great evil of the *long halls* will be remedied; and the partition walls will cut off communication between the different parts of the building. Old Nassau Hall, when renovated, will be a much more inviting edifice than before; and, even the external appearance, with a new cupola and some few other external alterations, will be much improved.

A petition was sent to the New Jersey Legislature, asking aid in rebuilding the College edifice; and a bill appropriating \$10,000, was introduced into the Assembly for that purpose. The bill failed by a vote of 16 to 36. We think it bad policy to have made any such application. Presbyterians are abundantly able to rebuild their colleges, and especially *Princeton College*. New Jersey has several times refused to appropriate the public funds to the support of Princeton College; even before other colleges were established. An article appeared in one of the Newark papers, advocating a donation to *Bishop Doane's College* at Burlington. And one of the inevitable effects of aiding Princeton College would have been to stimulate applications from colleges of other denominations, including Puseyites and Romanists. The best plan, undoubtedly, was the one adopted by the Legislature, which throws all such institutions on their own resources. The people of New Jersey want no *Maynooths*, endowed by the State. And we believe that the great majority of Presbyterians

will fully concur in the action of the Legislature in regard to their own College.

The following account of the debate in the Legislature of New Jersey is taken from the *Trenton State Gazette* :—

The bill to appropriate \$10,000 for the relief of Princeton College was taken up. Mr. *Tompkins* advocated the appropriation as a part of liberal and enlightened policy on the part of the State toward educational institutions. This institution is particularly a part of the State. He recited the history of the College, and recounted the illustrious men it has educated, to the pride of the State and the benefit of the country. He stated that the institution is without funds to repair the damages recently sustained, and appealed strongly and eloquently in favor of the passage of the bill.

Mr. *Holmes* said he could not support the bill on principle, believing the State has not a right to divert its funds in this manner.

Mr. *Diverty* said he looked upon the bill as establishing a precedent which would lead to numerous applications of a similar kind from other institutions, and he was also opposed to the principle involved.

Mr. *Tompkins* said the precedent had been established in other States, and he would be in favour of making a similar appropriation to other institutions, if they could present equally good reasons.

Mr. *Barrett* supported the views in favour of the bill.

Mr. *Jay* asked if the institution was sectarian.

Mr. *Vanderenter*, of Princeton, replied that it was not. It was under the control of gentlemen from different denominations,* and educated young men from all classes of society and of all religious beliefs—frequently gratuitously. The dominant control is Presbyterian, but the *College is not directly connected with that denomination.*

Mr. *Holmes* protested against the opposers of the bill being considered as unfriendly to the institution, and offered to be one of a number to make up the sum required for rebuilding.

Mr. *Diverty* made remarks of a similar character, and argued that the precedent should not be established, as it would involve future appropriations to other denominations (if the Legislature should be consistent), including the Roman Catholics.

Mr. *Jay* supported the bill on the ground that the College is not sectarian, and often furnishes gratuitous education.

Mr. *Stratton* declared himself opposed to all appropriations, and particularly this, deeming the institution was of a special instead of a general character.

Mr. *Gregory* alluded to the benefit the institution confers on the State pecuniarily, by bringing money through students from other States, which amounts to a vast sum.

The vote was then taken, and the bill was lost—16 to 36.

We hope that the Alumni and friends of the College will now contribute liberally towards the building. At least \$20,000 will be needed, in addition to the insurance. It is contemplated to make the new building *fire-proof*, as far as possible; and this will require a considerable extra expenditure. Dr. MACLEAN, the honoured President, is using laudable efforts to secure funds in this emergency; and *now* is the time to send in contributions—*liberal* contributions.

Statistics.

FOREIGNERS IN THE UNITED STATES.—The foreign born population, which is less than one-eighth of the native white and free coloured in the Union, is less than one-fiftieth in the South, about one-twentieth in the Southwest, and one-

* All the Trustees and Professors are Presbyterians.—Two of the Trustees belong to the New School.—Ed.

fifth in the Middle States. In the Eastern and Northwestern States, the proportion is nearly the same as the average of the Union.

The number of foreigners who arrived in the United States since 1790 may be stated as follows. The arrivals from 1790 to 1820, are given on the authority of Professor Tucker; those subsequent to that period are obtained from the Custom-House reports:—

ARRIVALS OF FOREIGNERS IN THE UNITED STATES.

Years.	Arrivals.	Years.	Arrivals.
1790 to 1800	50,000	1835-36	62,473
1800 to 1810	70,000	1836-37	78,083
1810 to 1820	114,000	1837-38	59,363
1820-21	5,993	1838-39	52,163
1821-22	7,329	1839-40	84,146
1822-23	6,749	1840-41	83,504
1823-24	7,088	1841-42	101,107
1824-25	8,532	1842-43	75,159
1825-26	10,151	1843-44	74,607
1826-27	12,418	1844-45	102,415
1827-28	26,114	1845-46	147,051
1828-29	24,459	1846-47	220,182
1829-30	27,153	1848 (15 months)	296,387
1830-31	23,074	1849	296,938
1831-32	45,287	1850	279,980
1832-33	56,547	1852 (15 months)	439,437
1833-34	65,335	1853	372,725
1834-35	52,899	1854	368,643

PROPORTION OF NATIVE TO FOREIGN BORN IN DIFFERENT SECTIONS OF THE UNITED STATES—WHITE AND FREE COLOURED.

Sections.	Total free population— Native.	Total foreign population.	Proportion of foreign to na- tive, per cent.
Eastern,	2,421,867	306,249	12.65
Middle,	5,447,733	1,080,647	19.84
Southern,	2,342,255	43,530	1.86
Southwestern,	1,973,531	105,335	5.34
Northwestern and Territories,	5,557,529	708,860	12.75
Total,	17,742,915	2,244,648	12.65

MURDER IN POPISH COUNTRIES.—At the late annual meeting of the Evangelical Alliance in London, the Rev. Hobart Seymour gave the result of his own examination of authentic returns, made by public authority, in nearly all the so-called Catholic States of Europe, as to the single crime of murder. He supposes the plain question put, How many persons in every million of population are taken up and prosecuted for murder every year? In order to answer this question, Mr. Seymour has examined the judicial returns in each country for several years, and struck the average. This done, he answers thus:—

In Protestant England, there are prosecuted every year for murder, in each million of the population,	4
In Ireland, <i>before</i> the great emigration, there were	45
In Ireland, <i>after</i> so many Romanists left the island, and the proportion of the Protestant population became larger, the number fell to	19
In Belgium, least immoral of Popish countries,	18
In France, where murder is classified rather scientifically, under the heads of assassination, infanticide, parricide, poisoning, and military cases,	31
In Austria, the like varieties of murder,	36

In Bavaria, <i>now</i> become purely "Catholic,"	68
In Sardinia, where there has been for ages (in one part of that kingdom) some Protestant influence, the number drops to	20
In Lombardo-Venetia, it is up again to	45
In Tuscany, where a British Christian, if in earnest, may not live,	84
In the Papal States, where "the Holy, Catholic, apostolical, Roman Church," has everything her own way, the number is	100
In Sicily, not quite so intensely demoralized by the Church, it comes down to	90
In Naples, where they have a taste for blood, and publicly exhibit the blood of one St. Januarius every year, there is made an exquisitely careful classification of murder into parricide, husband murder, wife murder, murder of other relations, infanticide, poisoning, intentional assassination, murder with robbery, and murder with adultery. Of all sorts of murder, the dreadful proportion to each million in Naples is no less than	200
But in England, let it be again noted, only	4

Considering that all crimes flourish together under the Papal shadow with correspondent luxuriance, but, for the present, only setting the scale by murder, we ask the advocates of Popery to account for this vast difference in favor of Protestant England.

DISASTERS ON WESTERN RIVERS.—The following, from *The Louisville Courier* shows the nature and amount of the disasters which occurred in 1854 on the Mississippi, Ohio, Missouri, and tributary Rivers:—

No. of steamboats sunk,	71
Loss by same,	\$754,000
Loss by ice, to steamboats and flats,	320,000
No. of steamboats burned,	33
Loss by same,	1,304,000
No. of steamboats destroyed by collision,	9
Loss by same,	122,000
No. of steamboats exploded,	10
Loss by same,	70,000
Total loss of property by disasters on western rivers in 1854,	\$550,300
Total loss of life by same disasters.	7,250

THE COTTON TRADE OF GREAT BRITAIN.—THE IMPORT AND THE MANUFACTURE.—The great cotton port of England is Liverpool. The total decline during the year was 7-8d. per lb. The imports into Great Britain for 1854, was as follows:—

	Bales.
American,	1,665,800
Brazil,	106,900
Egyptian,	81,000
East Indies,	308,300
West Indies, &c.,	104,000
Total,	2,172,500

The amount of stocks for 1853 and 1854, were as follows:—

Total unconsumed for 1853,	817,500
" " " 1854,	706,300

The stock in the ports on the first of January, 1854, amounted to 717,500 bales.

The stock in dealers' and spinners' hands amounted to 100,000 bales.

The import in 1854 amounted to 2,172,500. Total, 2,990,000 bales.

The export to the Continent and Ireland amounted in all to 316,600 bales. The amount taken for consumption of England and Scotland, to 1,947,100 bales. The decrease of stocks in the hands of dealers and spinners was 20,000 bales. Remaining on hand in the ports on the 1st of January, 1855, 626,300. Ditto in dealers' and spinners' hands, 80,000. Total, 2,990,000. The probable consumption of America is thus stated :

1850-51	.	.	.	.	.	.	404,000
1851-52	.	.	.	.	.	.	605,000
1852-53	.	.	.	.	.	.	671,000
1853-54	.	.	.	.	.	.	610,600

The table of imports into Great Britain shows a total decrease of 91,700 bales. The average weekly consumption is estimated at 37,829 bales, divided as follows :—

American,	.	.	.	.	.	.	29,610
Brazil,	.	.	.	.	.	.	1,925
Egyptian, &c.,	.	.	.	.	.	.	2,100
East India,	.	.	.	.	.	.	3,996
West India,	.	.	.	.	.	.	198

The stock in the kingdom, as compared with last year, exhibits a total decrease of 111,200 bales, thus :

American,	.	.	.	.	.	.	13,100
Brazil,	.	.	.	.	.	.	1,400
Egyptian,	.	.	.	.	.	.	30,100
East India,	.	.	.	.	.	.	66,600

The total import in pounds weight, was 886,626,000.

The growth of America, not taking into account the quantity remaining on hand in the interior, is thus stated :—

1850-1	.	.	.	.	.	.	2,355,257
1851-2	.	.	.	.	.	.	3,015,029
1852-3	.	.	.	.	.	.	3,262,882
1853-4	.	.	.	.	.	.	2,930,027

Thoughts for the Many.

THE LOVE OF MONEY.

IN the Catechism of the Nineteenth Century, says Hiram Fuller, the true answer to the question, "What is the chief end of man?" should be—MONEY. When one pauses to reflect upon this universal scramble after "the root of all evil," the money-mania of the day becomes a sort of miraculous phenomenon. It seems to be the *summum bonum* of human existence—the *ultima thule* of human effort. Men work for it, fight for it, beg for it, steal for it, starve for it, preach for it, lie for it, live for it, and die for it. And all the while, from the cradle to the grave, nature and God are ever thundering in our ears the solemn question, "What shall it profit a man to gain the whole world and lose his own soul?" This madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the

finer attributes of humanity are sacrificed. It makes merchandize of all that is sacred in human affections; and even traffics in the awful solemnities of the eternal world. Fathers sell their daughters for gold; and temples dedicated to religion are used as marts for the display of the glittering temptation.

Miserly men, in the possession of great wealth and who pretend to love their children as the "apple of their eye," will stint them in education, in pleasure, and in health; and keep them cramped and miserable for lack of money, through all the earlier and better years of their existence; and when Death relaxes the old man's grasp from his money-bags, the overwhelming avalanche of wealth becomes often a curse rather than a blessing to his heirs. Human life at longest is but a span—a fleeting dream—a passing apparition in the phantasmagoria of Time. What folly to devote it to an unscrupulous struggle for that "which perisheth with the using."

THE CHARMS OF VIRTUE IMPERISHABLE.

ALL earthly charms, however dear,
Howe'er they please the eye or ear,
Will quickly fade and fly;
Of earthly glory faint the blaze,
And soon the transitory rays
In endless darkness die.

The nobler beauties of the just
Shall never moulder in the dust,
Or know a sad decay;
Their honours time and death defy,
And round the throne of heaven on high
Beam everlasting day.

Henry Moore.

GOV. POLLOCK ON BALLS.

THE following is told of the present Governor of Pennsylvania, and, if true, is much to his credit as a man of religious principle:—

"In the evening after his inauguration, a Committee of very prominent men of the State called on the new Governor, informing him that they had come to escort him to the inauguration ball. 'A ball! gentlemen—I never attend balls.' The Committee informed him that all the arrangements for his presence had been completed, that it was a special occasion, and that the ladies were already waiting in anxious expectation for his introduction. 'I am very sorry, gentlemen, to occasion any disappointment; but I am conscientiously adverse to balls, and these arrangements were made without my participation, and of course without my consent.' The Governor did not attend the ball.

LIFE.

LIFE is the porch of eternity: here the believer dresseth himself, that he may be fitted to enter in with the Bridegroom. It is to a child of God a season of grace,—the seed-time of eternity. The life of a believer is as a lamp—he gains good doing good: while the life of a sinner runneth out as sand, utterly worthless. The life of the one is as a figure sculptured in marble; that of the other, as letters written in dust.

Life is the day for labour. Death is the sleeping-time for the body. Life is the working-time. A Christian hath no time to lie fallow. "Work while it is called to-day." There is ever some work to do,—either some sin to mortify, or some grace to exercise. "The night cometh, when no man can work."

HEAVEN.

THE meditation of heaven is a pillar of support under all our sufferings; heaven will make amends for all. One hour in heaven will make us forget all our sorrows. As the sun dries up the water, so one beam of God's glorious face will dry up all our tears.

The saints shall receive as much glory as human nature, when glorified, can receive; but, although Christ conveys his image to his people, he does not convey his essence. The sun shining upon a glass leaves the impress of its beauty there, but the glass is not the sunbeam; so Christ conveys only his likeness, not his essence.

There will be no sorrow in heaven; one smile from Christ will eradicate all tears. Sorrow is a cloud gathered in the heart upon the apprehension of some evil, and weeping is the cloud of grief dropping into rain; but in heaven the Sun of righteousness shall shine so bright, that there shall be neither cloud nor rain.

"There remains a rest for the people of God;" not but that there will be motion in heaven, for spirits cannot be idle, but it shall be activity without lassitude or weariness. It shall be labour full of ease, motion full of rest.

Heaven is the highest link of the saint's happiness. The lamp of glory will be ever burning, never wasting. As there is no intermission in the joys of heaven, so there shall be no expiration. When God has once planted his saints in paradise, he will never transplant them,—“they shall be for ever with the Lord.”

What if all the dust of the earth were turned to silver; what if every stone were a wedge of gold; what if every flower were a ruby, every blade of grass a pearl, every grain of sand a diamond,—yet what were all this to “the new Jerusalem, which is above?” It is as impossible for any man to comprehend glory, as to “mete the heavens with a span,” or drain the mighty ocean.

As the sunshine of blessedness is without clouds, so it never sets.

The sea is not so full of water as the soul of a glorified saint is full of joy. There can be no sorrow in heaven, as there can no be joy in hell.

The glory of heaven will be seasonable. The seasonableness of a mercy adds to its beauty and sweetness: it is like “apples of gold in pictures of silver.” Heaven is granted to the saints when the conflicts with sin and sorrow are ended.

Although heaven be given us freely, yet we must strive for it; our work is great, our Master is urgent, our time is short; we must be earnest as well as diligent. “Whatsoever thy hand findeth to do, do it with all thy might.”

Is there a kingdom of glory coming? then see how happy are God's saints at their death! They go to a kingdom—they see God's face, which shines ten thousand times brighter than the sun in its meridian glory; they have in the kingdom of heaven the quintessence of all delights; they have the water of life, clear as crystal; they feed not on the dew of Hermon, but on the manna of angels. In that kingdom the saints are crowned with perfection; the desires of the glorified souls are infinitely satisfied; there is nothing absent they could wish might be enjoyed; there is nothing present that they could wish might be removed. No saint wishes to return from that land of Beulah; they would not leave the fatness and sweetness of the olive to embrace the bramble. What are golden treasures to the gold that never perisheth in the kingdom of heaven? There is glory in its highest elevation. In that kingdom is knowledge without ignorance, holiness without sin, beauty without blemish, strength without weakness, light without darkness, riches without poverty, ease without pain, liberty without restraint, rest without labour, joy without sorrow, love without hatred, plenty without surfeit, honour without disgrace, health without sickness, peace without end, contentment without cessation. Oh, the happiness of those who die to the Lord!

If God says to us, “Ye are mine,” he will take us up to himself at death. Death dissolves the union between the body and the soul, but perfects the union between God and the soul: this is the emphasis of heaven's glory, to be with God. “Lead me, Lord, to that glory,” said a holy man, “a glimpse whereof I have seen as in a glass darkly.”

GRACE AND WORKS.

"I laboured," said Paul, "more abundantly than they all; yet not I, but the grace of God that was with me." Before his conversion Paul laboured; but his labours were evil in their character, and mischievous in their effects. After his conversion he laboured; and his labours were good, and in their effects happy. The labours performed before conversion, were strictly and properly Paul's; those performed after conversion, were not the labours of Paul, but of divine grace in Paul. Men are naturally disposed to work; but grace only disposes them to work aright. The connection between grace and works is that of cause and effect. Therefore whenever grace takes possession of the heart, the works of grace will follow. One of the first questions asked by Paul, when converted, was, "Lord, what wilt thou have me to do?" Why does he who is renewed by divine grace, desire to do good works?

1. Because good works do honour to the Author of grace. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Grace produces gratitude. The renewed heart expands with emotions of thankfulness in view of a gracious inheritance. Peter gives expression to his gratitude thus: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Paul felt the love of Christ *constraining* him. The grateful heart not only desires to do good works, but such works as will demonstrate supreme love to Christ. Therefore it was that the Apostles "rejoiced that they were counted worthy to suffer shame for his name." Professing Christians who are content to make no personal efforts to promote the cause of Christ, or only such as are convenient, give sad evidence that they have only a *name* to live, or that their spiritual life is extremely feeble. The degree of our love to Christ is to be estimated by what we seek to do for his honour.

2. Good works not only do honour to the Author of grace, but add to the happiness of our fellow men. Depravity is selfish, and seeks its own. Grace purifies the heart, and thus fills it with benevolence. "God is love;" and grace makes men like God. Depravity makes it painful to sacrifice ease or money for the happiness of others. Grace makes us regard such sacrifices as privileges. The churches of Macedonia were in deep poverty and severe affliction; yet grace made them willing—even "beyond their power" to relieve the wants of others—"praying us," said Paul, "with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2 Cor. 8: 1-5. Grace gives us to realize the truth of that beautiful saying of our Lord Jesus—"that it is more blessed to give than to receive." Depravity induces men to hoard up what they have, that they may enjoy it. Grace prompts them to give out, that they may have a higher and nobler enjoyment. Depravity seeks enjoyment in *ease* or *selfish toil*. Grace seeks it in active benevolent labours.

3. He who has tasted Divine grace, desires more of it; and in doing good works he gets more. Those affections which are the fruits of grace, seek to embody themselves in appropriate acts; and thus they gain strength. Besides, it is in the discharge of duty, that we enjoy the indwelling and sanctifying influences of the Holy Spirit. "The Lord is with you while ye be with him." In the faithful service of Christ we receive "grace for grace." By sins, either of omission or of commission, the Spirit is grieved, and the heart is left in hardness and darkness. "Restore unto me the joy of thy salvation," prayed penitent David, "and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." He who would "follow holiness," must follow it in the faithful discharge of duty. The Holy Spirit works in us "both to will and to do." The active Christian is the growing Christian.

4. Works of grace are seeds of glory; and no harvest is so certain as that which shall be gathered from such seeds. "He that goeth forth and sowereth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Grace in the heart aspires to glory in heaven, and lays up

treasures there. And no treasures are so safe as those which consist in works of grace. They may be but partially enjoyed here; but they shall be enjoyed without interruption through eternal ages. The pious dead "rest from their labours, and their works do follow them."

How pleasing the thought, that every truly good work becomes an imperishable treasure, forever adding to the bliss of heaven. Well might Paul exhort Christians to be "always abounding in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord." Christian reader, grace in the heart of Paul led to good works—abundant, self-denying works—works tending to the salvation of men. Does it produce in your heart the same fruits? In him grace made those self-denying labours pleasant. Is such your experience? Since you professed to love Christ, what efforts have you made for his cause? What are you doing now? Do you *abound* in such efforts? Do you pray for opportunities to do something for the salvation of men? When opportunities offer, do you thankfully embrace them?—*Presbyterian.*

A STARLESS CROWN.

"It would be a sad thing to wear a starless crown in heaven."

If grief in heaven might find a place,
And shame the worshipper bow down,
Who meets the Saviour face to face,
'Twould be to wear a starless crown;

Find none in all that countless host,
We meet before the Eternal throne,
Who once like us were sinners lost,
Can say our influence led them home.

The Son, to do his Father's will,
Could lay his own bright crown aside;
The law's stern mandates to fulfil—
Poured out his blood for us, and died!

Shall we who know his wondrous love,
While here below sit idly down?
Ah then—if we reach heaven above,
There'll be for us a starless crown!

O, may it ne'er of me be said,
No soul, that's saved by grace divine,
Has called for blessings on my head,
Or linked her destiny with mine.

INFLUENCE OF A LOWLY LIFE.

THE characters which attract us most are not always those which are very marked or peculiar—but often those in which the beauty and completeness of the development render it impossible to fix on any one trait which is more prominent than another.

Near the close of the last century there lived in the Isle of Wight, a poor, but pious girl. She lived in obscurity. In obscurity she died. But the story of the Dairyman's Daughter has gone into all the world, and she being dead exerts an influence of which she never dreamed when living.

The influence of such a life—so pure, so gentle—is an intangible thing. We cannot lay our finger upon a single great thing in it, any more than we can touch

the colours of the rainbow, yet as with the rainbow, we are fascinated and lifted above ourselves by the spectacle of so much beauty vanishing into heaven.

THE INFIDEL'S CREED.

1. "I BELIEVE that man is a beast; that the soul is the body, and the body the soul, and that after death there is neither body nor soul."

2. "I believe that there is no religion; that natural religion is the only religion, and that all religion is unnatural."

3. "I believe not in revelation; I believe not the Bible. I believe in tradition; I believe in the Shaster, the Vedas, the Koran. I believe not Moses, the Prophets, the Evangelists, the Apostles, or Jesus Christ. I believe in Chubb, Collins, Tolland, Tindal, Bolingbroke, Hume, Voltaire, Volney, and Tom Paine."

4. "I BELIEVE IN ALL UNBELIEF."

THE PIRATE AND THE DOVE.

THE following anecdote is related by Audubon, the celebrated traveller and ornithologist:—

"A man who was once a pirate assured me that several times, while at certain wells dug in the burning, shelly sands of a well-known key which must be here nameless, the soft and melancholy notes of the doves awoke in his breast feelings which had long slumbered, melted his heart to repentance, and caused him to linger at the spot in a state of mind which he only who compares the wretchedness of guilt within him with the holiness of former innocence, can truly feel. He said he never left the place without increased fears of futurity, associated as he was, although I believe by force, with a band of the most desperate villains that ever annoyed the Florida coast. So deeply moved was he by the notes of any bird, and especially those of a dove, the only soothing sounds he ever heard during his life of horrors, that through these plaintive notes, and them alone, he was induced to escape from his vessel, abandon his turbulent companions, and return to a family deploring his absence. After paying a hasty visit to those wells and listening once more to the cooings of the Zenaida dove, he poured out his soul in supplication for mercy, and once more became, what one has said to be the noblest work of God—an honest man. His escape was effected amid difficulties and dangers, but no danger seemed to him comparable with the danger of living in violation of human and divine laws; and he now lives in peace in the midst of his friends."

MORE CHRISTIAN WOMEN THAN MEN.

It is generally known that the Church numbers among its members many more females than males. The natural tenderness and simplicity of the female character more nearly resemble the traits of Christ, than the unsoftened, rougher virtues of the other sex. But we think it will surprise many to learn the remarkable disproportion in regard to numbers, that is set forth in the following statement; it is from the pastoral letter of the venerable Bishop Meade, of Virginia. He says:

A most startling and deplorable fact is the immense disproportion between the number of male and female professors of religion. The ministers of God see it and mourn over it, whenever they administer the Lord's Supper. The Bishops do the same when the rites of confirmation are performed. The number of females on these occasions is often double, treble, yea, quadruple that of the males. I have administered the rite of confirmation to *thirty* persons, only *one* of whom was a male. I have often done it to a smaller number, when there was not one male. It is to be feared that the disproportion between the professors in the two sexes, is but a just representation of the difference in religious character.





Comd. G. Cuyler

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Miscellaneous Articles.

HOW SHALL MAN BE JUST WITH GOD?

“HAVE you read the Presbyterian Tract on Justification?” “Yes, sir, long ago, and consider it one of the ablest and best treatises on this subject, which we have ever seen, particularly for popular reading—it being brief, clear, and scriptural.” “You misapprehend my question; I do not allude to the Tract written many years since by the Rev. Dr. Archibald Alexander, and forming one of the series of tracts issued by the Presbyterian Board of Publication; but to a new tract, recently published by the New School Presbyterian Publication Committee, and penned by the Rev. Albert Barnes.” As we had not seen this tract, we availed ourselves of an early opportunity to obtain it. We commenced its perusal with more than ordinary interest, and scarcely laid it down until it was finished. Our particular interest arose from the report (which we hoped to find true) that its author was becoming more orthodox than he had been in former years, and especially from the circumstance that the tract is virtually endorsed by the New School Presbyterian Church, it being published with the sanction of fifteen of their prominent men (ministers and laymen), appointed by their General Assembly as a Publishing Committee. For their sakes, and for the sake of the cause of truth, we hoped to find this cardinal doctrine of Christianity treated in a scriptural and satisfactory manner.

The tract contains 132 pages, about 60 of which are occupied in discussing preliminary topics, to prepare the way for answering the question, which forms the title of the tract, “How shall man be just with God?” In those preliminaries we saw no evidence of the author’s returning to old-fashioned orthodoxy. His views (expressed incidentally) on the nature of sin, the imputation of

the guilt of Adam's first sin to his posterity, original sin and human ability, are not materially different from those which he entertained and published on these points, in 1830-35. But our design in this notice is not remark upon these particulars.

He commences the discussion of the main question by explaining the phrase "the merits of Christ," which phrase he employs subsequently instead of the one ordinarily used by Calvinistic writers, viz.: Christ's righteousness. He says, "the phrase [i. e. the one he employs] does not occur in the Bible; but the idea which is intended to be conveyed by it exists there as a vital and central thought in the whole plan of justification by faith." He explains the phrase thus: "that there was an amount of merit in his services which he did not need for any personal advantage or for himself, which had been secured with a special purpose to supply the great and undisputed deficiency of man, and which can be made available to us on certain conditions, and in the way which God has revealed as the ground of our acceptance."

As the use of the word "*merit*," instead of *righteousness*, is the hinge on which the author's views are made chiefly to turn, we will give special attention to this point. Though we do not object to the word, in itself considered, but are willing to admit that it conveys, when rightly understood, a true and scriptural sense, yet we feel no small objection to the laying aside of the scriptural term "*righteousness*," and substituting for it a word which is confessedly not found in the Bible. And our objection becomes still stronger, when we perceive by the subsequent discussion, that his reason for this course obviously is (though not so stated), that he can make his own views concerning justification, without reference to law, appear more plausible and consistent by employing the word merit, than he could do by using the other term.

The frequency with which the word righteousness is employed in the Holy Scriptures when speaking on this subject, ought to decide the question, if there were no other reason, in favour of its use by theological writers. In the Old Testament the Psalmist resolved to make mention of "God's righteousness, even of his only." And the prophet foretold of Christ, "this is the name whereby he shall be called, the Lord our righteousness." In the New Testament the phrases, "righteousness of God," "the righteousness of faith," "the righteousness of God in him," i. e., in Christ, and other similar expressions, are employed so uniformly with reference to this doctrine, that their almost total disuse in a treatise on justification, has, to say the least, an unfavourable appearance. What would be thought of the conduct of a writer, who should substitute some other word of human invention for the name of Jesus, on the assumption that it expresses the true idea intended to be conveyed by that divine name, better than the name itself? Or who should employ another word, not found in the Bible, as the principal, leading term, and then barely introduce the scriptural name of the

Saviour, with the remark, that the name before used expresses the true meaning of the name Jesus? This latter course would be analogous to that pursued by the author of this tract, in his use of the two words, merit and righteousness.

But what does he expect to accomplish by this course? The word *righteousness* is so closely allied to the term *law*, both by common usage and in the word of God, that he could not easily divest the mind of the reader of the idea that justification is a *legal* transaction, if he should employ the scriptural word *righteousness*, until he had first provided a key to unlock its meaning by the word *merit*, so explained and illustrated as to indicate that Christ's mediatorial services had no direct reference to the law of God, and so far as they had any reference to it, they were over and above what the law demanded. "It is not meant," says he, "that a man who is justified on the Gospel plan, is justified in a *legal* sense." Again, "it is not, in any proper sense, a *legal* transaction." And further, "the plan of justification in the Gospel is a departure from the regular process of law" . . . and still further, "all attempts to show that the plan of justification in the Gospel is a legal transaction, or is in accordance with the legal principles, have been signal failures." In defining the term justification as used in the Gospel, he says it "does not mean mere pardon," but it includes also "treating the offender *as if* he had not sinned." Yet this treatment, according to him, is not based on any legal connection between the believer and Christ, or the imputation of Christ's righteousness to him in any legal or proper sense, but on the superabounding *merits* of Christ, of which the sinner avails himself by faith.

But is not justification a *legal* transaction? and are not the obedience and sufferings of Christ, on the ground of which the believing sinner is justified, *legal* in their character? These are vital questions, and must be settled by the Scriptures alone. Human reason and philosophy are inadequate to such a task. The *term* justification is admitted to be a *legal* term. Paul, who employs it so often, had been a lawyer, and he uses it as a correlate of the word *righteousness*, which strongly indicates that he designed to employ it in a legal sense. "For therein," says he, *i. e.*, in the Gospel, "is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." Again, he says, "If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Here Abraham's being justified, is synonymous with the phrase, "being counted to him for righteousness," which was not by the deeds of the law, but by faith in Christ. The former was impracticable, because he was a transgressor, and hence could be justified only by the vicarious obedience and sufferings of the Redeemer, called God's righteousness. "But now," says he, "the righteousness

of God without the law [*i. e.* without *our* obedience to the law] is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by the faith of Jesus Christ, unto all and upon all them that believe."

In accordance with this view of justification, the obedience and sufferings of Christ had a direct and specific reference to the law of God, and were designed to meet its claims against the sinner, in such a way that upon his believing in Christ, the righteousness of the latter might be set to his account, and he be justified, *i. e.*, pardoned and accepted as righteous. Our Lord affirms that "he came not to destroy the law, but to fulfil." And Paul says that "he is the end of the law for righteousness to every one that believeth." Again, that "he was made under the law, to redeem them that were under the law." And further, that "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." How is it possible, in view of such passages as these, to deny that Christ's mediatorial work and our justification through him possess a *legal* character? If interpreted according to the obvious meaning of the terms here employed, this aspect of the Gospel scheme is clearly set forth; and it cannot be avoided except by understanding the terms (as our author does) in an unusual, and (as we think) an unwarranted sense. The doctrine of our Confession is unquestionably the *legal* view, and its language cannot be made to harmonize with the sentiments of this tract, any more easily than with the Scripture phraseology, except by treating it in the same way, *viz.*, as having a peculiar sense, unlike that ordinarily attached to the same forms of expression in other writings.

In comparing these two views with each other, three things occur to us as worthy of particular consideration.

1. Their relation to the *grace of the Gospel*. The new theory claims some advantage in this respect over the old, but without any good reason. Indeed the advantage is on the other side. While both views are *gracious*, the new doctrine so disconnects the *grace* of Jesus Christ from his *vicarious obedience* to the Divine law, as to render it very difficult, not to say impossible, to solve the question in a satisfactory manner, how God can be *just*, in justifying the believing sinner. The Holy Scriptures, as well as our Confession of Faith, connect in distinct terms the *grace of the Gospel* and the *satisfaction rendered to Divine justice* by the legal obedience and sufferings of Christ. "Do we make void the law through faith? God forbid; yea, we establish the law." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Redemption is a *legal* term. Among the earliest provisions recorded in the Old Testament for administering criminal jurisprudence, was the *בן עמ*, or *kinsman*

redeemer, who was required by law to repair the injuries of his unfortunate kinsman; or if he were murdered, to avenge his blood. Christ, by assuming our nature became our לֵאָוִן , our *kinsman Redeemer*, and in this character "gave his life a ransom for many." But though, as the law required of him, after he voluntarily came under it, he was made "a curse for us;" yet the "forgiveness of our sins," is declared to be "according to the *riches of his grace*." While therefore this method of justification has no tendency to diminish the believer's conviction of personal unworthiness and ill desert, it enables him, when approaching the throne of grace, to offer the plea of mercy and justice harmoniously blended in the cross of Christ.

2. A second point of comparison is their relation to the *atonement*. Justification and atonement are closely connected, and our views of the former must necessarily modify our views of the latter. If justification "is not a legal transaction," the atonement is not legal, and Christ in dying for us did not suffer the penalty of the law. This is the author's view of the atonement; a view which to our minds, leaves mankind in a hopeless condition. He of course believes it to be otherwise, and he claims, as on the previous point, an advantage over the legal view. Here the advantage claimed is, that the Gospel can be preached and salvation offered to all men. This advantage however is more in appearance than in reality. Though the legal view involves the doctrine of substitution and definite atonement, it does not involve its *insufficiency*; but it holds and teaches the inexhaustible "*fulness*" of Christ for all who will "come to him." And hence no difficulty is felt by those who adopt this view, in inviting all to embrace the Saviour, or in carrying out to the letter his last command, "Go ye into all the world, and preach the Gospel to every creature." Arminians feel the same difficulty in offering salvation to all men, in view of the Calvinistic doctrine of election, which our author holds and defends, as the latter feels in view of the strictly vicarious and legal obedience and sufferings of Christ. We think their objection has no force; and yet, in our opinion, it is as valid in the one case as in the other.

3. Our third point of comparison is their relation to *faith in Christ*. When a sinner under conviction for sin, feels the necessity of faith in the Redeemer, what causes his anxiety, except the consciousness of guilt and condemnation, as a transgressor of God's *law*? And when "being justified by faith, he has peace with God, through our Lord Jesus Christ," what is the source of his peace, except a believing and spiritual perception of the Saviour, as his deliverer from the *curse of the law*, by his vicarious obedience and death? Can anything less than this satisfy his conscience, or give him comfort and hope? And is it not this, which makes Christ appear so suitable and precious?

The relation of faith to the atonement corresponds also with the Old School doctrine. The believer's faith does not view Christ merely as a Saviour in general, but as *his* Saviour. In his first efforts to believe, while groaning under the burden of sin, his fear is, not that the Gospel provision is *too definite*, but *too general*, to meet his necessities. The invitations and promises of God's word he perceives are *general*; but how, he asks, can his faith so appropriate them to *himself*, as to make them available for *his own* salvation? Religion is now with him a *personal* matter, and he anxiously inquires, can Christ's blood avail for *me*, who am the chief of sinners? Does he love *me*? and will he receive *me*? It will doubtless afford him encouragement to be told that the merits of Christ are sufficient for *all* sinners who come to him. But this general assurance becomes *specific* and *definite* in his mind, before he exercises saving faith; *i. e.* it becomes a transaction between himself and his Saviour of a *personal* character, an *individual* concern, and his act of believing an *individual* act, as much as though he was the only sinner on earth. This was Paul's experience. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Mark, "who loved *me*, and gave himself for *me*." His faith rested upon this precious truth, and it was the source and support of his spiritual life. Whatever may be our views theoretically, concerning the extent of the atonement, whether we regard it as *general* or *particular*, it is always contemplated in the *latter* aspect, when we are in the act of *receiving* it by *faith*.

"The beauty of Scripture," said Luther, "consists in pronouns." Upon which Macfarlane remarks, "O! blessed above compare is the man who can use the '*my*' and the '*me*' of appropriation in reply to the '*thy*' and the '*thee*' of the covenant. Is it not a valuable attainment, to feel *personally* interested in the great salvation? It is, and such is the attainment of every appropriator. His faith takes *mercy to itself*, and the feeling that it is rich in that mercy is a foretaste of heaven. There is no impropriety in such a selfishness as this; would God every sinner had it!—for then every sinner would himself be saved, and the selfishness of sin would flee away before the rising orb of universal love."

If, therefore, the doctrine of "redemption through Christ's blood," is truly expressed in the *experience* of the sinner, when he receives Christ as his Saviour, that is the Scriptural view of atonement and justification, which embodies in it as its leading elements, *substitution*, *vicarious sacrifice*, and *imputation*, as those terms have been employed and understood by standard Calvinistic writers for the last three hundred years.

After all, we freely admit that the tract possesses excellences, which we hope, notwithstanding its errors (as we must regard them), will do good. The style is plain, and the illustrations easy to be comprehended. In these respects it is well adapted to popu-

lar reading. We think, however, he carries his efforts to make the subject perspicuous too far, by attempting to divest it of all mystery, and conveying the impression that every principle involved in the doctrines of atonement and justification finds analogies among men, not in judicial proceedings, but in the ordinary and daily transactions of life. His illustrations appear to have been selected for the purpose of showing this. While we should endeavour to make the subject as clear as practicable, we should not forget that God himself has caused it to be recorded, that "without controversy, great is the mystery of godliness, God was manifest in the flesh;" and further, "which things the angels desire to look into;" implying that neither men nor angels can fully comprehend the sublime theme of man's redemption.

WESTMINSTER.

OUTLINE OF AN ARGUMENT FOR THE VALIDITY OF PRESBYTERIAN POLITY.

No. I.

THE question, Where is the true church? or, Which is the true church? presupposes the question, What is the true church? We cannot wisely enter on any search until we have defined the object we seek. Before deciding upon the claims of any particular denomination of Christians to be recognized as a church, or the church, we must have ascertained what the Scriptures describe and require a church, or the church to be.

On this point two rival theories are now contending for the mastery throughout Christendom.

I. The one theory replies to the question, What is the true church?—It is an ecclesiastical organization, analogous to the state. The Scriptural idea of it is *exhausted* in the notion of some vast institute, or polity. Romanists and Anglicans are theorists of this class.

II. The other theory replies to the same question—It is a Christian society, which may be conceived of as existing independent of organization, just as natural society may be conceived of, as existing independent of the state. The Scriptural idea of it only *includes* the notion of institute, or polity, without either beginning, or terminating in that notion. The great body of Evangelical Protestants are theorists of this class.

But as all society tends to organization, and as Christian society requires organization, and, in fact, possesses a very diversified organization, the advocates of this latter theory must determine how we are to decide what shall be its most valid form and structure. In respect to this question, three opinions may be maintained.

1. One opinion is, that ecclesiastical organization is a mere fixture of expediency, like any secular polity which is of human contrivance.

2. Another opinion is, that ecclesiastical organization is a matter of positive enactment, like the Mosaic polity, which was of Divine contrivance.

3. The remaining opinion is, that ecclesiastical organization is and can be *exclusively neither*, but is rather a Providential growth out of Christian society, embodying Scriptural principles, and apostolic precedents, yet adapting itself to particular ages and conditions of the world.

According to the first opinion, neither the writings nor the acts of the Apostles need be consulted, but only human reason and experience. According to the second opinion, their writings contain an inspired constitution of church polity, minutely prescribed and authoritatively enjoined; and their acts are to be regarded as the infallible inauguration of that constitution. According to the third opinion, their writings afford only the *principles* upon which an ecclesiastical organization should be constructed, and their practices serve but as *precedents* to illustrate the application of those principles.

Connecting these three opinions with that maintained by the first class of theorists, we find there are four different criteria proposed by which we are to decide upon the validity of any particular form of church polity.

1. By the degree of legitimacy it can establish in the succession of its officers from the primitive officers.

2. By the degree of its correspondence with a model visible organization, founded by the Apostles, and minutely prescribed in Scripture.

3. By the degree of its expression, through an organized form, of an ideal, invisible society, depicted in Scripture, and more or less completely exemplified by the Apostles.

4. By the degree of its consistency with reason and experience.

Now, in view of this statement of the question, there are two methods of arguing the validity of *Presbyterian Polity*.

One method would be, to fully canvass these several theories; and, adopting that one which could alone be regarded as tenable, to advocate the claims of Presbyterianism on its grounds, and by the help of its principles. This reasoning might have the advantage of being the more logical and thorough of the two; but it would require very nice analysis and extended discussion.

The other method (and the one of which we propose to sketch an outline) is to leave these theories unexamined and unchallenged; and, successively applying their proposed criteria, to show that *Presbyterianism satisfies the demands of each of them, not only as well, but better than their own avowed advocates*. This reasoning will be perfectly consistent with the other; and may, besides, have

the advantage of being more thoroughly convincing, inasmuch as it will enable us, without surrendering any position of our own, to enter the enemy's territory, and vanquishing him on his own ground and with his own weapons, at length remain masters of the entire field of controversy.

C. W. S.

THE PIOUS POOR AND THE GOSPEL MINISTRY.

POVERTY, in the sense of beggary, is scarcely applicable to pious men. The observation of King David, accords with the general history of the Church in all ages: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." But though that extreme want implied in the term pauperism, is seldom found except in connection with vice, either directly or by natural consequence, it does not follow that piety is usually associated with wealth. There is a wide difference between absolute penury and overflowing abundance; and though many noble examples of devoted piety and active usefulness are found among the rich, the great body of God's people occupy a position between the two points above indicated. They are able to support their families with comfort and respectability; but are nevertheless *comparatively poor*; i. e., they possess no overplus beyond the supply of their ordinary wants, and the calls made upon them for the support of the Gospel, the common school, and those several benevolent objects to which all the members of the Church are expected to contribute. They can educate their children in the various branches of an English education, as taught in the common school, and can sometimes send them a few months to an academy or high school; but are unable to incur the expense of giving them a liberal or college education. This is what we mean by pious poor in the caption of this article, and from such families God has seen fit, to a large extent, to call his ministers.

By comparing the Minutes of the General Assembly for 1854, with the Annual Report of the Board of Education for the same year, it will appear that the number of candidates reported to the Assembly by all the Presbyteries, is 390, and that the number reported by the Board is 342; showing that all the candidates in our church, except 48, as far as *officially* reported, belong to the pious poor. These statistics, however, we believe, do not present the exact state of the case. Many of those candidates, whose parents are able to pay the whole expense of their education, do not place themselves under the care of the Presbytery, until they are prepared to apply for licensure, and hence are not reported to the General Assembly. The number of students in our Theologi-

cal Seminaries, according to recent reports, is 283. Supposing there are 15 or 20 engaged in theological studies under private tuition (which we have reason to believe is the fact), then the result is, that the 390 reported to the General Assembly by the several Presbyteries, exceeds by 90 only the number who have passed through their literary course and are engaged in the study of theology; leaving the remainder of our candidates, viz., all of them (except 90) who are in Colleges, Academies, and elsewhere, to be added to the number reported by the Presbyteries to the General Assembly. The number under the care of the Board of Education, in Colleges, Academies, and other preparatory schools, is not less than 200; and from information received from several institutions the number thus aided varies from one-half to two-thirds of the whole number of those who are pursuing their literary course with the ministry in view. Supposing the number in all to be 350, from which subtract 90, the difference between the number reported to the last General Assembly, and the number of theological students, then the whole number of candidates for the Gospel ministry in our Church, in all stages of preparation, is as follows:—

Theological students,	300
Pursuing their literary course,	260
	<hr/>
Total,	560
Aided by the Board of Education,	342
Aided from other sources, or supporting themselves,	218

A small part only of those who support themselves, are rich. Some are sons of clergymen, who seldom accumulate property. Others are sons of farmers or mechanics, or small country merchants, who, with the utmost economy, save enough from their income to educate a son for the Gospel ministry. And some, without assistance either from parents or elsewhere, earn their own support, by teaching school, &c., during their intervals of study. But with few exceptions, whatever their pecuniary resources, and whether aided or not, they belong to pious families. An inquiry recently made among the students of Allegheny Theological Seminary, disclosed the interesting fact, that of the 47 then in attendance, 41 had both parents pious, 5 only one, and but 1 neither.

Another fact is also worthy of notice, viz., that those who are called to the ministry have generally been trained to habits of industry. Idle, sluggish men lack an important pre-requisite for this office; and hence God usually enters those families where the sons are taught in early life to contribute their share of the common and necessary toil incident to a comfortable and honourable support. The office of a bishop is not a sinecure but a *work*, for which a drone is utterly disqualified. But a disposition to activity, energy, diligence, and self-denial, is not so much a constitutional

trait of character, as the product of early parental education ; and the incentive to this training in the case of the pious' poor, is not only moral duty but necessity ; whereas in the case of the rich, it is moral duty alone ; which is too often insufficient to influence them to train up their sons to industrious and economical habits. This neglect is probably one reason why so few rich men's sons, even when they are pious, have a desire to become ministers of the Gospel. All children ought to be taught from early life, as a matter of principle, to be diligent in business, to practise self-denial, and to seek the good of others as well as their own. This kind of training would be one important item in qualifying the sons of the rich for the ministerial office ; and it would also render it more inviting to them than when childhood and youth are spent in vain amusement and self-gratification. It becomes those parents on whom Divine Providence has bestowed wealth, to consider, in a serious and prayerful manner, whether they do not enjoy their wealth at too great a cost, if its possession is to prevent their sons from engaging in this high and holy calling ; and to inquire how they can avert from their families, this implied mark of God's displeasure. It is far better to be poor with the Lord's favour, than rich without it. Riches, however, though dangerous, may be made a blessing ; and they are such when employed in a wise and proper manner. But they are not employed wisely or properly, when they are lavished with an unsparing hand upon our children, to the neglect of that discipline of body and mind, which is a necessary stimulus to personal exertion and to active and efficient usefulness. Many rich men commenced life without property, and have become wealthy mainly by their own exertions. Their early habits may serve to teach them what kind of training is best for their children ; and if they carefully and conscientiously adhere to this rule, their sons, instead of being effeminate and luxurious (like too many in high life), will possess that true dignity which wealth and virtue mutually impart to each other. Such young men will not regard any post of usefulness beneath their attention, and accordingly, when they become pious, they will be as likely to enter the ministry as the pious poor. We do not regard it as any reproach on the ministry that its candidates are chiefly of the poorer class. Christ chose his Apostles from this class. But we would submit to the wealthy the question, whether they do not desire to share more largely than they now do, in the privilege of furnishing the Church with her ministry ; and whether this would not be the case, if they should feel and act in the matter as we have indicated. Let them so train their sons as to prepare them to practise the self-denials and discharge the *duties* of this office, if they desire to have them enjoy its honours.

S. D.

"FRIEND OF GOD," OR THE EXCELLENCY OF FAITH
AND A HOLY LIFE. No. V.

(Continued from page 152.)

PART II.—We proceed to notice the benefits of Abraham's friendship with God. Our obligation to serve God rests primarily upon his *propriety* in us as his creatures. He claims our faith, our affection, and our obedience as a *right*, which our *duty* to him requires us to render. From this obligation we can never be absolved, unless we could cease to be his creatures, or fly beyond the limits of his moral government. But in connection with this appeal to our consciences as a matter of duty, the Bible also appeals to our interest, and calls upon us to trust, love, and serve God, from the consideration of the benefits we are to receive, both in the present and future world. These may be contemplated, in the case of Abraham, under several aspects, viz. : as personal, or those which he enjoyed as an individual; as domestic, or such as pertained to his family; as social, embracing those which flowed to the civil community, whose members descended from him as their progenitor; and as ecclesiastical, *i. e.*, those which were conferred through him on the visible church, whether composed of his natural seed or of believing Gentiles.

PERSONAL BENEFITS OF ABRAHAM'S FAITH.

As his faith made him a friend of God, the benefits resulting from it were identical with those which flowed from his friendship with God. We begin by mentioning the elevated and exquisite *pleasure* he enjoyed. This arose from that tranquillity of soul which was produced by the assurance of God's favour, and that peace and joy which he experienced from the privilege of intimate communion with him as his friend. Unconverted men, so long as they are indifferent to the subject of religion, feel no desire to draw near to God; and when they become concerned, they fear to approach him, because his justice meets them in the way, like the cherubim and flaming sword at the gate of Eden. But when they become reconciled to God by faith in Christ, their consciences are relieved, their fears removed, and they can enter the Divine presence with those pleasing emotions which arise from a consciousness of being accepted. This was Abraham's state of mind. And as his faith and piety were of a high order, his pleasure was proportionably great. Such was his sacred and holy delight in God as his Redeemer, and such the intimacy of his fellowship with him, that while his approaches were characterized by solemn awe and profound reverence, these feelings were so tempered and sweetened by glowing, filial affections, as to draw out his soul towards him with indescribable joy. This statement, though not found in any

single passage of Abraham's history, accords with the whole tenor of his religious life.

Next to the pleasure which he enjoyed, we mention the *honour* he received from God. The fact that he was admitted to the friendship of so exalted a Being, was of itself the most distinguished honour. But his heavenly Friend promised him the further honour of high earthly renown. "I will make thy name great." This promise was not addressed to his ambition, and it does not appear to have fostered in him this common propensity of our nature. In distinguishing Abraham, God honoured himself, by making his extraordinary faith and obedience the medium for showing forth his own glory. Thus Abraham viewed it, and hence he was kept humble and grateful. His fame was the renown of eminent piety and high moral excellence; qualities which were not the gifts of nature but of grace; which were above the reach and even the aspirations of unsanctified ambition. Yet he was highly venerated even by those who were not disposed to imitate his example. His name was held in honourable and sacred remembrance, not only by Jews and Christians, but even by Ishmaelites, who, though they did not inherit his virtues, yet gloried in their descent from the father of the faithful.

Further, God blessed Abraham with *great temporal prosperity*. His promise was, "I will bless thee, and thou shalt be a blessing;" *i. e.*, I will prosper thee in thy worldly circumstances, in thy flocks and herds, and in the fruit of thy ground; yea, thou shalt be so wonderfully blessed, as to "become a proverb, so that when one shall desire to bless another, he will say, God bless thee as he did Abraham." The record of his large possessions, shows how literally this promise was verified. So evident was it to others that he was prospered on account of the special favour of God towards him, that the king of Gerar and his chief captain expressed a desire to enter into a covenant with him, "saying, God is with thee in all that thou doest."

He was also favoured with the Divine *protection* against the encroachments of those whose jealousy or hatred might dispose them to trespass upon his rights. "I will bless them that bless thee, and curse him that curseth thee." In these words he virtually formed an alliance with him, both offensive and defensive, to have the same friends and the same enemies, pledging his assistance at all times in the hour of conflict, and his protection and deliverance in seasons of peril.

Again, God treated Abraham with great tenderness when overtaken in a fault. Twice through fear he denied his wife, and was exposed thereby to imminent peril. We feel under no necessity of endeavouring to palliate his sin. It does not admit of vindication. God did not approve of his conduct. But because he was his friend, he did not leave him to suffer those consequences which under other circumstances would probably have resulted from it.

On the contrary, he interposed to rescue him from his exposure first to the wrath of Pharaoh, king of Egypt, and afterwards of Abimelech, king of Gerar.

Further, God revealed to him his secret purposes. "Shall I hide from Abraham," says he, "what I am about to do, seeing Abraham is to become a great and mighty nation, and in him all families of the earth are to be blessed." We communicate to intimate friends secrets which we tell to no one else. And it is thus God distinguishes his friends from all others. Says the Psalmist, "The secret of the Lord is with them that fear him, and he will show them his covenant." Says Christ to his disciples, "I have not called you servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things which the Father hath made known to me, have I made known to you."

But what was more valuable to Abraham than the revelation of God's providential purposes, he gave him the assurance of hope concerning his own salvation. Paul affirms that "he desired a better country, that is, an heavenly." This desire indicates a state of mind not clouded by doubts, but clear and joyful in the expectation of future glory. He not only felt confidence in the truth of the promise concerning the reality and excellence of "things hoped for," but he enjoyed the "earnest of the spirit in his heart," assuring him of his personal interest in those blessings, by that pleasing foretaste, which like a seal to a title bond, gave him such ample security as to relieve his mind of all apprehension.

And to crown all, his death was peaceful and happy, and his eternity glorious. So greatly did God delight to honour him, after his departure from this world, that he made a special record of the fact of his being in glory, and of the certainty of the future resurrection of his body, by styling himself (for so Christ interpreted this language) "the God of Abraham;" and he honoured him still more, if possible, by employing his name as the emblem of heaven itself, Abraham's bosom being used in Scripture as a synonyme for heavenly bliss.

These several benefits may be enjoyed, with some modifications, by all of God's friends. Was Abraham favoured with the privilege of intimate fellowship with God? The Divine presence, through the indwelling of the Holy Spirit, is mentioned as one of the blessings promised to New Testament believers. "If a man love me," says Christ, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Was Abraham honoured of God? So are all those that love and obey him. "Them that honour me," says he, "I will honour." To the same effect are the words of our blessed Lord. "If any man serve me, him will my Father honour." Was Abraham greatly prospered in his worldly circumstances? "Godliness is profitable," says Paul, "unto all things, having the promise of the life that now is, and of that which is to come." Did God promise Abraham his

protection? He said long afterwards, with a more extensive reference, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Was he tender towards Abraham's infirmities? He says of every "good man, though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Did he make known to Abraham his secret purposes? As we have already noticed, he communicates to his friends in every age those secrets of his will which are undiscerned by others, not prophetically, but by enlightening their minds in the knowledge of his word. Did he assure Abraham of his title to heaven? "I would," says Paul, "that every one of you do show the same diligence, to the full assurance of hope unto the end." Did Abraham, at the close of life, enter upon a glorious reward? The Apostle Peter declares that all who possess faith in Christ, and those graces which flow from it, and abound in them, "shall have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Reader, can you desire stronger incentives than these to become God's friend, or to induce you at all times to do those things which please him? Many take much pains to secure the friendship of great and good men, and they justly place a high value on such an acquisition. But what is this compared with the friendship of God? The exchequer of the world would be insignificant in such a purchase. "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" But, thanks to God, his favour is not to be bought with money. "Believe in the Lord Jesus Christ," and this highest of all privileges will be secured. "He will guide you with his counsel and afterwards receive you to glory."

DOMESTIC BENEFITS OF ABRAHAM'S FAITH.

When Abraham became a believer in Christ and the friend of God, he not only derived personal benefits from this relation, but his household received through him, many blessings. They shared with him in his riches and honour, and in that peace and security which he enjoyed in the possession of his property. As he journeyed from place to place, the altars which he erected for the worship of God, formed a better protection than an army of soldiers. His heavenly Friend and Protector, who controls the hearts of all men, caused the Canaanites to feel a veneration for him and his religion, and they were thereby restrained from doing them injury; thus verifying that Scripture, "If a man's ways please the Lord, he causeth even his enemies to be at peace with him."

A remarkable illustration of the value of Abraham's friendship with God to the members of his household, is recorded in the case of his nephew Lot, whom he took with him from Chaldea to Canaan, and trained him up as his adopted son. Though Lot was separated from him, was the resident of another city, a man of

mature years with a family of his own, and withal a pious man; yet when God determined to destroy Sodom and Gomorrah, and to deliver Lot, the reason assigned for Lot's rescue was, not his own piety but his relation to Abraham. What remarkable language! "When God destroyed the cities of the plain, he remembered Abraham, and sent Lot out of the midst of the overthrow." Mark, it does not say, he remembered Lot, "that righteous man, who dwelt in Sodom," but he remembered ABRAHAM, his peculiar friend, Lot's uncle. He remembered his faith and obedience, his fidelity in the religious training of his family, his many prayers, and especially his intercession for that city in which Lot dwelt. And though it does not appear that he prayed in particular for Lot's deliverance, God was pleased to express his high approbation of his character and conduct, by bringing this former member of his family into a place of safety. On the same principle, he saved Noah's family in the ark. "Come thou and all thy house into the ark, for *thee* have I seen righteous before me in this generation." And in numerous instances he has conferred providential favours upon a household, in consequence of the piety of their head.

Nor did he bestow upon Abraham's family temporal blessings alone. The piety of his son Isaac and his servant Eliezer illustrates the spiritual benefits enjoyed by his household through him. God entered into a covenant with him (Gen. 17th chapter), in which the blessings promised were both temporal and spiritual, but especially the latter, and these flowed to his family through the channel of this covenant, which included his children and household as well as himself. The covenant was made with him rather than any other person, because he was God's friend. Of this there can be no reasonable doubt. For though God displayed his sovereignty in his conduct towards Abraham, as he does in dispensing all his favours to sinful men, yet he called him out of Chaldea and made him his friend, for the purpose, in part, of forming such a covenant with him; and there was a special suitableness in making so eminent a believer the depository and trustee of that important transaction; important not only to his own household, but, as we shall notice hereafter, to multitudes of others.

It is a legitimate inquiry, and one of great practical importance, how Abraham's faith conveyed spiritual blessings to his family? And to what extent and degree? Was it his faith alone, irrespective of the covenant? or his faith acting through the covenant? And if the latter, what was there in the covenant to impart or add efficacy to his faith?

If God had not been pleased to make such a covenant with Abraham, he might, with such other knowledge as he possessed, have trained his household with a faith and fidelity which would have met the Divine acceptance, and been blessed to their spiritual good. But after that covenant was made, its conditions, requirements, and promises, became as much the objects of faith as any

other part of God's will ; and hence Abraham could not have withheld his assent to the covenant, or neglected the duties enjoined or implied in it, without a forfeiture of its blessings. As that covenant therefore was the appointed medium through which blessings should flow to his family, it contributed to invigorate and increase his faith in praying for and expecting those blessings. And this unfolds to us the manner in which his faith was the instrument of conveying spiritual blessings to them through the covenant, viz. : that by faith he took hold and rested upon its promises, and urged them as a plea in his intercessory prayers in their behalf. The plea was one which God approved, and he accordingly bestowed the desired benefits.

As to the extent and degree of the blessings thus secured to his household, it is obvious that all under his care, including his children and servants, enjoyed important religious privileges by virtue of their relation to him. The covenant secured to them, without exception, a knowledge of the true God, and the external means of grace. These privileges were common to all the members of his household. But whether these privileges became *saving* or not, depended upon the manner in which they were improved by each individual member ; and this depended, largely, upon the extent and degree of Abraham's faithfulness. The covenant was not a mere form, nor was it to be entered into in a mere formal way. There was indeed a form to be observed, viz. : the rite of circumcision, the neglect of which involved serious consequences. "The uncircumcised man-child was to be cut off from among the people." But the observance of the form was not all which the covenant required. It demanded also the circumcision of the heart ; and Abraham in entering into that covenant made a solemn engagement to endeavour to secure for his children and household that higher blessing. His conduct shows that he understood the covenant in this manner. In the chapter succeeding that in which the covenant is recorded, God says of him, "I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." We have already considered these words. We refer to them again to notice their connection with that covenant, and also the benefits which his family enjoyed in consequence of Abraham's faithfulness to them. This Divine testimony to his faithfulness, contains, likewise, the evidence of his success. "They shall keep the way of the Lord." Abraham "commanded," and God added his blessing ; the result of which was that they became pious.

Thus it is now in the case of infant baptism, which is the New Testament seal of that covenant. Its neglect by Christian parents, is an offence against God. It is a virtual expression of unbelief in that covenant, and a depreciation of its benefits. Yet something more is required than this external sign. Saving grace does not descend from parent to child by mere covenant relation. "Say

not within yourselves," said Christ to the Jews, "that we have Abraham to our father." God can (perhaps he often does) bestow grace upon the infant in the act of receiving baptism; but this is not owing to the ordinance alone, but to the parental faith by which it is accompanied. In case of those dying in infancy, we have Scriptural ground for believing that they do in every instance receive the saving grace of God; but this does not arise solely from their covenant relation, but the purpose of God, who extends his grace to such as he has determined to remove from the world at this early period of life. But the great design of their baptism is to secure their future religious training; and if parents thus bring their children into covenant with God, and perform their duty towards them as faithfully as Abraham did to his children and household, they will, with the Divine blessing, become in due time, fellow-heirs with their parents of the grace of life.

Dear reader! In addition to personal considerations, which urge you to lead a holy life, we appeal to your feelings of interest in those who are bound to you by the tender tie of domestic affection. Are you a parent, or head of a family? remember that both their temporal and spiritual welfare depends, in no small degree, upon you? "The Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him, and showing mercy unto thousands of them that love him and keep his commandments." If you do those things that please God, your piety and faithfulness will be to your dwelling what the blood of the paschal lamb on the doorposts of the Israelites, was to theirs; protecting them from the destroying angel as he passed through the land of Egypt. It will be to them what the ark of God was to the house of Obededom, on account of which "the Lord blessed him and all that he had." But not only will temporal calamities be warded off, and temporal blessings secured to them, but those which are infinitely more important, such as pertain to their *souls*, and extend into *eternity*. What a motive is here, for you to become an experienced Christian, a friend of God. To save your *own* soul ought to be a sufficient motive to influence you to serve the Lord. But in connection with that, you have this further motive of bringing your household to unite with you in this service, and securing for them that "inheritance which is incorruptible, undefiled and fadeth not away."

J. W.

(To be continued.)

A FEW THOUGHTS ON ANGELS.

EVEN a superficial observer cannot fail to notice that the creation of which we form a part, consists of a chain of beings, of a series of existences, ascending so slowly, so gradually, and so

regularly that they almost seem to commingle as the tints of the rainbow. Through all the changing forms of sensitive beings up to man, we shall meet with some which cannot be classed with entire correctness, either with the higher or the lower round in the scale between which they stand, however skilfully the dividing line may seem to have been drawn. Call we these rounds genera, we shall find the same unbroken chain of species in them, in species varieties, in these subdivisions, and so on.

In the human race even we shall see this principle prevail from the lowest type of the Bushman to the finely developed Caucasian, from the helpless Cretin to the mastermind of a Bacon, from the poorest Feejee islander to the noblest Christian whose high moral attainments seem to ally him to angels. *Angels!*—And are their beings in the same scale higher than man?—Conjecture and analogy would answer, Yes. The distance seems too great between the earth-born, clay-formed, body-bound creature, and the uncreated, independent, self-existing Creator. For although his infinitude could not be approached even by the most exalted of created existences, yet man, though as a spirit he may be the image of God, as confined by his present material frame, seems too low, too insignificant to be the crowning piece of God's works. No, we should conceive of lofty essences still rising high, high above man, and that again in an ascending series of Thrones and Principalities, and Powers, and Rulers, and Archangels, a regular gradation—not up to the Supreme Being, yet occupying the immeasurable vacuity that intervenes between ourselves and Him. Even the heathen have felt this, and they have attempted to fill up the great void by their heroes, their daimonia or demons, their demigods (their Amshaspands), their Sons of Brahma, their Ophions, and whatever other names their creative fancies have given to the hosts which they imagine hovering round the throne of the great Absolute. The mythology of the Hindu as well as that of the Scandinavian, of the refined Greek as well as of the rude Algonquin, all have assumed sentient and intelligent beings to be the messengers of God to do his will, rather than rest satisfied with those undefied, intangible principles, called the laws of nature, which a more enlightened philosophy places between the Creator and his acts.

These half-developed and partly misshapen ideas which arose under the starlit sky of heathenism, have, however, assumed their true proportions under the bright sun of revelation. It is in Sacred Writ that we find verified our surmise that man was “made a little *lower* than the angels,” that he is but little removed from those “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” From the angel who found Hagar at the fountain to the angel that was sent to punish the presumptuous pride of Herod, the sacred *history* is full of angelic agency. In their various manifestations as guardians of God's people, as ministering spirits to the Lord Jesus Christ, as the executioners of

divine justice, as superintendents of the natural world, they are constantly brought before us to remind us that we are the citizens of two worlds, and that there is an invisible creation as full of the glory, and wisdom, and power, and majesty of God, as all the wonders of the material world.

It is true, objectors have always been found who have much to say against the belief in the existence of angels. One class will refer to the Deos and Izeds of Zoroaster and similar phenomena of the Gentile world, and say that the Jews borrowed their ideas from them, assimilating these notions only to their somewhat purer religious conceptions; with assiduity they will point out the degree of similarity of the Scriptural doctrine to the silly conceits of the Rabbins or the unrestrained flights of poets. With such objectors, of course, as we have no common standard of ultimate appeal, reasoning would be futile.

Another class, taking for their basis such passages as that where Christ foretells his great power under the figure of "angels ascending and descending upon the Son of man," or appealing to the gorgeous drapery of the great Epic of the Church, the Apocalypse, — would say that in the Bible the angels are a mere picturing forth and embodiment of the glory or providence of God, and that all passages which speak of angels are therefore to be understood as mythical or figurative. But in view of the multitude of passages in the historical, as well as in the doctrinal portions of Scripture, speaking of the real appearance and the actual deeds of angels, who does not see that such a theory rests altogether on most forced interpretations and the greatest violence of exegesis?

A third class refuse to take cognizance of the doctrine respecting angels, because, say they, it is utterly valueless to the Christian, and to them there is nothing that should determine them to decide *for* rather than *against* the existence of such beings. But according to the canon that the Bible contains nothing superfluous, it may be asserted that this doctrine is of great practical utility. It enlivens our consciousness that through the Mediator of the New Covenant we are brought into fellowship with "an innumerable company of angels," that "there is joy in the presence of the angels of God" over one of us, if he repenteth, and that one day we shall be like unto them.

To him who loves his Bible and delights to study it, this subject is worthy of diligent search and devout meditation, as placing before us in a clearer light the example of those lofty beings,

"Who went to meet
So oft in festivals of joy and love
Unanimous, as sons of one great Sire,
Hymning th' Eternal Father."

I. L.

Household Thoughts.

HOUSEHOLD RELIGION.

THAT the household of David was controlled by his religious faith and practice, is testified by the word of God to Solomon, after the dedication of the temple, when it was said to him, If thou wilt walk before me, as David thy father walked, in integrity of heart and uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, there shall not fail thee a man upon the throne of Israel. He ruled his household in the fear of God; and he resolved to rule his kingdom as he ruled his house. Both as the head of a household, and the head of a nation, he maintains all the exercises and forms of religious culture and discipline required by that dispensation of the grace of God under which he lived.

We learn from this, that religion, even from those early times, is an ordinance of the family, and has, in the family, the centre and seat of its social life. And of the exercises of religion which are proper to the household an indispensable part consists of the daily reading of the Scriptures and united prayer. For the sake of those Christian families where these exercises *are* maintained, as well as those in which they are not, it is our duty to consider often the grounds on which the practice rests, and to show how much the prosperity of Christian truth and righteousness depends, and ever must depend, on the right performance of religious duty by the heads of families, and particularly of daily prayer.

We shall illustrate first the duty of the Christian head of a family to maintain the daily exercises of devotion with his family.

1. The duty arises out of the domestic relations of the Christian parent.

Every Christian must apply his religious principles in all the relations of his life. Whatever he does he must do in a Christian way. His Christian heart must shine in and through all the works of his life. Least of all should a Christian parent omit any means of instilling his own faith and hope into the minds and hearts of all in his house. And how can this be better done than by giving utterance to his faith and hope in God, in the hearing of all whom he is bound to lead in the way of Christian truth and duty? And let him do this in the solemn manner of religious devotion. Such are the relations of the head to the members of the household that

their hearts naturally become one in other things: and they would just as naturally become one in religion, where all do as they ought. In temporal affairs, the members join their interest with the interest of the head. They become jealous for his reputation with his neighbours—*anxious for his success in his profession,—interested in his opinions and principles on all important subjects; and why should not this union of interest prevail among them, in regard to religion. It always will with proper means; and the head of the family has the natural desire that it should be so; and of all the means for bringing such unity about in the dear home of his earthly interests and affections, the most effectual will be this: to have his own heart right with God, and then exercise his right affections daily in the devout reading of the Scriptures and in prayer in his family. How can a Christian householder answer a good conscience before God and his brethren, who does not do so much as this, to guide his household in the fear of God, and the faith of Jesus Christ.*

2. The obligation to maintain Christian devotion in the family arises out of the great fitness of the practice to promote religious culture. And first and chiefly will the master of the house himself find profit in it. More than in any other way, will he thus strengthen his faith, clear his views of truth, settle his Christian habits of life, and quicken his purifying hope of heaven. While he will also save himself the painful self-reproach in the dying hour, when he sees his children around without the faith and practice of Christians, that he has not led them to the Saviour by his own example of devotion.

As to the members of the family, it calls their attention daily to their spiritual interest and duty. And this is never effectually done in any other way. How very lax must be the religious discipline of a family, where the members are left wholly to impulses from religious neighbours, or public meetings, or their own disposition move them towards Christian duty. No Christian parent expects his children to improve by such means, in any other good thing, and how can you thus look for improvement in religion? What a space is filled, what a want is supplied, by this one domestic usage! An altar in the house for the daily sacrifice! What is the house without it? What would the house be without a table which offers its refreshment at the proper hours? What, without the pillow for nightly repose? Above all, what is the house as a dwelling for religious beings, without this means of religious culture and growth?

If the Christian householder has the true religious concern for his family, and a warm heart of desire for their spiritual welfare, the hour of family prayer is his very occasion. He has no other opportunity like that to express his heart in their hearing; to make them feel his Christian piety. Then he can so read, and cause them so to read the Holy Word, that they shall all drink somewhat

of its spirit; and the more will they partake of its spirit, if he is careful and resolute and wise, in guarding them against the influence of the world without. Then in his simple earnest prayer for his house, he can show them his own devout heart as he cannot do in any other way. There is great power in such exercises rightly performed; and all the more, when the general tone of the domestic life prepares the way for the good influence of a religious service. What else can the head of the family do that could be a substitute for this? And where this practice is maintained, how much it adds to the force and usefulness of all other means. When a father is in the habit of praying with his children, he can talk with them, with the more ease and effect. And while his prayers *express* his desire for their spiritual well-being, they quicken that desire, and strengthen it. His own soul is inspired with a sacred impulse. His children become imbued with the same grace. A Christian family without prayer; it is like a ship at sea without her sails; a machine without its moving force. But how rich and constant the flow of spiritual family blessings which we may receive from the Lord while as families we acknowledge him! Let the household, as such, reach forth its hand of faith in daily prayer for the blessing of Heaven, and that blessing will as surely be received, as the cistern receives the water of the shower which falls on the roof and flows down through the channels prepared for it.

3. The obligation to daily devotion in the family, is involved in the command to Christians, that they should pray without ceasing. This means that Christians should always be ready to embrace suitable opportunities for devotion. And one class of these opportunities consists of the morning and evening convenings of the family. Surely these could not be omitted by the Christian householder, who desires a perpetual spirit of prayer. Let this be the great end of his life, to maintain the spirit of prayer, to keep his heart in the love of God, and to bring all those beloved ones who are under his immediate influence, into fellowship with his own faith and love, and he will feel the want of the family altar. The daily Christian offering of prayer and praise will come to him like a heavenly breeze to refresh, and to bear him along in his spiritual course; and without this he would soon become weary and faint. Pray without ceasing. But in the strong current of worldly occupation, what a struggle it seems to keep the face heavenward, and hold one's course. How it tires the strongest wing of Christian faith, to strive against the gale across some wide field of worldliness; and what a relief to enter the serene and quiet atmosphere of the domestic circle, where the spirit finds repose, and can breathe refreshingly, and where faith can rest in its easy and natural motions, and look steadily at its heavenly prize. If one does not pray there, how far must he have fallen from the spirit of prayer. The force of the command,—Pray without ceasing,—is strong to

engage the Christian head of a family in religious exercises in his household.

4. A part of the obligation to family devotion is derived from the express regard of the God of grace for the family interest. The family is a little community, composed of immortal beings, whom the providence of God has thus bound together, that by his grace, he might bless them together. He feeds them all at one table of his bounty that he may feed them also together with the bread of life offered them through Christ.

For the same reason, the Lord has a form of the covenant expressly for the family; takes parents and children together under his dispensation of grace; calls the members holy when the head is holy, and requires the head to consider those whom providence has committed to his charge as the Lord's. The promise is to you and to your children. And he makes a broad and solemn distinction between those who thus stand in the covenant and all others: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

National blessings are properly sought by national supplication. When wide-spreading disease becomes fearful to the nation, the nation is called to fasting and prayer. When war is felt as a national calamity, the nation is summoned to fasting and prayer; and this is so natural a step, that it is always looked for in proportion as the persons in authority are governed by religious principle. And so in public doings. The chief magistrate, of true Christian principle, never fails to commend his country to the blessing of God, in all his public communications of any importance or solemnity. Legislatures and conventions for state or national purposes, just so far as the religious sense prevails among the majority of the members, solemnly commend their common interests to God, and implore his blessing on them, in their daily assemblies. It is not so, indeed, in bodies of irreligious men; but where a majority are controlled by Christian principle it is always so; and very frequently, perhaps even in most cases, the practice is upheld though but a small proportion of the body profess to be devout men. Now if religious solemnities are thus observed in opening the daily business of a body of persons who have a common interest at stake, which is to be secured by the blessing of God upon the united action of all the members, how much more should this be done in the family, a permanent body, which has the most vital interests at stake, to be secured by early religious impressions on immortal beings, on sinners to be redeemed by the grace of Christ; a body which has a special covenant of grace for itself, and particular laws by which the blessings of that covenant may be secured. Here is an assembly with a Christian head, to preside over all its proceedings; a head, not elected by the members but constituted by the providence of God; not to rule by laws and regulations adopted by the body, but receiving his powers directly from God,

to be himself the lawgiver, and by his faithful administration to be the minister of the grace of God to all the members. For such a body, so strictly religious in its constitution, its purposes, and all its proper offices, for such a body to proceed to its daily callings without commending itself to the blessing of God, betrays a lack of true piety in the controlling power, beyond what strikes us anywhere else. For we see it in no bodies of men having important business in charge, and professing Christian principle.

These facts show how the practice of daily devotion in the family arises from the Christian spirit in the head. This is one of the duties of the Christian life, in those who guide the household. Christians should exhort and encourage one another in respect to it. There is no department of Christian duty in which they can be more useful to one another than in this. The bond of Christian fellowship binds families together. The church covenant covers the covenant of the family. A part of the mutual watchfulness of the members of the church should be directed to this, among the many duties of the Christian profession. And who can compute the good results from faithfulness here.

The benefits of family worship where it is duly maintained are obvious to all.

It promotes spiritual communion among the members. Church fellowship is almost wholly maintained by exercises of devotion, in which Christians join with one another. So in the family, where the spirit of prayer lives in the head, it is communicated to the members. When the head of the family prays in the spirit in the hearing of all the members, the spirit will be awakened in the hearts of all the rest, unless they oppose some wilful resistance to it; for the members of the family are all under one covenant of grace; the promise of the Holy Spirit is to them all; and when it is given the parent, it is not for himself alone, but for his household; and if he is faithful on his part, and his household are led in the ways of the Lord, and are not suffered to be led captive by the world, they will all show themselves to be partakers of the same grace. This is the law of the Spirit of grace. It is communicated from one to the other, among those who sincerely seek the Lord together. Now the members of a family are very near to each other. If they have right affections among themselves, their mutual sympathies are tender and active above those of all other relations. There, more than anywhere else, can it be said, that if one member suffers, all the members suffer with it; and if one member be honored, all the members rejoice with it. Let the Spirit of the Gospel live among them, and how free must the communion of the Spirit be, especially in the exercise of prayer, when the soul of the parent is communing with God, and all the members are under his influence, and endeavoring to follow him in his devotion.

Daily divine worship in the family helps the growth of piety in

the parents. We take for granted here, that both parents are united in maintaining religion in the household. If the parents would prevent the chill of worldliness from destroying all the warmth of their spiritual life, they can do nothing better than to call their family together habitually for daily prayer. It would make them more watchful over themselves. The parent needs such prompting for himself. He, more than all others may expect profit from it. It prepares his heart for religious intercourse with his family; and it gives him a power of utterance he would not otherwise possess. How much more productive must this be than any other social exercise of religion! It comes like the daily meals on which the body lives and grows. It causes a parent to reflect daily on his sacred relation to his family; to feel his responsibility as the head of religious influence to his household. It thus has a great part to act in securing his own perseverance unto the end. To the children and other members of the family, it is a great blessing to see themselves the subjects of prayer; and still better, if they are taught to take part in the prayer as their own, and not be mere hearers; to hear thanksgiving offered in their behalf, for the kindness of that Providence by which they live. It prepares the way for them to offer thanksgiving for themselves. The example is instructive. They learn what prayer is, in respect to their own experience and welfare, and by the blessing of the Lord they will imbibe its spirit. It is training children in the nurture and admonition of the Lord to pray with them.

The influence of daily orderly family worship on children is very great in forming them to the outward practices of religion. They become familiar with the form and the language, and the proper subjects of prayer. They learn a devotional language which serves them happily when disposed to pray for themselves. And even at the very hour of solemn prayer by the parent, the serious thoughts of his children will be turned to those petitions of his yearning heart for them, and will apply the prayer to themselves in a way that he may not suspect, and that he will in this world never know.

The prayer of a family may profit all the members by its fitness to occasions. Then it fixes attention, when it does not follow a lulling form, but speaks of things most present to the thoughts, the casualties of the day that is past, or the hopes and plans of the day that is begun. Who has not felt the solemn regard for duty, when he has heard the path of duty pointed out in the devout prayer of a parent; or felt a dread of danger, when dangers have been suggested, and the Divine protection sought against them; repentings for sin, when sins have been acknowledged to God, and his gracious forgiveness prayed for? The head of a family does his children a favour that can never be estimated, when he thus trains their thoughts and feelings into familiarity with the exercises of Divine worship.

There is no small advantage gained by parents with their children from the daily and reverent reading of the Scriptures. A family thus knows the Bible, which otherwise they will hardly do. An important part of education. To deny such a daily benefit as this to a household is worse, far worse, than to deprive them of a portion of their daily bread. Such an exercise hallows the family relation. Parent and child see each other in a sacred light. Brother and sister, while reading or hearing the holy word together, seem joined in a holy association which sanctifies natural affection, and surrounds the domestic centre with a celestial halo.

Now to whom does it belong to make the home of a household thus sacred to the hearts of the members as a dwelling of the Lord? To whom belongs the work of thus reconciling children to the ways of the Lord, and of thus co-operating with the Lord to make them humble and obedient disciples of Christ? It belongs to the parents; and not to either one alone, but to both. They are one, and must work as one in this thing. For a want of co-operation will either hinder the duty altogether, or so embarrass it as to prevent its proper effect. But in the forms of the service, the leader is the husband and the father. This, nature itself teaches. And when he declines the duty, even though it should be attempted by the mother, the absence of the father, or his silent presence, is a violence to propriety and to moral obligation, which tends to destroy the good effect of the whole. There are some parents whose own childhood and youth were blessed with these daily solemnities which they are denying to their own children. Is this right? Can they answer it to their own conscience and to God? How ungrateful to the Father of all family mercies, how cruel to the children and the children's children, to throw this mountain of unfaithfulness and sin across the channel in which the grace of the covenant is flowing down from generation to generation. How must the tender parent feel at the close of his life, when his children have all left the paternal roof, or come to the freedom of manhood without the hopes or the habits of believers in Christ, if he must charge himself with having neglected those means which are commonly so effectual.

J. W. Y.

Historical and Biographical.

BIOGRAPHICAL SKETCH OF DR. CUYLER.*

It may be mentioned as an historical fact, more important in the estimation of others, perhaps, than it was in his own, that Dr. Cuyler was

* This interesting Biographical Sketch is from the pen of the Rev. Dr. JOSEPH H. JONES of Philadelphia, who preached a Discourse commemorative of the life and

honoured in his pedigree. He was a descendant of the colonists that settled the province of New York as early as the time of Charles II. Some of the primitive emigrants were people greatly respected, both on account of their character and their family. Of these, the principal were the well-known names of Cortlandt, Delancey, Beekman, Tenbroek, Schuyler, Van Rensselaer, and Cuyler, all of whom have been since distinguished in the civil wars, either as persecuted loyalists or triumphant patriots.

CORNELIUS C. CUYLER, was born at Albany, on the 15th day of February, 1783, and was one of a family of four children, two of whom were sons. The letter C. was inserted in his name, to distinguish him from six cotemporaries of the same surname, all of whom were called Cornelius. His father dying when the son was but twelve years old, the forming of his character devolved solely on the mother, who was of the family of Yates; a lady of superior education and intellect, as well as of eminent piety. In all his subsequent life, the son was accustomed to speak with frequency and deep feeling, of his obligations to this excellent mother. Such were his diligence and success in academical study, that at the age of fourteen he was prepared for college; but events occurring that it is unnecessary to relate, were the occasion of postponing his application for admission several years. He was graduated at Union College, Schenectady, in 1806, which was then, as it is still, under the Presidentship of the Rev. Dr. Nott. It is unnecessary to speak of the pecuniary losses of the father, and of various domestic trials, except so far as they disappointed the hopes of the son, and were among the instruments of Providence in moderating his earthly attachments, and leading him to serious reflection, which, under the effectual teachings of the Spirit, issued in a public profession of religion at the age of eighteen. By this change in his character, his mind, that had before been intent on the study of the law, was directed to the ministry of the Gospel. Under the theological instructions of Drs. Basset and Livingston, he pursued his studies till the year 1808, when he was licensed to preach by the Classis of Schenectady. On the 2d of January, 1809, he was ordained and installed pastor of the Reformed Dutch Church in Poughkeepsie, where he remained till December, 1833, when he removed to the city of Philadelphia, in obedience to a unanimous call from the Second Presbyterian Church.

Previous to the connection of Dr. Cuyler with the congregation at Poughkeepsie, their condition had been unhappy, and far from prosperous. It was a delightful thought to our departed brother, and one which was the subject of repeated remark, that the Holy Spirit attended "the laying on of the hands of the Presbytery." His pastoral labours began amidst tokens of his special influences, which were enjoyed in a prolonged revival of two years, increasing the number of communicants from less than forty, to more than two hundred. Another Pentecostal blessing was given them in 1815, a third in 1819 and 1820, and a fourth in 1831 and 1832. His labours were not more successful than they were abundant, extending much beyond the particular flock over which he had been made the overseer. Four stations in the vicinity, that he selected for occasional services as he had opportunity, were nurtured into vigorous and self-sustaining churches. Such was the success that attended his ministry, and so great its acceptance, that his name and influence were widely extended to other

character of his beloved brother in the ministry. A few copies of the discourse were printed.—Ed.

Christian denominations, as well as in his own. In 1814 he received an importunate call to the collegiate charge of the Reformed Dutch Church in the city of New York. So great was their desire to obtain him, that they agreed to remove his objection, which was mainly, to a partnership in labour, by consenting to divide. But the commencement of a revival among his people at Poughkeepsie, was deemed to be indicative of the Divine will, and this overture was declined. So were several subsequent calls, that were equally attractive, until he yielded to the invitation from the city of Philadelphia, in 1833. No pastor could be more beloved, nor more highly honoured. The results of the several revivals, in the presumed conversion of his hearers, were at one time a harvest of *sixty-nine*, at another of *eighty*, and of *eighty-eight* at a third. On one Sabbath, the number of adults baptized was twenty-nine.

In consenting at length to sunder a tie which had been strengthening for almost a quarter of a century, Dr. Cuyler was undoubtedly moved by his convictions of duty; and yet the trial of his affections and faith was severe beyond the conceptions of any who have not known it by experience. Who but such a pastor can conceive the protracted anguish of spirit through which he reaches the conclusion, that he must bid a beloved flock farewell? Who that has not a heart of adamant can see himself surrounded with a group of the poor and afflicted that gather at such a time, and especially of his children by grace, and witness the looks, the tears, that speak what the tongue, palsied with sorrow, cannot utter, and mournfully say, "Must you leave us?" "Shall we see you among us as our friend, and counsellor, and pastor, no more?" Who, I say, can mingle in such a scene, and not feel that his heart must break within him, and his "spirit fail." Never was there a day of greater sadness there, than that on which this spiritual friend and father bade them his affectionate adieu. The sacred place in which they were assembled, might well be called "Bochim." Though the table of the Lord had been recently spread, and the stated time for this service was somewhat remote, yet they entreated him to take leave of them in the breaking of bread; and thus this weeping flock sought to gird themselves with strength for their trial, by gathering around the cross.

With what fidelity and success this ever watchful and unwearied shepherd pursued his labours in Philadelphia, is more familiar to some whom I address, than it is to the speaker. But what were his wrestlings with the "angel of the covenant," in secret; what his anxieties, joys, and sorrows, are known only to Him who can read the hearts of his ministers, and who "puts their tears in his bottle." Entering upon his duties in the maturity of his strength, with all the advantages afforded by years of study and pastoral experience, his presence and influence were seen at once in every department of ministerial labour. That Dr. Cuyler did not witness the same results here, the same delightful revivals, is not because he did not preach the same truths, and in the same faithful, earnest and affectionate manner, as before. It was not because he did not desire them, and pray to God importunately to send them. But the reason, whatever it be, should cause much solicitude and scrutiny of heart among those from whom such an unspeakable mercy has been withheld, why it is that the same cause should be followed by so different results. We acknowledge the sovereign power of God in the gifts of the Spirit, as well as in the giving or withholding of rain, and disappointing the hopes of

the husbandman; but whenever he is pleased to leave the faithful minister to expend his strength upon a people, like one who beats the air, it is an exercise of this sovereignty which causes much disquiet in his own bosom, and should stir up the same anxiety in theirs. But while it was not the happiness of this pastor to see such surprising interpositions of grace as had honoured his ministry in a former relation, yet he was cheered with those gradual accessions to his fold which assured him that he did not labour in vain. His assiduous attention to duty in every province of ministerial labour, in the family circle, the chamber of the sick, the Sabbath school, the Bible class, the lecture room, and the pulpit, was attested by numerous tokens of Divine favour. Many a disciple was edified; the afflicted and heart-broken were comforted; wholesome influences were thrown around the wayward and thoughtless, and three hundred were added to the Church, a large proportion of whom had been brought to an acknowledgment of the Saviour in a public Christian profession.

Such was the laborious, useful, and honoured course of our departed friend, till he had reached the *forty-third* year of his ministry, and the *sixtieth* of his life. His lamented death, much as it was apprehended by those who knew the nature of his disease, occasioned no little surprise to many of us, by its suddenness. Though its rapid progress was indicated by significant tokens, yet they were understood by few, and scarcely realized by any. We could not make ourselves believe that a local affection, apparently so trivial, could come to such a serious issue, or certainly so soon.* If the assiduous attentions of conjugal and filial love, if the skill of physicians or the prayers of the righteous could have prolonged his life, "our brother had not died." But his work on earth was done, his mission accomplished; he had finished his course, and hence this rapid decline and hasty transition. The confinement to his chamber was but for a few weeks, and during most of these, he could enjoy his food, his rest, and the conversation of his friends. At first, the providence of God which called him out of the field while so competent to labour, appeared mysterious and painfully inexplicable. But he was enabled from the beginning to acquiesce, and as his disease advanced, the reasons for the dispensation were more and more apparent. The rapid advance of his sanctification, as evinced in his diminished interest in earthly things, his elevated thoughts and holy aspirations, was daily more apparent, and furnished stronger indications than any physical changes, of his approaching dissolution. As remarked by one who was almost constantly with him, "his thoughts were full of the heaven to which he was tending," and the expressions that were dropping from his lips, his quotations of Scripture, and his ejaculatory prayers, showed, very plainly, where his heart and treasure were. "I am waiting and hoping;" said he at one time, "I am all unworthiness, but I am trusting in a faithful Saviour." On another, as he roused suddenly from sleep, "I want to be nearer the Lord." Some one present remarked, "Are you not always near him?" "Oh," said he, "just at that moment he seemed to be far away."

His meditations on his ministerial labours were frequent and solemn, and on one occasion, when they had evidently been running in this direction, he remarked that "he had testimony in heaven and on earth"—and then added with great solemnity—"yes, and there is testimony of me in

* Dr. Cuyler's disease was dry gangrene, making its first appearance in his heel.

hell." On the Sabbath evening which preceded his death, he requested that one or two favourite hymns might be sung, one commencing,

"Frequent the day of God returns,
To shed its quickening beams;"

the other,

"Saviour, breathe an evening blessing,
Ere repose our spirits seal."

It was the last time in which he was enabled to unite with his family in the delightful service of praise. He then desired to hear a portion of the Scriptures, when some one read the eighty-fourth Psalm, after which he extended his arms and led the assembled family in prayer. To the writer, who was present in the latter part of that day, he remarked, "how unlike had been his occupation that Sabbath to what he had been accustomed in years past." It had been spent on his bed, and a portion of it in sleep, but during his wakeful hours he had manifested an intense and irrepressible desire for prayer at his bedside. It seemed like the "hart panting after the water brook." "Oh," said he, "it will refresh me so."

On Tuesday he was visited by his venerable friend and preceptor, the Rev. DR. NOTT, of Union College, Schenectady. The meeting between these two aged brethren, the one of whom had passed the bounds of three-score and ten, and the other now on the verge of Jordan, was exceedingly affecting. More than forty years had intervened since they had sustained the relation of teacher and pupil, and the interview produced a flood of reminiscences, that were at once both "pleasant and mournful." After an earnest and most pathetic prayer for one whom he called his "dying friend," he remarked, "You have had a long and faithful ministry, but are now laid aside, and can acquiesce, I trust, in his holy will. You have suffered in your sickness, but have not felt one pain too much." "No, not one," he responded with much earnestness; then clasping his hands he added—"He has been my faithful God. He has held me in his arms ever since I was a fatherless boy, and O how I love him."

After the visit of this aged friend, Dr. Cuyler seemed to be deeply impressed with the conviction that his time on earth was short, and the scene that followed on the succeeding morning, when this conviction was made known to his family, no tongue or pen can adequately describe. His words, his manner, his aspect, his voice, his condition, all combined to impart to the occasion an awful sublimity.

At the break of day he awoke, calm and collected, and called for something to strengthen him, remarking that "he had yet a work to do." He then requested that his family should be assembled, who were soon gathered around him, when the design of this hasty summons was obvious. With a voice clear, sufficiently elevated, and enunciation as distinct as in the best days of health, with perfect composure of manner, and a discrimination of mind in no degree impaired by disease, he proceeded to this only remaining "work" of imparting his dying counsel. But I will not freshen the wounds of the heart-stricken mourners by lifting the veil from a scene so delicate, so sacred, and which, moreover, none but a witness and sufferer can imagine. I will venture only to say, that, as if inspired from above for the emergency, his monitions were suited with admirable exactness to the age, condition, disposition, character, and exigency of each;—to the

dear partner of his joys and sorrows, who for more than forty years had been his comforter, his counsellor, and support; to his beloved children, whom he addressed in succession, adapting his instructions to their respective characteristics of temper, qualities of mind, and constitution. His parched tongue now and then faltering, he asked for water to moisten it, when, resuming his discourse, he pursued his affecting work, interspersed with thanksgivings and pious ejaculations of prayer, "Come, Lord Jesus, come quickly," till he had addressed them all. Then clasping his hands and closing his eyes, he poured out his soul in prayer, with a fervour, importunity, copiousness, propriety of petition, and power of utterance, as if an angel had come from heaven to strengthen him. He prayed for the weeping group around him, so soon to be deprived of a husband and father; for his kind and beloved family physician,* who had laboured for his restoration to health with so much patience, skill and tenderness; for the people of his former charge; for the beloved flock, from whom he had so recently been separated; for their pastor elect, † that he might be girded with strength to do the arduous and responsible work to which the providence of God had called him. He prayed for the Church universal, the fulfilment of prophecy in the coming of Christ's kingdom, and the regeneration of the world. Not one friend, not one object of interest was forgotten; but all were comprehended in his supplications, and commended to a throne of grace, before his strength failed him. This solemn exercise accomplished, he exclaimed, "O happy day, when saints shall meet to part no more," and shortly after added, "I am weary now," and fell asleep.

A few hours later in the morning, when his physicians called, he received them with his usual smile, and when asked by one of them if he felt comfortable—"I would," said he, "that you were all as I am, except this diseased limb." Towards the latter part of the same day, he sank into a partial delirium, which continued till nearly the close of the next. Yet the images of his mind, in all its wanderings, were pleasant, and showed that his thoughts were conversant with the great duties which had been the pursuit of his life. At one time he fancied himself to be addressing his people from the pulpit, at another, to be leading them in prayer. Every little incident of his sick chamber seemed to be suggestive of some mercy or duty, obligation or promise. Thus, when one offered him drink, he observed that "in heaven there is no more thirst, neither do they need the light of the sun." To his afflicted wife, betraying in her countenance and tears an anxiety which she tried in vain to conceal, he said—"Would you call me back from the celestial city to be a poor, limping pilgrim here," and then quoted the distich,

"Wait, O my soul, thy Maker's will,
Tumultuous passions, all be still."

On Friday his symptoms were ominous, portending that his change was near. Most of the day was spent in sleep, but when aroused, he was collected and ready to answer any inquiries, after which he would say, "that he was tired, and wished to sleep." Some one asked if his head was not too low. "It will soon be lower," was his reply. In the evening he appeared to be repeating to himself a hymn, and was heard to say,—

* Dr. Hugh L. Hodge.

† Rev. Charles W. Shields.

“ Where the assembly ne'er breaks up,
The Sabbath ne'er shall end,”

which were the last connected words he uttered.

At half past twelve on Friday night his respiration had become difficult, and his articulation laborious and indistinct. At about seven o'clock in the morning of the 31st of August, he ceased to respond by either signs or words to the appeals of friends around him, but without any apparent bodily suffering, he continued to breathe until eleven, when his spirit departed. “ I heard a voice from heaven saying unto me, write, Blessed are the dead who die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” “ Mark the perfect man, and behold the upright, for the end of that man is peace.”

THE GREAT REVIVAL IN KENTUCKY.

[In the March number of this Magazine, we published communications from Drs. ALEXANDER and BAXTER, showing their views of the Great Revival in Kentucky, at the period of its occurrence. The editor of the “ Watchman and Observer” states, “ The same letter we copied in our issue of Sept. 3d, 1846; and soon afterwards we received from the Rev. Dr. ALEXANDER a letter, which we also published, modifying in some measure the views taken by Dr. Baxter of this work of grace,—Dr. Baxter's letter having been written before the results were fully known. As a part of the history of the Church we again insert Dr. Alexander's letter.” With the same object in view, we republish the letter in the Presbyterian Magazine.—ED.]

DR. ALEXANDER ON THE KENTUCKY REVIVAL.

PRINCETON, N. J., Sept. 5, 1846.

Mr. Editor,—The letter of the Rev. Dr. Baxter, giving an account of the Great Revival in Kentucky, in the year 1800 and 1801, recently published by you, was written before the results could be accurately known. Dr. Baxter himself changed his views respecting some appearances, of which he expresses a favourable opinion in this letter. And many facts which occurred at the close of the revival, were of such a nature, that judicious men were fully persuaded, that there was much that was wrong in the manner of conducting the work, and that an erratic and enthusiastic spirit prevailed to a lamentable extent. It is not doubted, however, that the Spirit of God was really poured out, and that many sincere converts were made, especially in the commencement of the revival; but too much indulgence was given to a heated imagination, and too much stress was laid on the bodily affections, which *accompanied the work*, as though these were supernatural phenomena, intended to arouse the attention of a careless world. Even Dr. Baxter, in the narrative which he gives in this letter, seems to favour this opinion; and it is well known, that many pious people in Virginia entertained similar sentiments.

Thus, what was really a bodily infirmity, was considered to be a supernatural means of awakening and convincing infidels, and other irreligious persons. And the more these bodily affections were encouraged, the more they increased, until at length they assumed the appearance of a formidable nervous disease, which was manifestly contagious, as might be proved by many well-attested facts.

Some of the disastrous results of this religious excitement were,—

1st. A spirit of error, which led many, among whom were some Presbyterian ministers, who had before maintained a good character, far astray.

2dly. A spirit of schism; a considerable number of the subjects and friends of the revival, separated from the Presbyterian Church, and formed a new body, which preached and published a very loose and erroneous system of theology; and though a part of these schismatics, when the excitement had subsided, returned again to the bosom of the Church, others continued to depart farther from the orthodox system, in which they had been educated, and which they had long professed and preached. Among these was the Rev. Mr. Stone, who became the leader of an Arian sect, which continues unto this day.

3dly. A spirit of wild enthusiasm was enkindled, under the influence of which, at least three pastors of Presbyterian churches in Kentucky, and some in Ohio, went off and joined the Shakers. Husbands and wives who had lived happily together were separated, and their children given up to be educated in this most enthusiastic society. I forbear to mention names, for the sake of the friends of these deluded men and women. And the truth is—and it should not be concealed—that the general result of this great excitement, was an almost total desolation of the Presbyterian churches in Kentucky and part of Tennessee. For the religious body commonly denominated “Cumberlands,” arose out of this revival. The awakening commenced in the south part of Kentucky, and extended into the bordering counties of Tennessee. The Cumberland Presbytery, situated in that region, in utter disregard of the rules of the Presbyterian Church, which they had solemnly adopted at their ordination, went on to license a number of men, and to ordain some who had no pretensions to a liberal education; and they no longer required candidates for the ministry, to subscribe the Presbyterian Confession, but openly rejected some of the cardinal doctrines of Calvinism. The Synod of Kentucky sent a large “Commission” to deal with the Presbytery, who insisted on re-examining the persons who had been licensed and ordained, contrary to order; and when the Cumberland Presbytery refused to submit their newly licensed candidates to the examination of the Commission, they were suspended by this body. Thence arose a new body of Presbyterians, professing for the most part Arminian doctrines. Still, however, adhering (though inconsistently), to the doctrine of the Saint’s Perseverance, and to the Presbyterian Principles of Church Government.

A few years since, when *new measures* were coming much into vogue, Dr. Baxter’s Letter was published, I think, in the *New York Evangelist*, to support those measures. Dr. Baxter, on being informed of it, promised the writer, that he would publish an explanation; which, however, he did not live to perform.

A. A.

Review and Criticism.

"**GOD SOVEREIGN AND MAN FREE; or the Doctrine of Divine Foreordination and Man's Free Agency, Stated, Illustrated, and Proved from the Scriptures.**" By N. L. RICE, D.D. Third Edition. Published by J. D. Thorpe, Cincinnati.

As a polemic Dr. Rice has few superiors, particularly before a popular audience. His language is simple, his thoughts clearly expressed, and his arguments direct and convincing. His polemical writings are also of the same character, and hence are well adapted to general reading. The controversy between Calvinists and Arminians is one of long standing, and is not likely to be settled by this or any other book, during the present generation. But, without anticipating such a result as this, such treatises as that now before us, are exerting an important influence in disabusing the public mind of erroneous impressions as to what the Calvinistic doctrine really is on this subject, and showing to intelligent and candid readers, not only that the doctrine is clearly taught in the Holy Scriptures, but that with all its difficulties, the Arminian doctrine is encumbered with those which are far more serious. A person is said to have addressed the Rev. Dr. Nettleton in the following language: "I cannot get along with the doctrine of predestination." The Rev. Doctor replied, "Then get along without it." This laconic reply reflected upon by the objector, resulted in convincing him of the truth of the doctrine. His own spiritual necessities demanded it. Salvation by grace, which was his only hope, he perceived was but a stream from that eternal fountain; and hence his attempt to "get along without this doctrine," was like an attempt to obtain a supply of water from a rivulet, after its source had been dried up. The fact that two editions of this volume have been sold, shows that it has been regarded with favour by the community.

"**RELIGIOUS CASES OF CONSCIENCE** answered in an evangelical manner, or the **INQUIRING CHRISTIAN INSTRUCTED.**" By Messrs. PIKE and HAYWARD. For sale by Smith & English, Philadelphia.

The first half of this volume is occupied with answers to thirty questions, propounded in writing, without names, by different individuals, who had various conscientious doubts and difficulties, of which they desired a solution. The answers were prepared and delivered in a course of weekly lectures, in London, about a century ago. Their publication being called for, replies to thirty-two other questions were penned, all on important subjects, and added to the work, and the two together form a volume of over 400 pages. The book has passed through numerous editions, and has been highly prized by Christians both in England and in this country. The preface to the first part, which was published originally by itself, will give the reader a general idea of the topics discussed. The authors say, "The following answers were, among others, delivered in a weekly lecture, during the last winter (1755), with a view to remove the doubts of the timorous Christian, quicken him on his way to Zion, to guard

against presumptuous hopes, and promote the life of religion in the soul."

The difficulty of the task they undertook appears to have been duly appreciated; and the manner in which they executed it is expressed with becoming modesty. "It must be acknowledged," say they, "to be a very difficult and critical work to distribute to every one their proper portion, and so to divide the word of truth, as to give suitable encouragement to those to whom it belongs, and yet to leave the hypocrite, or presumptuous sinner, no room to hope. It is equally difficult to attempt to destroy the vain confidence of a sinner, without disturbing the peace, and discouraging the minds of those who are the real followers of Jesus. Who is sufficient for these things? We readily confess our insufficiency; but yet hope, that the Lord has enabled us to be in some measure faithful, so far as our spiritual knowledge extends."

It has been remarked that there are five kinds of consciences among men. "First an *ignorant* conscience, which neither sees nor says anything, neither beholds the sins in the soul, nor reproveth them. Secondly, the *flattering* conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Thirdly, the *seared* conscience, which has neither sight, speech nor sense, in men 'that are past feeling.' Fourthly, the *wounded* conscience, frightened with sin. Fifthly, a *quiet and clear* conscience, purified in Christ Jesus." We will not undertake to say that all these "cases of conscience" are discoursed upon, or their diseases, difficulties and dangers particularly met "by Messrs. Pike and Hayward;" but we can say, that if a man possesses any conscience at all, he will derive spiritual benefit by the serious perusal of this volume.

"THE PICTORIAL SECOND BOOK; or Pleasant Reading for the Young." By COUSIN MARY. Presbyterian Board of Publication.

"Alice, What do you think of the Pictorial Second Book?" we asked a young Sunday School scholar. "Oh, it's beautiful: Lillie will like that." Lillie relished pleasant reading, as well as Alice. Many a little girl and boy will thank "Cousin Mary" for this entertaining and useful volume. The *third* Pictorial Book will be looked for with curiosity.

"SKETCHES OF THE PRESBYTERIAN CHURCH; containing a View of its Primitive and Apostolic Character, and its Principles, Order, and History." Designed especially for the youth of the Church. By the Rev. J. E. ROCKWELL, Philadelphia. Presbyterian Board of Publication.

This is an excellent compend of Presbyterian history; and it would augur well for the youth of our Church, if they required several editions to satisfy their demand for such reading. Instead of searching the Sabbath School Library for some new *story book*, they would find something much better in these interesting annals of old times.

"SCRIPTURE PORTRAITS; or Sketches of Bible Characters, especially designed for the Family Circle." By the Rev. JONATHAN BRACE. New York. M. W. Dodd.

Mr. Brace's volume contains much good reading. We think the first sketch the least interesting of any. The chapter on "Hannah, the mother of Samuel," strikes us as among the best. "Saul and the Witch of

Endor" is another chapter, which sets off to advantage the good sense and discrimination of the writer. The following extract we commend to all who are prone to necromancy.

Another object to be subserved by this miraculous interposition of the Almighty was, to pointedly rebuke all impertinent pryers into futurity. He who made man, and knows what is in man, knows what a strong curiosity is inherent in the mind and heart for what is occult, and how this innate disposition to pry into what is hidden would seek to be gratified. He knew that a class of persons denominated magicians, fortune-tellers, rappers, clairvoyants, &c., would appear, claiming to have their prescience of futurity, and an intimacy with things invisible; claiming to reveal secrets, disclose hidden treasures, interpret dreams, and bring tidings from the eternal world; he knew that such persons would appear, practise their various illusory arts, and that some would be so weak and credulous as to believe in them and trust them. Hence the record of this King of Israel sneaking by night to a sorry witch to learn his fortune! What did he get by it? Any good, any comfort? Did he reap any advantage in taking her as his counsellor? No; he was ensnared, entrapped, punished: and a like fate awaits all who have to do with such sinful agents. They derive no benefits by their inventions, but are duped, defrauded, and fall into mischief; find a home in lunatic asylums. All who practise these enchantments, of whatever name, are not to be run after, or consulted, but frowned upon and denounced. "Have no fellowship," says the apostle, "with unfruitful works of darkness, but rather reprove them." These vain, illusory arts are just such works, for they are "works of darkness, and unfruitful;" unproductive of any good to all parties concerned in them, save only the conjuror *himself*, or *herself*, who gets his or her fee for laying the snare. Avoid these necromancers, turn from them and pass away. When, in protracted trials and perplexities, sense and reason point out no way of deliverance, and you are tempted by evil imaginings or corrupt advisers to resort for relief to sinful expedients,—remember *Saul*, and neither "lean to your own understandings," nor apply for direction to other than to the Father of Lights. "If any man lack wisdom, let him ask,"—not of Satan, nor of Satan's emissaries, nor of any apparition counterfeiting human shape, but "ask of God, who giveth to all men liberally, and upbraideth" and deceiveth "not." He who forsakes Infinite Wisdom, and contemns the counsels of the Most High, will be embarrassed, circumvented, stumble upon the dark mountains, and fall into hell. "The prudent man looketh well to his goings, by taking heed thereto according to *God's word!*"

"THE BOHEMIAN MARTYRS; or Sketches of the Lives of John Huss, and Jerome of Prague." Presbyterian Board of Publication.

True religion is nurtured by the perusal of works like this. The lives of John Huss, and Jerome of Prague, are glorious exhibitions of the grace and strength which God gives to men, according to their day. It is a great thing to familiarize the minds of children with the deeds of heroic self-denial, and Christian devotion, which characterized the martyrs.

"THE PERSEVERANCE OF THE SAINTS." Philadelphia. Presbyterian Board of Publication.

This is a good old treatise on an important doctrine of the Bible. The author first defines his position by stating the doctrine of perseverance; he then answers fifteen of the common objections, or misrepresentations; and in the third place, he advances twenty-one Scriptural arguments in favour of perseverance. The following is the author's statement of the doctrine:

"I. It seems proper to explain what we mean by the doctrine of the Perseverance of the Saints.

"1. By a 'Saint' I do not mean a perfectly holy person, for there is not such an one on earth. Nor, running to the other extreme, do I consider every awakened and convicted person a saint; for many are alarmed, excited and partially reformed, who are never thoroughly converted. The falling away of such persons we do not consider the falling away of saints. But by a saint I understand a real Christian, one who has been born again (John 3 : 7), who has become a new creature (2 Cor. 5 : 17), or, to use a favourite expression of our opponents, has been 'soundly and thoroughly converted.' It is impossible such a person should perish.

"2. When we say it is impossible for a saint to fall away and be lost, we do not mean that this impossibility arises from anything in the Christian himself, but from the immutability of the purpose and promise of God. If left to himself, the Christian would fall in a moment; and hence arises the propriety of those cautions, exhortations and warnings against falling, which abound in the word of God.

"3. When we say it is impossible to fall from grace, we do not mean that it is impossible to lose many degrees of grace, or to be backsliders to a considerable extent; for this we admit is a frequent occurrence: but that it is impossible to fall entirely away, to lose all grace and perish eternally. Dr. Emmons and some other New England divines admit a total, though they deny a final, falling from grace. Our church in my opinion very properly, denies both; but the latter is the more important of the two, and it is to this I shall principally direct your attention.

"Our doctrine therefore is, 'That no real Christian, no one who has been truly regenerated and made a new creature in Christ Jesus, will ever be suffered to perish eternally.'"

"THE LAST WORDS OF A PASTOR TO HIS PEOPLE; two Discourses delivered in the Third Presbyterian Church, Albany, &c., with a history of the Church." By Rev. E. A. HUNTINGTON, D.D. Albany; Fisk & Little.

The first of these discourses, which, in our judgment, is much the most interesting and able of the two, contains an argument against despondency. This discourse is one that ought to be read by all, who belong to a feeble church, and are prone to despise the day of small things. These "last words" deserve to be sounded throughout many of our congregations. The Appendix contains a highly instructive chapter of Church History, especially as illustrated in the life of Rev. HOOPER CUMMING. We wish much success to Dr. Huntington, Professor elect in the Auburn Seminary, and also to Dr. Halley, Pastor elect of the Third Church in Albany.

"THE CHRISTIAN RETROSPECT AND REGISTER. A Summary of the Scientific, Moral, and Religious Progress of the First Half of the Nineteenth Century. With a Supplement, bringing the work down to the present time." By ROBERT BAIRD. Published by W. M. Dodd, New York.

The name of Dr. Baird is extensively and favourably known. He is remarkable for his laborious collection of historical facts and statistics, and for the accurate and judicious manner in which he arranges and records them. Several works of this character were prepared and published by him many years ago, and this circumstance contributed to qualify him to prepare the present volume, which is a handsome 12mo. of 442 pages.

The former edition, without the supplement, was highly valued as a book of reference, and its value has been increased by the statistics con-

tained in the supplement, without adding much to the price of the volume. Its design is to give a condensed history of the changes which have occurred in the world during the Nineteenth Century, political, scientific, and religious. Not a few of these are within the recollection of many now living. To such persons, a work of this kind will be valuable, by reviving in their memories interesting facts and dates, which are gradually fading away. To their juniors in age, it will be still more useful, by furnishing them new information concerning the progress of society, since or before the time of their birth. The rapid sale of the book after its first appearance in 1851 (several thousands being sold during that and the following year), affords reasonable ground to anticipate an extensive circulation of the present edition, especially as the former one was out of print, before this was issued. We commend it to the notice of those who need a work of this description.

“ADAM AND CHRIST; or the Doctrine of Representation stated and explained.” By E. C. WINES, D.D. Presbyterian Board of Publication.

This is a very able theological tract, on an important and fundamental topic. Dr. Wines originally preached the sermon before the Synod of New York, which body requested a copy for publication. Dr. Wines lays down three propositions, or leading truths, comprehended in the passage in Romans 5 : 12-19.

“I. My first proposition is: A public and representative character attaches both to Adam and to Christ; herein the former was a type of the latter, the relation which Adam bore to his posterity being the same as that which Christ bears to believers.

“II. My second proposition is this: No mere private individual was tried in Eden; the probation, though in the person of Adam, was of the nature that God had made; and, as a consequence of the miscarriage of the trial, the whole race of mankind fell under condemnation, became obnoxious to punishment, and are actually subjected to penal evils, on account of their sin in him.

“III. My third proposition is: By the abounding grace of God, a new probation has been admitted in the person of his incarnate Son; this second trial issued favourably, the illustrious probationer having fulfilled all righteousness; and, as a consequence, believing sinners are redeemed and saved by his merits.”

The following extract relating to the manner of God's gracious interposition for man's deliverance from death and restoration to life, will be read with interest.

“In v. 14, the apostle affirms, that Adam was a type of Christ. With wonderful exactness do the type and the antitype agree together. The comparison consists of five couplets; Adam and Christ, sin and righteousness, sinners and righteous persons, condemnation and justification, death and life. Placing the five terms on each side of the comparison together, the relation may be denoted thus: Adam, sin, sinners, condemnation, death—Christ, righteousness, righteous persons, justification, life. As Adam by his sin made sinners of all his natural posterity, involving them in condemnation and death, so Christ by his righteousness constitutes righteous all who believe in him, procuring for them justification unto life.

“How exact the correspondence! Is Adam the author of sin? Christ is the author of righteousness. Is Adam the cause of other men's becoming sinners? Christ is the cause of other men's becoming righteous. Is the sin of Adam the ground of condemnation? The righteousness of Christ is the ground of justification. Does the condemnation through Adam bring death? The justification through Christ brings life. Are the many judicially constituted sinners by the

disobedience of the one? The many are judicially constituted righteous by the obedience of the other. Does the principle of representation obtain under the one economy? So does it under the other. Is imputation the mode whereby this principle exerts its force in the one case? So is it in the other. Is the first covenant the ministry of death to all men descending from Adam by ordinary generation? The second covenant is the ministry of life to all men who believe in Christ. Was Adam the federal head of his natural children? Christ is the federal head of his spiritual children.

"In all these respects the similitude is admirable. In the principle of their respective economies, and in their relation, in the one case to the apostasy, in the other to the recovery, the correspondence is exact to a tittle. The mode of apostasy is the mode of the recovery. The federal headship of the first Adam, and the federal headship of the second Adam, are counterparts of each other. The first Adam sustained the persons of all who were federally in him, *i. e.*, of his natural posterity; and the second Adam sustained the persons of all who were federally in him, *i. e.*, of elect sinners. God accounts as done by the represented what was done by the first representative; and he equally accounts as done by the represented what was done by the second representative. Sin and death were conveyed by the one to all his natural seed; righteousness and life are conveyed by the other to all his spiritual seed. The demerit of Adam is imputed to us to condemnation; the merit of Christ is imputed to us to justification.

"Thus it appears that the Lord Jesus Christ, in the redemption, is the representative of his people, and that the method by which he redeems them is that of substitution—the substitution of his obedience for their obedience, the substitution of his death for their death, the substitution of himself for them, 'the just for the unjust.'"

Dr. Wines' work, although small in size, contains an elaborate discussion of the great evangelical doctrine of Representation, well worthy of the study of our intelligent laymen.

"ASPECTS OF SOCIETY. A Lecture before the Young Men's Literary Association of Fort Wayne, Ind." By J. EDWARDS, Pastor of the First Presbyterian Church, Fort Wayne. T. N. Hood. 1855.

In this thoughtful, philosophical Discourse, Mr. Edwards first glances at the varieties of national physiognomy among the early nations. A summary of his views is seen in the following extract.

"Here then we have noted six distinct types of the social state—China, India, Egypt, Assyria, Greece, Rome.

"POLITICALLY, China is Patriarchal; India and Egypt, variations of the Sacerdotal; Assyria, sheer Despotism; Greece, Municipal; Rome, Imperial.

"PHILOSOPHICALLY, China is Materialism; India and Egypt, different kinds of Spiritualism; Assyria, Sensualism; Greece, Genius; Rome, Authority.

"The TYPE of China is its own grand canal—extended, useful for certain purposes, yet sluggish, and for great and noble ends long since obsolete. The type of India is the Banyan of its forests, with a double growth, upward and downward—its every branch pointing to heaven, yet having each its separate root in the earth. Egypt is represented in its Sphinx—its face, human indeed, yet devoid of passion or of hope, and known to be in monstrous alliance with a heart and a body that are only bestial. Assyria is a winged bull—aspiring, coarse, sullen, strong. Greece is symbolized in the Owl of her mythology—the bird of wisdom, indeed, yet seeing best and achieving most in comparative darkness; folding its pinions and closing its eyes at the rising of the sun. Rome is the Eagle—that soars grandly, yet ominously; not in glad, grateful, blessed freedom, like the lark, as it breasts and heralds the beams of the morning, but screaming in threatening dissonance as borne aloft by the whirling spray of the cataract or the storm."

Mr. Edwards next turns to Christianity, as a philosophy, modifying the aspects of society; and shows its vast superiority over any element, previously at work among the nations. We quote him again.

“In two points its superiority will be sufficiently shown :

“It is Catholic.

“Other civilizations were local and partial. Their gods were the gods of the plains or of the mountains only. But this heaven-born scheme, independent of climate or physical contour, overriding all personal and national peculiarities, comes to every people and to every man with equal cordiality and with adaptedness. It has heart and help for all.

“It is Progressive.

“Until its advent, no advance had been made by the race as such. The different civilizations were tentative, but unsuccessful—a weary round of tread-wheel toil. Indeed, until the comparative enfranchisement of Grecian mind, the different nations knew not of any civilization other than their own, or knew only to despise. The idea of public profit by the experience of others seems scarcely to have been conceived. But a spirit of resolute advance is now evoked. Christianity is Progress. Here are some footprints of its victorious career :

“The CODE JUSTINIAN, in which it gave the world the first Institutes of Civil Law :

“The CRUSADES, in which it first revealed the practicability of national co-operation and confederation without fusion :

“The FEUDAL SYSTEM and its attendant Chivalry, in which it at once developed a becoming, high-toned individualism, and invested woman with her proper right to the heart, the home, and the defensive arm of man :

“The REFORMATION, in which it asserted not only a pure doctrine, but a free conscience :

“The ENGLISH REVOLUTION of 1688, in which it proclaimed, and the AMERICAN REVOLUTION of 1776, in which it inaugurated civil liberty in the earth.”

Mr. Edwards concludes with some remarks on the Aspects of Society in our own country, which aspects he characterizes as Eclectic, Christian, Progressive, and Diffusive. The style of the Discourse is Saxon; and those who have heard Mr. Edwards speak, will not be at a loss to know how he writes.

The Religious World.

PRESBYTERIANISM IN NATCHEZ.—The True Witness states that the Presbyterian Church of Natchez, Miss., some years since, built a large and comfortable church for the coloured population, and have supported for them a regular pastor ever since. The editor adds: “We attended their church a few Sabbaths since, and were very much pleased with the order and interest manifested by this large congregation. They have a choir, melodeon, and everything which gives to it the air of a city congregation.” In addition to the above enterprise, the church in Natchez is now engaged in raising a subscription of \$10,000 to build a *second church*, and there is no doubt but that it will be done. This will add greatly to the strength and influence of Presbyterianism in that city.

DAVIDSON COLLEGE, NORTH CAROLINA.—The Rev. Drury Lacy, D.D., of Raleigh, North Carolina, has accepted the Presidency of Davidson College, to which he was recently elected. Dr. Lacy is universally esteemed for his urbanity, and many excellent qualities of mind and heart. We trust he may be greatly encouraged and useful in the important post upon which he enters.

The bequest of Maxwell Chambers, Esq., to this Institution, which we have already noticed, it is ascertained will probably amount to about \$200,000.—*Pres.*

ECCLESIOLOGICAL.—We learn from *The Churchman* that a meeting of the Ecclesiological Society in New York, was held on the 16th instant, at St. Paul's Chapel, when the Rev. Mr. Hopkins read a report on the Cathedral system, proposing certain changes in the social and educational arrangements of the Episcopalian clergy. We copy from *The Churchman*:

“Every Bishop should have his See, which should be the chief city in the diocese over which he presides. Here, of course, was the cathedral, and the proper place for the meetings of conventions, &c. The Bishop and clergy (of the cathedral) should live together, eating at the same table, and living a common life. By this means a house would be provided for the country clergy who should visit the Bishop, and a closer bond of union and intercourse established between the Bishop and his clergy. It might be objected that the clergy generally being married men, this arrangement would not work; but this need not be a very great obstacle; if the clergy must marry, their wives could act as housekeepers. The Eastern Church required that the Bishops should be widowers or unmarried men. The Scripture says that it is not good for man to be alone, and Bishops are no exception to the rule. They, too, need a help-meet for them; and what better help-meet can they have than a band of young, unmarried, self-denying priests and deacons? There should also be schools: a theological training school attached to the cathedral; a boys' school, to furnish choristers (boys' voices only being proper for church music), and to prepare them for the ministry; and a girls' school, to make good clergymen's wives. Then we should have a cathedral like that of St. Basil in the East, with Bishops and priests living together in holy harmony. It would also be a real centre for the organized and missionary labours of the diocese, and a modified form of itinerancy might be adopted, which would relieve the country clergy, and give the Church health and life. If it should be objected that the dioceses are too large—and they are—let them be broken up. The way has been opened by county convocations, and the Church is gradually growing up to the cathedral system of the Primitive Church. No diocese should be more than forty miles long. There need be no revolution of any kind, no alteration of canons, nothing is wanted but action.”

ANGLICAN CHURCH.—The Anglican Church Establishment is a compromise between Catholicism and Protestantism, held together by the royal supremacy. Its Episcopal hierarchy, although deprived of its former head, and its liturgical service, although purged of the sacrifice of the mass and the Latin dress, constitute its churchly, historical, traditional element, and may be said, in some sense, to look towards Rome; while its Thirty-Nine Articles and Catechism are essentially Protestant, and look towards Geneva. It is Romanism nationalized and Puritanized, or moderate Calvinism Catholicized and churchified. It includes a Catholic and a Protestant, an objective and a subjective, a sacramental and a Puritanic, a churchly and an evangelical element, the principle of authority and exclusiveness as well as the principle of freedom and toleration. But

they are not internally, organically, and really united and harmonized; stand rather externally and mechanically related to each other; they get into constant collisions; are impatient, jealous and envious of each other, and present to the outsider the spectacle of a strange inconsistency and self-contradiction, with an equally remarkable tenacity of life derived from the extreme right and the extreme left wing of Christianity.—*Evangelist.*

THE DUTCH REMONSTRANTS.—It is a matter of some interest to learn what has become of that part of the churches in Holland, which made so much noise in the days of the Synod of Dort, under the name of Remonstrants, or Arminians; those, in other words, with whom Arminianism was born and cradled? The *New Brunswick Review* informs us, that the sect still exists, but is gradually dwindling to nothing. In 1803, they had 34 churches and 40 ministers; now they have 27 churches and 24 ministers. The membership of the body is now reduced to 4,835. They have a Theological Seminary with three students. In regard to doctrinal belief, they are very low.

AGITATION IN THE FREE CHURCH OF SCOTLAND.—Our readers will regret to learn that the agitation about the College question has been very violent. The point is whether there shall be only *one* full Divinity Hall, or not. The special friends of the New College at Edinburgh advocate the policy of endowing and sustaining a single college of a high order, and deprecate the existence of smaller and inferior institutions in other localities. The Aberdeen Hall has heretofore been regarded as a subordinate one, and a sort of feeder to the Edinburgh College—its students having been required to spend the last one or two years at Edinburgh. The Assembly of 1854, however, in pursuance of the policy marked out in 1850, resolved that the Aberdeen institution should be raised up to a full Theological Hall, with three professors. This proposal was adopted by a decisive vote, after a long and able debate. According to the terms of the Barrier Act, the Presbyteries must sanction the measure, before it can be carried into execution. The Presbyteries have been lately considering the matter, and making their decisions upon it. Dr. CUNNINGHAM, who was in a minority in the last Assembly, has been exerting all his influence to prevent the final sanctioning of the measure by the Presbyteries. Dr. CANDLISH is on the opposite side; as are the ministers of Glasgow—and generally the Northern ministers, who, by locality, are Aberdeeners. The Glasgow brethren, also, expect to have a Theological Hall before many years; and this Presbytery has pronounced in favour of the Aberdeen Hall, by a vote of 29 to 2. The controversy assumed, for a time, a bitter personal aspect, in consequence of a declaration by Dr. Cunningham that the Sustentation Committee (whose leaders reside principally at Glasgow), had agreed to waive energetic efforts to increase that fund, in order to give better opportunity to carry out the Aberdeen scheme. Dr. BUCHANAN, of Glasgow, resented this imputation, and expressed his determination in consequence of it, to resign the Convener'ship of the Sustentation Committee at the meeting of the Assembly. Subsequently Dr. Cunningham expressed regret at his course, and Dr. Buchanan waived his determination. As public sentiment in the Free Church is evidently in favour of a plurality of Theological Halls,

it strikes us, at this distance, that the policy of our Edinburgh brethren was not to agitate again the Church to its centre, but to acquiesce with a grace that should rally the resources of the friends of the New College at Edinburgh, and conciliate the friends of the other institutions.

Statistics.

FACTS FROM THE BRITISH CENSUS.—London extends over an area of 78,029 acres, on the sides of the Thames, into Kent, Surrey and Middlesex, and the number of its inhabitants, constantly increasing, was 2,362,236 on the day that the census was taken.

The people of England were, on an average, 153 yards asunder in 1801, and 108 yards asunder in 1851. The mean distance apart of their houses was 362 yards in 1801, and only 252 yards in 1851.

What is the oldest age that is now attained? The Census furnishes us some aid toward the prosecution of this inquiry, which is certainly of no inconsiderable interest or importance. In Great Britain, more than half a million of the inhabitants (596,030) have passed the barrier of "threescore and ten;" more than a hundred and twenty-nine thousand the Psalmist's limit of fourscore years, and 100,000 the years which the last of Plato's climacteric square numbers expressed, (9 times 9 equals 81); nearly ten thousand (9,847) have lived ninety years or more; a band of 2,638 aged pilgrims have been wandering ninety-five years and more on their unended journey, and 319 say that they have witnessed more than a hundred revolutions of the seasons. Many instances, we may observe, are cited of men living in the ancient world more than a hundred years; and Lord Bacon, in his History of Life and Death, quotes a fact unquestioned, that a few years before he wrote, a Morrisdance was performed in Herefordshire, at the May games, by eight men, whose ages, in the aggregate, amounted to 800 years. No populous village in England was then, it would seem, without a man or woman of fourscore years old. In the Seventeenth Century, some time after Bacon wrote, two Englishmen are reported to have died at ages greater than almost any of those which have been attained in other European nations. According to documents printed in the Philosophical Transactions of the Royal Society, THOMAS PARR lived 152 years and nine months; HENRY JENKINS 169 years. The evidence in these extraordinary instances is however by no means conclusive, as it evidently rests chiefly on uncertain tradition, and on the very fallible memories of illiterate old men; for there is no mention of documentary evidence in Parr's case, and the births of both date back to a period before the Parish Registers were instituted by Cromwell, in 1538. We need hardly say that the prolongation of the life of a people must become an essential part of family, municipal, and national policy.

In England, it seems that the *twenty-sixth* year is the mean age at which *men* marry, and the *twenty-fifth* that at which *women* marry.

The average age of the wife is about 40½ years, of the husband 43 years; or the husband in Great Britain, on the average, is 2½ years older than the wife.

Of 4,694,583 children of the age 5 to 15, only 2,105,442 are returned as scholars at home and abroad; while 705,409 are employed in some extraneous employment and 1,583,732 are simply occupied as children at home.

By the English Life Table it is shown that the half of a generation of men of

all ages passes away in thirty years, and that more than three in every four of their number die in half a century.

The average number of persons to a house in Great Britain, at the census of 1851, was five and a half, the same as in 1831.

THE SLAVE-TRADE.—According to a statement contained in Niles's Register, vol. xix. p. 282, derived from the speech of Mr. Smith, of South Carolina, on the Missouri Compromise, the ownership of the vessels engaged in the transportation of slaves from Africa to South Carolina (the only State admitting their importation), from Jan. 1, 1804, to Dec. 31, 1807, were as follows: Charleston, 61; Rhode Island, 57; Baltimore, 4; Boston, 1; Norfolk, 2; Connecticut, 1; Sweden, 1; Great Britain, 70; France, 3; total, 282.

These vessels imported 39,075 slaves, of whom 21,027 were brought in foreign vessels, and 5,717 others in American vessels owned by foreigners. Rhode Island imported 8,238; the rest of the North, 659.

Miscellaneous Thoughts.

CHOICE PASSAGES.

THE following paragraphs are extracted from the Memoir of Rev. William H. Hewitson, late a minister of the Free Church of Scotland:—

CONSTANT FELLOWSHIP WITH GOD.

Many think that God is only to be worshipped upon their knees in the closet, around the family hearth, and in the place of public worship; but, if we think like them, we shall not live godly lives in Christ Jesus. We ought to worship God whenever he is present, and that is *always, at all times*. We ought to worship him wherever he is present, and that is *everywhere, in all places*. Whoever is in our company, we ought to keep company more with God than with *them*. Whatever we say to others, we ought to say it more to God than to *them*. It is our privilege, and our calling as Christians, to strive by all means to keep up constant fellowship with God, and to walk in the light of his countenance. We do so when, like the Psalmist, we can say truly, "*I have set the Lord always before me.*"

OBSERVING ANSWERS TO PRAYER.

When we fail to observe answers to prayer, and to make them occasions of praise, may we not expect that God will, as a matter of discipline and chastisement, send answers to prayer less abundant, less marked? Our Lord is angry with the wicked for not considering "the operations of his hands:" how much greater cause for anger he has, when he finds his own children not recognizing, in his dealings with them, tokens of his love and faithfulness as the hearer of prayer! "We should seek," said a brother to me lately in London—"we should seek to meet God in every circumstance." In every circumstance we should, I may add, by way of applying the observation, seek to meet God as the answerer of prayer. Praying without ceasing, and praising without ceasing, the believer can, without ceasing, walk with God.

POWER OF FAITH.

Have faith in God. Faith will be staggered even by loose stones in the way, if we look man-ward; if we look God-ward, faith will not be staggered even by inaccessible mountains stretching across, and obstructing apparently our onward progress. "Go forward!" is the voice from heaven; and faith, obeying, finds the mountains before it flat as plains. "God with us!" is the watchword of our warfare—the secret of our strength, the security of our triumph. "If thou canst believe, all things are possible to him that believeth." How strong faith is when we are just fresh from the fountain of redeeming blood! A good conscience, and then faith will do all things, for it is in its very nature such as to let God work all. We may say that it is most active when it is most passive, and that it wears least when it does most work.

CHRISTIAN CONVERSE.

The character and spirit of the now aged Apostle John's conversation are gathered from what he says to his friend, "the elect lady:" "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full." His conversation on meeting with the brethren was just a continuation of what he wrote about to them when absent; and in such conversation "his joy was full," for the Lord was present according to promise, "Whosoever two or three are met together in my name, there am I in the midst of them." To get always a fulfilment of this promise, we should always meet in the name of Christ. If Christians ever meet to do or say what they cannot engage in doing or saying in the name of Christ, it were better for them not to meet at all; for the Scripture says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

CONTEMPLATION OF CHRIST.

Nothing has more attractive and heart-weaning power than habitual contemplation of the Lord's living person. Our Redeemer is no mere abstraction, no ideality, that has its being only in our own shifting thoughts. He is the most independently personal of all persons, and the most absolutely living of all who live. He is "the First and the Last, and the Living One." He is so near us, as the Son of God, that we can feel his warm breath on our souls; and, as the Son of man, he has a heart like these hearts of ours—a human heart, meek and lowly, tender, kind, and sympathizing. In the word—the almost *viva voce* utterance of himself—his arm of power is stretched forth beside you, that you may lean on it with all your weight; and in the Word, also, his love is revealed, that on the bosom of it you may lay your aching head, and forget your sorrow in the abundance of his consolations. The Living One, who died, we must contemplate—to him we must look, that we may be weaned and won over wholly to God—that we may be strengthened, spiritualized, and sanctified.

THE BIBLE.

WE have never seen a more truthful remark upon "the Book of all Books," than the following: The Bible, says Rome, "is dangerous." But dangerous for whom? It is dangerous for infidelity, which it confounds; dangerous for sins, which it curses; dangerous for Satan, whom it dethrones; dangerous to false religion, which it unmasks; dangerous to every church which dares to conceal it from the people, and whose criminal impostures or fatal illusions it brings to light.

BEYOND THE RIVER.

TIME is a river deep and wide ;
 And while along its banks we stray,
 We see our loved ones o'er its tide
 Sail from our sight away, away.
 Where are they sped,—they who return
 No more to glad our longing eyes ?
 They've passed from life's contracted bourne
 To land unseen, unknown, that lies
 Beyond the river.

'Tis hid from view ; but we may guess
 How beautiful that realm must be ;
 For gleamings of its loveliness,
 In visions granted, oft we see.
 The very clouds that o'er it throw
 Their veil, upraised for mortal sight,
 With gold and purple tintings glow,
 Reflected from the glorious light
 Beyond the river.

And gentle airs, so sweet, so calm,
 Steal sometimes from that viewless sphere ;
 The mourner feels their breath of balm,
 And soothed sorrow dries the tear.
 Sometimes the listening ear may gain
 Entrancing sound that hither floats ;
 The echo of a distant strain,
 Of harps' and voices' blended notes,
 Beyond the river.

There are our loved ones in their rest !
 They've crossed Time's River,—now no more
 They heed the bubbles on its breast,
 Nor feel the storms that sweep its shore.
 But *there* pure love can live, can last,—
 They look for *us* their home to share ;
 When we in turn away have passed,
 What joyful greetings wait us *there*,
 Beyond the river.

 “DID YOU SPEAK TO HIM?”

A PIOUS mechanic says: “On New Year's day, 1827 or 1828, which was Monday, I reflected that I had never attended a monthly concert of prayer in this city, and determined that for once I would go. I went early, found only the sexton in the room, and sat down. Soon there came in a plain man, who spoke very pleasantly to the sexton, and then coming and sitting by my side, after a kind salutation, said, ‘I trust you love the Saviour!’ The question instantly filled my eyes with tears. I had been preached to *at arm's length* all my days, but this was the first time in my life that ever a Christian thus kindly and directly put such a question to my heart. We conversed together, in the course of which, at his request, I gave him my name and residence. *The next day he came into my shop*, and brought me the tract, ‘Way to be Saved,’ which he thought I should like to read. He called again and again. I became interested in him, and the next Sabbath joined his Sunday-school, was brought, as I hope, to Christ, and soon united with the church.”

Have you never noticed such instances, my Christian reader? Have you

never observed a lingering in the step of some one in your Bible class, or in your Sunday-school class, or in your circle of friends, as if your visitor had something on him he desired to bring up,—some heart-sickness,—and wanted but a kind word? *Did you speak to him?*

Has it never happened that one whom you little thought to be labouring under religious impressions, has hesitatingly and half-jestingly touched on religion, as if to call your own attention to it, he at the time knowing you to be a professed Christian? *Did you speak to him?*

Did it never happen that a fellow-mortal on the eve of committing some great sin, or in a state of peculiar doubt, distress, or desolation, has been brought unexpectedly within your presence, as if for the very purpose of enabling you to point to him the only way of peace? *Did you speak to him?*

GOVERNMENT OF THE APPETITES.

The good and wise Creator of all has implanted in man certain passions and appetites; the legitimate gratification of which is necessary to the support and comfort of mind and body. The superadded pleasure attached to this gratification, is a gratuitous and merciful provision of our Creator. The abuse of these appetites and propensities is characterized as sinful, and directions are given for keeping them in subjection. Thus, in relation to the appetite for food, it is said that "every man should eat and drink, and enjoy the good of all his labour." Even the *kind* is prescribed: "Eat ye that which is good." Also the quantity: "Eat so much as is sufficient for thee." And so of all this world's goods—we are to "use them as not abusing them."

There are passions of a less physical nature. Love to one another, and especially to the brethren, is enjoined, yet it may become so intense or carnal as to draw away the affections from the Supreme object of love.

But there is another class of appetites, the very existence of which is sinful. They were never given by the Architect of our nature, but created by man himself. They are the result of human depravity.

Of this last class is the appetite for ardent spirits, tobacco, opium, &c. The habitual use of strong drink as a beverage is expressly forbidden in Scripture, and the gratification of this last class of appetites must be contrary to the spirit of this divine standard of moral rectitude.

Need I speak of the *folly* of such indulgences? They are necessarily injurious to the constitution and deleterious to health. The body, of such delicate workmanship, must submit to the changes of the new agent, and the powers necessary to the performance of important functions in the promotion of health must be weakened, or paralyzed by this inroad upon Nature's arrangements. The natural appetites are impaired, so that the relish for the provisions of nature is in part destroyed.

A distinguishing feature of this class of appetites—and one which makes their gratification hazardous and foolish—is that they constantly gain strength and intensity by indulgence. He who indulges them is, in the same proportion, a slave. He feels—he *knows* that it is so.

Such appetites are always present, crying: "give, give!" The victim, perhaps very gradually, but *constantly* yields; and in process of time finds his *decision of character* by no means improved thereby.

This *animal* addition to human nature must be gratified, or its possessor suffer. The victim of tobacco, e. g., when deprived of the "great weed," feels as if violence had been done to nature, in some way. He is, to some extent, deranged not only physically, but mentally. *It takes himself and his quid (or cigar) to make a man!*—*Presbyterian Herald.*

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Miscellaneous Articles.

HOW SHALL MAN BE JUST WITH GOD?

No. II.

IN our former article concerning the Rev. Albert Barnes' Tract on the question, How shall man be just with God? we made no allusion to the reasons he assigns why faith is made the instrument of our justification. This omission was occasioned first by the want of room, without extending the article to a greater length than is suitable for the Magazine; and secondly, by a desire to give those reasons a more mature consideration before submitting our thoughts to the public.

As introductory to our remarks, we will quote a part of an editorial notice of this tract from a late number of the Christian Intelligencer, a Reformed Dutch newspaper, published in New York. The paper is conducted with ability, and its spirit is kind and conservative. Says the editor:

"In undertaking to show why faith is so important in the work of salvation, the very *cardo rerum*, he occupies a number of pages in unfolding such heads as these: '1. Faith acts an important part in the affairs of the world. 2. It is the strongest conceivable bond of union between minds and hearts. 3. It is adapted to meet all the ills of the world.' All this is mere darkening counsel—mere distracting the attention from what is chief in importance. If none of these positions were true, faith would be none the less appropriately the means of justification. The old and just view of the subject is, that justifying faith derives all its efficacy from its terminating on Christ; and to dwell as much as Mr. Barnes does on its inherent intrinsic excellence, is to run the risk of building again what he has destroyed, and bringing in under a new name justification by works. If faith saves us because it is confidence, and confidence is such a wonderfully good and useful thing, then after all we are not saved gratuitously, and thus there is another gospel. We do not charge this on Mr. Barnes, for other parts of his book have the genuine evangelical stamp, but we do charge that his illustrations of the worth of faith have a very dangerous tendency, and taken by themselves would go far to mislead an inquiring soul from the way of salvation."

It is proper to remark that all these reasons are of a general character, without any specific reference to Christ as the object of faith; and to the three general reasons above mentioned, the author adds a fourth, viz.: "that faith is required or is made the condition of justification for this reason: there is an obvious propriety that where salvation is provided and offered, there should be some act on our part signifying our acceptance of it." The discussion of these four points occupies over twelve pages. He then proceeds through seven more, "to show why *faith in Christ* particularly is made so important a condition of salvation." (1.) "We are to repose faith or confidence in Christ as authorized to negotiate the terms of reconciliation." (2.) "It is by his agency and merits only that we can be received into the favour of God." (3.) "The act of believing in Christ is made in circumstances and in manner indicating *confidence* of the highest kind that ever exists in the human bosom, constituting a union of the closest conceivable nature." "The circumstances are these:" (a.) "The sinner feels that he is lost and ruined:" (b.) "He despairs of salvation in himself:" (c.) "In these sad and perilous circumstances, he commits his soul, with all its infinite and eternal interests, into the hands of the Lord Jesus:" (d.) "This is a wonderful act of confidence:" "It remains then only to add, (e.) that in virtue of such a union there *should* be identity of treatment."

We cheerfully admit that if the theme proposed by our author had been the Life of Faith, or the Walk of Faith, there would be little if anything objectionable in the thoughts here presented on the subject of faith; so modified, of course, in form and expression, as to be adapted to this modification of the general topic. Faith is an important Christian grace, considered with reference to its influence on the heart and life. The names of persons distinguished for their faith, are mentioned by the sacred writers with peculiar honour. So numerous were they under the Old Testament dispensation, that Paul says that "time would fail him to speak of them in particular:" "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," &c., &c.

But this inspired laudation of the power of faith is not found in a discourse on justification; and we have no example in the Holy Scriptures for connecting the intrinsic value of faith with this subject. Such a view of faith belongs to the spirit and conduct of a man who is already a believer, but not to the case of one who desires to obtain a solution of the great question, "How shall Man be just with God?" Its introduction here as a reason for God's requiring faith, is calculated to give the inquirer erroneous views concerning the nature of justification, as a gratuitous act, and also to throw his mind into doubt and difficulty as to the nature and

strength of the *faith* he must exercise in order to his being justified. We are aware that one passage of Scripture has been appealed to by some, to prove the opposite of what we now assert, but it is from the want of a due consideration of its connection. We refer to Rom. 4 : 22, "And therefore it was imputed to him for righteousness." The two preceding verses speak of the *strength* of Abraham's faith. "Strong in faith, giving glory to God," &c. Hence a cursory reader is liable to connect the "*therefore*" of the succeeding verse with his faith's being *strong*, as though this was the reason for its being imputed to him for righteousness. But an examination of the context will show (see v. 13, 16) that faith as opposed to the deeds of the law, and not a strong as opposed to a weak faith, was the point which the Apostle was arguing, and that the latter was introduced incidentally and parenthetically, as illustrative of the extraordinary character of that patriarch. "It is of faith," says he (v. 16), "that it might be by grace; to the end the promise might be sure to all the seed;" implying that the faith by which he was justified, was such a faith as all believers must exercise in order to inherit the promise; not faith in its *strength*, but in its *evangelical* character. This is evident from the fact that if its strength was intended, no one can be justified, at least he cannot feel sure of being in a justified state, unless he possesses as strong a faith as Abraham. A strong faith is a gracious attainment, but is not essential to its genuineness; and this seldom, if ever, characterizes its first saving act, when the sinner receives and rests upon Christ as his Redeemer. Hence it is evident that it is not the *degree* but the *nature* of faith which makes it saving.

In directing an inquiring soul to exercise faith, the Apostle's words were, "Believe in the Lord Jesus Christ, and thou shalt be saved." Not a syllable is uttered concerning the properties of faith, and nothing is implied, except sincerity of *heart*. "With the *heart* man believeth unto righteousness." The jailer is simply directed to its great and glorious object, without his mind being diverted in the smallest degree by a consideration of faith itself as intrinsically excellent, or as being on this account suited to become the instrument of his salvation. Accordingly, we approach more nearly to the spirit of the Bible, when we assign no other reason why faith is the instrument of justification, than because it receives and rests upon Christ as its object; the sinner's faith merely accepting Christ and his righteousness as the free gift of God. And so far is this faith from being "a *wonderful* act of confidence," (as our author affirms), the wonder really is, that any sinner on earth, and particularly a convicted sinner, should hesitate for a moment to trust in a Saviour who is so fully and freely presented, as "able to save them to the uttermost that come unto God by him." His unbelief is unreasonable and sinful. It makes God a liar. (1st John 5 : 10.) It tramples under foot the blood of his

Son. (Heb. 10: 20.) Its continuance can be accounted for only by the fact, that his depravity affects most seriously and fatally all the faculties of his soul, until renovated by the Holy Spirit.

But does not this tract point the sinner to Christ, as the willing, the all-sufficient, and the only Saviour? We are glad to say, that it does. But while it does this, it dwells so much *longer*, and makes so *prominent*, the *intrinsic excellencies* of faith, that the reader is liable to overlook the former, or to connect with it so many other things, as to obscure that one great and glorious idea, and to have his mind bewildered with reference to the simple, and only true answer to the question, "What must I do to be saved?" If it be asked, What is the practical difference in the effect of presenting the subject in this simple form, or of connecting therewith the several reasons assigned by the author, in addition to that which he has also given? our answer is, that the difference lies,

1. In the fact, that with this single reason only, before his mind, the sinner perceives that the ground of his justification is Christ *alone*, without the smallest reliance upon himself. And hence if he is disposed to be self-righteous, this view of God's plan of salvation will have a tendency to humble his pride; or if on the other hand, he is oppressed and overwhelmed by a sense of the magnitude of his sins, and afraid to come to Christ, lest he may not receive him, the contemplation of the Saviour's love and sufferings for sinners, for *him* the chief of sinners, will furnish a complete answer to every objection, and exert a powerful influence upon him to repose his soul in humble faith upon "the Lord our righteousness." But suppose, in addition to this reason, he is told of the "important part" which faith exerts "in the affairs of the world," that "it is the strongest conceivable bond of union between minds and hearts," is "adapted to meet all the ills of the world," &c., and, that on these accounts, as well as the other, it is the instrument of our justification. His view of the Saviour will be through a mist. His mind will become confused. He will be liable to lose sight of the fact, that Christ is the sole and exclusive ground of his acceptance, and to elevate faith itself, by virtue of its excellent properties to a share in procuring this divine and gracious privilege. Thus faith virtually becomes a *work*, upon the performance of which he will be disposed to rely in part, for the forgiveness of sins, and this heavenly grace, which is the appointed instrument of uniting the soul to Christ, is made, by this false and unscriptural position in which it is placed, a practical hindrance to his closing in with the Gospel offer.

2. Another difference lies in the fact, that most, if not all of those reasons which are derived from the intrinsic excellence of faith, apply with equal force to *love*, and several of them to the other Christian graces. Love possesses in some respects the pre-eminence. "Now abideth faith, hope, charity, these three, but the greatest of these is charity." As ornaments of the Christian,

they all contribute their due proportion, and if a single one be defective, his character suffers injury. Hence if a seeker after religion has his thoughts directed to the inherent worth and efficacy of faith, as a valuable consideration in the matter of his justification, he will naturally inquire, why may not love, repentance, patience, meekness and humility, contribute to the same end? and as no good reason can be assigned why they should not, on the principle which we are now considering, he will be liable to associate them together and to rely upon them all, more or less, in order to obtain an interest in Christ's righteousness. This mistake is actually committed sometimes by anxious sinners, who feel that they are not prepared to exercise faith in Christ, because they are not sufficiently penitent or humble, or do not perceive in their hearts a glow of love towards him. And most of the reasons given in this tract, why faith is the instrument of justification, are adapted to induce and foster this mistake, and thus again, as in the former case, retard the soul in its endeavours to trust in the Saviour.

3. A third difference is (flowing from the two preceding), that this single reason, taken alone and by itself, is productive of greater *peace* and *comfort*, than when the other reasons are given and relied upon, in connection with it. The *joy* of faith is proportioned to the *assurance* which it produces in the mind, and the latter is never felt so much as when we view Christ with that singleness of spiritual vision, which John the Baptist expressed in that thrilling and glorious declaration, "Behold the Lamb of God, which taketh away the sin of the world." *Christ's righteousness is perfect*; and if our faith rests upon that *alone*, we can say with a *sweet* and *joyful* confidence, "It is God that justifieth; who is he that condemneth?" But as soon as we ascribe any virtue to faith itself, in the matter of our justification, and rely in part upon this (as we unavoidably shall), to aid us in securing this privilege, the consequence will be *anxiety* and *distress* of mind, from the fear that the imperfection of our faith, may prevent our obtaining the forgiveness of sins. Like Peter, we shall sink in the waves of terror and despondency, and will find it impossible to procure relief, except by a return to that undivided reliance upon Christ, which, in his case, was indicated by the cry, "Lord, save or I perish."

The Papal doctrine that faith justifies by its inherent excellence, by a righteousness infused and not imputed (as maintained by Protestants), produced this very doubt and disquietude of which we speak, and led to the imposition of penance, and other austerities in order to supply the deficiencies of an imperfect justification. And who does not perceive, how devoid that system must be of true spiritual comfort? If such of its votaries as depend on this view of the case, feel satisfied with their condition and prospects, their hope and comfort are not the fruit of any scriptural faith in Christ, but of a blind and superstitious reliance upon the efficacy

of sacramental grace, and of priestly absolution. The author of this tract, we doubt not, abhors Popery as much as we do, and for this reason, it is the more to be regretted, that he has pursued a train of thought, which, on this point, has some tendency in that direction.

For the sake of those who may read this number, but not the previous one, we will mention, that the main point of discussion in our previous article, was whether justification is a *legal* transaction; which our author denies, but we affirm. Without paying particular regard to the order of our former remarks, we will briefly recapitulate our reasons for this opinion.

1. The terms employed in Scripture in relation to justification, such as God's *righteousness, redemption, &c.*, are *legal* terms, and are employed in the ordinary legal sense.

2. Though our justification is "without law," so far as it relates to our own personal obedience, the mediatorial work of Christ, on the ground of which the believing sinner is justified, is declared in the plainest language, to have a direct reference to the law; and as atonement and justification are admitted to bear a close relation to each other, it follows from the legal character of the former, that the latter is also legal. Indeed, we cannot see how an atonement can be made, so as to satisfy Divine justice, on any other principle, or how the sinner can entertain a comfortable hope of salvation on a different view of this subject. This view relieves the *conscience* of the awakened sinner, as the other cannot. When convicted of sin, his distress arises from his having violated God's holy law. And when he is by faith brought into a justified state, and his remorse is succeeded by peace, this result is secured by that view of Christ, which contemplates him as "bearing our sins in his own body on the tree;" as "redeeming us from the curse of the law, by being made a curse for us."

3. The *legal* view is as *gracious* in its character as the other, but does not, like the other, bestow grace at the expense of justice. Mercy and justice harmonize in that method of justification, which, though not provided for in the law itself, is not bestowed without regard to the law, but in such a way as to satisfy all its demands.

4. The *legal* view lays as broad a foundation as the other for "preaching the Gospel to every creature," but is more adapted to meet the wants, desires, and feelings of the individual sinner in a state of anxiety for his soul. It makes the atonement a *personal*, as well as a governmental matter. His faith rests upon it as made for *him*, as bringing him into a state of *reconciliation with God*, as securing for him such a *friend* as he needs, and as being therefore exactly suited to his condition. This view of the atonement and justification, and the joy flowing from it into the soul of the believer, are described by the Apostle in Rom. 5 : 8-11; to which we refer the reader. The "joy in God through our Lord Jesus Christ," which he describes, was the fruit of *reconciliation*; yet

not irrespective of the honour and glory redounding to God and his holy law, by the obedience and sufferings of Christ through which this reconciliation was effected. Faith's appropriation of the atonement, and its benefits to ourselves individually, and the evidence of our justification, which ensues, are rendered clear and precious in proportion to the clearness of our spiritual perception of God's love towards us, and of the transcendent lustre of his perfections, as displayed through the perfect satisfaction rendered to his law. The believer could not have the heart to ask for Gospel justification, if in conferring this blessing, God's law must be disregarded and dishonoured. The legal view of justification is, therefore, the only one which accords with Scripture, or is adapted to ease the conscience, and comfort the heart of the convicted sinner.

We observed in our former article, that this tract possesses excellencies, which we hoped would do good, notwithstanding its errors. The latter, however, cannot contribute to this end. Gold is worth more when separated from alloy, than when mingled with it. Accordingly this tract would be improved, in our judgment, if the author would submit it to the crucible, and extract from it those portions which, as we think, will diminish its usefulness. A reduction of its size to two-thirds, or even one-half its present length, would be no objection, but render it more suitable for general circulation, and if condensed in a judicious manner, the tract thus reproduced would be far more valuable than in its present form. We respectfully suggest this thought for the consideration of the author, and of the publishing committee, by whose authority it has been issued.

In making this suggestion, and the remarks which have preceded it, we are not conscious of having penned a line with an unfriendly spirit, or from a disposition to make a single unkind or needless criticism. We entertain no such feelings towards the author, or his brethren of the committee, or the New School Presbyterian Church. Nor do we feel any jealousy with regard to their engaging in the work of publishing books. On the contrary, we shall rejoice to have them produce a religious literature of the most unexceptionable character, such as might be safely placed on the shelves of the Presbyterian Board of Publication, in exchange for their books. The two bodies profess to adopt the same Confession of Faith, as the exponent of their views of Scripture doctrines. Their publications, therefore, like different grains of wheat, ought to possess the same family resemblance. With this homogeneousness of character, and a corresponding harmony and concert of effort, they might in a few years furnish our country and the world with an adequate supply of sterling denominational literature, each speaking the same language, as well as bearing the same name, and both together reflecting and diffusing the light derived from that divine model, the Holy Scriptures. We have hoped, moreover, that the division which has unhappily separated these two branches

of the Presbyterian church for seventeen years, would ere long terminate, and nothing we believe would contribute so much to their re-union, as such an exhibition of their agreement in doctrinal belief. But if our brethren issue books and tracts, containing doctrines on the most vital points in theology, which are at variance with our standards, this division must necessarily be perpetuated.

WESTMINSTER.

OUTLINE OF AN ARGUMENT IN FAVOUR OF PRESBYTERIAN POLITY.*

No. I.†

THE question, where is the true church? or, which is the true church? presupposes the question, what is the true church? We cannot wisely enter on any search, until we have defined the object we seek. Before deciding upon the claims of any particular denomination of Christians to be recognized as *the* church or *a* church, we must first have ascertained what the Scriptures describe and require *the* church or *a* church to be.

On this point two rival theories are now contending for the mastery throughout Christendom.

The one theory replies to the question, what is the true church? It is a particular ecclesiastical corporation, analogous to the state, under some one of its forms of monarchy, aristocracy, or democracy. The Scriptural idea of it is *exhausted* in the notion of a vast institute or polity.

The other theory replies to the same question, It is all Christian society‡ (the whole company of true believers in Christ) conceived

* The only novelty of this outline is that of arrangement. No new arguments, of course, are adduced. Many of the ideas presented may be found fully developed in the articles in the Princeton Repertory on the "Idea of the Church," and in the "Essays on the Primitive Church Offices," reprinted from the same Review by Scribner, N. Y.

† This number was published last month, but after it went to press the author desired to add a little to the *basis* of the outline; and hence it is reproduced in its amended form, in order that the reader may better understand the argument which follows.—EDITOR.

‡ Christian society is that species of human society of which Christ is the Spiritual Head, and in which all true believers in Him are joined together as members incorporated into the same body, or branches grafted into the same vine; it is the new race in the second Adam—the one holy and Catholic church. Christian society (the community of true believers in Christ) may be distinguished from ecclesiastical society (the association of professed believers and their children), just as natural society may be distinguished from political society. *Men* have existed and do exist under every variety of civil government, retaining, in greater or less measure, all those social properties and functions appertaining to kindred of the first Adam; and *Christians* have existed and do exist under every variety of church government, retaining, in greater or less measure, all those social attributes and prerogatives, appertaining to kindred of the second Adam. Organized, indeed, in some form, both species of society must be, and such organizations will vary in legitimacy and utility; but to attempt to divest

of as existing independent of any and every organization; just as natural society may be conceived of as existing independent of any and every form of the state. The Scriptural idea of it simply *includes*, or *admits* the notion of an institute, or polity, without either beginning or terminating in that notion.

But as all society tends to organization, and as Christian society requires organization, and in fact possesses a very diversified organization, the advocates of this latter theory must decide how we are to determine what shall be its most valid form and structure. In respect to this question three opinions may be maintained.

One opinion is, that ecclesiastical polity is a mere fixture of expediency, like any secular polity which is of human contrivance.

Another opinion is, that it was a matter of arbitrary institution, like the Mosaic polity, which was of Divine contrivance.

The remaining opinion is, that it is exclusively neither, but is rather a Providential growth out of Christian society, embodying, in the main, Scriptural principles and apostolic precedents, yet adapting itself, in details, to particular ages and conditions of the world.

Connecting these three opinions with that maintained by advocates of the first theory, we have four views in respect to the matter of church organization.

According to the first view, mere organization is everything; it is that to which the Scriptural characteristics and powers of Christian society alone appertain. In looking for the true church, we are to look for an ecclesiastical *body politic*, composed of legitimate officers with their subjects; the latter being professed Christians; and the former being (according to Anglicans) successors of the Apostles, or (according to Romanists) successors of the Apostles together with the successor of Peter their Primate.

According to the second view, organization is a matter of but little moment. We need refer for it neither to the writings, nor to the acts of the Apostles, but only to human reason and experience, as applicable in given cases.

According to the third view, organization is very essential. The writings of the Apostles contain an inspired constitution of church polity, minutely prescribed and authoritatively enjoined; and their acts involved its infallible inauguration.

According to the fourth view, organization is highly important. The writings of the Apostles afford the *principles* upon which sound church polity should be constructed; and their acts serve as *precedents* to illustrate the application of those principles.

The several criteria, then, by which different theorists would require any particular form of ecclesiastical polity to establish its

all Christians of their Christianity, who are not professed subjects of either pope, prelate, or presbyter, would be as absurd as to attempt to divest all men of their humanity who are not subjects of the Prince of Rome, or of the Queen of England, or citizens of the United States.

validity may be stated as follows (slightly transposing, for convenience sake, the order hitherto observed):

I. The extent to which it actually possesses the attributes, and legitimately claims the prerogatives of Christian society.

II. The extent to which it corresponds with the organization assumed by primitive Christian society.

III. The extent to which it embodies the principles employed in the organization of primitive Christian society.

IV. The extent to which it is adapted to the exigencies of modern Christian society.

Now in view of this statement of the question, there are two methods of arguing the validity of Presbyterian Polity.

One method would be to fully canvass these several theories, and adopting that one which could alone be regarded as tenable, to advocate the claims of Presbytery on its ground and by the help of its principles. This reasoning might have the advantage of being strictly logical and thorough; but it would require very nice analysis and extended discussion.

The other method (and the one of which we propose to sketch an outline) is to leave these theories unexamined and unchallenged, and successively applying their several criteria, to show that *Presbytery satisfies the demands of each of them, not only as well, but in some cases better, than their own avowed advocates.* This reasoning will be perfectly consistent with the other, and may besides have the advantage of being more generally convincing, inasmuch as it will enable us, without surrendering any position of our own, to enter the enemy's territory, and meeting him on his own ground and with his own weapons, at length remain masters of the entire field of controversy.

C. W. S.

No. II.

THE first criterion by which it is proposed to judge of the validity of Presbyterian Polity, is that of the Romish and Anglican theory of the Church:—

THE EXTENT TO WHICH IT ACTUALLY POSSESSES THE ATTRIBUTES, AND LEGITIMATELY CLAIMS THE PREROGATIVES OF CHRISTIAN SOCIETY.

According to this theory, that community, which is characterized in Scripture as holy, united, perpetual, and as having the powers of authoritative teaching and ruling, is an organized body of religious professors, in subjection to lawful officers. We are required to show that the Presbyterian body is as holy, united, perpetual, and as rightfully invested with the powers of authoritative teaching and ruling, as the Papal or Prelatical body.

1. Show that, strictly speaking, *the criterion is impracticable, and that, on such grounds, neither party can claim to be the true*

Church. If we should admit that a *perfect* church organization would actually possess those attributes and legitimately claim those prerogatives, we must still deny that such a mere ideal ever has been, or can be realized on earth. For,

(1.) *The characteristics and powers of Christian society (as defined in Scripture) are not predicable of any erring association of erring men in an organized capacity.* To conceive of a visible society of Christian professors, as perfectly sanctified, perfectly united in faith and love, perfectly secure from apostacy, and of their officers as pronouncing infallible doctrines, and irreversible decrees, would be, to conceive of men as transformed into angels, and earth as turned into heaven; in short, to conceive of the very exigencies for which alone all church polity exists, as removed. Papacy, or prelacy, or any other ecclesiastical corporation, may as little claim to possess true holiness, unity, and perpetuity, or to exercise divine guidance and control, as a body may claim to be affected with moral qualities, or to discharge spiritual functions.

(2.) *The history of all ecclesiastical organizations confirms this à priori principle.* None of them have ever, as a matter of fact, actually possessed those attributes, or legitimately exercised those prerogatives. Instead of being holy, they have been rife with corruption; instead of being catholic, they have been rent with schism; instead of being perpetual, they have been whelmed in apostacy. So far from proving infallible in their teaching, their dogmas have flagrantly conflicted not only with Scripture, but with each other; and as to their decrees being final, they have notoriously absolved sinners and excommunicated saints. Papal, Prelatical, or even Presbyterian bodies, considered as mere organizations, apart from individual exceptions, have at times been as destitute of the traits and powers of Christian society, as a corpse of intelligence, or a skeleton of volition.

It would, therefore, be a sufficient reply to such theorists, that they require us to have what they do not have themselves, and what neither of us could acquire.

But if it should be granted that a perfect church organization would, to a certain extent, involve those attributes and prerogatives, and if the question might be simply concerning the extent to which any *actual* polity approximates such an *ideal* polity, then,—

2. Show that *in the only sense in which the proposed criterion is available, Presbytery meets its demands as fully as either Papacy or Prelacy.* Supposing that ecclesiastical polity is to Christian society what the body is to the soul, an organ through which to manifest spiritual traits and powers, we may maintain that our form as *truthfully expresses* or enhances church attributes, and as *legitimately vests* church prerogatives, as either the Romish or the Anglican. Divide the criterion, thus modified, into two parts.

I. PRESBYTERY AS TRUTHFULLY EXPRESSES AND ENHANCES THE ATTRIBUTES OF CHRISTIAN SOCIETY, AS EITHER POKERY OR PRELACY.

(1.) *Holiness.* There is in our system, considered as a system, as much that is expressive and productive of that inward purity and essential separateness from the world, attributed to Christ's mystical body—and more; since it proceeds on the principle of conforming the external to the internal conditions of membership to a far greater extent than either Rome or Oxford. An organization which subjects its members and officers to such courts of review and control, breathes forth a holy expression (an avowed disposition to come out from the world and keep intact from all its uncleanness), which it might still retain, even though all its adherents should apostatize, like the sacred smile sometimes left lingering amid the soulless features of one that hath fallen asleep in Christ. But the very *systems* of Prelacy and Popery wear the impress of spiritual vacancy and corruption.

(2.) *Unity.* There is in our system as much that is expressive and productive of that inward oneness of faith and feeling, that spiritual communion and catholicity, attributed to Christ's mystical body,—and more; since its principles of ecclesiastical intercourse are more liberal, at the same time that its principles of doctrinal conformity are more rigid than the Romish or Anglican systems, which are not only obliged to exclude true believers, but to include heretics and infidels. An organization which allows the door of its communion to swing both ways, within Scriptural limits, for the egress or ingress of all professors of the true faith, exhibits an inherent capacity of embracing the whole brotherhood of saints, approximates the ideal of one catholic church, however far it may come short of being realized, and even though, at times, it should fall into the hands of schismatics. But the very *systems* of Popery and Prelacy so far as realized would shut the gates of heaven against the great bulk of Christendom; and then, not only debar the remainder from all ecclesiastical or Christian fellowship, but consort them with heretics and infidels.*

(3.) *Perpetuity.* There is as much in our system that is expressive and productive of that steadfastness in the true Apostolic faith and that security from final apostacy, attributed to Christ's mystical body,—and more; since it is better suited to edify true believers through its appliances for maintaining sound doctrine and pure discipline, than either the Romish or the Anglican systems. In proportion as the theory of Presbyterian Polity is realized, true Christian society manifests itself through it as impregnable to all assaults; but in proportion as the Papal, or Prelatical theory

* Even so crude an idea of unity as that of mere outward union or consolidation, is better fulfilled in our system than in theirs, since a polity which, through the representative principle, subordinates masses to masses, presents to the world a more compact visible unit, than one which subordinates masses to individuals.

is realized, it must dwindle and disappear. Compare them historically.*

Were we to conceive of all the members of Christ's mystical body, now scattered and hidden under various organizations, brought visibly together under some one organization that should be an exact expression of their social qualities, an outward embodiment of the one holy and Catholic Church, we would have less difficulty in imagining that organization Presbyterian, than either Papal or Prelatical.

II. PRESBYTERY AS LEGITIMATELY VESTS THE PREROGATIVES OF CHRISTIAN SOCIETY AS EITHER PAPACY OR PRELACY.

1. Show, that if it was designed, that those powers of teaching and ruling, inherent in Christ's mystical body, should, be vested authoritatively in the primitive church officers, and from them transmitted by a series of valid ordinations through their successors, then our succession through Presbyters is as legitimate as their succession through Popes or Prelates; since,—

(1.) The primitive church officers (their alleged Primate included) had no other successors than presbyters, who were designed to be the only permanent† officers in the church, and through whom alone, therefore, any succession must be traced.

(2.) The same succession is common to all parties until the Reformation, after which the Presbyterian succession is fully as certain and notorious as either the Romish or Anglican.

2. Show, that, if we adopt the sounder and more practicable test, that the prerogatives of Christ's mystical body are to be vested in those who give credible evidence of having been called of God's Spirit and Providence to assume and exercise them, then our mode of vestment is more legitimate than theirs; since,

(1.) The very idea of such a Divine call they, to a great extent, ignore, while we adopt and act upon it as a cardinal principle.

(2.) The Head of the Church himself has sanctioned it, as seen in the fruits of our several ministries, when historically compared.

If it were proposed that those prerogatives, primarily inhering in Christ's mystical body, but now variously vested in different species of ecclesiastical officers throughout the world, should be absorbed into any one species, who alone might have authority to teach and to bind and to loose, then it could be more easily demonstrated (by any test of legitimacy which may be adopted) that such officers should be Presbyters, than that they should be a Pope or Prelates.

The Presbyterian Polity may thus be shown to be a nearer approximation to the ideal polity than either of the adverse systems.

* Even that false view of the church's perpetuity which makes it depend on an uninterrupted ministry, is as fully met by our system as by theirs—since an apostolic succession through presbyters is as valid and as unbroken as through popes or prelates. Vide sequel.

† Vide following articles.

Were it fully realized throughout Christendom, it would far better than they merit the title of being *the one true Church*.

The plan of these articles precludes any detailed proof of the several positions indicated. The argument matured, would obviously lead to the conclusion, that the Romanist and Anglican criterion of church polity, *so far as it can be applied*, is as fully met, and in most respects more fully met by our system, than by its own advocates. "Their rock is not as our rock, our enemies themselves being judges." C. W. S.

"FRIEND OF GOD," OR THE EXCELLENCY OF FAITH AND A HOLY LIFE. NO. VI.

(Continued from page 210.)

WHEN Abraham located himself in Canaan, his particular relation to those around him, extended no farther, for a time, than to his own household, and hence the benefits resulting from his friendship with God, were at first only personal or domestic. But God's designs and promises reached far beyond these. His language to Abraham was, "I will make of thee a great nation." And afterwards, this promise was repeated, with some amplification. "A father of many nations have I made thee," in confirmation of which he changed his name from Abram to Abraham, and the name of his wife from Sarai to Sarah, the addition to each being a part of a word signifying multitude. A threefold gradation has been noticed in Abraham's name: first, his cognomen or family name *Ram*, which signifies *high*; then his nomen, or individual name *Ab*, which means *father*; to which was finally added *ham*, *multitude*; making *Abraham*, or *high father of a multitude*. This was a personal honour to him, but was designed in a particular manner to show how extensively God intended to bless others through him; not those only who were immediately related to him as the head of a family, but those who might be connected with him more remotely, as the progenitor of a great and mighty nation, and also, as the spiritual father of believers in all subsequent ages of the world.

SOCIAL BENEFITS OF ABRAHAM'S FAITH.

In God's promising to make of him a great nation, more is meant than that his posterity should be numerous, and possess power and renown. It meant also, that he would honour himself by raising up a people, who should maintain the true religion amidst the idolatry of other nations, that he would protect and prosper them, in consequence of their relation to Abraham, and that their prosperity and greatness would be continued as long as they should adhere to that course of conduct, of which he was so illustrious an example.

Abraham himself acquired so much political distinction before the close of his life, that the sons of Heth called him, "a mighty prince among them;" and the favoured clan over which he presided doubtless experienced the beneficial consequences of having for their leader, a man who was recognized, and treated by God, as his friend. But the chief development of these benefits was made long afterwards, when the twelve tribes of Israel organized in Canaan a civil government, the fundamental law of which was a recognition of Jehovah as the only true God, and his law as the rule of their conduct. The benefits which they derived as a nation from Abraham's friendship with God were,

1. Negative, consisting in the exercise of divine forbearance towards them, in consequence of their relation to Abraham. Thus it is said (2 Kings 13: 22, 23), that "Hazael, king of Syria, oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet." These words indicate that they had become wicked, and obnoxious to the judgment of God, but that out of regard to his covenant with Abraham, Isaac, and Jacob—first made with Abraham, and afterwards confirmed with Isaac and Jacob, and which contained a promise of special favour to their descendants,—he would suspend the infliction of those evils which would otherwise have been sent upon them. But

2. They also enjoyed *positive* benefits. These consisted primarily in his preserving them, to an extent unknown to any other ancient nation, from those defections from the path of piety and virtue, which in the instance above referred to, provoked him to destroy them. The sterling principles which Abraham practised and taught, germinated in the minds of that people, and produced those golden fruits of enlightened liberty, morality, and religion, which formed during many successive centuries, the bulwark and glory of the Jewish commonwealth. "Them that honour me," says Jehovah, "I will honour." In their best days, it must be admitted, they did many things which he did not approve, and which accordingly the Bible does not commend. But it is also true, that compared with their heathen neighbours, they were eminently virtuous. The true religion was generally maintained among them with pious care. Those forms of public worship, which recognized God as the only true God, and his law as unceasingly binding upon them, were daily and solemnly observed. And in their judicial and legislative proceedings, they possessed no other statute book, but God's word, and no other rule of action, but his will. Such was their national education, and their disposition to educate in this manner was a part of that inheritance which they enjoyed as the descendants of Abraham, "the friend of God." The "promise to be a God to him, and his seed after him, in their generations," involved the preservation among them of those moral and religious principles

which he approved, and on account of which, he would bless and prosper them. A kingdom founded in atheism or infidelity cannot stand. Hence, it was a signal favour to that people, to be preserved, by a kind providence, from this calamity; and what contributed in no small degree to secure them from so great an evil, was the relation they sustained to "the father of the faithful."

We have reason, as a nation, to bless God for the piety of our early founders. The elements which composed our original population, were largely of this character. The English Puritans, the Dutch Calvinists, the French Huguenots, and the Scotch and Irish Presbyterians, constituted the large majority of the inhabitants.

Their religious principles were incorporated with their political and civil polity. These principles imbued the minds of the people. And it is not too much to affirm, that our country is more indebted to these circumstances, for its present free institutions, and its public prosperity, than to all other causes. It becomes us to beware lest by a departure from those pious principles, we forfeit our national privileges, and be deprived of our greatness and prosperity. We refer, without quoting it, to that solemn warning, recorded in Ps. 2: 1-12; which closes with this earnest exhortation, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

ECCLESIASTICAL BENEFITS OF ABRAHAM'S FAITH.

The covenant between God and Abraham, of which we have spoken, had special reference to the visible church, which at that time assumed a more distinct organization than hitherto, with a provision for its perpetuity and enlargement. Preserving intact the family relation, which had been in existence from the beginning, God incorporated this relation as an element in the Church, which with reference to the incarnation of Christ, was to consist of Abraham's natural seed, but with reference to its spiritual character and ultimate extension through the world, was to be composed of believers in Christ, whether Jews or Gentiles. In allusion to this (as already noticed), Abraham was spoken of as the "father of many nations," and believers as his "heirs according to the promise," they inheriting from him as God's friend, like children from a father, those distinguished privileges and blessings promised in that covenant.

In this family element which was recognized and maintained, both with respect to his natural and spiritual seed, originated the doctrine of infant church-membership, upon which was based that system of pious instruction, discipline, and care, which with the Divine blessing, were to secure the continuance of the church, and

finally bring about the fulfilment of that promise yet future, that "in Abraham's seed all families of the earth should be blessed."

The church in every age has accordingly been benefited by Abraham's faith and friendship with God. Beginning with him, as being under God the source of covenant privileges, they were transmitted from one generation to another, till the advent of the Messiah. And the same principle has been operating from that time to this, i. e., the transmission of church-membership, and Christian ordinances through the family, consisting of parents and children, and it will continue to be so, till the original promise, in which families are expressly named, shall be fulfilled, viz. : that "all families of the earth shall be blessed in him." God's method of continuing his church has ever been by the religious training of the rising generation. Where this has been faithfully attended to, the church has been preserved in a particular line; but if neglected, the line of connection has been broken off in that family, and a new channel opened somewhere else. These remarks are not designed as applying invariably to all cases, but only as indicating what has been God's ordinary method. He is a sovereign, and acts according to his own good pleasure. Children in pious families are born sinners, and the most faithful religious training will not renew their hearts without the agency of the Holy Spirit. But on the other hand, the kingdom of grace is seldom advanced without the use of *means*, and to encourage us to employ them faithfully, God has been pleased so to connect Christian fidelity with its appropriate results, and more especially in the discharge of parental duty towards our children, as to make this his general method of procedure in perpetuating and enlarging his church.

We have noticed already Abraham's fidelity to his household, and its effects in influencing them "to keep the way of the Lord." How was it with his descendants? Isaac imitated his father in providing for the religious nurture of his family, while Ishmael, influenced in part, it is probable, by his Egyptian wife, neglected this duty. The result was that the church was preserved in the family of Isaac, whereas, among the posterity of Ishmael, the true religion was soon corrupted and eventually almost wholly lost. In like manner, Lot, though a righteous man, did not guard the morals and religion of his children as he should have done, and hence his descendants, the Moabites and Ammonites, were excluded from the congregation of Israel. Jacob and Esau furnish another illustration of this principle. The former valued the blessings belonging to the birth-right, and desired earnestly to make them his own. He doubtless felt this desire in part from personal considerations, but as the history shows, it was chiefly on account of his family and descendants, whom he was anxious to have blessed with those spiritual privileges promised in God's covenant with Abraham. This we infer from the language of Esau concerning the birth-right, whose estimate of its value was opposite to that of his brother,

and hence he deliberately sold it for a "mess of pottage." Says he, "I am about to die, and what good shall this birth-right do me?" i. e., What advantage shall it be to *me, personally?* meaning that its privileges were chiefly future, to be enjoyed by his family and descendants, after his death, and not by himself during his life. But he had no faith in that future good promised in the covenant made with Abraham, and no suitable appreciation of its nature and worth. Hence, he assumed the fearful responsibility of bartering it away for a mere trifle. The result was that his posterity, the Edomites, were among the bitterest enemies of the church, as long as any record of them is found on the page of sacred history; while in Jacob's family and among his descendants the church was preserved and perpetuated. In allusion to these instructive facts in the history of these several individuals, God styled himself "the God of Abraham, the God of Isaac, and the God of Jacob;" and caused it to be preserved as a permanent record of the distinction which he made between those who faithfully discharged their religious obligations to him, and to their children, and those who did not.

As a further illustration of this principle, Moses was raised up and qualified for the high and holy mission of leading the church out of Egypt, to the borders of the land of Canaan. When Pharaoh's daughter found him in an ark of bulrushes, amidst the flags of the Nile, it was so ordered by a kind Providence that he was committed to the care of his own parents, who instructed him in the knowledge of the true God and the promised Messiah. And so thoroughly was his mind imbued with these pious sentiments, that by the divine blessing, he experienced in early life a radical change of heart, and cast in his lot with the oppressed people of God. "When he came to years, he refused to be called the son of Pharaoh's daughter" [mark, it was by *faith*, Paul says, he did this], "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 of Egypt." Afterwards, as the inspired lawgiver of that people, he enjoined upon them, to pursue the same course towards their children which his own parents had done towards him. "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," &c. Deut. 6 : 6, 7.

Joshua gave similar counsels to the people towards the close of his long and eventful life; solemnly exhorting them to maintain the worship and continue in the service of God; and enforcing his exhortation by saying that "as for him and his house, they would serve the Lord." In the 78th Psalm particular mention is made of the manner in which the knowledge and worship of God were transmitted from one generation to another. See Ps. 78 : 1, 7. And an affecting example of this is recorded in the dying charge of David to his son Solomon. "Solomon, my son, know thou the

God of thy father," &c. In the reign of Jehoshaphat, he sent priests and Levites through all the villages of Judah, "to teach the people the good way of the Lord." And after the captivity, particular mention is made of the care which was taken by Nehemiah and Ezra, to instruct the whole congregation of Israel in the Holy Scriptures. In both cases this was done as a means of reviving religion among them, and that the church might be purified and transmitted uncorrupt to their descendants.

This pious diligence and care originated in the covenant made with Abraham, "the friend of God," and were designed to carry out its requirements and provisions. And the connection between that covenant and the church under the gospel dispensation, is as intimate as it was between the covenant and the natural seed of Abraham. "It was confirmed of God in Christ." And when the Jews as a people rejected the Messiah, both for themselves and their children, saying, "His blood be on us and on our children," they were excluded from the church, and believing Gentiles succeeded to their ecclesiastical privileges. See Rom. 11 : 11, 18. But the Gentiles were brought in with this solemn warning (v. 21, 22) : "If God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God ; on them which fell severity, but toward thee goodness, if thou continue in his goodness ; otherwise thou also shalt be cut off." The Roman church, to which this warning was directly addressed, did not continue to give heed, but in process of time became an apostate body, the Antichrist ; and the consequence has been, that for four hundred years past, though there may have always been true Christians in that communion, and may be now, yet as a body they are not entitled to be recognized as a church of Christ. He has disowned her, the providential indications of which are as distinct, though not as fearful, as that he disowned the Jews. The evangelical Protestant churches are now the depositaries of the true faith, and of the blessings of that covenant, and to them it belongs to employ and continue those agencies which God has appointed for consummating the fulfilment of the ultimate and glorious promise contained in the covenant, viz. : that in Abraham's "seed all families of the earth should be blessed." This promise looks forward to the millennium, when, as Paul describes it, "God will put his laws into their mind, and write them in their hearts ; and he will be to them a God, and they shall be to him a people ; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord ; for all shall know him, from the least to the greatest." Heb. 8 : 10, 11.

Dear reader, do you enjoy the high honour of occupying a place in that line of covenant privileges, which have descended to you through Abraham, "the friend of God ?" See that you transmit this precious legacy unimpaired to your children. If you neglect the religious nurture of your households, God may cut off your

connection with the future glory of the church on earth; either by bereaving you of your children or leaving them to grow up in impenitence and unbelief. In the former case, your family will be blotted out before the millennium begins; in the latter, your descendants will be found among the enemies of Christ, and be crushed and destroyed in the terrible conflict, which, according to the common understanding of Scripture prophecy, will precede that august period. First of all, become yourself "*the friend of God*;" and then, if you are a parent, "command your children and household after you, that they keep the way of the Lord, to do justice and judgment." You will thus please and honour him, save your own soul, and secure invaluable benefits to your children.

J. W.

(To be continued.)

THORNTON AND BERRIDGE ON CLERICAL WIT.

THE REV.^d JOHN BERRIDGE was a celebrated evangelical clergyman, of the Church of England, a very stirring preacher, and a popular and useful man. His besetting sin was the excessive indulgence of humour and wit. JOHN THORNTON, a distinguished layman, whose praise is in all the churches, and who was one of Berridge's friends, addressed to the latter the following letter of affectionate admonition and counsel:

"In some discussions we have had relative to 'The Christian World Unmasked,' I could not help laughing with you, though at the same time I felt a check within; your reasons silenced, but did not satisfy me. Your vein of humour and mine seem much alike. If there is any difference between us, it lies here: I would strive against mine, while you seem to indulge yours. I fight against mine, because I find the ludicrous spirit is just as dangerous as the sullen one; and it is much the same to our great adversary, whether he falls in with a capricious, or facetious turn of mind. I could not forbear smiling at your humorous allegory about the tooth, and was pleased at the good sense displayed in it; yet something came across my mind—Is this method agreeable to the idea we ought to entertain of a father in Israel? It would pass mightily well in a newspaper, or anything calculated for public entertainment; but it certainly wanted that solidity or seriousness that a Christian minister should write with. What the apostle said in another sense will apply here: 'When I was a child, I spake as a child,' etc. An expression of yours in your prayer before sermon, when at Tottenham Court, struck me, that *God would give us NEW bread, not stale, but what was baked in the oven that day.* Whether it is that I am too little, or you too much used to such expressions, I won't pretend to determine, but I could not help

thinking it savored of attention to men more than to God. I know the apology frequently made for such language is, that the common people require it; it fixes their attention, and it affords matter for conversation afterwards; for a sentence out of the common road is more remembered than all the rest. This may be true, but the effect it has is only a loud laugh among their acquaintances; not one person is edified, and many are offended by such like expressions. Some ministers I have known, run into the other extreme, and think something grand must be uttered to strike the audience; but this seems to me as unnecessary as the other, and both have a twang of self-conceit, and seem like leaning to carnal wisdom. Truth, simple truth, requires no embellishments, nor should it be degraded; we are not to add or take from it, but to remember the power is of God wholly.

“My reverend friend, as an old man, might be indulged in his favorite peculiarities if they would stop with him; but others catch the infection, and we find young ministers and common people indulging themselves in the same way; they think they are authorized so to do by such an example. Wit in any person is dangerous and often mischievous when used improperly, and especially on religious subjects; for as the professing part of an audience will much longer retain a witty or low expression than one more serious, so will the wicked part of it too, and turn it to the disadvantage of religion. I recollect but one humorous passage in all the Bible, which is that of Elijah with the Baalites; and when the time, place, and circumstances are properly considered, nothing could be more seasonable, nothing so effectually expose the impotency of their false god, and the absurdity of their vain worship. The prophets often speak ironically, sometimes satirically, but I do not remember of their ever speaking ludicrously. Our Lord and his apostles never had recourse to any such methods. The short abstracts we have of their sermons and conversations are all in a serious strain, and ministers cannot copy after a better example. I dare not say that giving liberty to a man's natural turn, or an endeavour to put and keep the people in good-humour, is sinful; but this I may assert, such a method is universally followed on the stage, and in all places of public entertainment, and therefore it seems to me to savour much more of the old man than of the new.

“I remember you once jocularly informed me you was born with a fool's cap on; pray, my dear sir, is it not high time it was pulled off? Such an accoutrement may suit a natural birth, and be of service; but surely it has nothing to do with a spiritual one, nor ever can be made ornamental to a serious man, much less to a Christian minister. I waive mentioning Scripture injunctions, such as, ‘Let your speech be with grace,’ etc., as you know these better than I do. Surely they should have some weight, for idle and unprofitable words stand forbidden. If it should please God to give you to see things as I do, you will think it necessary to be

more guarded; but should you think me mistaken, I trust it will make no interruption with our friendship that I am thus free with you, as it proceeds from a sincere love and regard. The Tabernacle people are in general wild and enthusiastic, and delight in anything out of the common course, which is a temper of mind, though in some respects necessary, yet that should never be encouraged. If you and some few others, who have the greatest influence over them, would use the curb instead of the spur, I am persuaded the effect would be very blessed. Wildfire is better than no fire; but there is a Divine warmth between these two extremes which the real Christian catches, and which when obtained is evidenced by a cool head and a warm heart, and makes him a glorious, shining example to all around him. I desire to be earnest in prayer that we may be more and more partakers of this heavenly wisdom, and ascribe all might, majesty, and dominion, to the Lord alone.

“I am, dear sir, yours affectionately,

“JOHN THORNTON.”

BERRIDGE replied in the following good-natured and characteristic style, showing how a happy rebuke could be well received:

“Dear and honoured sir, your favour of the 17th requires an answer attended with a challenge; and I do hereby challenge you, and defy all your acquaintances to prove, that I have a single correspondent half so honest as yourself. Epistolary intercourses are become a polite traffic, and he that can say pretty things, and wink at bad things, is an admired correspondent. Indeed, for want of due authority and meekness on one side, and of patience and humility on the other, to give or to take reproof, a fear of raising indignation instead of conviction, often puts a bar on the door of my lips; for I find where reproof does not humble it hardens, and the seasonable time of striking, if we can catch it, is when the iron is hot: when the heart is melted down in a furnace, then it submits to the stroke, and takes and retains the impression. I wish you would exercise the trade of a gospel limner, and draw the features of all my brethren in black, and send them their portraits. I believe you would do them justice every way, by giving every cheek its proper blush without hiding a dimple upon it. Yet I fear, if your subsistence depended on this business, you would often want a morsel of bread, unless I sent you a quartern loaf from Everton.

“As to myself, you know the man: odd things break from me as abruptly as croaking from a raven. I was born with a fool’s cap. True, you say; yet why is not the cap put off? It suits the first Adam, but not the second. A very proper question, and my answer is this: a fool’s cap is not put off so readily as a night-cap. One cleaves to the head, and one to the heart. Not many prayers only, but many furnaces, are needful for this purpose.

And after all, the same thing happens to a tainted heart as to a tainted cask, which may be sweetened by many washings and firings, yet a scent remains still. Late furnaces have singed the bonnet of my cap, but the crown still abides on my head; and I must confess that the crown so abides, in whole or in part, for want of a closer walk with God, and nearer communion with him. When I creep near the throne, this humour disappears, or is tempered so well as not to be distasteful. Hear, sir, how my Master deals with me: when I am running wild, and saying things somewhat rash or very quaint, he gives me an immediate blow on my breast, which stuns me. Such a check I received while I was uttering that expression in prayer you complained of; but the bolt was too far shot to be recovered. Thus I had intelligence from above, before I received it from your hand. However, I am bound to thank you, and do hereby acknowledge myself reimbursed for returning your note.

“And now, dear sir, having given you an honest account of myself, and acknowledged the obligation I owe you, I would return the obligation in the best manner I am able. It has been a matter of surprise to me how Dr. Conyers could accept of Deptford living, and how Mr. Thornton could present him to it. The Lord says, ‘Woe to the idle shepherd that leaveth his flock.’ Is not Helmsley flock, and a choice flock too, left—left altogether, and left in the hands, not of shepherds to feed, but of wolves to devour them? Has not lucre led him to Deptford, and has not a family connection overruled your private judgment? You may give me a box on the ear for these questions, if you please, and I will take it kindly, and still love and pray for you.

“The Lord bless you, and bless your family, and bless your affectionate servant,
 JOHN BERRIDGE.”

ON ADMITTING TO THE COMMUNION MEMBERS BAPTIZED IN INFANCY.

IN volume Fifth, of “Home, The School, and The Church,” pp. 37, 38, some allusions are made to the manner in which the Church in early times, admitted to the communion such as had been baptized in infancy. The Presbytery of Elizabethtown have adopted a paper on this subject, which we republish for the information of our readers.

The following paper was unanimously adopted by the Presbytery of Elizabethtown at its late sessions in Rahway, April 18th, 1855:

“In the early Church all who professed faith in Christ were admitted to the company of believers as fellow-heirs of the common salvation. Adults were baptized on the profession of their faith; and children were dedicated to God by their professing parents, and thus became parts of the flock of the Good Shepherd.

“In the Papal Church, all born within its pale are regarded as members, and children are admitted to ordinances on confirmation and confession. The way to the Eucharist is through the priest and his penances.

“In the Episcopal Church, in confirmation, the children assume the vows made for them by their sponsors in baptism, and are afterwards entitled to the Lord’s Supper, to which they receive access through the Rector.

“In the Presbyterian Church, the children of professing parents are regarded as sustaining a covenant relation to the visible church, and as entitled to baptism, as were the children of the Jews to circumcision, but an evidence of their conversion is required to entitle them to the Lord’s Supper. The Session are made the judges of that evidence, through whom admission must be sought to ordinances, as in the Episcopal Church through the Rector, and as in the Catholic through the priest.

“The Presbyterian Church is, throughout, a representative body—a representative democracy. In the same sense that the General Assembly represents the *whole* Church, does the Session an individual Church. The act of the Session is the act of the Church, until reversed by a higher court. As the Session suspends or excommunicates without any appeal to the people, so does it admit to the communion. When the Session examines and receives a person to membership, the act is consummated which numbers the individual with the company of believers, and which introduces to church-fellowship and church privileges. This is our theory; and this is the practice of our Church in all places where there has been no departure from our ancient and simple rules.

“To this practice, without propounding for admission, and without receiving publicly, or consenting to a confession read to them—which may or may not conform to our Standards—save in the cases referred to in chap. ix., sect. iv., we would advise all our churches to return, which have deviated from it, where it can be done without interrupting their peace and harmony.”

Household Thoughts.

DIRECTIONS FOR FAMILY WORSHIP.

THE Apostle’s words, “*Let all things be done unto edifying,*” show the earnest and settled conviction that piety must thrive by the religious intercourse of men. They are a general direction as to religious exercises where several persons are together. It requires that the things done and the way of doing them, be most

for the spiritual benefit of all present. We shall apply the precept now to the exercises of family devotion; and draw it out in some of those simple and plain directions, to be followed by those who desire to regulate their households in the fear of God, and to make the most of their spiritual privileges and gifts.

We begin with the beginnings of the household, and remark—

1. That every married pair, who are or wish to be Christians, should pray and worship God together the first day of their existence as the head of a household, and should conscientiously maintain the practice thereafter with all that belong to their family. This they are bound to do as they regard their highest good. Whether they observe the Lord's Supper or not, makes no difference in this matter. Every human being who knows the God of heaven and hears his Word, is bound to pray to Him and worship Him. Every such person is solemnly bound, indeed, with humble faith in Christ, to eat and drink with Christ's believing people, in remembrance of Him. We can conceive, however, and often meet with some peculiar states of mind in which persons may be saved, though in their doubts and perplexities, perhaps under unwise teaching, they may not commune at the Lord's table. But no man can conceive a state of mind in which a person can be saved, who has no heart to pray and worship God; and where a married couple either are or desire to be Christians, their united profession, or their united desire, should be expressed in united prayer, with all that so belong to their household as to be under their control. Or, if only one of the parties has these Christian desires for himself and all his, and if this be the husband, then is *he* required, by the law of Divine grace, in his office as ruler in his house, to begin the duties of that office, by instituting daily Divine worship as a part of the order of his household. If the wife only be, or desire to be the Christian, she is required to maintain such household instruction and worship as the circumstances under her control may recommend, with the approbation or allowance of the husband.

2. As children arise, the religious arrangements of the household must at once have respect to them. The great work of Christian parents is to secure religious impressions in the minds of their children. And how early these impressions may begin, it is impossible for the parent to tell. It may not be wholly unimportant for the seemingly unconscious babe of half a year, that the domestic arrangements should begin to provide for his being quietly awake, and always present at the hour of prayer; for, religious being as he is, he may receive an impulse towards the unfolding of the germ of religious reverence in his infant soul from the posture and the tones of Divine worship, as early as an impulse towards the unfolding of natural affection from parental smile and prattle. Christian mother, mark that early moment when the countenance of your babe for the first time opens and brightens passively under your smile, or when the tender lip contracts and quivers under your frown; and

be sure that *then*, too, there is another susceptibility which you can reach, though you may not fully understand or explain it. The spirit of a covenant-keeping God is there, according to the promise, and on that rests the hope of good to children through means of grace, even in the infant state. The ordinance of baptism, administered to the infant, at the instance of the believing parent, and in the exercise of living faith at the time, is effectual upon the child, as the occasion on which the Holy Spirit exerts more power in the soul than He otherwise would. How earnest, therefore, should be the prayers of the Christian parent, and his use of all suitable means of favouring the operations of the grace of God in the heart of his child. There can be no doubt that the beginnings of good impressions in children, under proper culture, are wholly imperceptible by us, and that the first impressions that we discover, are always very far from being the first that exist.

3. In suiting religious exercises to little children, the parent should secure the active attention of the child to such exercises at the very earliest period;—as soon as his attention can be commanded to anything. While yet in the mother's arms at table, or when placed for the first time in his elevated seat at the family board, let him learn patient and submissive silence during a few words of prayer. This should be exacted of him, and that without the least allowance, and commonly after two or three times only, and frequently after the very first time, he comes into it of his own accord. And the practice should be invariable at every meal. Let not this be thought a trifle, and unworthy of such formal notice. We have occasions in abundance to notice the good effects of such discipline. It is not a trifle for the little member of the kingdom of God that, as he sits at the table, with keen appetite for his sweet repast, he must pause a moment, and keep silence with clasped hands; and that he looks with solemn reverence into the calm and serious face of the parent during a prayer of half a minute. For that is the beginning of a habit of reverential silence to be carried out in the longer services of family devotion, and in public worship, where parents often have such trouble with their little children for want of this discipline at home. And all such discipline, carefully and resolutely pursued, forms a part of the true religious culture of children.

4. On the same principle, the children of a family should take part in the religious exercises as early as possible, such as reading the Scriptures, and the sacred song, where that can be used. Let it not be thought a matter of indifference that the attention of the child should be called to such a service, even before he can understand the words. Children learn the meaning of many other signs, before they learn the meaning of words. The solemn forms of worship, the reading of the Scriptures, the reverential kneeling, the prayer, nay the very coming together of the family, their remaining together in silent order, during Divine worship, is a

language to the heart of the child which he understands better than he can show, and feels beyond what the parent can ever know. Long before words carry any meaning to his thought, the whole aspect and force of the exercise carry meaning to his heart. There is a forming, moulding process going on in such cases, not indicated by mere growth of knowledge, or clear, systematic thought, but apparent rather in the subdued, reverential respect for religious things, while he does not know the things as religious; an unconscious and almost passive conformity of the infant mind to those solemn services on which, in his future course, so much of his religious growth and comfort is to depend.

Here observe, especially, how much may be lost with children by not beginning this religious discipline early, and giving the little child a place and a part in religious exercises, while yet so young that many would not suppose him capable. To leave an infant out of the room with the nurse, because he might be troublesome or noisy, is a mistake. If old enough to make voluntary trouble by his prattle or his ill humour, he is old enough to be taught silence at proper times. And the art and resolution to secure submission on such occasions, are an attainment which a parent cannot too earnestly cultivate. It is not the art of inventing little quiet diversions with a watch or a trinket for the moment; it is causing submissive silence in obedience. And this, so easily done, at the beginning (and the beginning is much earlier than is generally supposed), saves almost endless trouble afterwards to the parent, by laying a firm foundation for obedience, and all right self-discipline in the child. And if this is delayed, as is too common, the opportunity is gone. The seedtime of true obedience is past; and it is hard for family discipline to recover lost time. When the boy has not been taught occasional silence during prayer, till he is old enough to toss his marbles, or shove the chairs, or shout, or chatter for his own diversion, the best moment for such discipline is past; for then there is a will to be resisted and overcome, instead of the mere involuntary restlessness of infancy. When once a will has erected itself in the child against the parent, and the discipline takes the form of a conflict, the work of discipline is begun too late; the struggle is painful, the good temper of both child and parent is endangered or lost, and the good result is hardly ever complete.

In these remarks we discern the laws of the human formation by following the established order of nature, and endeavouring in the right way to do the right things at the right time. This is obedience to divine laws; and on such obedience we may look for the blessing of the Lord; the blessing of providence on obedience to the laws of providence, and the blessing of grace on obedience to the laws of grace.

5. Having spoken thus of providing that children should have a part in the religious services of the household, we further remark

that they should be carefully taught to view the exercises as strictly religious. There are many incidental benefits from the practice, all of great value; such as the promotion of household order, improvement in respectful and serious behaviour among children, increasing knowledge of the Scriptures, and even improvement in reading and sacred song. But the great thing is to worship God. The whole arrangement should be so ordered as to carry the aspect of divine worship. All work or play should be dropped. All the family should be together, and in solemn silence before the service begins. This, to small children, will be more edifying than any other feature of the occasion. If any sport among the children or other excitement from worldly matters has gone before, pause a moment, till all within as well as all without is quiet, and every heart feels itself in the presence of God, and is prepared to worship him. In proportion as the service loses the character and the spirit of divine worship, and sinks into a drill for family discipline, its sacred charm and its divine force are gone. That such a service may truly nourish holy reverence, it must be so conducted that the things that are seen, and make up the outward appearance and ceremony of the occasion shall suggest the things not seen and eternal to those of the age of reflection, and even inspire a sympathetic solemnity in the smaller children.

6. The exercise should be conducted with the subdued and calm solemnity becoming sinners concerned for their eternal salvation. For the full effect of the service, it must be pervaded by the spirit of penitence and hope. We may seem to have almost an oblique design in these remarks, hardly consistent with a personal and earnest interest in religion. We may seem to recommend working for effect. But remember how our Lord puts personal interest and usefulness together. Be holy as your Father is holy; and, let others see your works, for their good. And we are speaking here of a family; of parents, who have a personal, Christian interest in their household; to you whose children are not "others," separate from yourselves, but are part and parcel of yourselves, in other things as well as in religion. And the eye of the humble Christian parent will be on Christ for his children as well as for himself. How moving the scene when the father and the mother, with their little child before them, feel that all the three are one; having a common nature, and that a nature which comes short of the glory of God, and must be renewed by the Holy Ghost through Christ; when the parents feel the humiliating truth that they have sinful natures, and that their little one has the same, and when they commend themselves and their child with peaceful hope to the Lord of pardoning mercy. Do not be too confident, Christian parent, that your little one in the cradle has no feeling for such a scene. We cannot tell when the spiritual sense begins to open. As you watch the opening bud, which will swell in a few days now

with the life of spring, you cannot see the beginning. Long before any motion appears to your eye, there has been a preparation under the same living forces which cause the visible motion at the proper time. For all this preparation there must be the genial warmth and light. Let the infant live in the atmosphere of humble faith and penitence from the first; just as you would wish the warmth and moisture of the soil to surround and penetrate the seed, from the moment of planting. Then will the same influence, accompanied, according to the promise, by the grace of God, guide all the growth, and form the character in the image of Christ. Seek to mould inwardly; not merely to control by outward constraint. Let the whole scene of family devotion be pervaded by the subdued solemnity of an occasion when the house is, as it were, opened to the inspection of the All-searching eye, and every heart feels the Divine presence. For by such solemnity it is, not less than by direct effort, that the work of the Lord in the household is to be carried on. The knowledge of sin, the feeling of our sinfulness, the consciousness that we have the sentence of death in ourselves, and the seeds of death as the fruit of our sin, this feeling of dependence on mercy, leading us daily to the throne for pardon, this is the beginning of the fear of the Lord in the household as in the individual. Let it have simple, unaffected utterance in the orderings and all the motions of Divine worship in the family; for it is the grace and power of Christ in you waiting occasions to work in all that belong to you.

7. Read the Holy Word with a devout and meditative spirit. And for such occasions, and indeed for most of our sacred purposes of Scripture reading, we gain more by reading in the contemplative way than in the inquisitive. There is more of the heart engaged, and more present enjoyment. Look at Scripture scenery as it lies open to the eye; and many an eye can contemplate that, though it cannot criticise minutely any particular. Do you not enjoy the beautiful landscape although you cannot tell the lines and angles by surveying; and just as well as if you could? The Scriptures are pictures to be looked at with the eye of faith, not merely a field for the chain and compass of the intellect. They present landscapes of heaven in earthly colors. They reveal heavenly beauty smiling through earthly faces. They glow with the spirit more than they charm with the letter. They are spirit and life—radiant spirit; warm, exhilarating life; and the life is the light of men. Let the family devotion, morning and evening, be a dwelling for a time in that light. Let the humble faith of the parents with open eye behold it as the glory of the Lord Jesus; and they will see the sacred, living radiance reflected on all who are with them. For in that electric circle of the Spirit, heart touches heart. The life and warmth of each may go round. O let life be there, and not death; light, and not darkness.

Read Scripture to commune, to meditate, to contemplate; not

so much for duty and service as for exercise and refreshment. Far more of the deep and glorious mystery of the divine word is unfolded to the calm contemplative view of pious faith, than to scientific criticism; though that also has its great use. How much better to be imbued with the spirit than to be expert in the letter. Our children, trained in Holy Scripture, may be retentive of chapter and verse, accurate in the grammar, at home in the geography, enraptured with the poetry, alive to the sublimity, and even skilled in the doctrine; but they must drink of its spirit. In the morning and in the evening lead them thither as to the wells of salvation; as to the table of living bread.

8. An important benefit from family worship may be found in sacred song. Little do we seem to know the value of divine song in spiritual culture. Thousands of Christian people are indifferent whether they or their children can sing. It was not always so, and will not be. It is only one of the short-comings of our peculiar time and country. Piety begat psalmody as its first-born of refined and refining art. As it belongs to the human nature to put forth the musical faculty in man, so it belongs to the Divine Spirit to use that faculty for raising man to the heavenly state. Its fitness for family edification is peculiar. Its capacity is vast and varied beyond our thought. The most thoughtless own its power by instinct. Doth not nature itself teach the mother to soothe her troubled babe with a lullaby; and the father to tilt his playful boy on his knee with a glee? And where can depressed and troubled human nature profit more by soothing and exhilarating sounds than in the songs of Zion; where heavenly thoughts dissolved in earthly harmonies, distil upon the soul through the delighted ear? Let the Christian family lift its one heart of holy joy to heaven, in the voice of its sacred song.

Some of our families have long cultivated music as a branch of education; seeking it for their children as an accomplishment; and their musical instrument is quite the most elegant and costly article in their house. But do they ever use that and their voices in the praise of the Lord, to enliven, expand, and elevate holy affection? How the lovely harmony of voices and instruments of music, adorns and enriches the public worship of the church. And what is the family but a church in the house?

All the spiritual powers of Christ in his people rejoice in the sounds of sacred harmony. They rose in the lofty and majestic anthems of the Jewish temple service. They broke forth in the inspired hosannas of the children, in the Saviour's mysterious triumphal entry in Jerusalem, where, according to the prophet and the words of the Saviour himself, there was perfect praise out of the mouths of babes. Let the babes of every generation and of every family be taught to raise sweet harmony in thankful adoring praise to the Lord; and he will accept and bless them, and bless the parents who thus lead them.

9. Finally, the prayer. This is the most important part of the family service, but it is also the chief difficulty with the unpractised head of the household. The reading and the sacred music would not deter. But it is harder to lead in the prayer. This would, however, be less a hindrance if rightly understood. For when one thinks himself incapable of praying before others to edification, he is thinking of elevated language, like that of pulpit prayer; and is magnifying his own house into a place of public concourse, and his family into an assembly. But he is *not* called upon to pray "before others." He is alone with his wife and children, who are not "others," as his neighbors are, but a part of himself. He talks freely among them; and his prayers will be the very best for them and for himself, when, with a warm heart of devotion, he prays as he talks, though he pray but one minute; and three minutes would be quite enough, where there are young children. The classic propriety of language required in the pulpit is not needed for the household, where it is not in familiar use. The prayer for home must be homely; not indeed in the current sense of that word, but as uttering the sentiments, the wants, the interests, the hopes, the very language of home. If this be remembered, it will relieve some who cannot feel at home in attempting to pray in their families; and some, perhaps, who mistake the nature of family devotion, and lessen its interests and profits by effort at comely speech and remote thought. Let prayer in the family be family prayer. It will then be most engaging to all concerned; for it will have the flavour and charm of home, sweet home.

No other person, Christian parent, can pray in your house with your family alone, so much to edification as yourself. A minister never feels so much embarrassed in praying in the pulpit of a neighboring minister, as in the private dwelling of a neighbor who prays in his family. The interests and circumstances of the children and of all the other members, should be noticed where they are at all remarkable; and it will be all the better if the exercises are regarded not as performed by one part of the family for the benefit of another, but as belonging to all. This makes it family devotion. Teach the children so to understand and use it.

Christian householder, you are the head, support, and guide of your family. Think not that your children can get elsewhere those religious benefits which you ought to provide for them at home. It belongs to you to put your children into daily communication with heaven. Have you a personal interest in Christ? Impart it to your family by constantly showing it before them, and engaging their sympathy in your pious faith. They are exposed to death. Do not leave them to perish. It belongs to you to call the physician, and open your doors that he may come in to them. Say not, I am not a Christian, and this family duty can hardly be expected of me. You are a sinner, and the very person that ought to pray. You lead your family in sin; lead them in repentance. Have you

no time? It is your chief business. Better omit all other things than this. But all other things will be the better done for doing this. No time to sow in spring! No time to reap in harvest! Then will the harvest soon be past, and the summer ended, and your household not be saved. J. W. Y.

Historical and Biographical.

A SKETCH OF THE EARLY ROMAN CATHOLIC MISSIONS IN CALIFORNIA.

THE great interest which has been felt in California since its connection with the United States, and the prospective bearings which it seems destined to have upon the commercial prosperity of the Union not only, but also upon the future character of the Eastern shores of Asia, invest everything that relates to its past history, no less than to its present condition, with attractiveness and importance. That history would be incomplete without some notice of the early Roman Catholic Missions planted upon the shores of the Pacific.

Although Sir Francis Drake took possession of part of the coast as high as 37° (or, according to Bancroft, 43°), and called it New Albion, in 1579, the credit of prior discovery is due to Cortez. He discovered the peninsula and navigated the gulf in 1536, and conceived the most magnificent anticipations from its pearl fisheries, and its fertile soil. But being compelled to return to Mexico, to quell some commotions which had broken out there, he unwillingly laid aside his project of settling California, and for near half a century nothing further appears to have been done. In January, 1683, an expedition was fitted out by Marquis de la Laguna, Viceroy of Mexico, and landed in March on the southeast coast, giving to the port the name of Our Lady of Peace, and building a fort there. The expedition was accompanied by two Jesuit Fathers, Matthias Gogni, and Eusebius Francis Kino, the last of whom was a German. His name has been by some spelled Caino. But the settlement did not prove fortunate, and the two missionaries were obliged, after a while, to abandon California, and retire into the provinces of Cinaloa and Sonora, where the missions were more promising.

This account is taken from the celebrated *Lettres Edifiantes et Curieuses*, condensed and translated by Mr. Lockman, under the title of Travels of the Jesuits. On account of the rarity of this work, and the scantiness of materials elsewhere, it is intended to draw largely from its pages; and when its narratives cease, from other sources. The total account given in Newcomb's recent Cyclopaedia of Missions is comprised in one brief and very unsatisfactory sentence, viz.: "The Upper California missions were conducted by Franciscans, and till a recent period were in a very flourishing state, but are now destroyed." (p. 303.)

The earliest information we have been able to obtain is derived from a letter of Father Le Gobien to the Jesuits of France, written somewhere about or before the year 1705. He was the first who corrected the common error of California being an island, instead of a peninsula. Yet strange to say, notwithstanding this discovery, Noblot, in his *Universal Geography*, published in 1725, represented it as an island.*

Le Gobien tells us, that after the departure of the first two missionaries (whether owing to the hostilities of the natives, or other causes, he does not state), nothing more was done for about a dozen years. Then Father John Maria de Salvatierra, a Milanese Jesuit labouring in the Province of Taromara, or New Biscay, felt his heart stirred up within him to make another attempt to establish a Christian colony in California. In this design he obtained the approbation and concurrence of the Count de Monteguma, successor of Laguna in the Viceroyalty of New Spain. Labouring indefatigably, he inspired others with his own enthusiasm, and succeeded in procuring money, ships, and missionaries. But just as the whole affair was on the point of consummation, the Indians of Taromara broke out in insurrection, taking up arms to extirpate the Spaniards and converts. Father Kino, and many other persons who had agreed to go with the new colony, were compelled to give up the expedition, as they could not leave in so critical a conjuncture. Salvatierra was therefore obliged to go by himself, and landed at Concho, Oct. 18, 1697.

Although the Indians at first appeared friendly, it was discovered that they only dissimulated, in order the better to surprise and cut to pieces the Spaniards, which they would have done, had not their treachery been detected in season to forestall and punish it. Father Picolo, who soon after joined Salvatierra, and who presented an account of the Mission to the Royal Council at Guadalaxara in 1702, gives the following explanation of the attack of the natives. He writes, "Being all happily arrived, we placed the image of our Lady (after adorning it in the best manner possible), in the place which we thought most suitable and worthy of the Saint; and besought her to be as favourable and indulgent to us on land as she had been at sea. As the natives had not an opportunity of knowing the design we were come upon, viz., of bringing them to the light of the Gospel, they not understanding our language, and none of our company having the least knowledge of theirs, this made them imagine that our only motive was to dispossess them of their pearl-fishery, as others had attempted more than once before. For this reason they had recourse to arms, and accordingly came in different bodies to our settlement, in which there then were but a very few Spaniards. On which occasion they attacked us with so much fury, and poured in such showers of darts and stones, that we must inevitably have been lost, had it not been for the protection of the Blessed Virgin." (*Trav. of the Jes. i. 396.*) The barbarians becoming more tractable after their defeat, and being undeceived as to the intentions of their visitors, now flocked to them in great numbers, and seemed overjoyed, the Father states, to be instructed in the Christian faith and the way to heaven.

The two missionaries, Salvatierra and Picolo, were soon joined by

* It was so delineated on Moll's maps, and also on a map of the World by Edward Wells (in the writer's possession), published about the middle of the last century. Even a Dublin edition of Salmon's *Gazetteer*, printed in 1746, says, "it is either an island or a peninsula, most probably the latter."

Father Kino, who found his way thither by land; during which journey, he made the discovery that California was not an island. He laid down and transmitted to Spain a map of the country, being well skilled "in mathematics." (Trav. Jes. i. 356.)

The Jesuit fathers spent two years and upwards in learning the languages of the country, which they found to be two, the Monqui and the Laymone, in which they began to preach as soon as they were able. They divided the whole country into four Missions: Concho, or Our Lady of Loretto; Biaundo, or St. Francis Xavier; Yodivinegga, or Our Lady of Grief; and St. John de Lordo, which was not so well established or promising as the three others. (Trav. Jes. i. 398.) "Each mission," says Picolo, "consists of several villages. A chapel had been built for the second mission; but being found too small, we have begun to raise a lofty church, with brick walls, and design to cover it in with timber. The garden, which joins to the house of the missionaries, produces herbs and pulse of every kind already; and the Mexican trees planted there thrive well, and will soon be loaded with excellent fruits." (Ib.)

In accomplishing their task, the Jesuit Padres are said to have exhibited an heroic endurance and adventurous spirit not inferior to those of Cortez himself. Of their methods and labours, different opinions may be entertained, but none can deny them the credit of inextinguishable zeal, or of having raised the condition of the miserable tribes of natives, whom they induced to leave their wandering life, and live in houses. Previous to their arrival, the natives had been in the lowest state of degradation, little better than "the beasts that perish." The men, Father Picolo tells us, went entirely in a state of nudity, with the exception of a kind of network about their heads, and ornaments of mother-of-pearl and beads made of the stones or kernels of fruits, round their necks, and sometimes on their hands. Their only weapons were bows and arrows or javelins, which they perpetually carried, the several villages being frequently in a state of war. The women wore aprons like mats, plaited of reeds very artfully, from the waist to the knee, skins of beasts on their shoulders, a curious network on their heads, and necklaces and bracelets, composed of mother-of-pearl, kernels, and sea-shells, in great profusion. (Trav. Jes. i. 403.)

Given to indolence, the natives passed whole days stretched out at full length on their faces in the sand, nor were they roused to any effort, till driven to the chase or the digging of roots by the gnawings of hunger, and when those gnawings were appeased, they relapsed again into their former apathy and laziness.

The only sense of religion which they possessed was a terror of some great and unknown Being, of whose power, as seen in the occurrences of nature, they stood in dread. (Malte-Brun, iii. 291.) Father Picolo says, that though at first their joecular propensities led them to laugh and jeer at the mistakes of the foreigners in speaking their language, they afterwards exhibited much greater civility. "Whenever we explain some mystery or article in morality, which interferes with their prejudices or ancient errors, they wait till the preacher has ended his discourse, and then will dispute with him, in a forcible and sensible manner. If cogent reasons are offered, they listen to them with great docility; and when convinced, they submit, and perform whatever is enjoined them. They did not seem to have any form of government, nor scarce anything like

religion, or a regular worship. They adore the moon, and cut their hair (to the best of my remembrance) when that planet is in the wane, in honour of their deity. The hair which is thus cut off they give to their priests, who employ it in several superstitious uses." (Trav. Jes. i. p. 405.)

The religion of the tribes in the interior differed from that of those on the sea-coast. Even when the same names were retained, the traditions greatly varied. This we learn from Father Geronimo Boscana, a Franciscan friar of San Juan Capistrano, who enjoyed peculiar facilities for acquiring information. He died in 1831, leaving among his papers an elaborate treatise on the subject, which the curious may find appended to Mr. Alfred Robinson's book, entitled "Life in California."

According to Boscana, the natives believed in an Almighty Being by the name of Chinigchinich, and also in a devil, who took the form of some animal. They believed in the creation of the first man out of clay, and in a general deluge. Their worship consisted in violent dances, of which they were extravagantly fond, on which occasions they wore dresses and crowns of feathers, and painted their bodies black and red. They were abject slaves of superstition, and completely in the power of their sorcerers, who made them submit to the most cruel ordeals and self-denials. Their year commenced on the 21st of December, when the sun arrived at the tropic of Capricorn. Their months were lunar. They held to a future state, which was a sort of earthly paradise, with dancing and festivity, plenty to eat and nothing to do. (Life in Cal. App. pp. 237-336.)

The writer of the article on California in Rees's Cyclopædia, states that the Jesuits succeeded in reducing the Indians to as complete subjection as they did the natives of Paraguay, and that they introduced into their missions the same policy and regulations; and he adds, that in order to prevent the Court of Spain from entertaining any jealousy of their plans, they depreciated the country as insalubrious and barren in the extreme, so that it might be thought no conceivable motive but that of converting the natives could lead any man to settle there.

This statement is hardly borne out by the communication of Father Picolo, already cited, as made to the Royal Council at Guadalaxara; for in that account he gives a glowing description of the fertility of the soil, its fourteen kinds of grain, its fruits, figs, pistachios, beans, and melons of a prodigious size. The soil, he represented to be so vastly rich, as that many plants produced fruit thrice a year; and were the proper labour and instruments employed, he had no doubt of the greatest plenty both of fruits and grain being the result. He also gave it as his opinion, that the rock salt, found in pits, and the pearl-fishery, might be made to yield vast sums; and added this significant sentence, which falls upon our ears with double weight, since the recent developments of that auriferous region: "I don't doubt but mines would be discovered in several places, if sought for, since part of the country is in the same latitude with the provinces of Cinaloa and Sonora, where there are very rich ones." (Trav. Jes. i. 402.) It would be entertaining to quote from these Fathers their accounts at large of the *fauna* and *flora* of the country, as well as their speculations on the probability of its having been peopled by Tartars crossing over by Behring's Straits. But as these subjects are foreign to the matter in hand, we content ourselves with this passing allusion.

For their better security the Spaniards built a fort in the district of St.

Denis, or Concho. It had four bastions, and was surrounded by a deep ditch. An area was laid out for the soldiers to exercise in, and barracks for their lodging. There were eighteen soldiers with their officers, two of whom had wives and children. This garrison was but small, and had been reduced by inability to support more. Father Picolo was desirous of further reinforcements, and of greater rewards bestowed on the troops as an incentive to bravery; so that although he speaks of their having maintained peace and tranquillity, he evidently felt no assurance of being secure against disturbance, without the aid of the arm of flesh.

Here we must take our leave of the entertaining narratives of the Jesuit Padres; for in 1767, they fell under the displeasure of the Spanish king, Charles III., and by his order were banished from every part of his dominions, America included. The venerable priests attempted no resistance, and by their meek behaviour and snow-white hair, blanchied by half a century's labours, softened the heart of the royal governor, who had expected to find a large native army drawn up to oppose him. The missionaries appeared to be much beloved by their converts, who accompanied them to the place of embarkation with sobs and tears.

The Jesuits were succeeded by the Franciscans, and the Franciscans afterwards by the Dominicans; but the distinction is not necessary to be retained in this sketch, and they will be spoken of only under the common title of Missionaries.

Two years after the expulsion of the Jesuits, Padre Junipero Serra, a Franciscan, in 1769, founded the mission of San Diego, in Alta California. This was the commencement of the attempts to Christianize New or Upper California. It soon extended along the coast as far as San Francisco. Father Serra was indefatigable in his efforts, and established nine missions before his death, in 1784. Afterwards ten more were added, making in all nineteen. Mr. Robinson computed the total number to have been twenty-one, the last being founded in 1823. (Life in California, pp. vii. & 3.) His information he professes to have derived, in regard to the early missions, from a work of Padre Vanegas.

The names and locations of the Missions are given by Bayard Taylor as follows:

San Rafael, and *San Francisco Solano*, north of San Francisco Bay; *Dolores*, near San Francisco; *Santa Clara*, founded in 1777, and *San José*, near Puebla San José, founded in 1797; *San Juan Bautista*, founded in 1797; *Santa Cruz*, and *Carmel*, near Monterey; *Soledad*, founded in 1791; *San Antonio*, founded in 1771, and *San Miguel*, founded in 1797, in the valley of Salinas River; *San Luis Obispo*; *La Purissima*, founded in 1787; *Santa Ynez*, founded in 1797; *Santa Barbara*, and *San Buenaventura*, near Santa Barbara, founded in 1782; *San Gabriel*, founded in 1771; *San Fernando*, founded in 1797, near Los Angeles; *San Luis Rey*, founded in 1798; *San Juan Capistrano*, founded in 1776; and *San Diego*, on the coast, south of Los Angeles, founded in 1769. "These Missions," says Mr. Robinson, "were the germs of Spanish colonization." (Life in Cal. Introd. p. 7.)

In achieving the spiritual conquest of the upper province, the government lent all the aid in its power, being stimulated by a jealousy of English, French, and Russian enterprise, and the desire to secure a firm foothold in a region whose position and wealth invested it with great value. But the narrow policy and commercial restrictions of the Spanish govern-

ment crippled the development of its resources, and converted it into nothing better than "a refuge for invalid soldiers, indolent priests, and pampered officials." (Home Miss. Dec. 1849, p. 199.)

The Missions prosecuted their work with a sagacity and energy, which formed a striking contrast with the course of the civilians. Left unmolested for fifty years, the accumulated fruits of their labours assumed a magnitude which gave them a power and influence co-ordinate, if not indeed preponderant.

For this two reasons may be assigned. One was the military protection they enjoyed. The early Missionaries sallied forth on their expeditions, we are told, accompanied by small detachments of soldiers as guards; and in course of time four military forts, called Presidios, were erected, in each of which were stationed 250 mounted men. The chief employment of these troops was to protect the padres, and to recapture absconding proselytes. To each fort was attached a large rancho or farm, for the use and support of the soldiers; and as their tour of duty expired, they received grants of land, and were formed into villages or pueblos. As none could settle or marry but by the permission of the priests, it is easy to see how completely they could prevent any unwelcome intrusion. (Life in Calif. p. 218.)

Besides this combined aid of "the sword of the Lord *and of Gideon*," each Mission acquired a large landed property. The original allotment was fifteen acres; but they gradually extended their domains, till they absorbed nearly all the valuable land on the coast, amounting to not less than 8,000,000 acres. A Mission comprised buildings for the priests, a capacious church, store-houses, spacious galleries, courtyards and halls, and long rows of adobe (or sun-dried brick) huts for the Indian converts. Each was a petty principality, subject to the direction of a friar called a Prefect, who corresponded with the government, conducted commerce with foreign countries, and managed with completely irresponsible rule the entire secular affairs of the Mission. On the arrival of a friar, the people assembled, the bells were rung, and every demonstration of respect was shown him, provoking the jealousy of the Mexican governors, who required the same honours. To each came to be attached 100,000 acres, more or less, several thousand Indians, and from 20,000 to 60,000 horses and head of cattle. The Indians were unequally distributed. The total number connected with the Missions in 1829, was 30,000. San Luis Rey had a population of 3000 Indians, 60,000 head of cattle, and great quantities of wheat, corn, beans, peas, &c., stored in its capacious granaries. (Life in Calif. p. 24.) At San Gabriel, were made yearly from 400 to 600 barrels of wine, and 200 of brandy, the sale of which produced an income of \$12,000. (Ib. p. 33.)

Lieut. Col. Emory visited the deserted Mission of San Luis Rey, on his Military Reconnoissance. He says: "The building is one, which, for magnitude, convenience, and durability, would do honour to any country. The walls are of adobe, and the roofs of well-made tile. It was built about sixty years since by the Indians of the country, under the guidance of a zealous priest. At that time the Indians were very numerous, and were under the absolute sway of the missionaries. These missionaries at one time bid fair to Christianize the Indians of California. Under grants from the Mexican Government, they collected them into missions, built immense houses, and commenced successfully to till the soil by the hands

of the Indians, for the benefit of the Indians. The habits of the priests, and the avarice of the military rulers of the territory, however, soon converted those missions into instruments of oppression and slavery of the Indian race." (Notes of a Milit. Recon. p. 116.)

The wealth and importance of each mission depended on the number of the native population gathered under its shadow. The males were trained to be farmers, carpenters, masons, coopers, saddlers, shoemakers, weavers, and tanners; while the females were employed in spinning and weaving blankets. They did all the labour of the large establishment, and were, in fact, in a condition of serfdom.

A sergeant's guard was attached to each Mission, to keep the refractory or the fugitives in order. "Mass," says Mr. Robinson, "is offered daily, and the greater portion of the Indians attend; but it is not unusual to see numbers of them driven along by alcaldes, and under the whip's lash forced to the very doors of the sanctuary. . . . The condition of these Indians is miserable indeed; and it is not to be wondered at that many attempt to escape from the severity of the religious discipline at the Mission. They are pursued, and generally taken; when they are flogged, and an iron clog is fastened to their legs, serving as additional punishment, and a warning to others." (Life in Calif. p. 26.) This account was written in 1829. It must not be supposed that they always acquiesced without resistance in this subjugation. Col. Emory tells us that "near the junction (of the Gila and the Colorado), on the north side, are the remains of an old Spanish church, built near the beginning of the 17th century (evidently a misprint for the 18th century), by the renowned missionary, Father Kino. This mission was eventually sacked by the Indians, and the inhabitants all murdered or driven off." (Notes, p. 95.)

The natives on the western side of the Rocky Mountains were, however, much less savage and ferocious than those on the eastern side. They were distinguished by their gentleness, docility, and attachment to their padres, whose persons they regarded with a twofold veneration, that due to civil rulers, whose word was law, and that of spiritual directors holding in their hands the keys of purgatory and paradise. Compared with their former ignorant and degraded condition, they were much better off, as far as outward comfort was concerned, being fed, clothed, taught regular and industrious habits, accustomed to live in houses, to which they had been entirely unused before, instructed in the useful arts, and made acquainted with the rudiments of Christianity. The sincerity of compulsory conversions may reasonably be distrusted, and any education which omitted the spelling-book and the Bible, must necessarily have been very humble.* Pictures and crucifixes, music, processions, and sacred plays, were their only books; and if they still in their hearts continued to "worship the creature more than the Creator," we must look on them as having only exchanged one form of superstition for another. In such a case they were very far below the standard of the Word of God, and the practice of Protestant missionaries. Let us stretch the mantle of charity as far as we can, and indulge the hope that some simple and sincere souls may have learned sufficient to find the way to Abraham's bosom.

* "Hardly any attention was paid to the improvement of their minds, beyond the forms and rules of their religious belief; so that scarcely any of them could read, and none could write." (Life in Cal. p. 233.)

Education was at a low ebb in all the Spanish American settlements; and within a few years past, the inhabitants of Monterey have been glad to send their children to the mission schools in the Sandwich Islands, to receive the education which they could not obtain at home.

Such were the Roman Catholic missions, which played so important a part in the early history of both Old and New California, whether under Jesuit influences, the serge of St. Francis, or the white mantle of St. Dominic.

It is not to be supposed that establishments which had grown to such enormous wealth and power, would provoke no jealousy on the part of the civil government. Various attempts were made to put down these formidable rivals, but all to no purpose, so ample had been the privileges granted them by the early Viceroy; so craftily had they monopolized the national commerce; such a tact had they acquired in the management of all sorts of business; and so complete an ascendancy had they acquired over the native population. The Padres laughed in their sleeves at every abortive attempt to dispossess them, and continued to preside like princes over their vassals; while their granaries were filled with the produce of their extensive farms, their tables groaned beneath the finest fruits from their orchards, and vegetables from their gardens, and their sideboards sparkled with generous wines from their own vineyards. They derived a large income from the sale of hides, tallow, and grain to the ships. They had also plenty of money at command, being in the receipt from time to time of large donations from pious persons in Mexico, which was consolidated into what was called, "The California Pious Fund," "Fonda Picadosa de California." The sums received from the Spanish government could not have been inconsiderable, as Picolo acknowledges 6000 crowns a year settled on the missions by Philip V. (Trav. Jes. i. 406.) The stranger, we are told, was generally welcome, and hospitably entertained without charge; and was even allowed to exchange his worn and wearied horse for the choicest of the caballada. "That was indeed," says Bayard Taylor, "their Age of Gold."

But their hour struck at last. After the proclamation of Mexican Independence, a growing jealousy and opposition demanded and would be satisfied with nothing less than their downfall. In 1824, the Californias were erected into territories, sending one member to Congress, and placed under the control of a Commandant-General. By this procedure the power and authority of the friars became somewhat abridged; but the final blow was given by an act of Congress in 1833, under the Presidency of Gomez Farias, secularizing the missions and declaring them public property. They were converted into parishes, of which the padres were recognized only as the curates, being stripped of all their fiscal and temporal jurisdiction. The management of the revenues was taken out of their hands, the Pious Fund confiscated, and salaries paid them of \$2000 or \$2500 at the discretion of the government. The churches and parsonages were not disturbed, but the other buildings were appropriated as court-houses and schools, and the demesnes were disposed of like any other public lands. Col. Emory says that "most of the missions passed by fraud into the hands of private individuals, and with them the Indians were transferred as serfs of the land. Nothing can exceed," he adds, "their degraded condition." (Notes, p. 116.)

The padres and their flocks henceforth stood in new and different rela-

tions to each other. The latter were absolved from their implicit obedience, the former from their obligation to guarantee a maintenance. To every head of a family was given a small lot, and they were all placed under the patronage of an ayuntamiento, and afterwards of a majordomo. The priests found their occupation gone, and themselves disobeyed and insulted by their Indian flocks; and gradually lost their interest in the Missions. On the other hand the emancipated natives, forced to provide for their own necessities, like a swarm of bees stunned and disconcerted by the fall of the tree in which they had hived their treasures, relapsed into their original indolence and stupidity. Many returned to a roving life among the mountains. While the change was advantageous to the white population, by promoting individual enterprise, it was fatal to the Indians of Alta-California. In 1845 they had dwindled down to 10,000, losing 20,000 in 16 years.

In 1845, the government completed the catastrophe by selling at auction several of the Missions, and providing for the conditional sale of the rest. The remaining Missions, with the exception of one at Santa Barbara, assigned for the residence of the Bishop, were rented. One-third of the income was appropriated to the resident priest, one-third for the benefit of the Indians, and one-third to the "Pious Fund," for education and charity. From that time the Missions were deserted and fell into decay; and now, the dilapidated walls and neglected fields alone remain to tell the tale of former grandeur and power. By the recent conquest, those Missions which were not already sold, viz., Santa Clara, San José, Santa Cruz, San Antonio, San Luis Obispo, San Gabriel, and San Diego, seven in number, fell into the hands of the United States as public domain. Some of these lands are very extensive, San Antonio, for instance, covers 225 square leagues. Mr. Taylor states, that of the 8,000,000 acres once held by the Missions, not less than 3,000,000, the finest portions of the whole, have been made by the chances of war the property of the United States. Since the conquest, says the same authority, the priests have been very remiss in their duties, and some of them, in whose charge General Kearney left the property, have made unauthorized sales to speculators.

In July, 1849, Mr. Douglas, a Protestant Missionary, visited the old Mission of San José, and preached to a few Americans whom he found there, while a handful of miserable Indians looked on in stupid wonder at the strange service. These were the squalid remnant of 2000 who had once thronged the old church at matins and vespers. The site of this mission he described as elevated and pleasant, overlooking the bay. It covers a quarter of a mile square, has a church and street of adobe houses, still in tolerable preservation, but beginning to decay. There are two large enclosures, with thick adobe walls, containing the vine, the pear, the apple, the peach, the olive, and the fig, the whole forming a beautiful situation, hereafter, for some snug village with a literary institution, to which use it will probably be put. (Home Miss. ut supr.)

We have seen that California has been missionary ground from the beginning. It is so still. The leading evangelical denominations have their representatives there, and are endeavouring, not without success, to make the Pacific slope a counterpart to the Atlantic slope. When we contemplate the rapidity with which the Great Western Eldorado has been settled, we are forcibly reminded of that saying of Scripture, "a nation shall be born in a day." It is but eight years since the first accidental

washings near Sutter's mill, attracted attention, and already California, teeming with population, has been admitted into the Union as a sovereign State. It sprung into being at once, with a wise constitution, government, and laws; and with a manifest ability and determination to maintain good order and a wholesome public sentiment.

There seems to have been a special arrangement of Providence, for some wise and great end, to conceal the vast mineral wealth of this region from all eyes till our own times. Had the discovery been made by the astute Jesuits, who had as we find from their correspondence, some suspicions of the truth, the state of things in California would have been widely different from what it is. But the discovery was delayed till the very moment when in more enterprising hands the treasures in earth's lap could be employed in the most useful manner.

And what a noble and untold influence has the Western Coast yet to exert upon the old and effete nations of Asia directly opposite, just at a time too when the barriers of exclusion have been in a great measure removed! It is surely no enthusiastic or fanatical notion, that these wonderful changes are destined to have an important bearing on the final Christianization of the Oriental world. All events conspire to make this great and desirable consummation more probable than it was at the opening of the century, and they who shall witness its close may behold occurrences, changes, and revolutions still more astonishing, tending to and ushering in a new and happier era.

Cardinal Wiseman, in a work published a few years ago, has chosen to sneer at Protestant Missions as a failure. But it really seems to us that the failures have rather been on the other side. There is a marked and striking difference between the results of Catholic and Protestant Missions. The Romish Missions in Paraguay, Central Africa, California, and Japan, have totally disappeared; and nothing but the lowest grade of civilization has been found among their proselytes in China, Goa, and the Aborigines of Mexico and Guatemala. One of their reports describes a certain tribe of Indians as "very pious, but very drunken." On the contrary Protestants may point with justifiable pride to the solid and permanent prosperity of their establishments in Southern and Central India, Ceylon, the Sandwich Islands, and the Cherokee and Choctaw tribes. No system that cripples the intellect, and discourages the free and independent use of the faculties, can aspire to anything beyond mere tutelage. Its subjects will always remain in their nouage, and must perish the moment they are left to themselves. A system, on the other hand, that demands reflection and thought, creates by a necessity of its nature the intelligence which it calls for, as the exercise of wrestling and running develop the muscle and supply the strength necessary for the effort. Hence it is that Protestant Missions have so often proved the harbingers of improvement and civilization. They tend to elevate the native condition and character; and they give to barbarous and untutored tribes a position and a consideration among the nations of the earth, which without their aid would never have been attained, and which it is gratifying to every friend of humanity to contemplate.

R. D.

Review and Criticism.

THE GREAT QUESTION: Will You Consider the Subject of Personal Religion. By HENRY A. BOARDMAN, D.D. Published by the American Sunday School Union: Philadelphia. Pp. 173.

THIS book is divided into six sections. "Sect. I. Will you consider the subject of personal religion? Sect. II. Illusive pleas examined. Sect. III. The pretexts for neglecting religion irrational and sordid. Sect. IV. Encouragements. Sect. V. Religion must and will be considered. Sect. VI. What can I do?" These several topics are discussed with the author's well-known ability, and in his usual courteous and affectionate style. Its appeals are direct and personal, and they increase in pungency and power as the discussion advances towards its final issue. We earnestly recommend its perusal to all classes of readers, and particularly to the more intelligent and cultivated, for whose special benefit it seems to have been composed.

The American Sunday School Union are performing a valuable service, by adding to their former publications such works as this. If our pastors would keep it on hand, to lend to such persons as might need a volume of this kind, it would be a useful auxiliary to their ministry. And private Christians cannot present to their unconverted friends a more appropriate expression of regard than to send them this attractive volume.

SERMONS OF REV. ICHABOD SPENCER, D.D., late Pastor of the Second Presbyterian Church, Brooklyn, L. I., author of a "Pastor's Sketches;" with a Sketch of his Life. By Rev. J. M. SHERWOOD. In two volumes. Published by M. W. Dodd, New York, and sold by William S. and Alfred Martien, Philadelphia.

We have read a large portion of these volumes with more than ordinary interest. Though it was never our privilege to hear Dr. Spencer preach, we knew him well, and were prepared to hear all which his biographer has said in commendation of his talents and moral worth. His "Pastor's Sketches," had also made us deeply sensible of his lucid, pungent and powerful manner in dealing with the understandings, hearts and consciences of those with whom he conversed, which prepared us still more to expect instruction and edification from these volumes. We have not been disappointed. His biography, which is highly interesting, occupies a part of the first volume; and the remainder of the volume, together with the whole of the second, is composed of sermons, which are replete with sound, scriptural discussion, presented by a strong and vigorous mind.

The sermons here published are only "specimens," selected from "nearly one thousand," which "he has left in manuscript fully written out and with great nicety, and many of them re-written and made as perfect as his unwearied industry and application could make them." Of those now published, twenty are practical and twenty-five doctrinal discourses. The latter, however, are not generally polemical in their style, but rather didactic and experimental. Of this character is his sermon on the

“Atonement,” which is constructed on the plan of showing its adaptation to the sinner’s *felt* necessities. He first states the governmental view, which he admits is true, important, necessary. But this necessity relates to God, rather than the *feelings* of a sinner. What the sinner *feels* his need of (when he feels at all on the subject) is to have God for his *friend*; and the atonement opens the way for his becoming such—nay, secures this result. It is *personal*, as well as governmental; a scheme which not only honours the Divine law and harmonizes the Divine attributes, but procures *reconciliation* between God and the believing sinner, and thereby meets the *felt* necessities of his condition. This point is discussed in a clear and impressive manner, and at every step the *heart* unites with the understanding, in assenting to the truth of his positions. We should be glad to see this sermon published in a separate tract and scattered, broadcast, through the land. It would serve to dissipate those vague notions which are so prevalent on this great and fundamental doctrine. An intelligent lady who heard him preach it some fifteen or twenty years ago (as we are informed), was completely revolutionized in her views on this subject, and she has since not only been more orthodox but more happy, in consequence of having heard this discourse.

The following record of his official labours will show his great diligence and success as a pastor :

“To give the reader some idea of the extent and character of Dr. Spencer’s pastoral labours, take the aggregate of them for *one year*, so far as figures can express the truth. We copy from his new-year sermon for 1852. If *he* had occasion to mourn and accuse himself, while passing such a year’s labours in review, alas for the most of us!

“‘Looking back now upon the ministry I have exercised for another year, I confess that I am ashamed, and ought to be ashamed, of the feebleness of my ministrations, and that they have been performed with no more faith, and no higher spirituality. On this account I would be ashamed and abased before God. But I am *not* ashamed of the affection which I have ever borne to my people, of my desires for their good, nor of the amount of labour and industry which I have employed. In the year 1851, I preached two hundred and nine sermons.

“‘I visited all the families of the congregation once, and in special instances more than once. The number of these calls was four hundred and twenty-one.

“‘I visited sick people and dying ones in one hundred and twenty-one different instances.

“‘I aimed to find opportunity for conversation with those who were not members of the Church, that, conversing with them alone, I might, if possible, persuade them to seek the Lord. And as they seldom came to me, for the most part I went to them. Such private conversations, and some of them protracted, numbered two hundred and fifty-nine.

“‘I attended prayer-meeting forty-six times; and other religious meetings sixty-two times; and officiated at thirty-four funerals.

“‘I did not neglect the poor: I aimed to search them out and, according to my ability, give them pecuniary relief. I am sorry the relief was so small, but I am sure it was given with good will in seventy-two instances.’ Over *eight hundred* ‘visits’ and ‘conversations’ in a single year, to say nothing of all the other items!

“The following facts will convey some idea of his general labours, with their immediate known results in the hopeful conversion of men. He made a record of the number of sermons he preached each year; the *whole* number being a fraction short of *five thousand*: the largest number in any one year was two hundred and thirty-eight: or an average of nearly *four a week* during the entire period of his active ministry! He received into the Church, in connection with his

ministry, in all, thirteen hundred and ninety-seven souls—two hundred and thirty-three in Northampton, and eleven hundred and sixty-four in Brooklyn. Out of this large number, six hundred and eighty-two were received on profession of their faith—two hundred and one in Northampton in a period of *three and a half years*; and four hundred and eighty-one in Brooklyn, during an active ministry of *twenty-two years*."

SERMON, at the Ordination of the Rev. Theron H. Hawkes, as Pastor of the First Congregational Church in West Springfield, Mass. By WILLIAM B. SPRAGUE, D.D., of Albany, N. Y.

Dr. Sprague always writes in an easy and happy style, and his thoughts are worthy of his subject. The design of this discourse is "to illustrate *the importance of maintaining the dignity of the Christian ministry*," in the discussion of which he notices "some of the ways in which ministers offend against the dignity of their office, both in their individual and social capacity, and suggests the appropriate means of maintaining it." He concludes by an appropriate address to the pastor elect, and then to the congregation, formerly his own pastoral charge. It is a capital discourse, and the author is himself an illustration of that official dignity which he recommends and enforces.

"THE PAST OF MOUNT MORRIS," N. Y., an Historical "Discourse, by the Rev. DARWIN CHICHESTER."

This discourse was delivered at the dedication of the Presbyterian Church edifice in Mount Morris, and is replete with a detail of interesting facts connected with the early settlement and progress of that village and its vicinity. Why should not a thousand discourses of a similar character be prepared and published by our ministerial brethren in all parts of the country? They would furnish invaluable materials to the future historian, in writing a general history of the Churches in the United States.

THE INS AND OUTS OF PARIS: Or, Paris by Day and Night. By JULIE DE MARGUERITES. Philadelphia: Published by Wm. White Smith, 195 Chestnut Street. Pp. 400.

We have not had leisure to read this volume, except a single chapter and parts of several others on different topics, selected mainly on account of the particular interest we felt in them. The authoress appears to be familiar with the subject on which she writes, and her style is very agreeable. The design of the book is to describe whatever is interesting to a traveller in visiting the great and splendid metropolis of France. To one who contemplates such a visit, this volume will serve as a valuable preliminary guide to the personal observation of objects most important to be seen; and to those who desire to learn without going there, the manners and customs, the fashion and industry, the pleasure and business of that famous city, it may be recommended as a book containing many amusing details on twenty-eight distinct subjects, forming together a pretty full view of the several classes and grades of Parisian society.

The Religious World.

METHODISM AND THE ITINERANCY.—The characteristics of Methodism are beginning to disappear. A disposition to get rid of the Itinerancy prevails to a considerable extent. A writer in the "*Christian Advocate*" says:

"Some ministers are tired of the Itinerancy. They find it hard work to move, and therefore they would have things altered, so they may be changed as seldom as possible, or not move at all.

"Some ministers, who were indebted to Methodism for all they are, who were as poor as the poorest, and as low as the lowest, when Methodism found them, she has elevated, given them influence,—they become tired of the Itinerancy, and join some other Church, where they will not be obliged to move. But some of them find the words of Bishop Hedding true: said he, at the New York Conference, as he was about to read the appointments, '*Brethren, you complain that we move you; I tell you what it is, if we did not, the people would.*'

"Others who were poor enough when they entered the travelling connection, in consequence of itinerating round, are introduced into wealthy families, marry rich wives, and they cannot move; so you must alter the Discipline so that they can remain in one place, or there is no other alternative—'*they must locate.*'

"Others discover they have no talents for the 'back work;' some men have 'country talent,' talents for the 'rural districts,' for cold, rough rides, for poor fare; but they possess a 'city talent,' and they are afraid everything in the city will 'run down,' if they do not remain; and they wish the 'restrictive rule' removed, and the Discipline altered, so their talent can be saved to the Church, and their talent can save the Church, so that Methodism in cities will not become 'extinct.' It is pure disinterested benevolence for Zion. Self is forgotten in their love for the Church. They wish to save it, and therefore they are willing to 'take up the cross' and remain in 'cities,' for the Church's good."

In the Wesleyan Church of England, the limit of a minister's stay in any one place is *three* years, instead of *two*, as in this country, but even in England, some of the preachers are restless under the rule. The late Dr. Fisk remarked in his "Travels:—"

"On the subject of stationing the preachers I saw again how important was Mr. Wesley's poll deed. Make the best of an itinerant life, there is something in it so unpleasant to *flesh and blood*, that there is a constant tendency to a more permanent system; and the idea was decidedly expressed by several of the leading preachers, that a longer stay than three years would be in some cases important: but the poll deed would not allow it. Thus has Mr. Wesley's forethought *perpetuated a travelling ministry, which otherwise, by its own friction, would sooner or later have run down into a dead locality.*"

Whilst the "poll deed" saves the Wesleyans from "falling away" from Itinerancy into a "*dead locality*," the Presbyterian doctrine of a *living locality* agrees with the doctrine of "perseverance" as applied to an educated ministry.

NEW ALBANY THEOLOGICAL SEMINARY.—We have just received the circular of the New Albany Theological Seminary, comprising the catalogue, course of studies, and other interesting information in regard to the Institution.

The following is the list of Professors from 1831 to 1855:

Rev. John Mathews, D.D., Professor of Theology, inducted June, 1831; died

May, 1848. Rev. George Bishop, A.M., Professor of Biblical Literature, inducted November, 1834; died December, 1837. Rev. James Wood, D.D., Professor of Biblical Literature—1849, Hist., etc., inducted November, 1839; resigned April, 1851. Rev. E. D. McMaster, D.D., Professor of Theology, inducted September, 1849; resigned April, 1853. Rev. Daniel Stewart, D.D., Professor of Biblical Literature, inducted October, 1849; resigned April, 1853. Rev. Philip Lindsley, D.D., Professor of Biblical Archæology and Church Polity, inducted January, 1851; resigned April, 1853. Rev. E. D. McMaster, D.D., Professor of Theology, re-appointed October, 1853. Rev. Thomas Ebenezer Thomas, D.D., Professor of Bibliology, inducted September, 1854.

Whole number of students from 1832 to 1855, is 173. Of whom nineteen have deceased, and the rest are occupying fields of usefulness.

A GLAD SIGHT.—It was our happiness to be present last Sabbath afternoon at the church of Rev. Dr. Hatfield, when the fruits of the late revival were gathered in. The scene was one hardly witnessed in a lifetime. The house was crowded to overflowing. The candidates filled twenty-four pews. One hundred and twenty-five were received by profession, and eight by certificate. Among them were strong men, down whose cheeks the tears fell like rain. Fathers and mothers and children stood side by side. But the greater number were young men and women—the flower of the congregation. A number were members of Rutgers Institute, which is situated in that part of the city. One young woman, pale and weak, was brought from a sick room, and placed on a chair to hear the vows she wished to take upon her. The reading of the articles of faith and the covenant was listened to with hushed stillness and with deep solemnity. After this nearly forty were baptized, and the Lord's Supper was celebrated. The whole floor of the house was filled with communicants, while hundreds of interested spectators looked down from the galleries. It was a scene to gladden the heart of the faithful pastor, who thus beheld the reward of years of toil, and one which might send a thrill of joy through the angels in heaven.—*Evangelist.*

A Handful of Fragments.

MAKE YOUR COMPANY COMFORTABLE.

BY AUGUSTA MOORE.

“WELL, what is the best way to do so?” Not to turn the usual course of things upside down, and shake the pillars of your domestic economy, till they are ready to fall about your ears, all because you have company.

Not to insist upon it, that your visitors must eat some of all the innumerable kinds of nice things, provided expressly for them, nor to make it a point of conscience that they shall never for a moment be left alone. Not to push all work out of sight and reach, for fear it will not be thought showing proper attention to your friends to have your hands employed in their presence.

Not to torture your brain, striving to think of subjects of conversation, when there is nothing particular nor interesting that either you or your friends wish to say.

So much for negatives—a few of them, for they might well be multiplied indefinitely. To make a visitor feel at ease in your house, be easy and natural in all you do or say. Make no unusual efforts of any kind, for the surest way to make your friend wish himself at home, is to let him feel that you are “putting yourself out” for his sake.

Give him freely and cordially the liberty of your house. Assure him of your wish that he should, while with you, consider himself as one of your family, and that you expect him to eat, sleep, talk, or keep silence, go out, or come in, read, write, mingle with the family circle, or retire to his chamber, exactly as he would do were the house his own, and you "make your company comfortable."

To be tormented by people's politeness is almost as bad as to be vexed by their incivility. True politeness has very delicate and sensitive perceptions, and will never be officious nor overdone.

Said one gentleman to another, whom he had invited to pass the time of his sojourn in a strange city in his house, "Come, make my house your home—go out and come in as suits your convenience. I cannot have the pleasure of devoting much time to you, but my house is heartily at your service, whenever you can find the time to go to it. What leisure I have, I shall be pleased to spend with you—but whether you see much of me or no, pray make yourself comfortable and at home in my house, and you will gratify me." *That* was real, gospel politeness, such as makes visitors comfortable.—*N. Y. Evangelist.*

THE SOUL-LIT EYE.

THE diamond may sparkle,
The ruby may shine,
With light that may seem
To their owners divine ;
But never can diamond
Or ruby outvie,
In brilliance of lustre,
The soul-lit eye.

The eye hath a language,
Though voiceless it be,
That all may interpret—
To all it is free ;
Convincing its eloquence,
Warm its appeals,
And swifter than thought
To the heart it steals.

How awful in hatred !
How winning in love !
Now fierce as the tiger,
Now mild as the dove ;
All potent its glance is,
Where love hath the sway—
In a moment we look
What an hour could not say !

LESSON FROM THE RAIN.

THE rain may teach us many a lesson. How impotent is man in the struggle with physical evils! how powerless to arrest or reverse them! What can man do against the drought? what relief can he find for the simple withholding of the rains of heaven? A philosopher has taught that rain can be produced at any time by kindling fires so as to rarefy the atmosphere and draw in the clouds; thus expending the timber and fuel of generations to purchase one passing shower. But it cannot be purchased even at so dear a rate. The vast forest fires of Maine, New Hampshire and Vermont, last summer, were enough surely to have drawn some tears of pity from the clouds. But while there was kindled accidentally the remedy of philosophy for drought, the people had not even the poor consolation

of a shower in exchange for their burning forests; and they cried aloud for rain to put out the fires that threatened to destroy the little that the drought had spared. O Philosophy, this is thy redress against calamity! But when we see Him who holds the waters in the hollow of his hand again pour them forth freely, copiously, rejoicing the earth, then we may realize that calamity comes not by chance, or cruel fate, or cold philosophy, but from the hand of love that guides and restrains even the chastising rod. This was the old Hebrew piety. This was the piety of our Puritan fathers in their fast-day in the early spring. This should be our piety toward God as he again openeth his hand.—*Independent.*

HOW IS THE CHRISTIAN RELIGION TO BE PROPAGATED?

WHATEVER changes have passed over the laws and customs of society since the introduction of the Gospel, the condition of men, as subjects of God's government, and the dispensation of mercy through the sacrifice of his Son upon the cross, have been, are now, and will forever be unchangeably the same.

Hence we are led to suppose that were "the great Teacher sent from God" to revisit the earth, simply as a teacher, the methods he would employ to make known his Father's will to the children of men would not vary essentially from those which are disclosed in the Gospel. He would probably "go about doing good;" teaching from village to village; addressing individuals or groups of men, women, and children, in the market-places—by the roadside—on the mountain—in the borders of the desert—on board ship—at the wells and fountains, and other places of common resort—as well as in the temple and synagogues. Indeed, it seems to have been the practice of the Founder of our religion, and of its early apostles and disciples, not so much to draw the people together for instruction, as to carry instruction to them. Opportunities for the purpose were in this way greatly multiplied, and occasions seized to promulgate the Gospel under circumstances quite as impressive and memorable as those which occur by appointment and in fixed localities. An exhortation at the bedside of the sick, or at the grave which has just received a new tenant; a sermon on the skirts of a lonely wilderness, or on the lofty mountain, or by the tempestuous sea; a call to repentance and heavenly-mindedness in the market-place, or at the thronged gate of the busy city, might often make an impression not less deep and permanent than if addressed to the same persons under the ordinary circumstances of a Christian congregation.

The assembling of the people for the public worship of Almighty God is an ordinance of divine appointment, and the propriety and importance of instructing them, by competent and duly authorized teachers, in the doctrines and duties of religion, when thus assembled, none will question. But we apprehend that, in our country and times, much work, beyond and aside from these appointed forms, seasons, and places, will be found indispensable to the general promulgation of the Bible truths. A new church edifice may be erected and opened under favourable auspices, and filled with devout worshippers, without any real addition to the numbers or the strength of the people of God.

Are we, then, to desist from building houses of worship, and from the raising up of ministers, and the sending forth of missionaries to gather Christian assemblies, and organize them into the churches of Christ? By no means. It is the too exclusive reliance on these means for the accomplishment of the great design of the Christian system that is to be avoided. It is not the giving to these more prominence than they deserve, but it is the not giving to less imposing, but quite as effective, and sometimes more appropriate means, so much as they deserve. The moral disease of man and the divine remedy, being the same from age to age, it will be well for us to look at the early methods for propagating the Gospel, and we shall find that, under whatever scheme of evangelization those methods have been most closely observed, success has been most uniform and complete.—*American Sunday School Union.*



Yours affectionately,

Chas. Gale

THE
PRESBYTERIAN MAGAZINE.

JULY, 1855.

Miscellaneous Articles.

AN OUTLINE OF AN ARGUMENT IN FAVOUR OF
PRESBYTERIAN POLITY.

No. III.

THE second criterion by which it is proposed to judge of the validity of Presbyterian polity, is that of all High Churchmen, Romish and Protestant.

THE EXTENT TO WHICH IT CORRESPONDS TO THE ORGANIZATION
ASSUMED BY PRIMITIVE CHRISTIAN SOCIETY.

According to this theory, a model of Church polity, which we are bound to copy, was exemplified by the early Christians, and is to be found minutely delineated in the Scriptures. It is required to be shown that that model was Presbyterian rather than Papal, Episcopal, or Congregational.

Submitting ourselves to the criterion, without examining its debatable points, we have first a negative, and then a positive argument.

THE NEGATIVE ARGUMENT.

I. *The primitive polity was not Papal.*

1. There is no positive statute in the New Testament enjoining Papacy. A vicarship of Christ, if it had been introduced, would have been an arbitrary institution; had no foundation in natural relations; could plead no Old Testament analogies which were not formally and actually repudiated; was of too grave pretensions to be merely hinted at; and required, therefore, to be as posi-

tively enacted by Divine command as the institutions of baptism and the Lord's Supper, or as the whole Mosaic polity. But no such special legislation in its favour do we find in the New Testament.

2. Still less is there any evidence that Christ actually instituted such alleged Vicarship over his followers, or, for this purpose, appointed an official primacy among his apostles. Protestant interpretation of Romish proof-texts.

3. Still less is there any evidence that such alleged Vicarship was ever actually conceded by the Apostles and early Christians to *Peter*, or ever claimed and exercised by him.

4. Still less can it be proved that the Bishop of Rome was the successor of Peter in his alleged capacity of Vicar or Primate, or indeed in any other capacity.

5. On the contrary, the origin of the Roman See can be shown to have been subsequent to Apostolic times; and its rise and progress plainly referred to local events and moral causes, which did not exist in those times.

The proof of these several propositions is familiar to all Protestants. Taken together, they establish the negative position, that whatever other officers may have been appointed and recognized among the primitive Christians, there was none that corresponded to the modern Pope of Rome.

II. *The primitive polity was not Episcopal.*

1. There is no positive statute in the New Testament enjoining the modern Episcopate, as there should have been (as shown above in reference to the Papacy) on the supposition of its primitive origin.

2. Still less is there any evidence that the modern Episcopate is identical with the Apostleship. There are two proofs of this.

(1.) The Apostleship was designed to be a temporary and provisional office. "First, because the continuance of the office is nowhere explicitly asserted; secondly, because the name Apostle, in its strict and proper sense, is not applied in the New Testament to any who were not of the original thirteen; thirdly, because the qualifications for the Apostleship, as a permanent office in the Church, are nowhere stated."*

(2.) The modern Episcopate cannot revive that extinct primitive office. First, because the Apostolic *work* of revealing Christian doctrine and organizing Christian society is finished; secondly, because the Apostolic *gifts* of inspiration, miracle-working, etc., have ceased; and thirdly, because the Apostolic *qualifications* of a personal intimacy with Christ, and actual witnessing of his resurrection, are no longer practicable. The false Apostles of our day would pretend to do what has already been done once for all,

* "Primitive Church Offices," Essay III.

and what, if still unperformed, they are neither fit nor called to undertake.

3. Still less can it be proved that the Apostles conjoined to their own provisional office the modern Episcopate.

(1.) The ordaining and governing powers claimed for the Diocesan Bishop, they exercised universally, and without any provincial restrictions.

(2.) The same powers, together with the higher powers of administering the Word and sacraments, will hereafter be proved to have been exercised by Presbyters in common with the Apostles.

If the incumbents of the Apostleship held any other office, that office was not a bishopric such as is now held by their pretended successors.

4. Still less is there any proof that the Apostles ever created the modern Episcopate, or conferred its powers upon any who were intermediate to themselves and Presbyters. The alleged cases of such ordination do not stand examination.

(1.) The utmost that can be proved in regard to Timothy and Titus is, that they were Presbyters, or Evangelists, acting under an extraordinary commission. First, because "a large part of the admonitions and instructions given to them are such as might have been given to mere presbyters;"* and secondly, because "the powers of ordination and discipline are ascribed to them without determining in what capacity they were to exercise them."†

(2.) The instances alleged from the official angels and false Apostles, spoken of in the Apocalypse, establish nothing for either side of the question.‡

Either of the above positions, if maintained, would be fatal to the Episcopal hypothesis. Taken together they amount to demonstration. Whatever other office, besides the extraordinary office of Apostle, there may have been among the primitive Christians, there was none that corresponded to the modern Diocesan Bishop.

5. There is not only this entire want of sufficient proof, that the modern Episcopate originated in Apostolic times; but its rise, like that of the Roman Pontificate, can be historically traced to local events and moral causes, operating in subsequent times.

III. *The primitive polity was not Congregational.*

1. There is no positive statute in the New Testament enjoining Congregationalism, as there should have been in reference to a form of Church order which violated all the analogies of the Synagogue and the Sanhedrim; was entirely novel and unprecedented; and so directly opposed to the social tendencies of all Christian society.

2. Nor is there any evidence that the primitive congregations were, in fact, isolated and independent communities; but rather

* "Primitive Church Offices," Essay IV. † Ibid. Essay IV. ‡ Ibid. Essay V.

full proof to the contrary, afforded by their common subjection to the Apostles, and by the history of the Council at Jerusalem.

3. On the contrary, so far from being of Apostolic origin, Congregationalism can be traced to political events and influences, of exclusively modern growth.

The above negative argument, if matured, would lead to the conclusion, that whatever may have been the organization of primitive Christian society, it was not such as corresponded to the Papal, Episcopal, or Congregational bodies of our day. This opens the way for

THE POSITIVE ARGUMENT.

The primitive polity was Presbyterian.

1. Presbytery is as positively enjoined in the New Testament as the case admits or requires. Its introduction involved no violent process of innovation such as would have been involved in the introduction of either of the other systems. It was no novelty to the Hebrew community, out of which the first Christian converts were recruited. It had existed throughout their entire previous history. It was recognized and sanctioned by Christ. The Apostles found it made ready to their hand, as the model on which they would naturally be led to organize Christian society. All that is recorded of their acts, as the founders of the Church, is entirely consistent with the theory of a silent and peaceful transition of the existing Jewish Presbyterate into the Christian Presbyterate, but inconsistent with any other theory. That very reserve of Scripture, which is fatal to our opponents, becomes in our hypothesis a corroborative circumstance. If it is objected, then, that Presbytery is not positively enjoined and minutely prescribed in the New Testament, our first reply might be, that while other forms of Church polity required, indeed, to be thus specified, such specification would have been superfluous in reference to a system which was already in existence; which had existed during the entire Old Testament history; which was itself founded upon the natural relations of families; which was intrinsically as suitable to Christian society as to Jewish society, which could, and did exist through all political changes; and which (unlike the whole ritual department of Judaism) was, in fact, left untouched by the work of the Messiah. Or if, on the other hand, it be still maintained that there is in the New Testament a formal enunciation of the principles of Church order, and in the Apostolic acts a positive, arbitrary institution of Church polity, then we may proceed to show that all that is so revealed directly corresponds to modern Presbytery.

2. That Presbyterial polity already in existence was actually continued and perpetuated by the founders of primitive Christian society. It was their uniform custom to ordain a parochial pres-

bytery in every congregation. They rested the government neither in the mass of the people, nor in a single individual, but in a board of representative officers. This was the organization of the New Testament churches everywhere. Vide Acts, 11 : 30 ; 15 : 2-22 ; 16 : 4 ; 20 : 17 ; 1 Tim. 5 : 17, 19 ; Titus, 1 : 5, etc.

3. The presbyters thus ordained in all the primitive Christian parishes, and together with the Apostles, exercising supervision over the entire Christian community, were invested with the highest ministerial powers ; with those of ordination and discipline as well as those of administering the Word and the sacraments. This is evident from the charges given to the Ephesian presbyters (Acts, 20 : 17 ; 1 Tim. 5 : 17) ; to Timothy and Titus, and from the account given of the Council at Jerusalem.

4. It is conceded by all parties, that presbyters did exist in the primitive Church, and have continued to exist in it ever since ; the only disagreement being as to their functions, or relations to other supposed primitive officers.

These two arguments, taken together, render the Apostolic origin of Presbytery unquestionable. By the negative argument it may be shown, that neither the modern Vicarship, Apostleship, nor Conventicle were of primitive origin ; by the positive argument, that in all ages of the Church, from the beginning, its government has been vested in presbyters, parochial and general. If there be any form of Church government minutely delineated in the Scriptures, that form is Presbyterian, rather than Papal, Episcopal, or Congregational.

This portion of the projected outline is necessarily meagre and summary. It could not be properly amplified without extensive exegetical and historical researches. But its insertion is essential to the completion of the plan. Its positions, if maintained, would compel the conclusion, that the second, or High-Church criterion of Church polity, is more fully met by Presbyterianism than by any other modern system.

C. W. S.

DUELLING.

DUELLING, as it now exists, is comparatively of modern origin ; unknown to the brave and generous Greeks and Romans (in this respect worthy of our admiration) or to any of the civilized nations of antiquity. It is the offspring of savage and Gothic pride, begotten by blind and slavish superstition. It made its first appearance among the rude and barbarous ; and though at different ages it has been checked, yet it has revived again and again. In our land, it has spread its awful ravages, and some have even

dared to give it titles of honour. But that it deserves them not will appear, if we can establish the following points :

- I. The practice of duelling is irrational and foolish.
- II. It is unjust and unrighteous.
- III. It is utterly inexcusable.
- IV. It is awfully wicked.

I. Duelling is IRRATIONAL AND FOOLISH.

A man receives an affront from another, calls him to the field, and exposes himself, equally with the injurer, to a *new* suffering. Now, is there any reason why he, the injured man, should thus be put in hazard? Because a man has attempted to ruin his reputation, should the defamer of his character be permitted to rob him of his life? As reasonable is it that a man who has been defrauded should, as an indemnification, be required to expose himself to a situation, on a level with the swindler, of suffering a new fraud: or that one who has been openly robbed should be required to put himself in danger, on an equality with the highwayman, of being injured by another robbery.

It is also irrational and absurd, if we look at it as a *reparation of evil*. A man receives an injury, calls to the field the one who has inflicted it, demands reparation, and kills his adversary. But is reparation thus made? If the survivor has been charged with want of principle, and accused of insincerity and falsehood, does the blood which he has shed wipe out the stain? Does it make him, in the estimation of the community, a man of truth, honesty, and integrity? No! it affects not in any degree his innocency or guilt in public opinion; it establishes not in the least the justice or injustice of the charge that was alleged. In a world like this, the general character of a man, or particular actions, must be evinced by evidence; and such a combat is no evidence either of the truth or falsehood of the reports that were circulated.

It is also absurd from the *reasons* which usually create the contest. They are generally most trivial; mere trifling affronts, the exercise of a little wit, something like invective uttered in the heat of passion, or a look which seemed to imply contempt—all which a truly magnanimous man would disdain to regard.

All this absurdity is so perfectly obvious to every one of the least reflection, that we shall no longer dwell upon it. If it were not for the sad consequences that result from it, the practice would be the fittest subject possible for ridicule and contempt. But these consequences are so truly awful; the crime is fraught with so much guilt, disgrace and misery, that it must be treated only with seriousness and gravity.

II. Duelling is UNJUST; a most unrighteous mode of adjusting disputes.

There is a great disproportion between the offence and the

punishment. A man wounds the feelings, and injures the reputation, of the duellist. Has he, therefore, committed an offence for which he should forfeit his life? Is an affront to another a crime that deserves death? Will no other punishment but the heaviest within the power of man to inflict, meet the merits of the case? Is the penalty not too severe; the doom not too terrible? The fact that the opponent exposes his own life, does not relieve his conduct; cannot justify him in inflicting such a sentence upon a fellow being: it is only like one plunging a dagger into the heart of an enemy, and then burying it in his own breast.

It is unjust in *another view.* If the parties have equal skill, then innocence and crime are placed on the same level, and their interests are decided, as it were, by a mere game of hazard. If they have unequal skill, then the concerns of both are committed to the decision of one; of one deeply interested, perfectly selfish, often enraged, perhaps the offender.

Its injustice will appear still more evident if we *examine the character and claims of those who uphold the practice.* "It is a system of rules constructed by a certain class, and calculated to facilitate their intercourse with each other." This class (certainly in our country, not invariably distinguished for family, fortune, education, or accomplishments) claim the character of delicate and peculiar honour. But what is this honour of which they boast? On what is their peculiar claim founded? Are they more sincere and upright, more kind and peaceable, more generous and liberal, than other men? Do they scorn to do an ill action? Do they consider all vice as offensive, unbecoming, and beneath them? Are they unwilling to commit it, because it is so mean, and base, and vile? These are the ingredients of true honour.

"Honour's a sacred tie
The noble mind's distinguishing perfection,
That aids and strengthens Virtue where it meets her,
And imitates her actions."

That some of the advocates of this system may possess in a degree these qualities we are willing to admit; but are the generality of duellists of this character? On the contrary; are not too many of them haughty, overbearing, passionate, quarrelsome, jealous to an extreme of what they call their rights, dangerous friends, turbulent neighbours, disturbers of the peace of society; evincing that their pretensions to peculiar honour and delicacy are usually mere pretensions—nothing else than a species of vanity which prevents those around them from enjoying quiet, unless everything conforms to their capricious demands. They seem to be far more careful to guard their reputation by their courage than by their morality and virtue; and are not restrained by their honour from the commission of crimes which painfully wound their friends, and deeply affect the interests of society. They may in

the indulgence of their passions be like the whirlwind; in their conduct to their families, and all under their care, they may be tyrannical and ferocious: they may be gamblers, drunkards, prodigals, undutiful sons, open debauchees, and yet not violate the laws of honour. Now is it just that other crimes should be punished with deserved severity, and that the duellist, with hands bathed in blood, should escape with impunity? The administration of justice should be equal: persons of every class should be liable to the same punishment, and, according to their desert, punished with equal severity; but is this the case? The man who forges the note of another is punished as an unprincipled knave; the judge who receives a bribe is doomed to irretrievable infamy; the culprit found guilty of perjury loses all confidence forever: the thief has none to palliate his crime, and is imprisoned—but the duellist may kill his neighbour in cold blood, or with bitter malice, and the sword of justice sleeps in its scabbard.

The government of every country is the source of the protection, peace and happiness of its inhabitants; a blessing, therefore, which cannot be estimated. But without obedience to its laws, no government can continue for a moment; and he who violates, and continues to violate them, contributes wilfully to its destruction. The laws of our country, and of every civilized country, forbid duelling, and forbid it under severe penalties; but the practical advocate of this system deliberately and openly attacks the law, loosens the ties of society, and makes an open war upon his fellow-citizens. He takes the decision of his controversies out of the hands of the public, and constitutes himself sole judge; wrests the sword of justice from the magistrate, and substitutes for it the murderous weapon which he wields at his pleasure: thus declaring, that laws and trials, judges and juries, are nothing to him; that the pistol is his law, and the seconds his jury. Now all have the same rights as he has, and if they were to claim and exercise them, what awful consequences would ensue! Every controversy would be terminated by arms, and a war would everywhere spread, the most frightful that could be conceived; a war involving friends, neighbours, fathers, sons, brothers; a continual war, in which the peaceable inhabitants of our country would be changed into wild and furious maniacs. It is surprising, that with this view of the subject, those who make our laws should countenance a practice which, if universally adopted, would ruin every country, destroy all peace, and blast every hope.

There is peculiar injustice in duelling in a free country like ours; for it tends directly and powerfully to the *destruction of civil liberty*. Here is a government of laws made by the people, for the protection of their life, property, and character. Every man conforming to these laws is entitled to the peaceable enjoyment of life and all its privileges; and no one has a right to interrupt this enjoyment, or to tempt another to renounce this protec-

tion. But this is a privilege which duellists arrogate to themselves. The man who refuses a challenge is branded by them with infamy, and exposed to insult, for no other reason than because he submits to the laws of his country, and is therefore a good citizen. Is this liberty, or is it despotism?

Equal laws, so essential to civil liberty, are far from satisfying the claims of these men. They contemn the protection which they afford to them, in common with others—they must have more, a right to decide upon their own grievances—for them and for their reputation, these laws are entirely insufficient. Is this liberty? No! it is a blow at the vitals of all civil freedom.

Many apologies, we know, are made for this practice: but they will all be found weak and frivolous.

III. Duelling is utterly INEXCUSABLE.

It has been said that "*it is reputable in public opinion.*" But who is this public whose opinion is thus appealed to? Is it the mass of our citizens; those that constitute the strength, virtue, and glory of the nation? No! the generality of men in our country justify not the practice; the great body of the people abhor and denounce it as weak, wicked, and pernicious. Are they the unquestionably wise and good? An appeal to facts answers no! They are that little class of duellists that by its own voice is magnifying itself into the splendid character of the public. *They* pronounce it reputable; they only uphold the bloody practice; and their opinion they deem of far greater consequence than the opinions and feelings of the great mass of the people; they are the public, and their opinion is public opinion.

But it is said: "*it is dishonourable not to give a challenge when affronted, or to refuse one when sent. A sense of shame cannot be endured; to live in infamy cannot be tolerated.*" But only, as we have already observed, is it dishonourable, except among a very few; a small, pugnacious class, constituting not more than one in a thousand of our citizens. But the suffering of which these men complain, and which cannot be endured, is nothing less than the anguish of wounded pride. Should that passion be gratified at the expense of murder?

But the infamy of refusing a challenge is greatly magnified. Let the man be produced, in any part of the country, who has, from principle, done it, and who has been pursued by public reprobation. In how many instances where it has been received, has the acceptance been, not the theme of commendation and praise, but the subject of regret and censure. In how many instances would the refusal have elevated the man in the estimation of the wise and good; and who in guarding his reputation, would covet more? The esteem of such men is valuable; and it is merited and gained, not by fighting a duel, but by wisdom and virtue.

It is said again: "*the practice prevents many injuries that would otherwise occur; it leads men in their intercourse with each other,*

to be more circumspect in conduct, and more careful not to offend." That in some instances, and among some men, the dread of being thus called to account may operate as a restraint, we are free to acknowledge. But it must be admitted by all impartial persons, that very few are prevented by this practice from doing injuries. On the contrary, we believe that affronts are often given merely to create opportunities for fighting; and thus to acquire, what these men call glory.

Besides, circumstances which are so slight as to be ordinarily disregarded, are frequently, by this practice, magnified into gross insults. Nay, imaginary and unintended injuries will, under the dominion of such pride and passion as duelling generates, be construed into serious abuses: and satisfaction may be demanded with such imperiousness as to preclude all attempt at reparation on the part of the innocent offender. Such instances have often occurred, and terminated in the destruction of life. Thus, injuries, instead of being lessened, are incalculably multiplied by the system. Look at our National Councils! Have more disgraceful scenes ever been presented in that body than for a few years past, when duelling was openly advocated, and when the members engaged in it with impunity, without receiving even a withering rebuke.

It is further said that "*a duel is regarded as an exhibition of courage, and is an evidence of bravery.*"

In nothing is the duellist more in error than when he supposes that the public regards his rencounter as a test of courage—it considers it a meeting of mere personal jealousy and hatred; altogether a private quarrel, where noble sentiments yield to bitter personalities, and where passion triumphs over reason.

"*It is an evidence of bravery.*" This is a term which implies virtue or the want of it, as we consider the cause in which it is exerted, and the end which it has in view. If it be employed in a cause which is rational, just, and useful; in resolutely combating a real evil that should be opposed, then it is a virtue. But is this the cause in which the duellist is engaged? He is a brave man—so is the burglar; so is the highwayman; so is the pirate. They are all brave—they brave the laws of their country; the opinion of the good; the punishment of men; the wrath of God.

"He is truly valiant who can wisely suffer
The worst that man can breathe,"

in resisting the torrent of public opinion, when it bears away with its violence everything good and virtuous. He is truly brave who nobly disdains to give or receive a challenge, because he believes it hostile to man's happiness—he who, when solicited, asks, "is it right? is it consistent with the laws of my country? is it agreeable to the Divine will? is it useful to mankind?" and who when he receives an answer in the negative, stands upon the rock of his integrity, and undauntedly opposes the sentiment of others, because it is

false and ruinous. He is truly a man of courage, of stern integrity, and real decision, who can thus act; declaring boldly that public opinion alters not the nature of moral principles, or moral conduct.

Milton has represented such a one in the character of Abdiel, who firmly resolved to stand alone, rather than fall with multitudes.

“Abdiel faithful found
 Among the faithless; faithful only he;
 Among innumerable false, unmoved,
 Unshaken, unsexed, unsoftened,
 His loyalty he kept, his love, his zeal;
 Nor number, nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single.”

There have been a few such instances with regard to duelling, whose characters have descended to us, encircled with glory. None will dispute the courage of the excellent Col. Gardiner, who was slain at the battle of Preston Pans, in the rebellion of 1745. Yet he refused a challenge, with this dignified remark: “I fear *sinning*, though I do not fear *fighting*.” And when another illustrious commander received a similar invitation, he calmly answered the bearer: “Go, and tell your friend, that if he is weary of life, there are other ways to death besides the point of my sword.” By such acts they showed that they were gallant and discreet men who deserved a Civic Crown, such a reward as was assigned by the ancient Romans to those soldiers who rescued a fellow-citizen from impending death. Of all the medals which were struck in honour of Louis XIV., king of France, none gave him such true renown as that which commemorated his successful edicts on this subject; on which was inscribed, “*for abolishing the impious practice of duelling.*”

But those who have not had the courage to carry their principles on this subject into action, are worthy of our pity. They dared not assert their own rights, and encounter the affected derision of a few unreasonable men; they evinced a want of manly and dignified independence, and of that courage which sustains itself upon the righteousness of its cause, deep conviction, and individual purpose; they exhibited a reluctant submission and slavish subjection to a custom which reason declares to be irrational and pernicious. General Hamilton, as he told the ministers of the Gospel who visited him after he was wounded; as he himself tells us in the papers which he left, was in principle opposed to duelling; and yet notwithstanding the long decisions of his understanding, the principles of his conscience, and the reluctance of his heart, accepted the challenge. With all his greatness, that was his weakness; with all his virtues, that was his error; with all his courage, that was his cowardice; with all his glory, that was the blot which stains the laurels that encircle the soldier, the patriot,

and the statesman. No! it is no evidence of courage to fight a duel. A coward has often fought—a coward has often conquered—but a coward can never forgive.

IV. Duelling is AWFULLY WICKED.

It is the entire *renunciation of a forgiving spirit*. Whatever these "men of honour" say, there is something noble and heroic in that forgiveness of an enemy which Christianity enjoins; that imitation of the Divine goodness; that highest perfection that human nature can attain. But this forgiving temper and all these humane dispositions of a kindly nature are the derision of the duellist; in his mind they are associated with weakness and pusillanimity; in his view, the man who possesses them is destitute of spirit, independence, and manly character. These qualities he entirely discards from the catalogue of virtues.

Duelling is the *exercise of revenge*, cold, deliberate revenge. For an affront, often an offence lighter than air, the duellist, actuated by jealousy and pride, demands satisfaction. The spirit of retaliation possessed and nourished in his heart gathers strength, till it obtains an ascendancy over his better feelings, and incites him to visit the object of his displeasure with the most terrible evil in his power. Revenge, then, is the basis of the contest; revenge for a supposed affront, for wounded pride, for disappointed ambition, for frustrated schemes. This goads him to the field; directs the fatal aim; and gloomily smiles over the prostrated victim.

By the wicked exposure of his own life to destruction, the duellist is guilty of *suicide*—a crime the most unnatural and horrid; which extinguishes the principle of self-preservation that is implanted within us; which violates the most sacred trust that can be committed to mortals. If he fall, he rushes before the bar of God, not only with the design of shedding the blood of his fellow-man, but stained with the guilt of self-murder.

He wantonly and criminally *violates the duties which he owes to his fellow-men*. His country has claims upon him, invites his services, and requires him to practise virtues becoming the situation in which he moves. He deserts her, renounces her claims, and either seeks a voluntary departure in an ignominious grave, or deprives her of the life and services of one or more of her citizens. Is he a husband? He has broken the pledges which he made to his wife at the altar of God; when he received her from parents whose hearts were bound up in her happiness; when he vowed to love and protect her; to minister to her wants; to alleviate her sorrows; and never to desert her. He brutally violates the marriage covenant by throwing away his life, and abandoning her to sorrow and want; or by returning to her from the combat, crimsoned with blood. Is he a son? Instead of honouring his father and mother, exercising towards them filial reverence, and giving them a rich reward for all their toil and suffering, by dutiful and virtuous conduct, he causes their rising hopes to be set in

blood, and forces them almost to wish that he had never been born. All these, and other relative duties, he deliberately violates; all these and other kindred he cruelly plunges into the abyss of anguish.

More than this—the *duellist is a murderer*. “Murder,” says Blackstone, “is committed when a person of sound memory and discretion killeth any reasonable being with malice aforethought, either express or implied. Express malice is when one, with a sedate, deliberate mind, and formed design, doth kill another. This takes in the case of deliberate duelling, where the parties meet avowedly with an intent to murder; thinking it their duty as *gentlemen*, and claiming it as their right, to wanton with their own lives and those of their fellow-creatures, without any warrant or authority from any power, either divine or human, but in direct contradiction to the laws of God and man; and therefore the law has justly fixed the crime and punishment of murder on them and on their seconds also.”*

And God has said: “*If a man smite his neighbour with an instrument, so that he die, he is a murderer.*” The laws of our States have spoken on this subject, in accordance with Scripture, and declare that the taking away of life, in a duel, is murder, and that the punishment is death.

But is it *wilful* murder? Can anything be more deliberate? The challenge is coolly written, sent, and accepted; the necessary preparation is made for days and weeks before; and for what? to kill a fellow-being. And if the duellist, in these circumstances, destroy his adversary, he is a murderer, by the decision of common sense; by the decision of the civil law; by the decision of God. He intentionally takes away the life of another; does it from personal hostility; does it under circumstances of peculiar deliberation. Were it done in the heat of instant passion, in the sudden ebullition of unreflecting anger, it might assume the semblance of extenuation; but it has not even this slight palliation.

“But is he,” it may be asked, “a murderer, if death be not the consequence of the fighting?” The death of the victim, we know, is necessary to justify the infliction of the penalty in its full extent. But is a crime never committed until it becomes so palpable that the law can take hold of it? The duellist professes the principles of murder, and tells you that if occasion offer, and his skill be sufficient, he will murder; he goes to the field of combat for that purpose, and aims the deadly weapon; and if through want of skill only, he fails to kill his victim, is he therefore not a murderer? Is the assassin, because the thrust of his poniard is not deadly, therefore not an assassin?

Yes! the duellist is a murderer, not like the wild savage and prowling Arab, who were never taught better; who were born in blood, and educated to slaughter; but a murderer living in a Christian land, bearing the name and enjoying the advantages of

* Blackstone, IV. 199.

Christianity; educated in the mansion of knowledge, humanity, and civilized refinement; and who, after freeing himself from all these restraints, rushes to the field to destroy his friend. He is a murderer, under circumstances the most aggravating. Could the grave speak, it would tell of horrors which no heart can endure; it would recount the numbers that by this sanguinary practice have been hurried to an untimely grave; it would tell of youth, and genius, and exalted worth, which have in this manner been suddenly quenched forever.

But those on whom the grave has untimely closed are not the only sufferers; there are living witnesses of these brutal cruelties, whose very souls bleed with anguish. Enter the mansion made by this demon sorrowful and desolate. Yesterday, hope and happiness and joy were there—but affrighted, they have all fled. Approach with noiseless steps, not to speak, but silently to view the heart-rending scene. Yonder lies extended a ghastly corpse, ready to be the tenant of the grave, cut off in the bloom of life, amidst all the vigour of manhood. And that venerable man who is wrung with agony is the father who begat him—and that matron, whose heart is withered and desolate, is the mother who bore him—both tearless, and fixed in motionless sorrow. Yesterday that son was their delight and comfort, and the staff of their declining years, to whom they looked to lighten the cares of their old age, and to close their dying eyes. But he was cut off by the duellist in the flower of his youth; in the dreadful act of sin; without even a moment's space of repentance—a remembrance which envenoms the little life that remains to them, and “brings down their gray hairs with sorrow to the grave.” If not satisfied with such a scene of suffering, approach another habitation; enter the door reluctantly opening to receive even the nearest relative; turn thine eye upon that miserable form—it is a female—see her eyes rolling with frenzy, her frame quivering with agony, and reason almost ready to desert its throne. Yesterday she was a *wife*; now her name is *widow*. Yesterday the husband of her youth lived to love and bless her; now no more remains of him but the body, pale in death, and weltering in blood, brought to her from the field of combat. There are others there—mark them—mark the helpless children that cling to her. Yesterday they had a father, who provided for their support and education; they hung upon his knees to receive his embraces and enjoy his blessing—but now the sound of *father* is no more heard in the mansion. Thy hand, O! thou man of honour, thou fortunate and glorious champion, thy hand has done it all; thy hand has made her desolate, and the children fatherless; thy hand has robbed them of their support, their protector, their guide, their solace, their hope. He affronted thee, and this is the terrible expiation; in this manner thy revenge has been satiated.

The duellist is a murderer; his *conscience* tells him so when he has laid his adversary prostrate in death. He may escape the

civil law ; may not be arrested, convicted, executed ; but he cannot escape the torture of an agonized mind. He may not be punished by man ; but conscience, faithful in the performance of its duty, will pursue, and overtake him ; plead with him face to face, upbraid him with murder, and cause the cry of blood to be often in his ears, and the mangled body of the victim of his revenge to be present to his view. Under these intolerable scourges, he will quail, and beg for mercy, and be the most arrant coward that ever trembled. But no mercy will be shown him. The spectre of his murdered companion will haunt him by day and by night ; spread before his eye the bloody shroud ; point him to the wailing circle of bereaved affection, and tell him of another meeting that shall take place at the bar of God. "The spirit of a man may sustain his infirmity, but a spirit wounded" by remorse, "who can bear it?"

Though duelling is the violation of every law, human and divine ; though it is the violation of the law of instinct, which involuntarily impels every animal to seek self-preservation ; though it is the breach of the law of reason, which engages us to resign life to none but its rightful owner ; though it is the breach of the law of Revelation, which commands us to guard our lives as the image of God, and declares the unnecessary exposure of them to be treason against the majesty of Heaven ; though it is wilful and deliberate murder ; yet it is astonishing that there are so many apologists and half-apologists for the crime. There is a mournful obtuseness of public sentiment on this subject ; a lamentable connivance at a crime which, more than any other, bids defiance to the laws of God and man. It is a great national sin, for no country on earth is so cursed in this respect as ours ; almost our whole land is defiled with blood ; and not unfrequently the work of desolation is performed by men chosen to make our laws—appointed the guardians of our life and liberty. On the very floor of Congress, challenges are threatened and almost given ; and its members, even during its session, brave the laws of their country, and hurl with defiance the murderous weapon. The intelligence and virtue of our nation have been trampled on, and our boasted independence, morality, and religion, have been degraded and disgraced in the eyes of other nations.

S. K. K.

YOUNG MEN AND THE MINISTRY.

AN APPEAL TO YOUNG MEN THAT ARE MEMBERS OF THE
CHRISTIAN CHURCH.*

THE prophet Isaiah, as we learn from Isa. 6 : 1-8, had a remarkable vision of Jehovah's glory. He saw the "Lord sitting

* Being the substance of a sermon, delivered on the 22d of Feb'y, 1855, to one of the churches of Western North Carolina.

upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." As well he might be, the prophet was greatly dismayed, and said: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." Immediately he was encouraged by one of the seraphim, who flew unto him having a live coal in his hand from off the altar, which he laid upon his mouth, and said: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." Then adds the prophet, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

The inquiry is very natural, why was this incident of sacred history placed on the inspired record? It must have been, not only for transmission, but for instruction and direction. God still governs the world, accomplishes his purposes, and builds up his spiritual kingdom by human instrumentality; if not by the agency of men endowed with the gift of prophecy, as in the days of Isaiah, yet by the agency of ministers of the Gospel, whom he denominates angels of the covenant, as well as by the agency of other labourers in the Gospel vineyard, whom he calls and sends forth as messengers to the churches and to mankind. The *manner* in which men are *now* called and sent into the Gospel vineyard, is not by visions and voice, as in the case of Isaiah, but by both revealed and providential indications of the divine will, equally clear and imperative.

An appeal may be made specially and solemnly, to all young men that are members of the Christian church, as having surrendered and dedicated themselves to the Lord, in the two following particulars, viz.:

1. God speaks *to you* distinctly and emphatically, and says: "Whom shall I send, and who will go for us?" The form of the appeal is peculiarly impressive, as proceeding from each person of the Trinity: "Whom shall *I* send, and who will go for *us*?" It is more than intimated, moreover, that God sends, as labourers into his vineyard, none but such as are *willing* to go.

The inquiry was, indeed, addressed at first directly to Isaiah, with a view to his becoming a prophet. But who will say that it was intended exclusively for him? that it is not addressed equally to every pious young man, who reads the sacred page? Why else is it said that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?" Who can doubt that many of the young men of the church are pursuing or looking to wrong professions, and are undervaluing the Gospel ministry, or are cherishing wrong views and

feelings in regard to it? And when God addresses them, as He does in the language before quoted, and says, "Whom shall I send and who will go for us," does He not intend to reprove them, to correct them, to instruct them, and thus to bring them to right views, and feelings, and actions, touching their avocation for life? Then, let all pious young men listen most devoutly to God, when He says, "Whom shall I send, and who will go for us?"

But there are many other passages of Scripture, the bearing of which is in the same direction. Notice the following, as addressed to all Christians: "Go ye into all the world, and preach the Gospel to every creature. Go ye therefore and teach all nations, &c. Go, work in my vineyard; why stand ye here all the day idle? To do good, and to communicate, forget not. Whatsoever ye do, whether ye eat or drink, do all to the glory of God," &c. Taking these passages in the true spirit, and remembering that we are most sacredly bound, having been bought with a price, not to live unto ourselves, but unto Him who died for us; what young man, of intelligent and controlling piety, can say, without misgiving, that God does not speak to him, when He says, "Whom shall I send, and who will go for us?"

But God often speaks to men, as distinctly and impressively by his providence as by revelation. And here, it may be asked with emphasis, was there ever such a loud call, such a pressing need, under the providence of God, for ministers of the Gospel, for men to go abroad with the messages of salvation, as at the present time? The cry, the *importunate* cry for ministerial work, influence, talent, and agency;—for ministers, both to preach and to teach, to be missionaries foreign and domestic, to be pastors or stated supplies, to be chaplains, professors in theological seminaries, or presidents and professors in colleges, &c., &c., comes to us upon the wings of every breeze, and from every point of the compass. *Once*, and that not long since, millions of our race were utterly shut out from the Gospel. It is widely different now. Under the providence of God, the door of almost the entire world is thrown wide open to the Gospel of reconciliation. The urgent cry now is, *Come over and help us*, send us ministers, missionaries, Bible translators, Bible agents, colporteurs, &c. For the dark desolations of Africa, the numerous missionary fields of India, the hundreds of thousands of Asia, the millions of China; for the Jews, the Mohammedans, the Armenians, the Greeks, the Romans, and the endless variety of infidels of the Eastern world; a host of Christian ministers and religious teachers are, at this moment, most piteously and pressingly demanded. Surely, God is saying to *every* young man whose heart beats in unison with the spirit of the Gospel, "Whom shall I send, and who will go for us?"

But, coming nearer home, not to speak of South America and New Mexico, on our borders, with the numerous islands east and west, that are teeming with immortal souls, which are actually

perishing for lack of the bread of life; just glance at the new States and territories on our frontiers, with all their extent of domain, filling up with *immense crowds* of both native and emigrant settlers; and mark not only the need, but the overwhelming demand for ministers of the Gospel and other evangelical labourers; and who can be so deaf as not to hear the call of God, in His providence, saying: "Whom shall I send, and who will go for us?" And then, the fact, that in the older States, great multitudes of crowded cities, growing villages, wide-spread missionary fields, and multiplying vacant churches, are all crying most importunately for ministers of the Gospel, must fasten the conclusion upon every mind, that God, in his providence, is saying to our pious youth, "Whom shall I send, and who will go for us?"

In view, moreover, of the humiliating fact, as ascertained from the last statistical return, that within the bounds of our Church, there are not less than 700 vacant churches to be furnished with pastors, besides numerous locations which are not only *inviting* but *imploping* missionary labour, the same call of providence is heard, only the more affecting and thrilling by reason of the heavy losses which death and removals have produced, "Whom shall I send, and who will go for us?"

Before dismissing this part of the subject, every pious young man is most earnestly requested to give a prayerful consideration to the following direct questions, viz.:

Is it not both your privilege and solemn duty to do the most you can to glorify God? And may you not do this most effectually by devoting yourself, after due preparation, to *direct* efforts to build up the kingdom of Jesus Christ? If so, then does not God speak to *you* most pointedly and emphatically, saying, "Whom shall I send, and who will go for us?" Again, when you entered into solemn covenant with God, in consummating your church connections, did you not unreservedly surrender and dedicate yourself to him and to his service? And if so, are you not specially called upon, in both the providence and word of God, to give an intelligent and a conscientious answer to the question, "Whom shall I send, and who will go for us?"

2. Young men of the Christian Church—it is of immense importance that you *make out your answer* to the foregoing question. Duly consider it; let it be definite in form, and satisfactory in its character. Isaiah, though thought by some to have descended from the royal family of Judah, was doubtless a man of like passions with other men. He was a man, moreover, of talents and learning, and probably of wealth and distinction. Nevertheless, when called to minister in divine things, or rather when the opportunity was offered him to do so, he answered promptly and definitely: "*Here am I, send me.*" Young men, do you give the same answer? Or, do you evade this momentous question, taking it for granted, without consideration or prayer, that you are to pursue your own devices, or to spend your life in secular avoca-

tions? I appeal to you, individually: *What is your well-considered answer?* Do you reply, "I am not qualified to go?" Then, I ask, what qualifications do you lack? Are you deficient in mental capacity, being unable to acquire knowledge; or in the powers of speech, so as to be unable to communicate what you know? If so truly, or if your bodily health or physical constitution be materially impaired or radically deficient, you cannot answer as Isaiah answered. But if you labour under no natural or physical disability—if the lack of knowledge and elocutionary training be your only disqualifications, these can be acquired. No doubt, Isaiah, as all other men, even Moses, the great lawgiver and deliverer of Israel, in some measure had to acquire them.

Do you say, in answer to this, "I have not the means of going through the long and expensive course of requisite training?" This is no valid reason or excuse for your not going in obedience to the divine call. For, the requisite means are placed within your reach. The Church feels that it is both her privilege and her duty to educate her sons for the service of her Divine and glorious Head.

Again, when the question is pressed, you reply: "I would like to go—I would like to be a minister of the Gospel—but I am too unworthy to think of so elevated, so sacred, so responsible an office." In reply, it may be asked, "Who is worthy? who ever was, or ever thought himself to be worthy?" Those who *feel* their unworthiness in the highest degree, as a general rule, are those whom God chooses to send. To feel otherwise than unworthy, would be proof satisfactory of utter disqualification.

Do you say, in further excusing yourself, "My piety is of too low a grade; my feelings do not incline and draw me strong enough to the sacred office, to justify my seeking of it?" In reply to this, let it be asked: Did you not, in your first love, feel heartily willing, yea, strongly desirous to engage in the direct service of God? Did you not desire and seek to be instrumental in the conversion of sinners? Were you not then willing to be anything, to go anywhere, and to make any sacrifice for Christ's sake? Why is it otherwise now? It *may* be that you have judged rightly—that your piety is of too low a grade—that your feelings have become too worldly. But is this a valid excuse, or is it an aggravation of your guilt? If you have too little piety, too little love and zeal for Christ to *obey* him, so as to go wherever and whenever he sends or bids you, have you enough to be saved? I trow not. Mark the words of Christ: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14 : 26, 27.

Besides, is not prompt obedience to God, the giving of ourselves up entirely to his control and guidance, the very best way to grow

in piety? Can we do so in any other way? Indeed, is it either reasonable or Scriptural to expect *now* the grace, or the measure of piety, which we shall need years hence, when we shall be actually engaged in the work of the ministry? God nowhere promises to give grace in advance; but for each successive day, or trial, or duty, as it may be needed. His promise is, "My grace is sufficient for thee; for my strength is made perfect in weakness." It is our duty to trust Him, and do His biddings.

The question, however, addressed to all the young men of the Church, is still heard issuing from the throne of God: "Whom shall I send, and who will go for us?" And again it is asked, what is your answer? The salvation of many souls, and the glory of the Divine Redeemer, it may be, are deeply involved in your answer to it. *What is that answer?* Is it, in conduct, if not in words: "Others may go; as for me, I cannot go: I must attend to my farm, my merchandize, my medical or legal profession, &c." If, then, the love of the world—the desire to amass its wealth and honours, or to live at your ease, or if the fear of reproach hath predominated and determined your course—"how dwelleth the love of God in you?" Let every young man consider well and pray much, before he decides in this way; let him take *very special care*, lest, when he shall be weighed in the balances of the sanctuary, he be found wanting; lest, his declining to go at the call of his Maker, prove more disastrous than even Jonah's refusal to go to Nineveh.

But, do you answer in the spirit of meekness and humility, of docile and prompt obedience, confiding in the wisdom and grace of Him who calls you, as did Isaiah, "Here, Lord, am I, send me." Then are you willing to go *whithersoever and whensoever* Christ chooses to send you.

I beseech every youth, who professes to be a follower of Jesus Christ, to give to *him* a definite answer, after solemn and prayerful consideration, to the oft-repeated and closing question, "Whom shall I send, and who will go for us?"

D. A. P.

"FRIEND OF GOD," OR THE EXCELLENCY OF FAITH AND A HOLY LIFE. No. VII.

Continued from page 260.

WE observed in a former number that God had other friends on earth besides Abraham, and that their friendship was constituted and strengthened by the same means as his was, viz.: faith in Christ, succeeded by a devout and holy life. We proceed now to notice some of these examples of faith and friendship with God, as

recorded in the Holy Scriptures. A long catalogue is given by the Apostle Paul, in the 11th chapter of Hebrews, and special notice is taken of those acts of faith by which their names were rendered illustrious. In some of those examples the faith which is celebrated seems to have been miraculous, which kind of faith was sometimes granted for special purposes, without the bestowment of saving grace. Thus, Paul says in another place, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing;" implying that this species of faith may exist without love to God. But most of the instances referred to in that chapter (as is evident from the description he gives of them), were men of genuine evangelical faith in Christ. It is, therefore, pertinent to our present discussion, to place before the reader such of these examples, and a few others recorded elsewhere, as show that before and after Abraham's time saving faith was always the same in its nature, produced the same excellent fruits, and was accompanied or followed by the most desirable and glorious rewards.

SAVING FAITH EVANGELICAL.—ABEL.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh." This statement indicates that the radical difference between Abel and Cain was, that the former possessed faith in the Messiah, and the latter did not, and that this difference was manifested on the occasion referred to, by the offering of different kinds of sacrifices. Animals only and their death and consumption on the altar, as a sin-offering, not the fruits of the ground, were appointed by God to prefigure the Saviour and his atoning death. But Cain had no faith in this atonement, and hence brought an offering of a different kind. In some public manner not recorded in Scripture, God expressed his approbation of Abel and his offering, but to Cain and his offering he had not respect. He thus revealed to mankind, at that early period, that no sinner could approach him acceptably, without faith in the Redeemer. This lesson Paul teaches was designed to be permanent, reaching down to his own time. "By it, he being dead, yet speaketh;" i. e., the Divine testimony that he was righteous, that his gifts were accepted, spake, and it has been speaking from that day to this, to the effect that "we have redemption only through Christ's blood," and that whatever else we believe, unless we "believe on the Lord Jesus Christ," we are under condemnation.

SAVING FAITH DEVOTIONAL.—ENOCH.

The record of Enoch's piety is brief but comprehensive. "He walked with God;" which, as Paul intimates, was equivalent to

saying, "He pleased God;" and he argues from this that he possessed faith, because "without faith it is impossible to please him." His faith, like Abel's, rested for its object upon Christ. This is implied in "believing God to be a *rewarder* of them that diligently seek him." He can reward holy angels irrespective of a Mediator, but not *sinful* men. But though this is implied, the prominent idea here is, that his faith was devout. It moved him to worship God, to draw near to him, and to hold intimate communion with him. The words indicate an elevated tone of religious feeling, an order of piety which was peculiarly acceptable to God. And he accordingly bestowed upon him a glorious reward. "He was translated, that he should not see death." Having "walked with God three hundred years," he arose like the morning star, which disappears amidst the splendor of the rising sun. He had often ascended into the Divine presence on wings of faith; he was now borne on angels' wings to be forever with the Lord.

OBEDIENCE OF FAITH.—NOAH.

Concerning Noah the Apostle says, "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." The command of God that he should build an ark, was predicated upon his purpose to destroy the world by a deluge. This purpose was revealed to Noah. He believed it, and his faith influenced him to a prompt and cheerful obedience. "According to all that God commanded him, so did he." Though it required more than a hundred years to accomplish the work, during which period there were no visible signs of the approaching calamity, Noah's faith in the reality of the Divine threatening, and the means required for his preservation, exerted a practical influence upon his mind, both to nerve his arms in persevering and long-continued toil, and to open his mouth in earnest and solemn warning to his unbelieving and ungodly neighbors. "He was a preacher of righteousness." Though no saving benefit appears to have resulted to them from his ministry, himself and family and also their descendants, were great gainers by the course he pursued. God not only saved him and his house and made him the father of the post-diluvian world, but transmitted through him to succeeding ages those rich spiritual blessings which were enjoyed by believers before the flood. With reference to this, as we understand Paul's language, he "became heir of the righteousness which is by faith." He was the connecting link between the church in which righteous Abel and Enoch were honoured members, and the same church in a more advanced state in the time of Abraham and the other patriarchs.

FAITH CONFIDING IN GOD'S PROMISE.—SARAH.

It is remarkable that the name of Sarah should be recorded by Paul among those who were illustrious for their faith, because according to the Mosaic history she was rebuked for her unbelief with regard to the very promise alluded to by the Apostle, viz. : the birth of Isaac. The solution, however, is not difficult, and it affords great encouragement for weak and trembling believers to endeavor to obtain a victory over their doubts, and to have their feeble faith made strong and vigorous. When the promise was first made, Sarah's faith was far inferior to that of Abraham, who "staggered not at the promise through unbelief." She doubted, and manifested her doubt by a laugh, for which the angel administered a gentle rebuke. But she soon overcame her doubts, and thus shared in the honour bestowed in Scripture on her venerated husband, "because she judged him faithful who has promised."

Isaac has sometimes been called Sarah's laughter, because the name Isaac signifies laughter. He did not receive this name, however, as a rebuke for her laugh of incredulity when she felt that the blessing promised was too improbable to be believed, but as a commendation of one of the excellent fruits of faith, in enabling her to subdue her incipient unbelief, and to exercise subsequently to this unwavering confidence in God's promise. Said she, "God hath made me to laugh, and all that hear will laugh with me." She was made happy, not merely in embracing a son, but a son highly honoured of God in being a progenitor of the Messiah. This honour was not concealed from her. The promise to Abraham was, "In Isaac shall thy seed be called." And as he through the sacrifice of Isaac as a type, "saw Christ's day and was glad," so it is reasonable to conclude that Sarah also enjoyed some pleasing anticipation of new covenant blessings, as secured to her descendants by the birth of Isaac. This was the reward of her faith, and produced the most pleasing and joyful emotions.

PRAYER OF FAITH: HOW ANSWERED: JACOB, MOSES, SAMUEL,
ELIJAH, ETC.

Believers, in all ages, have been men of prayer. Every Bible reader is familiar with the prayer of Jacob, who wrestled with the angel of the covenant till the dawn of day, and then refused to let him go till he obtained a blessing; and with the prayer of Moses, whose supplication to God procured victory to the army of Israel, when fighting against Amalek. Samuel, in like manner, performed the part of an intercessor for the people. On one occasion, as the Philistines drew near to battle against Israel, he cried unto the Lord, and a terrible storm of thunder was sent from heaven, and discomfited them, a memorial of which, in the Ebenezer which he erected, has furnished the material for grateful praise in

the church of God from that day to this. The prayers of those saints possessed several important characteristics; but one thing was common to them all, and was essential to their success, viz., faith, "without which it is impossible to please God."

The prayer of Elijah is particularly referred to, by the Apostle James, for the purpose of illustrating the prayer of faith. In the first part of his epistle, he says, that a man who lacks faith in prayer, "shall not receive anything of the Lord." Our faith, however, must not lie dormant in the heart, but be in earnest and vigorous exercise. This is what he means by saying, "The effectual, fervent prayer of a righteous man availeth much." As an example of this, he adduces the prayer of Elijah, who first caused the rain to cease from the territory of the king of Israel for three years and six months, and at the end of that time "prayed again, and the heavens gave rain." Daniel offered prayers for the restoration of the captive Jews in Babylon, and while he was yet speaking, an angel was sent to assure him that his prayer was answered. In the New Testament, the leper, the centurion, and the woman of Canaan, to mention no others, are signal instances of the prayer of faith, and of the success which followed their petitions. In what did their faith consist? and how were their prayers answered?

1. They possessed that faith in Christ which made them friends of God.

2. In offering their prayers, they believed either that the identical blessing asked for would be granted, or that if God, in his infinite wisdom, should withhold it, he would virtually answer their prayers, by bestowing some equivalent of equal or greater value than that particular good which they had in their minds. Faith in prayer does not imply a knowledge to discern, in all cases, what is most fit for us to receive, or for God to bestow. Hence, it defers to the Divine will, and is satisfied with what may accord with this, both as to the blessing itself, and the time and manner of bestowing it. This is what we understand by the prayer of faith.

3. Accordingly God answers prayer, sometimes by granting immediately the very thing asked for; at others, by granting it after a trial of our faith by delay; and at others again, by bestowing other favours more suited to our good than those asked for. In all of these ways prayer receives a real and substantial answer, and the faith of the suppliant is truly and beneficially rewarded.

PATIENCE OF FAITH: MOSES AND DAVID.

Few persons in public stations have been more severely tried by the ingratitude, instability, and perverseness of the people over whom they were called to rule, than Moses and David. And few have endured these trials with more meekness and forbearance. To be patient under provocations is one of the fruits of faith.

Hence faith and patience are associated together; the former is the germ and support of the latter. See Heb. 6:12. In the lives of those illustrious men, frequent opportunities were afforded for the exercise of this grace. At the Red Sea, at Mount Sinai, and at various times in the wilderness, Moses was severely tried, and in every instance, with a single exception, he honoured himself, his religion, and his God, by a patient endurance of these trials. In the case of David, though the prophet Samuel, acting under divine direction, crowned him king at an early age, he forbore to ascend the throne until the death of Saul, and he would have no agency in bringing about that event, though Saul was twice brought completely within his power, and according to common usage he would have been justified in taking his life. In several instances afterward, the same patient reliance upon Divine Providence led him to adopt a similar course. He acted with great promptitude and energy when duty required. He was not a tardy, inefficient prince. But his faith in God produced a remarkable degree of moderation and delay, when the results he hoped for could not be attained without pursuing a course which his conscience did not approve. "After he had patiently endured, he inherited the promises." Closely allied to this is the power of faith to sustain and comfort under tribulations, which is worthy also of special notice.

FAITH SUPPORTING THE SOUL UNDER TRIALS.—THE PROPHETS.

After enumerating the benefits of faith in various aspects, the Apostle proceeds to say, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." To this list may be added a whole army of Christian martyrs, who have stood up with heroic faith as witnesses for the truth, and who, in the midst of excruciating sufferings, were not only firm and unyielding, but calm and happy, "glorying in tribulations," yea, "rejoicing with joy unspeakable and full of glory." Faith has a sustaining power because it leads the soul to lean on Christ, the believer's friend and Saviour, whose heavenly sympathy is extended to him in time of trouble, and because it secures the Holy Spirit, whose special office as a Comforter is to pour balm into the wounded hearts of God's afflicted and suffering people. Hence, those holy men, though cruelly persecuted, were far from being miserable, because they were sustained by an almighty arm, and comforted by Divine consolation. One step further in the same train of thought, will show the crowning excellence of this grace,

viz., a life of faith and holiness, terminating in a peaceful and triumphant death.

FAITH TRIUMPHING OVER DEATH.—PAUL.

The Apostle Paul, looking back on a life of victorious faith, and forward to its final victory over his last enemy, and his triumphant entry into the world of glory, writes thus, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to all those that love his appearing." Death and the grave stood between him and that crown, but through faith he could say, "O death! where is thy sting; O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." This victory consisted, first, in removing from his mind the fear of death; further, in the escape of his superior nature, the soul, from the power of this destroyer, the body alone becoming its victim; and finally, in the assured hope of the glorious resurrection of his body, by which event he would be delivered from the last vestige of the old man of sin, and become a perfect mirror to reflect the image of the glorified humanity of his Divine Lord. And such, he added, is the privilege of "all who love Christ's appearing." The same faith which he had, has lighted up the path of the dying believer, thousands and millions of times since Paul's day, and will continue to do so, until the last enemy itself shall be destroyed, and "we shall reign in life by one Jesus Christ."

The proper improvement of all this is furnished by the Apostle, in the following words: "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin" [unbelief] "which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." In this important passage, we have the true secret of holy living. It begins by faith in Christ, which is the instrument both of our justification and spiritual life. This faith must be cherished, strengthened, matured; and everything which stands opposed to it must be laid aside, and, if possible, avoided. Our faith must also be practical, earnest, active; impelling us forward to the diligent performance of every Christian duty, like a man running a race.

To aid and encourage us we are to look to Christ from day to day as "the author and finisher of our faith." He is its source and support, its chief model, and its final completion. Though an example for us to imitate, he is much more than this. Our

strength to live such a life must be sought from him. We must frequently seek his assistance. We must rely upon his grace. "The life which I live in the flesh," says Paul, "I live by the faith of the Son of God," i. e., by a faith which not only rested upon him, but was nourished and sustained by his Spirit. It did not originate with the Apostle, nor was it kept alive by him, except as he employed the appropriate means for its preservation. Christ was the Alpha and Omega of his spiritual life, and of the faith by which it was sustained. And the same is true of every believer. Accordingly, our first duty is to direct the eye of our faith continually towards him. Then as an encouraging motive to animate us in running the Christian race, we are invited to mark his life of sufferings, and the cheerfulness with which he endured them, and also their glorious termination in the enjoyment of his Mediatorial honours. The force of this motive is derived from the fact that if we are partakers with him in his sufferings, we shall share with him in his glory. "If we suffer with him, that we may be also glorified together." "That the trial of your faith being much more precious than of gold, which perisheth, though it be tried with fire, may be found unto praise, and honour, and glory at the appearing of Jesus Christ." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Such blessed prospects as these are an ample compensation for all the toils, self-denials, and persecutions which Christians are ever called to endure on earth. Let us be animated by them in our walk of faith, "not counting even our lives dear unto us, if we may finish our course with joy, and the ministry" (whatever it may be) "which we have received of the Lord;" "always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

J. W.

THE RAIN CONCERT.

MILLIONS of tiny rain-drops
 Are falling all around;
 They're dancing on the house-tops,
 They're hiding in the ground.

They are fairy-like musicians,
 With *anything for keys*,
 Beating tunes upon the windows,
 Keeping time upon the trees.

A light and airy *treble*
 They play upon the stream,
 And the melody enchants us
 Like the music of a dream.

A deeper *bass* is sounding
 Where they're dropping into caves,
 With a *tenor* from the zephyr,
 And an *alto* from the waves.

Oh 'tis a shower of music,
 And Robin don't intrude,
 If, when the rain is weary,
 He drops an interlude.

It seems as if the warbling
 Of the birds in all the bowers
 Had been gathered into rain drops,
 And was coming down in showers.

The blossoms all are bathing
 In the liquid melody,
 Breathing thanks in sweetest odours,
 Looking up into the sky.

Independent.

Household Thoughts.

"FEED MY LAMBS."

So said the Saviour; and this command is binding on the Church and her officers, upon all Christians everywhere. The lambs are a part of the fold, the Church.

"The universal Church consists of all those persons in every nation, together with their *children*, who make profession of the holy religion of Christ, and of submission to his laws."

"A particular church consists of a number of professing Christians, with their *offspring*, voluntarily associated together for divine worship and godly living, agreeably to the Holy Scriptures, and submitting to a certain form of government."

Children, then, are members of the Church; they are the *lambs* of the flock, and as such they are to be fed, i. e., taught and governed, trained up. And this their parents promise to do at their baptism. See Form of Government, chap. 2; and the Directory for Worship, chap. 7. The Church is the mother of her children, the lambs, and she requires, through her officers, a promise from the parents when they offer their children for baptism, that they will train up their children aright; and then she commits them to their parents to be thus trained; and the officers of the

Church are to see that the parents faithfully discharge their duties. This promise is contained in the Directory for Worship, chap. 7, sec. 4, and is well worthy of careful study. There is much in it relating to personal and family instruction, reading, the principles of religion, its doctrines and duties, the Confession of Faith, and the Catechism, the Bible, prayer, family worship, a holy example, and "all the means of God's appointment to bring up their children in the nurture and admonition of the Lord." Just turn to the book, and read and study this promise.

Family religion and family instruction, such as this promise contemplates, have been the glory of the Presbyterian Church. They should be still; but there is reason to fear they are now too much neglected, at least in some places. Let church officers see to this, and thus care for and feed the lambs.

If children are members of the Church—lambs of the flock of Christ—and if "all the means of God's appointment" are to be used in bringing them up in the nurture and admonition of the Lord, then they should attend the *meetings of the Church*, especially should they attend the Prayer Meetings and the *preparatory services* which precede the communion. They are not to come to the communion table until they give evidence of religion, and have been "examined as to their knowledge and piety," (Directory for Worship, chap. 9, sec. 3,) but they should attend on these preparatory occasions, as among the "means of God's appointment" for their godly nurture. But how few of our children are seen at our Preparatory Lectures! How few of the *lambs* are with the *sheep*, when all should be together to be fed! Why is this? Does the Church feel no interest in her children? Do parents feel no interest in them? Feed my lambs, says the Good Shepherd.

This is a matter demanding the attention of parents and church officers, and of all Christians. The children of the Church should attend the prayer meetings and weekly lectures, as well as the house of God on the Sabbath. All the baptized children—the children of the church—the lambs, should be present at the Preparatory Lectures; and these services should be in a manner adapted to the state and wants of both parents and children. Great good would result from the attendance of the children on these occasions. It would encourage pastors; and the exercises might be blest to the conversion of the young. It would get them into the habit of attending, and in after-life they would not seek an excuse to stay away, as too many church members now do. Besides, it would acquaint them with our ways, and make them intelligent adherents to the church of their fathers. Let this subject be thought of and attended to. It is a serious and important matter. Parents, think of it. Ministers, Elders, Deacons, think of it. Let all think of it. And bring the children to the Preparatory Lectures. Yes, bring the children—all the children, large and small, to the Preparatory Lectures. Let them be planted

and grow up in the house of the Lord. Let them flourish in the courts of our God. Ps. 92 : 13, 14. Feed the lambs ; yes, "feed my lambs." John 21 : 15.

W. J. M.

A FATHER'S PITY.

As a mother loves, so does God love his children ; he will never forget or neglect them. Isa. 49 : 15. And like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. 103 : 13.

Now a father does not so pity his children as to give them *everything* they want. He may see that the very thing they desire would be an injury to them. So God may see it good for us to withhold what we most set our hearts upon.

Nor does a father so pity his children as to *withhold correction* from them. He may see that their good requires the use of the rod. So God, in faithfulness, may correct. Ps. 119 : 75. What son is he whom the father chasteneth not ? If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Heb. 12 : 7, 8.

A father pities the *ignorance* of his children, and teaches them. He learns them to take care of themselves, and tries to make them wise. So God teaches his children—them that fear him—by his word and spirit, and by his servants and his providence.

A father pities the *weakness* of his children, and helps them. They are helpless—they have no strength ; they bear on their father's arm, and he helps them, lifts them up, bears them along, and sustains them. So God's children are weak and helpless. Their Father in heaven gives them strength, and his grace is sufficient. 2 Cor. 12 : 9. He pities their feebleness ; for he knoweth our frame ; he remembereth that we are dust. Ps. 103 : 14.

A father pities the *sufferings* of his children, and comforts them. He can enter into all their little trials and perplexities, and speak words of encouragement and comfort. So God knows our trials, sympathizes with them, and comforts us in all our sorrows.

A father pities the *necessities* of his children, and provides for them. So the Lord knows our wants ; and he supplies them of his infinite fulness.

A father pities the *sins* and *infirmities* of his children, and forgives them. Others may censure and condemn ; but he can overlook and forgive. So God forgives his children, and never withdraws his love. His faithfulness never fails. Ps. 89 : 30-33.

A father pities the *loneliness* of his children, and gives them his presence. Others may forsake them ; he never. So God never leaves nor forsakes his own beloved ones. He says, I will never leave thee, nor forsake thee. Heb. 13 : 5.

A father pities the *changes* of his children, and, so far as he can, orders them for their good. So God makes all things work together for good to them that love him. Rom. 8 : 28.

And God pities, like a father, *the frail and dying natures* of his children, whose days are as the grass (Ps. 103 : 15), and he extends to them an everlasting righteousness, and prepares for them an eternal home; and he also fits them for an immortal state—a heaven of glory—a house not made with hands, eternal in the heavens. Ps. 103 : 8–19; 2 Cor. 5 : 1.

Then let God's children confide in him, like children in a father, and let them love and serve him. Let them possess and manifest the spirit of children, cry Abba, Father, and live as children and heirs of God. Rom. 8 : 12–18.

“God will not always chide :

And when his strokes are felt,
His strokes are fewer than our crimes,

And lighter than our guilt.

The pity of the Lord,

To them that fear his name,
Is such as tender parents feel;

He knows our feeble frame.

He knows we are but dust,

Scattered with every breath :

His anger, like a rising wind,
Can send us swift to death.

Our days are as the grass,

Or like the morning flower :

If one sharp blast sweep o'er the field,
It withers in an hour.

But thy compassions, Lord,

To endless years endure;

And children's children ever find

Thy words of promise sure.”

W. J. M.

BOYS AND GIRLS.

THE expression is frequently heard: “One boy is more trouble than a dozen girls.”

Who says so? Surely it must be some one who has taught her boys but half the fifth commandment, and omitted “honour” “thy mother.” Boys are no more trouble than girls, unless their training makes them so. If mothers suppose because they are boys, they must obey only their fathers, they will reap the fruit of their error, and will find them little else than trouble. But teach them to respect, honour, and obey their mothers, and they are as easily influenced and governed as their sisters. Boys can but be injured by this belief in their tenfold depravity. I have never seen, in any account of “the fall,” proof that one sex became more prone to evil than another; and I believe if boys are treated as they should be, one boy is no more trouble than one girl.—*New York Evangelist.*

Historical and Biographical.

BIOGRAPHICAL SKETCH OF THE REV. ELISHA YALE, D.D.,

OF KINGSBOROUGH, N. Y., WHO DIED, JANUARY, 1853, IN THE 73D
YEAR OF HIS AGE.

THE following sketch is extracted from an excellent volume, entitled "The Model Pastor," &c., prepared by the Rev. Jeremiah Wood. The book contains an interesting and instructive notice of Dr. Yale's "life and character," and "the discourse preached at his funeral," by the author. The biography has been very favourably noticed by the religious press, and several private testimonials of high commendation have been sent to the author from prominent ministers of the Gospel. From these we are permitted to make the following extracts. Says one, "I have read that book through, with much interest and profit. This is saying a great deal; for I hardly ever read a book of that kind through." Another says, "I am much pleased with the book, apart from any personal interest in the subject of the memoir. You have done wisely in letting the departed speak so much for himself, in his letters and his diary. It seems to keep the living man before the reader. I think the arrangement of the book into topics is excellent." A third (a particular friend of Dr. Y.) writes thus: "I have been through it, with the pleasure of long acquaintance, and I feel it to be one of the most spiritual and ministerial memoirs in existence. It is in the very life of Edwards and Brainard. Our ladies' Association are now reading it through in their meetings. I wish it read and felt by thousands, ministers and people." A fourth "suggested that it would be an excellent book to put into the hands of our theological students, and that it would be an important act of charity, if some benevolent and wealthy individual would donate a copy to each one of the students in our seminaries."

The first chapter is occupied with a notice of his early life, his religious experience, and his preparation for the ministry; in which, as in the other chapters, the subject of the memoir is permitted, for the most part, to speak for himself, and for which the reader is referred to the volume.

Chapter II. is on the type of his piety. 1. It was eminently characterized by the low opinion which he had of himself, and the humiliating view which he took of his own innate corruptions. 2. By his earnest desires after holiness. 3. By a remarkable degree of self-vigilance, and a close inspection of his own heart. 4. His life was, in an uncommon degree, a life of faith. His doctrinal views of truth accorded with the standards of the Presbyterian Church, of which he was a member. But faith, in him, was not a mere assent of the understanding to religious truth. It was a vital principle, which controlled the affections and prompted to a life of obedience. He leaned on the grace of Christ, as a child leans on the arm of his father. 5. His piety evinced itself in his most scrupulous exactness in the performance of whatever he believed to

be duty. 6. His piety was characterized by his non-resistance of injuries received, and his gratitude for favours conferred. 7. The character of his piety may be further seen in his submission under the afflictions of God's providence. All these particulars are illustrated by quotations from his diary, or extracts from his correspondence.

Chapter III. is entitled "Means of Growth in Grace." 1. He often found his own spiritual state benefited by his efforts to benefit others. 2. He derived great advantage, and took great comfort, in serious meditation; and found it to be an important means of grace. 3. He made great use of the Word of God. 4. Another means on which he greatly relied for growth in grace, was earnest, importunate prayer. These several points are exemplified, like those of the preceding chapter, by extracts from his diary; and these extracts are extended on co-ordinate points, viz.: "His Communion with God," and "His Spiritual Conflicts," through the next two chapters. The sixth chapter, and so on to the twenty-fourth, nineteen chapters, relate to his social, pastoral, and other public and official duties, his anxieties and discouragements, his plans of usefulness, his missionary spirit, his diligence and success. From the chapter on "His Pastoral Fidelity," we copy the following passages, which are highly valuable and instructive:

"There was a sense of great personal responsibility frequently resting upon the mind of Dr. Yale, and which served to excite him to fidelity in his pastoral labours.

"1849, April 3. 'Awoke before three o'clock, and soon rose with an awful impression on my mind, that I must address persons individually on their duty to God, boarders and others, as they come in my way. Meditated on Abraham, who feared God, offering up Isaac; on Moses, who went to speak to Israel and Pharaoh; on Jeremiah, who did so many painful duties, and suffered so much; on Ezekiel, who lay on one side, then on the other; on Jonah, who was at first disobedient, but afterwards went to Nineveh. In my meditations and prayers, I thought I must do my duty, faithfully and wisely; under this impression, the fear of God sustained me. I said, as before, in answer to the question: Will you avoid what may displease God? and will you do what is agreeable to his will? I said, I will. This involves an awful responsibility. I fear God, and would do always as he says:

'I follow where my Father leads,
And he supports my steps.'

"'Fear him, ye saints, and you will then have nothing else to fear. God is leading me into eternity, and just now before I go, he calls me to duties and trials, under which he alone can sustain me.'"

Impressions like these were not confined to the last years of Dr. Yale's life. They were impressions which he was accustomed to cherish, and under the influence of which he went about the discharge of duty.

Take the following as an illustration:

"1830, Nov. 7. 'In the night I awoke and felt distressed for Mr. ——. Could not bear to think of him on a dying bed, and before the judgment seat. I was distressed for him, and felt that I must go and speak to him personally. This morning when I arose he was still in my mind, and it seemed that I could never pray again, till I had made up my mind to see

and converse with him this day. I felt a struggle, but the Spirit of God evidently urged me. I agreed. Then I poured out my soul for him with tears. It seemed to be the last time for him. I entreated God to grant him his Spirit. For thy name's sake, O Lord, pardon my sin in neglecting my duty, and aid me to do it. For thy name's sake, pardon his iniquity, for it is great. Set his sins in order before him. Cause him to feel that he is unconverted. Oh, turn him to thee. Nothing is too hard for the Lord. This is the most difficult case I know of among my people. Glorify thy name by making him a trophy of thy victorious grace.

“‘After this prayer, my thoughts ran on the duty of speaking to the unconverted, till it seemed to be one of the greatest favours I could do them. Then my mind was relieved. Now let me feel always when I am about to speak to an unconverted soul, that I am trying to do him the greatest favour in my power. This will make it easy. It is not for self, but for him. Surely, I would not be backward, if I were trying to show him how to gain the greatest earthly good. Why should I, when attempting to guide him to the pearl of great price?’

“‘I called at the house a little after nine o'clock in the morning, but he was not at home. Circumstances prevented me from calling again this day. But I was not easy.’

“Nov. 8. ‘All the morning felt pressed with this duty, and could not pray at all without a fixed determination to call again this day. It seemed very heavy, but it must be borne. I was fully sensible that this is one of the most difficult cases among my people, and that I must go. About three o'clock in the afternoon, I called again. He was not at home. I sat down in his family and conversed with them on religion, till he came. As soon as he came, and salutations were exchanged, I desired to speak with him alone. I expressed my sense of his kindness to me always, and then opened my mind freely, with tears. He was melted, and talked freely. I came home and could pray. In the evening, God gave me a second sermon to the unconverted. Then it seemed that he had begun to answer my prayer, to give me the spirit of preaching. I was afraid lest I should be lifted up. But attention to my duty, preaching publicly, and from house to house, to all sinners, with unceasing prayer to God, is my security. Help, Lord, for without thee I can do nothing. I wondered, this afternoon, while I was going to see this man, why I could not feel so about any other. Now I know. This moment, another, a member of the church, has come to my thoughts. I must say to him, what I have felt about him some time: “I stand in doubt of you; not for what you do, but for what you do not.” Active signs of life are not to be seen in him. Lord, give me humility. Give me the boldness which arises from humility, and a full reliance on thee.’”

The last chapter, entitled “His Happy Old Age,” commences as follows:

“The evening of life is sometimes overcast with dark and gloomy shades. Men who, in their prime, have been both pious and active and useful, when the sun of life declines, and their pulse becomes feeble and their steps languid, do sometimes become imbecile and unhappy. But to this Dr. Yale was a remarkable exception. It is believed that there are few men who have retained their cheerfulness of temper, and their uni-

form suavity of manners, and their perfect submission to the will of God, in their last days, to the same degree that he did. In him was fulfilled the divine promise in a remarkable manner. 'They shall bring forth fruit in old age, they shall be fat and flourishing; to show that the Lord is upright, he is my rock and there is no unrighteousness in him.' 'Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.'

"Dr. Yale performed the duties of a pastor with great fidelity until about the middle of March, 1851, when he was laid aside by paralysis. Probably there was no year during his whole pastorate in which he performed a greater amount of labour, than the one which immediately preceded. Now, however, he became so prostrated as to be incapable of active exertions for months; yet was he in a most devoted, and spiritual, and heavenly frame of mind, up to the moment of his departure.

"It has already been stated, that, soon after he first became a subject of grace, he formally entered into a secret covenant with God, by adopting as his own one of those forms which may be found in Doddridge's *Rise and Progress*.

"It has also been stated that he ordinarily renewed that covenant twice a year. This he did, in the most solemn manner, four times after he was laid aside from active ministerial labour; and that the state of his mind during this period may be more fully understood, one of these several acts of covenanting with God will be here transcribed:

"January 1, 1853. I marvel that I am here this day. I marvel more at the loving-kindness and tender mercy of my covenant God. I am very comfortable in health. I have seen great things since June 15th. On the 21st of that month, 78 members were dismissed to form a new church at Gloversville. On the 23d, I resigned my charge. On the 27th, preached my farewell sermon. Since that time a church has been formed at Gloversville, a new house of worship dedicated, and the Rev. Homer N. Dunning settled. At Kingsborough, the Rev. Edward Wall has been called, measures have been taken to change the order to Presbyterian, with a fair prospect of success, all in peace and harmony. We are become two bands, and both appear to be about equal, and likely to live. I am also provided for. My verse system, which I expected three months ago, is, as I suppose, just about to come from the press, stereotyped, I hope to be useful. I have finished my review of forty-eight years, but not revised it—upwards of three hundred pages. I have also finished *Helps to Cultivate the Conscience*, upwards of one hundred pages; what will be done with them I know not. I have other works on hand: I am on the verge of worlds, yet trying to do a little. I marvel. I am the Lord's. I say, without reserve, Thy will be done, and renew my covenant. Amen.

ELISHA YALE.'

"This is the last transaction of this nature in which he was ever engaged, and from the date of the last entry, it will be seen that it was but nine days previous to his death.

"For some months before his death, though he was not able to perform much pulpit labour, he was able to do a considerable amount of labour with his pen; and he was as industriously employed, perhaps, as he was in the days of his greatest vigour. After completing his 'Select

Verse System,' on which his heart was so much set, he wrote a work of great interest, which has been already alluded to, and which he entitled, 'A Review of a Pastorate of Forty-eight Years,' and which was completed but a few days before his death.

"No one could have been in the company of Dr. Yale for an hour during the last years of his life, without being fully assured that he was possessed of an uncommon amount of personal enjoyment. Much of this enjoyment found its source in a spirit of entire submission to the will of God. In speaking to a friend during this period, on the subject of resigning his pastoral charge, he says: 'It is a pleasant thought to me, that God determined from all eternity precisely how he would have it; and that by his grace, I would have it just as he pleases. It cannot be better. I know that he will go on with his work, both here and everywhere, just as well without me as with me. My only endeavour shall be to do what I can in any way that God pleases, to finish what he has for me to do.'"

In a letter to a friend, nine months before his decease, he wrote as follows:

"I trust I am ready through grace to go to the better country, the heavenly, the home of all believers. But just as the Lord sees best. 'Wisdom and mercy guide my way.' Praise the Lord, as I do, daily, for the perfect composure with which I approach this crisis. (He here alludes to the anticipated resignation of his pastoral charge.) The Lord keeps me in perfect peace, because my mind is staid on him. In regard to what will follow, the promise is just as good as in regard to what there is before. 'As thy day is, so shall thy strength be.' Thus there is no want of anything. 'It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.' Trust him with your soul, and then you may trust him with all the rest. 'I know whom I have believed,' saith Paul. So it seems to me I can say: It is the Lord Jesus who laid down his life for us. Will he not give us all we need, since he has given himself? Has he given the greater, and will he not give the less? Did he die to redeem us from hell, and does he not live to raise us to heaven? Oh, this marvellous salvation! Well may we be filled with wonder and delight. Too good, too great to be believed? No, for it is of God. He is used to doing great things. We expect him to do great things. Salvation is all a very great matter. Our salvation is only a small item of this great matter. Be the benefit ours. Be all the glory his. Magnified is the boundless grace just in proportion to the depth from which he raises us, and the height to which he exalts us; just in proportion to our worthlessness, and the price he paid for our ransom; just in proportion to the enormity of our sins, and the glory which he is preparing for us. Saved by grace. How sweet the sound! How low we lie in abasement! How high in exaltation, our Redeemer!

"But my sheet is almost filled. May you be abundantly filled with all the fulness of God, both you and yours evermore.

"With affectionate regard to you all,

"I am, and we are ever yours,

"ELISHA YALE."

The last time he ever subscribed his name, was January 8, 1853, the day before his death. The closing part of his letter, which was commenced before, but finished on that day, and addressed to the Rev. Cyrus Yale, of West Hartford, Conn., is as follows :

“It comforts me to see my two young brethren enter into my labours, and dividing my work between them. Much remains to be done. I am gratified to be allowed to see in cases how people will conduct when I am gone—at funerals, in the house of God, at prayer-meetings. I have lived to see the oldest man buried, who was at the head of a family when I first came to Kingsborough. A few women are older, but I am the oldest man in the house of God, but one. In the prayer-meeting I look upon all as younger than I. Those who used to meet there to pray, are all gone. But I see how the younger ones conduct themselves. Every man whom I hear pray, has learned to pray since I commenced my work. And I think they will go on, after I meet with them no more. What a precious thought! O that prayer may never cease to be offered here as long as the sun and moon endure. Then will come the blessing, even life forevermore. I feel that I am finishing up my work. But, O, how imperfect has every part of it been! ‘To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.’ This is the only foundation of my hope. All other hopes are perishing. My righteousnesses are all as filthy rags. But Christ is ‘the Lord our Righteousness.’ When the next quarter returns I hope to hear from you. And if the half year comes again to me, happy shall I be to communicate again with you. In this letter you see many marks of imperfection, but the will must answer for the deed. Affectionate regards to you all.
ELISHA YALE.”

“The lines which he desired to have engraved upon his tombstone were dictated at the time of his greatest feebleness, in the spring of 1851, and recorded by his particular request. After filling the blanks which were then necessarily left, they are as follows :

“ELISHA YALE

Was born at Lee, Massachusetts, June 15, 1780.
Was licensed to preach the Gospel, Feb. 15, 1803.
Was ordained at Kingsborough, May 23, 1804.
Preached his last sermon, Jan. 2, 1853.
Died, Jan. 9, 1853.

Jehovah Jesus is my hope.
Hope thou in Jesus Jehovah.”

Review and Criticism.

EUTAXIA; or the PRESBYTERIAN LITURGIES: Historical Sketches. By a Minister of the Presbyterian Church. New York. M. W. Dodd. 1853.

“EUTAXIA” means Good Order, and is derived from the word in the verse “Let all things be done decently and in order.” The object

of the writer is to recommend the use of liturgies in our public worship. His book is quite an interesting one, and is written in an excellent spirit. He aims, however, at accomplishing an impossibility. The Presbyterian Churches, in this country, like their kindred churches in Scotland, have no idea of betaking themselves to liturgies by way of escape from the infirmities of extemporaneous service. Our space prevents us from noticing this month some historical questions, connected with the use of a Liturgy in the Church of Scotland. We shall take another opportunity, therefore, to recur to the subject. Whilst we differ from the author, in his main object in writing his book, we freely accord to him the right to the enjoyment of his own preferences, both in theory and practice.

THE BOOK OF BOOKS. A Discourse before the Pittsburg Young Men's Christian Association. By MELANCTHON W. JACOBUS, D. D. Pittsburg: W. S. Haven. 1855.

Dr. Jacobus has met his great theme with the spirit and learning of a Christian philosopher. Of many popular discourses on the value of the Bible, this is one of the excellent. It is a study for thoughtful young men. We have space for a single extract, taken from near the beginning of the Discourse.

"I would offer a plea for the Bible as a Book of universal knowledge: a book of prose and poetry—of history and biography—of travels and epistles—of law and gospel—of philosophy and proverbs and parables and psalms—of natural history, and natural philosophy, and political economy, and jurisprudence, and mental and moral science—a Book not only for the Sabbath, but for the week—not only for the soul, but for the body—not only for eternity, but for time—not only for the closet, but for the common walks of life. I would present it as a hand-book for all our need—such as might have been expected from its Divine Author—where the very hints are replete with profoundest truth, in all departments—a Book, not only for perusal, but for study—where, like gold, this truth must often be dug for, as in the mines, or at least must be separated and sifted as it glistens at your feet, showing itself and proving its Divine value by the lustre with which its particles gleam out amidst all other elements. Along all its stream of history that has gushed out of primitive rocks and rolled down to us from its most original sources, the precious deposits lie: and its old rivers, that have watered Paradise, have their beds strewed with the glistening treasure."

THE BOOK OF POKERY. A Manual for Protestants; descriptive of the Origin, Progress, Doctrines, Rites and Ceremonies of the Papal Church. By INGRAM COBBIN, M. A. Author of the Condensed Commentary, &c. Philadelphia: Presbyterian Board of Publication. Pp. 220, duodecimo.

This small volume, in beautiful type and binding, is well adapted for general circulation. Its design is historical, and it embodies in a small compass, a large amount of interesting information concerning the origin and progress of Popery, holy orders, monasteries and monks, doctrines of the Church of Rome, Popish maxims, rites, ceremonies, and superstitions of Popery, its cruel and persecuting spirit, the crusades, miscellanies

relating to Popery, chronological table of Popish peculiarities in doctrine and practice, and general remarks on Popery. Under the last head are introduced Dr. Pye Smith's charges against Popery, and the character of Popery summed up by the Rev. Robert Hall, which two alone, though occupying but seven or eight pages, if they could not be otherwise obtained, are worth the price of the volume. We commend the book especially to the young, who will find many interesting facts and arguments for future use, without the time and labour requisite for the perusal of larger works.

MEMOIRS OF THE LIFE AND WRITINGS OF THOMAS CHALMERS, D.D., LL.D. By his Son-in-Law, the Rev. WILLIAM HANNA, LL.D. : in three vols. New York, Harper & Brothers, Publishers.

Says a writer in the Edinburgh Review: "Very few men are in earnest in this world, and those few infallibly succeed in carrying their purpose into effect." Dr. THOMAS CHALMERS, was one of those few. He was the sixth of a very numerous family, of nine sons and five daughters; and seems to have concentrated in himself much of the talent of the whole. He was born March 17, 1780. His parents were respectable, and his mother was possessed of great vigour of intellect, and in the close of life, evinced deep and systematic piety. She was, in all respects, a remarkable woman.

1. Let us first speak of Dr. Chalmers as a *Man*. In outward appearance, Dr. Chalmers was of moderate height, but possessed a head of marked character, indicating both genius and profound thought. He was blessed with a sound body as well as a sound mind. He had surprising power of endurance, so that in an emergency he could perform an almost incredible amount of labour. He often tried his constitution to its utmost extent; but it was endowed with a recuperative power which soon restored it to its proper tone. Many who might have shone as lights in the world, have sunk either to an early grave, or to inglorious obscurity, through the recklessness and inexperience of youth. It was a kind Providence which preserved to Dr. Chalmers so much health, under such an abuse of his physical powers. He had an eminently happy, social nature, which doubtless contributed to health. He was a pleasant companion, and would have enjoyed the company of friends in an inordinate degree, had not a strict conscience, and the claims of a responsible and arduous station, rendered it necessary to be always employed. No man ever more fully realized the value of time, or the imperative demands of duty. We are justified, from the disclosures made of his private life, in saying that he was an excellent husband, a judicious and kind father. He was as much loved, as admired by his family. He retained his simplicity and joyfulness to the last. He had too great a sense of his sinfulness to be injured by flattery, too strong an impression of eternal realities to be unduly exalted by worldly success. During the early part of his career he had strong prejudices, and was the subject of inordinate ambition. Amidst the prevalence of intemperance, he seems to have escaped contamination; his moral habits were good while passing through his preparatory course of education.

2. As a *Scholar*. If he had any preference for one department of knowledge, Dr. Chalmers would seem to have been most attached to the natural sciences. His mind was too active, his imagination too vivid to be confined to the classics; although he did not neglect them. His devotion to Chemistry was checked by want of success in teaching, though his constitutional ardour, and invincible energy carried him through with his appointments as a Lecturer. He expatiated over many fields, and was not distinguished for high or accurate scholarship. He had too much genius to be a plodder—even when travelling the humblest

paths of study, you could see that he had wings. His love of study, and his long acquaintance with its various departments, gave him an interest in young men, and led him to do all in his power to raise the standard of Literary and Theological Education. The advancement of the Free Church of Scotland, in this respect, over the Established Church, from which they came out, may be, in part, ascribed to him.

Though not a universal scholar, yet, whenever called to cultivate a new field, his native force enabled him to master any difficulty, so that he was always equal to the exigency. When, late in life, called to a Professor's Chair in Theology, he set about acquiring a thorough knowledge of the Hebrew. His industry was truly wonderful. His scholarship is the more remarkable as he was engaged in so many active duties. He was not a recluse, or a bookworm. He always cherished generous sympathies, and his mind was abroad in the world. He filled no sinecure office, he coveted no place of distinction. He had large and liberal views of civil government, and while some of his early prejudices clung to him, he was, in a remarkable degree, free from bigotry and authority. He was an ingrained student. He always breathed a literary atmosphere. His vigorous mind was so trained, that he could suddenly concentrate his thoughts on a given subject. He was enthusiastic in his search after knowledge. He was held in high repute by the Savans of literature, while his cheerful disposition and kind nature rendered him an agreeable companion of the common people. Though profoundly sensible of the honour due to rank and station, he was republican in his feelings. His studies did not make him morose; he was a truly Christian scholar, placing more value upon the truth as it is in Jesus, than any discoveries in science, or acquisitions in human learning. The ardour of his youth was unabated; he never lost, amidst the infirmities of age, and the multiplicity of engagements, his relish for deep and general study. Like Moses, his natural and mental force was entire to the last. He was raised up for a great object, and he was qualified to accomplish it.

3. As a *Preacher*. Dr. Chalmers entered the ministry young; and, like many in the established Church of Scotland, he was a stranger to vital godliness. His motives are not fully disclosed, but there is reason to fear that he was for several years governed by ambition and a love of literature. He does not appear to have imbibed radical error, although for a time he was in a sort of spiritual ecstasy, from the influence of a powerful sceptical author. His early, correct training, and his acquaintance with the Westminster Catechism, had a salutary influence upon him. His conversion to God, after he had entered the ministry, resulted from his study of the Bible. It would have been more satisfactory to Christians in America, had the author been more particular in giving the history of it. His subsequent life and writings sufficiently prove the reality and magnitude of the change. An opinion expressed by his eldest brother, in a letter to his father, gives us a fair view of him as a preacher on his first entry into the ministry. "It is impossible for me to form an opinion of Thomas as yet; but the sermon he gave us in Liverpool (this was in 1799, being then only nineteen years of age) was in general well liked. His mode of delivery is expressive, his language beautiful, and his arguments very forcible and strong. His sermon contained a due mixture both of the doctrinal and practical parts of religion, but I think it inclined rather more to the latter. The subject, however, required it. It is the opinion of those who pretend to be judges, that he will shine in the pulpit, but as yet he is rather awkward in his appearance." No one, it is presumed, had the most distant thought of his future eminence. His first efforts were not extraordinary—a single sentence, in this same letter, gives us the reason; his heart was not then in the work. His brother says: "His Mathematical studies seem to occupy more of his time than the religious." His great aim was to reach a Professor's Chair. But He, who called the apostle to the Gentiles, had other work for young Chalmers. Being disappointed in his literary course, he retired to a small parish, to burnish his armour and prepare for another contest. His period of study proved a blessing to the Church. After he became filled with the love of Christ, his intellect shone out like the sun,

emerging from behind a cloud. He rose at once to a high place in public estimation; no preacher of this century, with a single exception, was more admired. That exception was Robert Hall. So many estimates of his character as a preacher have been given, that it would be superfluous to make an attempt. His biographer has judiciously abstained from the task. There is an able statement of the result of his labours as a pastor, at the close of his ministry in Glasgow, which is honour enough for one man, while it is only one of the rays of his glory. His style, all admit, is unhappy; his great success, in spite of it, has rendered it popular, as he used it; but the wealth of his mind, the splendour of his genius, the beauty of his piety, the force of his arguments and appeals, make us forget his style. He must have been *heard* to have felt all his power, and yet his writings evince his influence over the mind. They contain so much of his character as well as his thoughts, that one readily yields to his effort; being as much captivated by his honesty as swayed by his reasoning. As was said of another, "the natural element of his mind was greatness." Some preachers are only occasionally great, making in their lifetime only a few masterly efforts; but Dr. Chalmers seems always to have been under such a pressure, to have reached such an habitual sense of his responsibility, to have been so filled with the Spirit of his Divine Master, to have lived in so close communion with heavenly things, that, whenever he put forth an effort, he did his best for God. He was never weary in well-doing; like a noble river, his mind and heart flowed on in a deeper and broader channel. It was fortunate for his reputation that he died in the very maturity of his strength. His popularity as a preacher was maintained to the last; he never lost his hold upon the public mind. He was always listened to with intense interest. His sermons, judged by the rules of sermonizing, were defective, having too little plan and regard to order. Though not barren of thought, they were not characterized by thoroughness of discussion. Compared with the sermons of Barrow, or Howe, or Archbishop Tillotson, they were deficient in variety and fulness. His mind has been likened to a kaleidoscope; being not so full of thought as of brilliancy; placing single thoughts in a variety of lights, and throwing over quite common thoughts gorgeousness of colour and mildness of beauty. His sermons possess one peculiar excellence, unity of design. He seized on one great point, and was able to weave around it collateral truths, with such amplitude of illustration and felicity of expression, that the audience were held spellbound, and though they could not recall the trains of thought, yet they carried away a distinct impression, which told on the heart and conscience. He studied his own heart in connection with the word of God, and therefore was able to search and humble the hearts of his hearers. He was fearless in his exposures and denunciation of vice and irreligion, while he was tender and encouraging to the broken-hearted. He was thoroughly doctrinal, but his discussions had a practical tendency. He had such an air of sincerity, that all were ready to receive his most faithful administrations, while the elevation of his sentiments, the grace of his style, and the earnestness of his manner, sometimes almost arising to vehemence, secured undivided attention. Take him all in all, he was *the great preacher of his age*.

During the time of his *pastorate*, he was eminently successful in that department. His kind heart led him to sympathize with the poor and afflicted; he visited their humble habitations, speaking a word to the children and domestics. He followed his Divine Master in preaching the Gospel to the poor. He went into the lanes and recesses of the city, and the cottages of the country, and diffused around him a light and cheerfulness which always made him welcome. He had such a sense of the worth of the soul, such a spirit of compassion for the destitute, realized so deeply the value of time, and lived so much by system, that he accomplished much in a short time. He was always at his work. None of the talents committed to him were buried or gathered rust. One of an ordinary mind, with his industry, must have accomplished much for the Church of the world. With his great reputation, such works of faith and labours of love were the means of incalculable good.

4. As a *Theologian*. With characteristic independence of mind, he struck

out a path for himself. He was not indifferent to the thoughts of other men, and he was willing to consult writers of every cast of doctrine; but he constructed, so to speak, a system of his own, less complex than most others, having a few great truths as the foundation. The sermons he published exhibited the two great fundamental doctrines of the Gospel—depravity, and the atonement of Christ—with unusual clearness and force. As they were connected with his own religious experience, he dwelt upon them with more frequency and fulness than most preachers. Although he availed himself of the writings of the German Divines and scholars, yet his earnest and living piety preserved him from the injury, almost always received by familiar intercourse with such lax writers. He was not carried away with the laboured obscurity and splendid mysticism of the German school. He sometimes complained of the trammels of systematic Orthodoxy in his attempts to conform to the simple gospel, but he was tolerant of those whose minds and habits of thought were run in a different mould. He respected real greatness wherever it was found, and was not slow to commend true worth, though not robed in the splendours of genius. He not only held to the form of sound words, but was honestly attached to the doctrines of grace. He believed, and therefore wrote and spake.

His correctness and ability as a theologian were evinced by his election to the theological chair. The acknowledged high character of the Scottish clergy gives value to their opinion of Dr. Chalmers as a learned and safe divine. He had great success as a teacher. Some of his pupils have risen to distinguished eminence, and they ascribe their success to the aid they received from him and the zeal with which he inspired them. His Theological Lectures evince extensive learning, sound biblical criticism, and discrimination of thought. On the field of logical argument he had few equals; in the department of the inspiration of the Bible, he was very able and conclusive. Having once been led away by philosophy, falsely so called, he was fitted to cope with unbelievers. His Institutes, published since his death, differ from other bodies of divinity, as much as the structure of his mind, and his habits of thought, differed from those of other men. They will be read for the soundness of their views, and the piety of their spirit. He was a profound admirer of President Edwards, and acknowledged his indebtedness to that deep and scriptural divine; he wrote a splendid eulogy upon his character and writings, and regarded him as one of the best expositors of the Bible. It is not a little remarkable that Dr. Chalmers, so different from President Edwards in his style of writing and course of study, should have expressed so high an opinion of the American divine, and with such right good will. He praised in highest terms his book on "Cases of Remarkable Conversions," and on "Religious Affections."

Scotland, like Holland and Germany of a former age, has been distinguished for its elaborate systems of divinity; this, while it has served to keep her ministers sound in the faith, may have restricted their inquiries, and cramped their intellect. Dr. Chalmers was not a man to be governed by authority, or restrained by system. His ardent mind led him into every field, while he delighted most in the green pastures of the Lord's flock. He was eminently a *Bible theologian*, and to that more than anything, may be ascribed the reverence felt for his character, and the deference paid to his opinions.

5. As a *writer*, Dr. Chalmers was not only a deep and original thinker, but he was an original writer. As we have said, his style is exceptionable; it is cumbersome and overloaded by strange phraseology, and yet it is suited to his ideas. You soon become accustomed to it; if it is less ornate and classical than Robert Hall's, it is more readable than Foster's, who ranked so high in English letters. While we cannot recommend the style of Dr. Chalmers as a model, we may speak of his writings as worthy of repeated perusal. His works will always be read, and read with profit. They are instinct with genius, replete with vigorous thought, redolent with beauty, while they have a directness, and earnestness, which carry conviction to the mind of the reader. He possessed so much the power of abstraction, had such control over his thoughts, that he could write with accuracy sufficient for the press, in a hotel where he stopped for a few moments, while the

passengers in a stage coach were refreshing themselves; for it is said his sermon on the Princess Charlotte was written in part during a hurried journey. His mind, except in times of relaxation, was intent on some important subject. As he had not the gift of extemporaneous speaking, he made more frequent use of his pen. He wrote rapidly, yet he was remarkably accurate. It is said his Lectures on the Epistle to the Romans were printed from his first manuscript, that few corrections were made, and scarcely any interlineations. His works published during his lifetime were voluminous; and nine volumes of his posthumous works have already been given to the world. This is all the more remarkable when we think of his active duties as a pastor, an instructor, a leader of an ecclesiastical party, in all of which departments he was subject to interruptions, and called to make many fatiguing journeys, beside the care of a large family. We are not so much surprised at the voluminous writings of Owen, and Charnock, and Howe, who retired to the shades of Oxford, and lived comparatively secluded from the world. Although as a preacher Dr. Chalmers was so deservedly popular, being followed by crowds eager to listen to his burning words, yet as a writer he is no less a favourite with the public. It would be a reflection on one's taste, and love of literature, not to have read his *Astronomical and Commercial Discourses*, which have reached the highest celebrity. Many readers who think more of style than of sentiment, are displeased with his peculiar phraseology; but his writings grow in interest on acquaintance.

6. These volumes exhibit Dr. Chalmers as a *public man*, distinguished for benevolence and wisdom.

Owing to the undesirable connection between the Church and State in Great Britain, the clergy have necessarily something to do with politics. Dr. Chalmers was a man of large views. He was indeed trammelled by some Scotch prejudices, yet he was liberal while he was conservative; he had sterling good sense. He was regarded by all parties as a great man, and under the influence of principle. With all his influence and power he was humble. He occupied some of the most important places in the church, and was brought into contact with the greatest men in the realm. He was found equal to every duty; his resources were wonderful. As chairman of many important committees he was called to write several reports, which evinced the extent of his knowledge as well as his readiness of execution. His mind was awake to the interests of the poor, and he exerted himself to the utmost to correct the numerous evils which existed in the communities where he lived. He was filled with the milk of human kindness; he had a passion for missions among the destitute, and yet his numerous expedients for their relief were marked with sound discretion, and a deep insight into human nature. He was called to encounter opposition, he was brought into conflict with persons in the Church, and out of it, who were unscrupulous in their modes of attack, but, as we learn from his private writings, by prayer and watchfulness he first gained the control over himself, and then met them in a Christian manner.

His writings and plans on "the Christian and Civic Economy of Large Towns" are invaluable. He was not less a Christian minister because he laboured for the good of the world. He will long live in the memory of the poor of Scotland as one who toiled for their benefit; he was the favourite alike of the high and the low; while he gave honour to whom honour was due, he as readily yielded to the claims of humanity; like his Divine Master, he had so much sympathy for the sorrowing, that "the common people heard him gladly."

He lived at a most interesting period in the history of his country, when great political changes were taking place; when men in power made encroachments upon the rights of the Church, and law was employed to oppress the followers of Christ. He could not brook oppression; he could suffer like a Christian, but he asserted his rights. Party leaders eyed him with jealousy both in the Church establishment, and in the civil government. He early took a stand, and while he laboured to keep back the crisis of a disruption in the national Church, he stood by his principles. In the greatest ecclesiastical event of this age he towered aloft, asserting, though it might be at the sacrifice of all worldly good, that Christ alone

was the Lord of the conscience, and head of the Church. He loved the Church of Scotland, a church which struggled into existence amid troublous times, which had been baptized in blood, which had resisted the power of kings, and thrown off the yoke of authority; a church based upon the truths of the Gospel, and encouraging the education and salvation of the people. Within her pale he had been trained; under her fostering care he had been brought into the ministry: out of her treasury he had received his support; but when, biassed and corrupted by secular power, she joined with the government in trampling upon the rights of the people of God, in placing unworthy men in her pulpits contrary to the voice of the congregations properly expressed, he hesitated not a moment. As one of the leaders of the sacramental host of God's elect, he went out from the communion and heritage of his father, and with his brethren constituted the Free Church of Scotland. His profound wisdom and foresight were manifest in the plan which he drew up for the organization of the new church. It was adopted unanimously, and it has worked well. He was as judicious in counsel, as prompt in action. The part he took in the disruption will render him immortal, and connect his name with the history of the Church of Christ.

With all his labours and responsibilities, he was willing to act as a missionary, to go into destitute parts of the city and its suburbs to erect the standard of the cross, and open a place of worship for the outcasts of Israel. He was equally ready to feed the multitude, or wash the disciples' feet. Though dead, he yet speaketh in the souls he was instrumental of converting, in churches he assisted in planting, and in the numerous pastors he aided in introducing into the ministry.

Such, very imperfectly, is Dr. Chalmers, as ably portrayed in these volumes. His character is now "placed under the seal and safeguard of death and immortality." The narration closes abruptly with his sudden death. The reader is left to his own reflections. The effect of such a close is great. In a moment the curtain drops, and he who just before was active and astir on the stage of this world's affairs, in the twinkling of an eye is ushered into eternity, dropped the body of death, is a spirit made perfect before the throne, and is serving God in the full strength of immortality. We are left like Elisha with the mantle of the ascended prophet, while his great master had ascended to heaven, lost in admiration and wonder; the pause is most emphatic, and we are ready to exclaim, *My father! The chariot of Israel, and the horsemen thereof.*

The part performed by the compiler of these memoirs is well done; there are passages of great beauty in these volumes; the arrangement is judicious; the Church and the world are under obligations to the author for his elaborate work. The American publishers might have left out some of the details in the history of matters more particularly connected with political struggles in which Dr. Chalmers took a part; had the four volumes been condensed into three, the effect would have been better, while the moral portraiture would have been equally complete.

The Religious World.

WHOLESALE DENUNCIATION.

At a meeting of the extreme wing of the Anti-Slavery party in Boston, on Thursday, Mr. Garrison offered a series of resolutions that are quite a curiosity. Here they are:

Resolved, That the following religious organizations, viz.:

The American Board of Commissioners for Foreign Missions,

The American Home Missionary Society,
 The American Bible Society,
 The American Bible Union,
 The American Tract Society,
 The American Sunday School Union,
 The American and Foreign Christian Union,
 The American and Foreign Bible Society,
 The American Baptist Publication Society,
 The American Baptist Home Mission Society,
 The Presbyterian Board of Foreign Missions,
 The Missionary Societies of the Protestant Methodist, the Episcopal Methodist, and Moravian bodies :

Respectively being in league and fellowship with the Slaveholders of the South, utterly dumb in regard to the slave system, and inflexibly hostile to the anti-slavery movement, are not only wholly undeserving of any pecuniary aid or public countenance at the North, but cannot be supported without conniving at all the wrong and outrages by which chattel slavery is characterized, and therefore, ought to be instantly abandoned by every one claiming to be a friend of liberty, and a disciple of Christ the Redeemer.

Resolved, That the attempt of the New York Independent, and other religious journals, to shield the American Board of Foreign Missions from anti-slavery condemnation, and to represent it as occupying a sound position, in regard to the enslaved millions in our land, because of its action at Hartford, representing certain laws in the Choctaw nation, pertaining to the instruction of slaves and free coloured persons in Mission Schools — is marked by fraud, Jesuitism, and the supremacy of sectarian exclusiveness over the instincts of humanity."

This is doing up the business strong. These men take a strange delight in pouring out execrations. It would be hard to deprive them of such entertainments. Curse on, Shimei! *Independent*.

NEW YORK EAST CONFERENCE ON ITINERANCY.

Whereas, it is the doctrine of our Church, that when changes in mere questions of economy seem to be providentially indicated, they may be made without impairing the integrity of the Church itself:

And, whereas, it has been the usage of the Church from the beginning to modify its policy from time to time, to meet the varying conditions of times and places;

And, whereas, the New York East Conference believe that the time has now come, when the interests of Methodism in particular and the cause of God in general, would be greatly promoted by a modification of the rule restricting the episcopacy in the appointment of pastors to the churches, so as that the pastoral relation might be continued *for a longer period than two years, but not to exceed three*; and so as that the invidious regulation with regard to cities should be abrogated or modified; therefore,

Resolved, That the New York East Conference earnestly request the ensuing General Conference to make the requisite modification.

THOMAS HOLLIS—HIS BOOK.—An interesting relic of Thomas Hollis, the great benefactor of Harvard College, and founder of the Hollis Pro-

fessorship of Divinity, has fallen under our eye, among the valuable collection of books, possessing an interest from their antiquarian and historical associations, in possession of J. Wingate Thornton, Esq., of this city. It is a volume printed in London, in 1679, containing the Treatise of John Owen on the Person of Christ, and which, according to the autograph and entry at the head of the title-page, came into possession of Mr. Thomas Hollis, in 1700; and during that and the twenty-six succeeding years, as appears from his notes at the end of the book, was read through by its owner, no less than *six* times. These memoranda are as follows:

Read through, June, 1700. T. Hollis, Jr.
 Again, 1707.
 Again, 1710.
 Again, Jan. 29, 17—.
 Again, May 20, at Stoke, 1719.
 Again Oct. 16, at London, 1726.—T. H.

The full title-page of this book, so much a favourite with Mr. Hollis, is as follows:

“CHRISTALOGIA: or, a Declaration of the Glorious Mystery of the Person of Christ, God, and Man. With the Infinite Wisdom, Love, and Power of God, in the continuance and constitution thereof. As also the Ground and Reasons of his Incarnation; the Nature of his Ministry in Heaven; the Present State of the Church above thereon; and the Use of his Person in Religion, with an Account and Vindication of the Honour, Worship, Faith, Love, and Obedience due unto Him in and from the Church. By John Owen, D.D.”

Here, if there was no more, is evidence enough to satisfy any one that the Hollis Professorship in Harvard University is not filled according to the intention of the founder. Unitarians are not admirers of the works of John Owen. A Professor of Divinity supported by the munificence of Thomas Hollis, is devoting himself to the inculcation and dissemination of doctrines in direct antagonism to the cherished views of the donor. He had better beg from door to door.—*Puritan Recorder*.

EPISCOPAL STATISTICS.—Dioceses, 30. Bishops, 39. Priests and Deacons, 1,723. Whole number of Clergy, 1,762. Candidates for Orders, 217. Baptisms—Infants, 18,162; Adults, 3,271; not stated, 827; total, 22,260. Confirmations, 8,798. Communicants, 102,749. Marriages, 6,484. Burials, 11,549. Sunday School Teachers, 9,734. Scholars, 64,304. Churches consecrated, 53. Contributions, \$683,841 23.—*Banner*.

THE BIBLE IN COMMON SCHOOLS.

In one of the schools at Ellsworth, Maine, all the children were required to read the Bible in the Protestant version. A Roman Catholic parent appealed to the Courts of the State for redress; and the public were informed that the Courts sustained the directors of the schools. We supposed that the decision of the Courts at least recognized the divine authority of the Bible; but, are surprised to learn, on reading Judge Appleton's document, that the directors were sustained on the *lowest ground* that could possibly be selected. The following are extracts:

But the instruction here given is not, in fact, and is not alleged to have been, in articles of faith. No theological doctrines were taught. The creed of no sect was affirmed or denied. The truth or falsehood of the book in which the scholars were required to read, was not asserted. No interference by way of instruction, with the views of the scholars, whether derived from parental or sacerdotal authority is shown.

The Bible was used merely as a book in which instruction in reading was given. But reading the Bible is no more an interference with religious belief, than would reading the mythology of Greece and Rome be regarded as interfering with religious belief or an affirmance of the pagan creeds. A chapter in the Koran might be read, yet it would not be an affirmation of the truth of Mahomedanism, or an interference with religious faith. The Bible was used merely as a reading book, and for the information contained in it, as the Koran might be, and not for religious instruction. If suitable for that, it was suitable for the purpose for which it was selected. No one was required to believe, or punished for disbelief, either in its inspiration or want of inspiration—in the fidelity of the translation or its inaccuracy—or in any set of doctrines deducible or not deducible therefrom.

It would be a novel doctrine that learning to read out of one book rather than another, of a book conceded to be proper, was a legislative preference of one sect to another, when all that is alleged is that the art of reading only was taught, and that without the slightest indication of, or instruction in, theological doctrines.

General Readings.

THE RELIGION OF PAYING DEBTS.

ONE of our exchanges has the following strong remarks on this subject. They drive the nail in to the head and clinch it.

“Men may sophisticate as they please; they can never make it right, and all the bankrupt laws in the universe cannot make it right, for them not to pay their debts. There is a sin in this neglect, as clear and deserving of church discipline, as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide, but if religion does not make a man ‘deal justly,’ it is not worth having.”—*Merchants' Magazine*.

SINGING THE PRAISES OF GOD.

NOTHING is more common in our congregations than to see professing Christians, who can sing in the parlour or social circle to the admiration of every listener, sitting perfectly mum whilst the sacred songs of God's house are sung. They act as if there was no obligation resting upon them to take part in this delightful exercise.

That eminently great and good Christian minister, President Edwards, said, that “as it is the command of God that all should sing, so all should make conscience of learning to sing; as it is a thing that cannot be decently performed at all without learning. Those, therefore (where there is no natural inability), who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship.”

The command to sing the praises of God is as binding as the command to pray. We are not authorized anywhere in the word of God to delegate a committee to perform this service for us. We might just as well try to pray by proxy as to praise God in that way.—*Presb. Herald*.

THE SCOURGE OF MEMORY.

REUBEN remembered, and conscience remembered, and the guilty brethren well knew the statute of God. "Whosoever sheddeth man's blood, by man shall his blood be shed. At the hand of every man's brother will I require the life of man." Perhaps the declaration had often come with awful power, like sudden thunder, to their consciences. It was twenty years since the fearful crime had been committed, but we may rest assured those years were not years of happiness. And yet, except within the breast, those twenty years had gone on thus far securely, although those guilty brethren must have often looked upon each other, not so much like brethren as companions in crime, and witnesses against each other. And Reuben, especially, they must have watched with fearful jealousy. It is almost a wonder, indeed, that they had not disposed of him also; but God prevented it. We cannot think that as yet, they had been penitent; for if so, they would have confessed their guilt to Jacob, and sought his forgiveness. But God was beginning to set, as in a solemn day, his terrors round about them. Twenty years had passed away, and the remembrance of Joseph had neither faded from the father's mind, nor from theirs. The father held it in the power of love; the sons held it, or rather it held them in the strength of conscience. Twenty years! and not one of the circumstances had faded from their souls! God strikes the memory with the rod of a providential infliction, and the doors of its caves burst open, and the fixtures of the past sin of guilt come trooping out, and again they are with their joyful brother, despising his anguish, and selling him for gold. It is all fresh, as if but yesterday!—*Cheever*.

THE SABBATH—NOT SUNDAY.

WE regret that the term *Sunday* has come into such extensive use among the Protestant Christians. Why not give the day of sacred rest its Scripture name? True, a name is a little thing; but little things produce great effects sometimes. Sunday is the heathen name for the first day of the seven. That day was appropriated by our Saxon forefathers to the worship of the sun. We do not wish to be as particular as our Quaker friends, who, too, above the appearance of evil, reject the Saxon name of the secular days, as well as that of the sacred day; but with regard to the day of holy rest, we do feel that the contrast between its idolatrous and Scripture name is something like the difference between the worship of the sun and the worship of God. *Sabbath* is the Hebrew word for *rest*, and is used in a sacred sense. The Sabbath day is a day of holy resting.

The time was, in Scotland, among Presbyterians, when, if any person said *Sunday*, he was considered very illy bred, if not set down as a Papist. The Church of England, not fully reformed from Popery, retained the word in her liturgies. Our brethren of New England, by some means have suffered the word to slide into general use among them; and through their example, Presbyterians have come to use the word without a twinge of conscience.

We say again, it is a small matter; but little things are sometimes indicative. It may not be much to ask, if the general use of *Sunday* among Christians does not indicate a general decline of the sense of sacredness which we ought to cherish in regard to holy things? Whenever a community is pervaded with a deep-toned piety, such a state of heart will be indicated in the words and phrases of the people; and there will be a genuine reverence for all that belongs to the Bible. That sacred day needs all possible help to keep it from being trampled under foot by an ungodly world. How important to throw around it all the sacred associations which properly belong to it. How quiet should it be in the family; and how completely should all secular conversation be excluded from the domestic circle, that our children from earliest infancy, may be thoroughly impressed that it is not merely *Sunday* but the holy *Sabbath*—the day of sacred rest.—*Presbyterian of the West*.

THE
PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

WHY IS THE NAME JESUS CONFERRED UPON
THE MESSIAH?

No. I.

THIS we are inclined to regard as a most important question—one through which we pass at once into the very *fontes solutionum* of some of the gravest questions which can fix, or occupy the attention of man. It is, in fact, a test question; for upon our answer depends our theological standing, as Pelagians, Semi-Pelagians, Universalists, or Calvinists. That such importance must attach to this question is obvious from the import of the name Jesus. As Jesus and Saviour are synonymous, identical in signification, the question before us, is all one with the question, Why is the Messiah called Saviour? on what ground is his right to such a title based? It is our present purpose to answer this inquiry; and, in order that the solution proposed may have all the advantages of a contrast with opposing errors, we shall first consider some of those reasons which men are accustomed to assign.

We know of none, who lay claim to the Christian name at all, who do not ascribe some honour to the Messiah—who do not speak of him as a Saviour—who do not look upon his mission as one of great importance to our race. Thus far, all are agreed. But when we come to ask why the Son of God is called a Saviour—to ask what those benefits which flow from his life and death really are, we soon discover, that the agreement with which we consoled ourselves, is one which does by no means extend to details: When the question is put, what has the Mediator really done for man? there are given back, in reply, answers the most conflicting and

confounding. It would be difficult, indeed, altogether impossible, to enumerate the different views of the Saviour's mission which have been entertained among men: nor would it be desirable, even were it possible. We shall therefore content ourselves with a very general classification, under which all actual, and perhaps all possible views of our Saviour's mission may be comprehended. Indeed, in this case, it would seem, the actual is only limited by the possible. It may be safely affirmed, that all actual and all possible views of the work of redemption may be referred to one or other of the three following classes: the Pelagian, the Semi-Pelagian, and the Calvinistic.

1. We begin with the Pelagian. According to this view, which took a systematic form under the hand of Pelagius, a monk of the fifth century, but which has been by no means restricted to the age of its author, the advantages accruing to us from the mission of Christ, are, a clearer exposition of the divine law, which, in process of time, had been greatly obscured, and the stimulus to virtue furnished by his obedience and death. This is, of course, the lowest view of Christ's work that can possibly be entertained. It regards his mission as not absolutely necessary, but highly beneficial. He is called *Jesus*, not because he *saves*, but because he renders the attainment of eternal life easier. Every one must see, that this view of Christ's work, rests on a denial of the plainest teachings of the word of God—that it sets at nought the whole doctrine of the fall, and, in fact, every doctrine of the economy of grace. If man simply requires more light, then the Atonement was of no real service, except as a mere didactic instrument, and sin required no expiation, and the regeneration and sanctification of the soul by the spirit of God, are altogether uncalled for. Christ is our life, only as he shows us the way of life—a way which was known independent of his teaching, and travelled independent of his leadership.

Such a system as this, can have but little sympathy with the symbolical Gospel of the Old Dispensation, and is so manifestly out of keeping with the doctrines of the New, that further comment seems unnecessary. As a system, it is almost exclusively the property of the Unitarians of the present day. Were it possible for men with such a view of the Gospel of Christ, to reach the Paradise above, they might certainly sing a new song, but it would not be the song of the redeemed. They might join in an ascription of glory to him who sitteth on the throne, and acknowledge their relationship to God as their Creator, but silence must seal their lips, while that great company, which no man can number, lift the everlasting song unto him who loved them, and washed them from their sins in his own blood. If such could attain to the Mount Zion, their proper place would not be in that circle which encompasseth the Lamb. They might avail themselves there, as they did here, of his superior knowledge as a prophet, but before his throne

they would never fall, the robe of his righteousness they would never wear, their crowns they would never cast at his feet.

2. From this view of Christ's work, which ascribes to him the honour of rendering the attainment of eternal life *easier*, we pass on to the Semi-Pelagian view, which rises a step higher, and accords to our Redeemer the glory of rendering our salvation *possible*. And here, let it be remembered, the possibility has reference to man. According to the former view, the Messiah is called Jesus, because he renders *easier* that which was never *impracticable*: according to the latter, he is called Jesus because he renders *possible* that which was before *impossible*. According to the former view, the mission of Christ was *useful*. According to the latter, it was *indispensable*. According to that, man might, for aught of obstacle interposed, either by the nature of God, or his own moral condition, or his legal relations, have won his ascending way to the glories of the upper Paradise, though in doing so, he would have laboured under many and great disadvantages. According to this, there were obstacles on both sides—obstacles in the way of God, and obstacles in the way of man; but these being removed by the mediation of Christ, man is now placed under a dispensation, where, by the use of the facilities afforded him, he may attain unto eternal life. This latter, of course, is a step in advance of the Pelagian doctrine. It ascribes to Christ all the honour of obtaining for man a respite from death—all the honour of procuring that common, prevenient, and exciting grace, without which this gross materialism of ours, would be more than a match for the latent energies of the soul. It, nevertheless, takes many a gem from the Saviour's diadem. It takes away from the magnitude of his work, by elevating the moral condition of the subjects of redemption. Whilst it admits that man is injured by the sin of Adam, it denies that he is utterly corrupt and ruined. Whilst it concedes to the Redeemer the whole honour of providing that modified salvation which it allows, it robs him of the correlative glory of applying it. This latter is reserved for man, lest his free agency should be infringed, and the sceptre wrested from the grasp of his will. And thus it remains with man, whom the Scriptures declare to be at enmity against God, and against the Messiah, to say whether Christ shall receive any reward for his sufferings—whether any legal consequences shall flow from his obedience and death—whether he shall see any fruit of his soul's travail—whether he is to be *de facto* a Saviour! Who requires to be told, that a crown, depending on such a contingency, is a crown that would never be worn? A salvation thus conditioned would be no salvation, if there be any reality in the representations of Scripture, respecting man's moral estate, and the ascendancy of Satan over the human heart. Ah, it were a fatal contingency, fatal to our ruined world, fatal to the redemption glories with which our Redeemer shall be crowned, on that day when he shall receive the full reward of his obedience and death? Why, it would be

nothing short of delivering over the interests of Christ's kingdom into the hands of his enemies—into the hands of man—yea, into the hands of Satan! Such a view of the salvation that is in Christ, will not be readily entertained by those who believe, that he was manifested to destroy the works of the Devil—that it is his to disarm, and bind, and despoil, and expel, the strong man armed, who lords it in the home of the sinner's affections, and will maintain his footing there until a stronger than he assails and drives him out. A mind duly impressed with the helplessness of the soul, as it lies bound in the prison-house of sin, sentinelled and kept by Satan, can never regard a scheme of salvation as adequate to the deliverance of man, which depends, for its success, upon man's ability to unfetter his own limbs, and burst his own chains, and dethrone the tyrant of his heart's affections, and come forth from the grasp of his cruel bondage. In a word, a scheme which does not contemplate and provide, for the reconciling of man to God, as well as for the reconciling of God to man—for the removal of the enmity of the carnal mind, as well as for the satisfaction of Divine justice, and the propitiation of the Divine favour, will not meet the case of man, as it is described in the word of God, and would be found woefully defective, were God to abandon the inventors of it to a trial of its efficiency. And we have no hesitation at all in saying, what Scripture, and experience, and observation warrant us in saying, that under such an economy—we will not say administration, for there is no place provided for any administration—that under such an unadministered economy, there never would be found a penitent suing for pardon, or a believer struggling after deliverance from the body of this death. If man is to be the administrator, as well might there have been no testament, and no legacy bequeathed. If it be left with man to decide, whether he will enter upon an inheritance of holiness and fellowship with God, or continue in the embraces of his own lusts, his case is hopeless, his perdition certain. A salvation thus conditioned, we repeat it, were no salvation at all. It were neither probable, nor possible, and had it been for the purpose of obtaining for man an opportunity of saving himself, that the Messiah entered upon the scene of his humiliation, and became obedient unto death, he had never received or worn the title of Saviour. Upon such terms, the name Jesus—that name which wakes the echoes of the Paradise above, as it rises and rolls along the ranks of the church triumphant, had never been conferred upon the babe of Bethlehem.

3. We now pass on to notice a modern modification of this doctrine of a possible salvation, in which the possibility has reference to God. Some men more highly gifted than Arminians ordinarily are, seeing that a salvation which does not embrace the means of its own application, must eventually fail to reach the case of man, have devised a scheme, in which God has actually to do with the application of the benefits of redemption! According to this system, God, knowing that man, owing to the constitution under which

he would be placed, would, if left to himself, never repent and believe, did, after opening up a way of return, consistent with his own character, as a moral governor, decree the election of some to the grace of faith and repentance. This is certainly an advance upon the Semi-Pelagian doctrine. It recognizes the necessity, and, to a certain extent, makes room for, the operation of the Holy Spirit, as the great agent in conversion. Besides, it gives the preacher a great advantage over ordinary Semi-Pelagians; for he may preach without exciting suspicion, where a Semi-Pelagian of the first class, would most undoubtedly be detected. He may use *ad libitum*, many, if not all of the terms of the Calvinistic theology. He can speak of predestination and election, and even of effectual calling in a certain sense, so as to pass for a veritable Calvinist. But, let us beware; the system is a false one, and it derogates from the redemption glories of our blessed Redeemer. It may seem to many a mere matter of order,—nothing more than a question about the order of the decrees. But order is Heaven's first law, and in no case is the importance of it more manifest, than in the one before us. Nothing more than a question as to the order of the decrees! Why here, order is doctrine, is everything. If the order be first the decree to redeem, and next the decree to elect to the benefits of redemption, who so blind as not to see, that redemption can have no reference to any one more than another? And if the redemption decreed by God and purchased by Christ, have equal regard to all the sons of Adam, what have we left but the awful alternative of infidelity, or the barren faith of universalism? If the atonement made by our Redeemer had equal reference to all, then, either the guilt of all the sons of Adam has been forever cancelled, or the atonement is no atonement at all. Where are the bonds of the everlasting covenant, if between the atonement and the application of its benefits, there is still room left for a subsequent choice? Yea, and where, O! where, are the doctrines of imputation, and substitution, and expiation, and propitiation, if our Redeemer laid down his life with a like regard to all? And what is there worth contending for, when these foundation truths are gone? What were the removal of these pillars, but the demolition of the whole edifice? Oh, if the Man of Sorrows was not my substitute—if my guilt was not imputed to him—if my sins were not washed away by his precious blood—if his sufferings and death did not secure for me the favour of an offended God, then, O! then, I must stand for myself and meet in my own person, the wrath and the unutterable indignation of the judgment day! If my sins have not been expiated and my acceptance secured, then, for me there is no Jesus, no Saviour, no Salvation!

But blessed be God we have another Gospel than this—a Gospel in which Christ is vested with all the honours, and all the attractions of a Saviour—a Gospel in which he is set forth to the eye of faith, not as a mere auxiliary in the prosecution of a thing already prac-

licable, not as the mitigator, but as the satisfier of law; not simply as the provider, but also as the applier of salvation; not as a general, indefinite, vague atonement, but as an actual sacrifice for the sins of his people. Is it not refreshing to turn the eye of faith on such a Saviour? Is it not like an ascent from chaos to the realms of light, to pass out of these quagmires, over which there broods a darkness, thick and palpable as the night of Egypt—to pass out of them, into the serene radiance of the upper sanctuary, as it is let in upon us by the hand of revelation? Is it not soul-enrapturing, to hear, high above the tumult of these discordant voices, the angel of the Lord proclaiming, "Thou shalt call his name Jesus, for he shall save his people from their sins."

R. W.

MORTALITY AND IMMORTALITY.

THERE is a sound of passing fear, that comes with chilling power,
On sinning, unregenerate man, as mildew on the flower,
That steals unbidden on his mirth, like the dread midnight cry,
"The bridegroom comes, go meet thy God," the thought that man must die.

How is all human pride brought low by such a truth as this,
How does it mock all worldly joy, and "that sole earthly bliss
That still survives the fall of man"—that pearl within the heart;
For earthly links must be dissolved, and friend from friend depart.

And we must tread this vale of tears in solitude and gloom—
Yet what is that which we call life? A journey to the tomb.
And what is death? the path to life, since that alone can give
Emancipation to the soul—for know, that *man must live*.

Oh! if the sound of *death* can wake the slumbering sinner's fear,
How should the thoughts of endless *life*, sound in his frightened ear?
For life without the God of life, is one of deep despair,
Where hope may never cast a beam upon the darkness there.

But there's a word beyond compare, that decks the sacred page,
Which smiles on cradled infancy, and guards unfriended age,
That springs from Heaven's all sacred fount, and falls upon the earth,
Like dew upon the withered, to give it second birth.

'Tis *love*, divine, eternal love, that attribute of light—
The theme of Heaven's bright seraphim, who in Jehovah's sight,
Sing endless praises to the Lamb, who left His throne above,
To ransom man from sin and death, and prove his boundless love.

What are your earth-born hopes? false lights that burn but to betray—
Short-lived delusions, that must flit like morning dreams away,
Soon as eternity has dawned upon the worldling's sight,
Showing the past, one cheerless void; the future—endless night.

But, child of God, death is to thee the prelude to repose,
That ends thy pilgrimage, and stills life's ebbing tide of woes;
The portal to "thy Father's halls," thy long-sought happy home,
Where hope can frame no higher bliss, and sorrow never come.

O God, Most High! who from the dust created living man,
 And suffered him to fall from Thee in thy mysterious plan;
 That by one wondrous act of grace on Calvary's cursed tree,
 Sin's penalty might be atoned, and man brought back to Thee.

Hear then from heaven! protect and bless each erring child of clay,
 Save us from sin, and lead our steps into "the narrow way;"
 Teach us to know Thee—God of love, our Father—Saviour—Friend!
 That we may love Thee, and be found in faith unto the end.

From the New Irish Pulpit.

AN ADDRESS TO THE STUDENTS OF THE WESTERN THEOLOGICAL SEMINARY.*

BELOVED YOUNG BRETHERN :

The duty has devolved upon me, of addressing you, in behalf of the Committee on Examination, who represent the Board of Directors on this occasion, a few practical suggestions, at the close of another seminary year. In addition to the other manifold evidences of Divine favour toward the Institution, it is a pleasure to acknowledge that the examination just completed, has confirmed our high confidence in the ability and fidelity of each of your distinguished Professors; whilst it has also given us a very grateful impression, generally, of your attainments in study, and of your prospective usefulness. In our common judgment, no similar exercises, heretofore, have afforded so decided manifestations of solemn and successful earnestness; nor have we ever felt clearer convictions, than at this moment, of the permanency and future prosperity of the Seminary itself. We will not withhold from you our words of gratulation, though indeed, they must be qualified by the solicitude which looks at your responsibilities, and the results, for good or evil, which will probably attend your future labours.

Though you hear it now, in the utterance of only one voice, be assured that the attention of the whole Church is anxiously turned towards you, and the other candidates for the ministry, who will enter upon the work of the Gospel, at a time of unsurpassed interest, when events are hurrying forward to the consummation of the high purposes of Providence, and when the generation of Christ's servants, called to more severe toils than any of their predecessors, have also corresponding prospects of success. Never, in any previous age of the Church, was the demand greater than at present, for ministers "thoroughly furnished," and ready, with all the qualifications of consecrated talent, untiring energy, and matured skill, to meet the crisis which is upon us. Infidelity,

* Delivered at the close of the Session, May 8th, 1855, by the Rev. James I. Brownson, of Washington, Pa., and published by request.

routed in open and honourable warfare, has coaxingly taken the Christian name, has received baptism at the hands of self-consecrated priests, and adorned with the gems of literature, and boasting an exclusive right in the discoveries of science, would seduce or overawe our confidence, under the profession of simple clearing away from the truth the rubbish of bigotry and superstition. Then, there is a rationalism, which has crept still further into the sanctuary of our faith; which employs the channels of the press, the popular lecture, and the pulpit, to make itself felt; which pledges itself to follow revelations, just so far as it can be philosophically explained, for the privilege of politely laughing at our sacred mysteries; which would subserve the cause of religion by moulding Christian doctrine after the latest developments of popular sentiment; and which would conduct reforms, not under the restrictions of the Bible and of enlarged experience, but under the rule of conforming biblical interpretation and church action, to a foregone determination of what they must be. Popery too, that old foe of evangelical religion, about to be foiled by the reaction of its own lofty claims, and enormous efforts to pervert our popular education, to aggrandize itself with property beyond the control of even its own people, and to reach the high places of power by throwing itself, as a distinct element, into the strifes of politics, has learned at length, with lamb-like meekness, to invoke public sympathy towards its soul-destroying errors, by substituting, through a dire necessity, the plea of compassion for tones of defiance. Nor is it to be disguised, that there is a tendency far too prevalent, in quarters too, where it ought not to have been expected, to put the "meat and drink" of the kingdom of heaven into the place of the "righteousness and peace and joy in the Holy Ghost," which are its real constituents; to seek the commendation of religion more by outward show, than by the fruits of its spiritual power; and to make salvation itself turn upon ecclesiastical pedigree, external administration of ordinances, and church services, rather than the living union of the heart to Christ. These are only a few of the sources of opposition to the work of an evangelical ministry, which the young ministers of our day must confront. But, back of them all, is that supreme difficulty which ever springs from the bosom of the unregenerate sinner, whatever may be his circumstances in other respects—"an evil heart of unbelief, in departing from the living God." Hear then our words of counsel.

I. AIM AT THOROUGH PREPARATION FOR YOUR WORK.—Let each one of you apply Paul's admonition to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The time has gone past, when superficial harangue, written or unwritten, would meet the obligations of the pulpit. The spirit of inquiry is too widely abroad, thought is too independent, and the strifes of sect are too rife to gain credence for any opinion that

will not bear scrutiny. Even that profound respect for ministers, as compared with other men, which marked the days of our fathers, has so far been diminished by the multiplication of other sources of popular information, as to impose the necessity of a respectable degree of learning, in order to arrest attention at all. A minister now must be able to "render a reason" for all he says. Errorists are not simply to be denounced, but vanquished with argument. Objectors must be disarmed, and their weapons turned against themselves. The banner of the truth must float in triumph over the open field of inquiry and conflict. He is an unfaithful champion who is willing to leave the heights of science in possession of the enemy; as he has reason to doubt whether, by any just call, he is "set for the defence of the Gospel," who is unprepared to bring the helps of critical analysis, and the lights of history to the exposition and vindication of sound doctrine. Flippant oratory and vapid declamation—too often the miserable gauze thrown for a covering over barren thought—may, for a time, catch the applause of the unwary, but will neither edify believers, nor stop the mouths of gainsayers—to say nothing of the multitudes of hearers of the Gospel, whose very intelligence unfits them to be reached, except through the discoveries of truth. Mere sound in the place of sense will neither silence opposition to the Gospel, nor lodge its principles in the minds of thinking men.

With all the confessed advantages of extemporaneous preaching, on the part of those who are prepared for it, there is reason to doubt whether the clamour upon this subject is not sometimes pushed to the extent of *discouraging faithful study* in our young men. The most animated address in the pulpit is to be desired; but surely not at the expense of that thorough preparation, which shall enable ministers to instruct as well as to please and excite the people. Let a candidate for the ministry aim, by all means, at a popular and impressive oratory. Let him, for the highest reasons, cultivate the facility requisite for the most direct and moving appeals to the hearts of men. But before he allows himself to be deceived by the glitter of applause, which so often attends the off-hand efforts of young men, so as to rely upon his natural genius, without systematic and thorough investigation of every subject which he may treat, let him pause and consider carefully the brief pastorates, the meteoric reputation, and the intolerable sameness and dulness, which mark so commonly, the ministry of men who claim an order of genius above the necessities of toilsome preparation. In the Seminary, or out of it, there is no substitute for close and prolonged study. Whatever contracts the circle of research, or tends to superficiality in it, is, just so far, a hindrance to the ministerial work.

Just here lies the necessity of a full and thorough course in the Seminary, before the field of active labour is entered at all. Every part of the course sustains an important relation to the whole, and

should receive faithful attention. Instead of settling for themselves what branches are to be preferred, to the neglect of others supposed to be of less consequence, students should defer to the judgment of the Church, as expressed through the Professors whom she has intrusted with the business of training her ministry. Subsequent experience, it is believed, will never fail to demonstrate the wisdom of such deference. And to those gifted young brethren who persuade themselves of a call to receive licensure, in anticipation of the regular time and arrangements of study, hoping thereby to have a part of their work done at that point, when they are expected to commence it, I know not what to say, other than, first, to commend strongly their zeal, and then, nevertheless, to suggest, that in the judgment of older and wiser heads, it is better for them to "tarry at Jericho until their beards be grown."

II. ENDEAVOUR TO BE PRACTICAL MEN.—If something more than mere exhortation is required of the ministry of our day, so upon the other hand, more is needed than the mere learning of books. Communion with the great minds of other generations is indispensable; but its chief value consists in preparation for communion through a thousand points of contact, with the present living age. A minister, in order to be really effective, must be in full and earnest sympathy with the times in which he lives. He must be able to take an accurate survey of the whole field of his operations. He must study well the errors, the habits of thought, the avenues of feeling, and the whole circumstances of the living men around him. He must be prudent in counsel, careful in speech and action, and energetic in embracing all the channels of usefulness which Providence may open before him. He must not only be as "harmless as a dove," but as "wise as a serpent." If for any sphere of life, practical discretion added to a familiar acquaintance with men and things, is above all price, who shall proclaim these qualifications, of little moment to the man, who, under the high responsibilities of a commission from Jesus Christ, is called to deliberate upon the grave concerns of the Church, to expose every form of heresy and sin, to promote all the practical enterprises of religion, and most of all, to bring the Gospel in all its instructions, warnings, and consolations home to the hearts of persons of every variety of age, condition, and character? Alas! for the deficiency in skill, which hinders not a few most devoted ministers from employing successfully their talents and acquirements. Alas! too, for the practical blunders which in the case of so many others, not less devoted, spoil their work in their own hands.

It is admitted that much of this power of adaptation can be acquired only by experience. But some proper conception of it, as well as a deep sense of its necessity, must possess the mind of the student, if its benefits are to be expected in the life and labours of the minister. A young man in course of preparation for such a

service, owes it to himself, but especially to his Master, to strive after the very best practical methods of performing his work. Let him, from the very first, seek to acquire such habits of thought, feeling and conduct, such a manner of intercourse with society, such a perception of the differences of human character, such a power of turning incidents, and even opposition, to good account; and such a facility of approach to all classes of persons, for the objects of his mission, as will at once establish him in public confidence, and bring him into contact with mankind at all possible points of influence for good. And for his help, let him keep continually in view the very best models of pulpit and pastoral service. In short, let the mould of his ministerial preparation be practical, that he may in due time be fitted for the *actual necessities* of the sacred calling.

These are the elements of power, the capital from which usefulness is only a fair return. Happy must be the ministry of that man who combines with the high purpose of his consecration to Christ, the faculty of wielding his influence in every direction and upon every legitimate object. He has won the triumphs of the noblest art, when, as the representative of the Gospel, he can make himself at home, in the parlours of the rich, and the hovels of the poor, in the marts of public intercourse, and in the chambers of affliction and of sorrow; when, at will, with "the pen of a ready writer," or "the tongue of the eloquent," he can expose the sophistries of error, wither sin with the rebukes of righteousness, charm the ears of intelligence or ignorance with the sweet strains of gospel grace, and, suiting himself to the varying capacities, tastes and pursuits of men, can "allure to brighter worlds and lead the way,"—when, in the highest elevation, where his talents and piety may place him, he can hold ascendancy over the minds, hearts, and habits of mankind, as a sacred trust, for his Master's glory.

III. ABOVE ALL OTHER THINGS, STRIVE TO ATTAIN DECIDED AND EMINENT PIETY.

Piety in a minister, is the qualification, which takes precedence of all others. Without it all the gifts of talent, and all the offerings of zeal, are but as "strange fire before the Lord." Without it, indeed, the most private membership in the Church is an intrusion. Beyond measure, therefore, must be the wickedness of proclaiming "the unsearchable riches of Christ," with no experience of their power, and with no "unction from the Holy One."

A minister is by the very terms of his office an "ambassador for Christ," and standing "in Christ's stead," his business is to "beseech men to be reconciled to God." He comes to his fallen race, the bearer of messages of eternal life. He is a "steward of the mysteries of God,"—a "labourer together with God,"—a visible agent, through whom invisible and divine power is exerted upon mankind. His functions are simply ministerial and declarative,

begun and ended with the commission to preach the Gospel and administer its sacraments, yet in this he represents the Head of the Church, in the pleadings of heaven's love with guilty men. And it is no small part of this embassy, that he shall stand before the eyes of men a living illustration of the message he utters—himself, a sinner, saved by the very grace which he commends to others. He is a medium between God and his ruined fellow-men—a mere instrument indeed—but one of high and holy use. His own heart, therefore, must necessarily be, to no small extent, the place of connection between the Gospel and its living power—between its promises and their fulfilment. Its practical impression upon the minds of others, through him, must be somewhat after the fashion of his own spirit, and the power of the truth over his own heart. This is emphatically God's ordinary method of shining upon our lost world; first, by the Spirit of the truth, to reveal the light and glory of the cross in the soul of the faithful herald of salvation, and then, by a blessing upon his spiritual views, deep experience, warm love, abiding faith, and ardent zeal, to reach others through the medium of sanctified human sympathies, and a common interest in the offers of mercy.

What reasons, for the cultivation of personal holiness, grow out of this view of the sacred office, it is not difficult to see. "The secret of the Lord is with them that fear him, and he will show *them* his covenant." How dare a man expect anything else than God's curse upon his unbidden service, who affects to speak "the mind of Christ," and yet has never received God into his own heart? How shall he guide trembling spirits amidst the struggles of temptation, or lead inquirers to the peace of the cross, or "watch for souls," with the earnestness of those who feel that they must "give account," if to him the mystery of "Christ crucified" is nothing more than a cold theory? How shall such a man show himself "a pattern of good works," or be "an example of the believers," in word, in conversation, in charity, in spirit, in faith, in purity? His ministry may be popular, but it will lack the zeal of the Spirit, in his own soul. He can, at best, offer counsels which his heart has rejected, and every word he utters is a sentence of condemnation against himself. He may preach the Gospel in its doctrinal and historical accuracy, but what blessing of heaven can he ask to attend his utterances, and what else can he expect for himself but finally to be "a cast-away?"

Piety, let me repeat it, young brethren, is the all-important requisite for the office which you have chosen. And not piety, in the smallest measure consistent with your personal salvation, but eminent, devoted, and earnest piety. Your success in study, your support in discouragement, your power of utterance in the things of the Gospel, your general personal influence, and your right to expect a divine blessing, all depend upon the closeness of your communion with God, and your daily supply of the Spirit of His

grace. You should shudder at the very thought of entering upon such a service with a heart only partially alive to its responsibilities. Beware of the suggestion of Satan, that you may make amends hereafter for a low standard of experimental godliness now. Here upon the threshold, you need the very highest measure of personal consecration. You cannot proceed one step safely without it. You should be much engaged in prayer now for your sanctification as well as for your guidance and support in all your way. You should endeavour to commence your ministry, like Barnabas, "good men and full of the Holy Ghost and of faith," and then you may expect it to be recorded in your history, as it was in his, that "much people was added unto the Lord."

Allow me to say, in conclusion, that these thoughts are invested with additional solemnity, because of an event by which you, like myself, must have been deeply affected. Until very lately I expected to find associated with you in these exercises, the lamented JAMES F. CRAIG, of Venango County, Pennsylvania, your talented and promising fellow-student. But it was the will of the Lord that his place among us should be made vacant, that he might fill a place in heaven. He departed this life at the residence of his father, on the 23d of April, in the 25th year of his age.

My intimate acquaintance with him commenced some six years ago. At that time, which was shortly after his entrance, as a student, into Washington College, he sought admission into the church under my pastoral care, by profession of his faith. Of course, I became familiar with his religious experience, his struggles and his hopes, as well as with his general character. From the period alluded to, until his graduation at the last College Commencement, he was under my inspection as a Pastor, a Trustee of the College, and, for a time, a member of the Faculty. His superior talents, his fidelity as a student, his irreproachable conduct, his gentlemanly bearing, and his consistent piety, combined to endear him alike to his Professors and fellow-students, as well as the community generally; and he carried with him when he left college, the good will of all who knew him, and a share of the highest honours of the Institution. His career, as a student of theology, which was commenced with impaired health, has been brief, yet it was according to the measure of his Master's will. Having won here, as in college, the high approbation and affectionate regard of all who were associated with him, he was obliged by ill health to leave the Seminary finally on the 9th day of April, to spend the brief remaining period of his life in the cherished circle of home. His last hours were marked with much suffering, yet during the intervals of bodily ease, his mind was at peace in the blessed hopes of the Gospel. "He told me during his last sickness," writes the Rev. E. Henry, the pastor of his father's family, "that he had an ardent desire to preach the Gospel of Christ, but he wished to acquiesce in the will of his Heavenly Father." Very high expect-

tations were generally entertained of him as a popular and useful preacher, which have all been cut off, by the dispensation which has thus early called him away from earthly trials and duties, to serve Christ and praise him, on high. But the will of the Lord is right, and we must bow under it with cheerful submission. He followed closely his college classmate, and valued friend, R. Boyd Jack, another promising candidate for the ministry, who, but for a slight change of circumstances, would have come to your Seminary at the beginning of the present session, and definitely intended to be here the next, but who, during the past winter, has been called to his rest. Their purpose was, no doubt, accepted, but their actual service in the ministry was not needed on the earth. They held sweet Christian communion in the fellowship of the Church below, and now they rejoice together in the presence of God and the Lamb.

Young brethren, it is not given to any one of you, to know how long you should labour in the ministry, or whether you shall ever be permitted to enter it, but I exhort you, to be faithful in all things, that you may not fail, through the grace of Christ, to receive a crown of life.

THANKSGIVING FOR THE HARVEST.

(From the United Presbyterian Magazine.)

God has crowned the year with his goodness; and the abundant harvest demands our special gratitude. Great anxiety was felt as to the harvest, which has now been safely gathered in. The last season was most unpropitious, and it was only with a hard struggle that many of the poorer classes could make their income meet their expenditure. Had the present harvest been as deficient, it would have occasioned a fearful amount of misery. Bread would have risen and wages would have fallen; and the misery would have been greatly increased by the circumstance, that the nations are engaged in war. Mercifully delivered as we are, from the horrors of war upon our own shores, we are not allowed to forget that war is not only the most savage, but also the most expensive employment in which man can be engaged. The increased taxation to defray the expenses cannot but press, with more or less severity, upon the springs of trade and commerce. Thoughtful men were afraid to express the ideas which sometimes darkened their spirits, when another deficient harvest presented itself to their imagination; and prayers were offered, with unusual earnestness and solemnity, that God would remember us in mercy, and make his paths drop down fatness—and it was so. We have had a season of almost unexampled brilliancy. And when the appointed weeks of harvest came round, the fields were waving with yellow corn, and

the reaper brought in his sheaves rejoicing. The joy of harvest is a noble joy; and all nature sympathizes with the outburst of gladness which is evoked, when there is plenty in the land, both for man and beast. Nor is it difficult to assign reasons for such a wide sympathy.

I. AN ABUNDANT HARVEST IS A GENERAL BLESSING.—Hunger is the first necessity of human nature; and the most terrible incidents recorded in the page of history are connected with this awful craving for food. What man will do, goaded on by fierce hunger, the tales of shipwrecks, with which we are all familiar, afford the most melancholy proof. And what woman will do, even mothers, in this sad calamity, we know from the frightful tragedy in Jerusalem, when ladies of high rank, tender and pitiful women, ate their own children to preserve themselves from death. But, without having recourse to such harrowing illustrations, the want of a proper supply of food has a most injurious influence upon health and life. The body deprived of its proper nourishment, is enfeebled; it becomes more susceptible of disease; it has less power to resist contagious influences, and pestilence follows in the wake of famine. If you desire an extensive illustration of this truth, you have no more to do than cast your eyes across the Irish channel, and contemplate the scenes of which that country, a few years ago, was the theatre. Hundreds of thousands of the Irish population were delivered from death by the unparalleled generosity of Britain; but you cannot feed a whole nation, and the result was, that the pestilence completed what the famine had begun. Unquestionably, we occupy a different position than the Irish. Our higher industrial resources, our superior habits of living, and greater independence of character, would prevent us from sinking, though we should have a series of unpropitious harvests, into that appalling gulf into which Ireland was precipitated at once. But, even among ourselves, the character of the harvest, even for a single year, tells, for good or for evil, upon the comforts, the health, and life of the community. If food be dear, there is an increase of disease, and death pursues his labours with unusual activity and power. The moral tone of the country suffers, and a feeling of discontent begins to be cherished, with regard both to God and to man. Even the rich music of the Gospel, the glad tidings of salvation, fall like the accents of mockery upon the ears and the heart of the man who is pained with hunger, and who knows not where his next meal is to come from. If you would make that man listen to you with attention, when you speak to him of Jesus and the resurrection, you must feed him first, and teach him afterwards. And if these things be so, surely our hearts should beat all the higher with gratitude for the rich store of blessings with which God has just favoured us. He has given us a harvest almost without precedent. And what does this mean? It means that disease is diminished, and that human life is prolonged. It means that more workmen are em-

ployed, and that there is a better remuneration for their honest industry. It means that more children are sent to school, and that Christian temples are better filled. It means that the breath of political society is sweetened, and that the trade of the political quack is spoiled, who lives upon the misery and discontent of his fellows, by promising him all sorts of impossible things. The command was issued to the Israelites, that when they were brought out from the wilderness, and placed in Canaan, a land wherein they would eat bread without scarceness: "When thou hast eaten, and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." Let us, then, praise him for his great goodness, as respects our propitious harvest. "O Lord, thou givest food to all flesh, for thy mercy endureth forever."

II. IT IS AN UNMIXED BLESSING.—By this, we mean that it is a blessing which does good to all, and evil to none. All blessings are not of this character. One man thrives in business, he thanks God for it, because he has made use of no improper means to accomplish his object; but yet his prosperity may have helped materially to diminish the resources of others. And when he thinks of this, a shade of sorrow is mingled with his joy. Another man invents a machine which will not only make his own fortune, but exert a most beneficial influence upon society; he is fully aware of this, and if possessed of a benevolent disposition, he cannot but be grieved that the first effect of the invention may be to throw thousands out of employment. We must rejoice if the freedom of our native land be preserved, even though it has been effected by the destruction of the enemies who invaded our shores; but what man is there who does not mourn over the sad necessity of defending our liberties by the shedding of human blood? But when God grants an abundant harvest, there is not the slightest gloom to diminish the universal joy. It is a blessing to the landlord, a blessing to the farmer, a blessing to the consumer. It is one of those rare blessings which Jehovah bestows upon us, in which there is not room left for the most discontented spirit to find fault with the rich bounty which has been scattered over the land. Here the Free Trader and Protectionist meet upon an equal footing, and shake hands cordially together. Whatever difference of opinion may exist between them, as to the laws which should regulate the importation of food, in this they are agreed, that a good crop upon our own fields is better for us than a good crop in France, in Russia, or in America. A person would be counted little better than a fiend in human shape, who refuses to share in the joy of harvest. It is truly an unmixed blessing, a blessing which injures no one, a blessing which nobody grudges. God is making us this year to lie down in green pastures, and he is feeding us beside the still waters.

III. IT IS A BLESSING WHICH COMES DIRECTLY FROM GOD.—Commercial prosperity is a great blessing as well as a propitious

season, and is equally the result of the Divine benevolence. But the truth is not so manifest to the great bulk of mankind. For one person that acknowledges the hand of God in commercial pursuits, you will find ten that do so in the processes of agriculture! The reason is obvious. In the operations of commerce there is a vast amount of machinery, the wheels are very numerous, all acting upon each other, and they make a great deal of noise, and hence men are apt to forget that unless there were the Living Spirit within the wheels, regulating the movements, the machine would soon get into disorder, and be broken in pieces. At times the machine drags heavily, and works by uneasy jolts, and seems as if it would stop altogether; and then the thought is forced in upon the mind that there is a presiding Spirit who regulates human affairs. This, however, is not the case in agriculture. The agency of man is indeed required here, but never in such a sense as to make us unmindful of the omnipotent and omnipresent agency of God. Talk of second causes as fools or philosophers may, the great FIRST CAUSE cannot here be overlooked. It is not the agency of man, nor the efficacy of second causes that every year makes all things new, and that upon each returning season renews, as it were, the miracle of the creation. A seed is cast into the ground, it rots and dissolves. By a mysterious process, life springs from that dead, corrupt mass. There are dews and rains, and cold and heat. A shoot forces its way through the soil; the showers descend, and the sun pours forth his genial influences. First the blade, then the ear, after that the full corn in the ear. Apart from God, all human science could not make a single seed germinate; you might as well put a stone in the ground, give it rain and sunshine, and expect it to grow up a rock. It is God who does it all. And as not one seed can germinate without his life-giving influence, so that is required every moment, until the precious grain is cut down by the hands of the reaper. By withholding his showers or his sunshine, by sending down deluging rains upon the earth, by giving commission to the locust, the palmer-worm, or some other destructive insect, or by effecting a slight change in the conditions of the atmosphere, how easily would it be for him, when our hopes are at the highest, to crush them in an instant, and to turn our fertile fields into barrenness! We are dependent upon him for every morsel of food of which we partake, and this should lead us to raise high our song of gratitude for his continuous liberality. "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." "Thou visiteth the earth and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it. Thou crownest the year with thy goodness; and thy paths drop down fatness. All thy works praise thee, O Lord, but

thy saints shall bless thee." We bless thee then, O God, "for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious fruits put forth by the moon, and for the precious things of the earth, and for the fulness thereof."

And what then remains? Is our gratitude to be a mere temporary sentiment, evaporating in the words which give it utterance? If God has so blessed us, let us not abuse his goodness by vanity, luxury, and vitiating entertainment. If God has so blessed us, let the poor, the Church at home, the mission cause, all benevolent objects, share in our prosperity. We are stewards, not proprietors. If God has so blessed us with regard to temporal provision, let it raise our thoughts upward to that heavenly food with which all our heavenly wants are supplied. Let us not forget HIM who said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

PHILO.

RELIGIOUS AND POLITICAL SIGNS OF IMPROVEMENT IN THE EAST.

(From Graham's *Jordan and the Rhine*.)

Do not suppose for a moment that it can be the intention of the Ruler of the world to overwhelm the fairest regions of the globe, under the scourge of all-destroying barbarians. His moral government has other and nobler ends in view, and will no doubt result in such glories as shall justify, to the eye of faith and right reason, the seemingly dark ways of Providence. The balance-sheet clears up the account, and the clearly ascertained purpose of his ulterior working, will cast a flood of light on the entire course of his administration. Are there any signs which, to the observant eye, seem to give indications of that purpose? There seem to be; consider the following:—

1st. The fury of fanaticism is exhausted; the conquerors have sat down in the cities and provinces of luxury and civilization, and thereby lost the enthusiastic energy of the mountains or the desert. The strength of the Moslem is not like that of a Christian, to sit still; but to go forward on the way of blood and conquest. The moment it ceases to advance, its strength is broken, and the crescent begins to wane. Since the heroic Poles delivered Vienna, and resisted the aggressive torrent, the boundaries of Islam have been gradually but steadily receding. The strong compact dominion of the conquering Sultans is gone, and the empire internally and externally ripe for dissolution. Greece is independent, Hungary no longer tributary, and Egypt a mere nominal appendage to the empire. The European powers may try to under-

gird the state-vessel of Othman, but it will be in vain, she is no longer seaworthy, and must perish in the waters.

2d. The self-confidence of the Turks is gone. An internal feeling of weakness and distrust pervades the nation, which is no indistinct prognostication of its fall. This feeling pervades also the subject nations, and gives them confidence and hope. Many miles east of Damascus, Dr. Paulding and I were asked by the villagers when the English were coming to take the country; with the loudly proclaimed assertion, that the sooner they did so the better. A wealthy Moslem in Damascus told me he was persuaded the Christians would prevail, and that Stamboul had no safety but in their divisions. The Janissaries are destroyed, and the strong military spirit which they fostered is broken. Changes in the East are easy, I mean political changes. The people have no rights to be guarded, no constitution to be maintained inviolate, no clearly defined aspirations after liberty to be fought for and realized. The government is not mollified as with us, by mediating circumstances, such as councils, assemblies, provincial parliaments, etc. The rulers are distinct and separate from the ruled. Put new pashas in the provinces, and a new head in the capital, and all things will go on as quietly as usual. The people will take no permanent part in these changes; all they want is the removal of the burdens, and thus all the complications which with us arise out of the rights of the people, the sentiment of liberty, and free constitutions, are removed from revolutions in the East.

3d. The Oriental churches are beginning to show symptoms of returning life; the incrustation formed by ages seems giving way in many places, and the light and truth of heaven have reached the corrupting vitals of the decaying corporations. The American missionaries have been labouring long and faithfully in these sunny lands, and now the Lord of the harvest is beginning to own their labours with abundant fruits. They have erected schools and established colleges, in all the principal places of the Turkish empire; and by preaching and printing they have, in much weariness and opposition, conveyed to all classes of Christians an impulse and a life unknown for centuries in the East. Certain nations and communities have been stirred up to the very centre, and fresh vitality poured into the old organisms; in other cases when persecution has been bitter, new communities have been formed, and the foundations have been laid deep and broad for a great Scriptural Oriental Evangelical Church. Travellers and tourists notice these changes, noblemen and members of Parliament praise the wisdom, perseverance, and courage of the missionaries, and Mr. Layard, the famous antiquarian of Nineveh and Babylon, adds his very noble testimony to the rest. All this seems the commencement of great and beneficial changes for the East. They gave us the fountain pure and fresh at the beginning, and after the lapse of nearly two thousand years we return them the living waters in all their original sweetness.

4th. Prophetically, too, we should not shut our eyes to the signs of the times, since we are assured that the sure word of prophecy is as a light that shineth in a dark place until the day dawn and the day-star arise in our hearts (2 Peter i. 19). (1.) Then the Euphrates is now being dried up in the wasting and exhaustion of the Turkish Empire, and this seems to be preparatory for the return of the kings of the East, which the best expositors take to be the ten tribes of Israel. (2.) Greece has been re-established as an independent power, and thus the image of Daniel stands reconstituted in its integrity, ready to be smitten whenever the kingdom of the stone may descend upon it. (3.) It is not improbable that in the political events which are to accomplish the overthrow of the Ottoman Empire, Palestine may fall to the lot of the Jews, and this might lead to the restoration of the nation, an event evidently connected in the prophetic word with the coming of the kingdom, the blessing of the nations, the downfall of Antichrist, and all the glories of the millennial reign. All these are signs of the times, and the eye of faith and hope should not heedlessly pass over them. Is it not good, and holy, and blessed, to find God in the movements of His providence, to meet Him, if possible, at every turn and winding in the course of His moral government of the world? If you do not seek Him, you will *not* find Him, and if, in the spirit of humility and love, you *do* seek Him, you will find Him in providence as well as in grace. Many eyes are looking towards the East, and some are beginning to see what many take to be the roseate streaks that proclaim the approach of day. Be it so; we hail the rising light which is to dispel the darkness of the nations, and fill the whole earth with righteousness as the waters cover the sea.

“Then like streams that feed the garden,
Pleasures without end shall flow;
For the Lord your faith rewarding,
All his bounty shall bestow;
Still, in undisturbed possession,
Peace and righteousness shall reign;
Never shall you feel oppression,
Hear the voice of war again.”

Household Thoughts.

RELIGIOUS INFLUENCE.

WHEN John the Baptist was standing with two of his disciples, and saw Jesus passing along, he said to them: “Behold the Lamb of God.” They immediately followed Jesus. One of them was

Andrew, the brother of Simon Peter. As soon as he found Simon he accosted him thus: "We have found the Messiah, which is being interpreted the Christ; and he brought him to Jesus." On the following day Philip was called to be a disciple; and he immediately sought for Nathaniel, that he also might enjoy the precious privilege of becoming acquainted with their long-expected Messiah. Thus were brought together some of the germs of the future Christian Church, and also some of her earliest ministers. At a subsequent time the influence of a single woman, saying to her neighbours, "Come see a man who told me all that ever I did; is not this the Christ?" brought out the whole village to hear the words of the Saviour; and many of them became his followers. Though in neither of the above instances did the persons named produce by their own power the effects indicated, yet the influence they exerted was valuable and important, if not absolutely essential. It was through those means God was pleased to extend to them the distinguished benefits of which they became partakers; and such is his ordinary method.

Every Christian possesses some influence which he is bound to exert in favour of Christ and his cause. Its sphere may be large or small, according to circumstances; but within that sphere he is held responsible by his divine Lord, to do what he can to induce others to become religious. There is one circle at least, in which all Christians without exception, may be heard and felt; viz., at the domestic fireside. Husbands and wives, parents and children, brothers and sisters, may mutually influence each other; differing of course in the manner of exerting it according to their respective stations; but still (if they employ it faithfully and discreetly) rendering an efficient service to the cause of Christ, and saving (instrumentally) the souls of dear relatives.

Especially should Christian parents endeavour to influence their *children* to become pious. A sweet little boy, after reading Bunyan's *Pilgrim's Progress*, said to his grandmother, "Grandma, which of the characters do you like best?" She replied "Christian of course; he is the hero of the story." He responded, "I like Christiana best, because when Christian set out on his pilgrimage he went alone; but when Christiana started she took the children with her." It is better for parents to go alone than not go at all; but what additional interest it imparts to the scene, to have their little ones associated with them in their heavenly journey!

In the case of Bunyan's pilgrim, he not only left his children behind, but his wife also; though not without endeavouring to prevail upon them to accompany him. But his efforts were ineffectual. They treated his warnings very much as Lot's sons-in-law treated his, when he warned them to leave Sodom. "He seemed as one that mocked to his sons-in-law." When Christian became distressed about his soul (as this "prince of dreamers" informs us), "he brake his mind to his wife and children, and thus he began to talk to

them: 'O, dear wife!' said he, 'and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven, in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered.' At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head." . . . The day following "he set to talking to them again, but they began to be hardened." Thus it was not till they had refused to listen to his words, that he under the direction of Evangelist, ran out of the city alone, not only without the encouragement but against the remonstrance of his family. "He had not run far from his own door, when his wife and children perceiving it, began to cry after him to return; but he put his fingers in his ears, and ran on, crying, 'Life! life! eternal life!'"

We have here a humiliating example of a counter-influence exerted by one parent against the other; refusing herself to become religious, and preventing her children from taking this course. It is much easier to influence a child to continue in sin than to turn from it to God. But we have also on the other hand, in the pious life and happy death of Christian, an illustration of the power of such a life with its glorious termination, to influence survivors to seek and serve the Lord. Though Christiana and her children refused at first to follow the example of the husband and father, his holy character and heavenly reward became in the end the means, under God, of opening their eyes to the misery of their condition and their hearts to receive the Saviour. They pursued the same course he had done before them; and though she had now become a widow, and her children orphans, and could not therefore enjoy his society and counsel, the savour of his pious example was like fragrance in their path, and contributed to cheer them on in their pilgrimage. Far better would it have been for them all, if they had entered upon the divine life together; and perhaps this would have been the case, if Christian had persisted still longer to warn them of their danger, and been more earnest and urgent in his expostulations with them to turn from sin and engage in the service of God. But though he was apparently compelled to leave his family behind for the time being; it was only temporary. As the head of the family, his influence was ultimately blessed to the saving benefit of all its members. This should encourage a father or mother who in some instances is the only pious member of the household, to continue to hope, pray, and labor for the conversion of the others, who in due time, though not immediately, may like Christiana and her children enter upon the divine life, as the fruit of those labours and prayers.

While, however, we believe Christiana and her children were largely indebted to Christian for that instrumentality by which they were saved, we approve of the sentiment, and admire the ingenious thought of the little boy, before alluded to, that "when she went on her Christian pilgrimage, she took her children with her." How sweet and precious to them was their mother's influence. Though at first it was adverse to their spiritual interests, she now made amends for that, by her successful exertions to lead them to Christ and through him to heaven. As they had once been her followers in sin, they now became her fellow-travellers to the city of God. She pointed out the way and walked in it; and they, influenced by her example and drawn by the sweet cords of maternal love, followed on with cheerful and joyful steps, mutual helpers of each other's joy, and a mutual solace in times of trial. Though Christian was in advance of them, they overtook him at last on the other side of the river of death, and were there reunited, as an unbroken family, in the mansion of eternal joy. How beautifully does this illustrate the influence of a religious life upon those around us, especially upon members of the same family. Even if called for awhile to travel alone, we must prayerfully bear in mind our unconverted relatives, and connect with our prayers other scriptural means for their conversion. Some of them will ere long, through divine grace, accompany us; others will follow after. J. W.

EDUCATION OF THE NURSERY.

THE ignorant nursery-maid is an educator; her look, and tone, and gesture are aids to the development of faculties perhaps of the highest order. Let not the fond parent who trusts her little boy to the temporary care of the servant-maid, fancy that the girl is "only getting him ready for school." The girl is educating him, morally, mentally, and physically; the cold water which trickles from his head down his healthy chubby limbs, would provoke him to try the strength of his lungs, to the no small disquietude of the house, were it not that Betty is amusing him, "by such a pretty story about a great big black giant eating little boys and girls as if they were herrings." Scarcely a sentence does she utter but she exercises or develops some moral or mental faculty in such a manner as not only to counteract the good which the morning ablution might do as regards physical development, but also to do a positive injury. Now, had the girl been properly educated and instructed, her influence with the child would not have been less—possibly it might have been greater—and, O how different would the result have been!—*Selected.*

A MOTHER'S THEOLOGICAL TEACHING.

In England, some years ago, a man presented himself before a body of clergymen to be examined, that he might be licensed to preach the Gospel. His advantages for study had not been very great, and he had many fears that he could not sustain himself, and answer the numerous questions which he knew would be proposed. With a trembling heart he stood up before his fathers and brethren, and one of them asked him with whom he had studied divinity.

The young man was somewhat confused at this question; for he knew very well that he had not enjoyed the instruction of any distinguished divine; and he replied with hesitation, "My mother taught me the Scriptures."

"Ah," said the minister, who had asked the question, "mothers can do great things!"

The examination then proceeded, and the result was delightful proof that mothers may be good teachers of theology; that the truths implanted by their early instructions, watered by their pious tears, and sanctified in answer to their prayers, will bear precious fruit after many days.

This candidate for the ministry was found to be mighty in the Scriptures, and most gladly was he commissioned to go forth and preach the Word to his fellow-men.—*Selected.*

Biographical and Historical.

SERVICES AT DR. LINDSLEY'S FUNERAL.

[The following services occurred by appointment of the last General Assembly, at the funeral of the late Philip Lindsley, D.D., who suddenly departed this life at Nashville, Tenn., during the Sessions of that body.]

Monday, May 28.

THE Assembly met at 8 o'clock, to attend the funeral of Rev. Philip Lindsley, D.D.

The exercises were commenced by

I. Invocation and singing, "How blest the righteous when he dies," &c., by Rev. Dr. Edgar.

II. Reading the XCth Psalm and prayer, by Rev. F. N. Ewing.

III. Notice of the deceased by Rev. J. M. Stevenson, D. D., as follows:

DR. STEVENSON'S ADDRESS.

The Rev. PHILIP LINDSLEY, D.D., having served God in his generation for a longer term of years than is usually granted to his chosen, fell asleep at one o'clock in the afternoon of May 25th, 1855.

Born December 21st, 1786, his age was sixty-eight years, five months and four days, thus almost reaching the allotted term of "threescore years and ten."

His early youth was spent in his father's family at Baskingridge, N. J. His first classical instructor was the Rev. Dr. Finley, afterwards President of the University of Georgia, and the originator of the American Colonization Society. Entering the college at Princeton in early youth, he was graduated in the seventeenth year of his age, since which time—fifty-one years ago—he has been an active servant of the Master in some public and important position.

He was a licensed probationer for the Gospel Ministry about the year 1810, while a tutor in Nassau Hall, which position he held for some four years. I have no means at hand for determining the year of his ordination, but it was shortly after his licensure.

In 1813, at the age of twenty-seven, he was joined in marriage to Margaret Elizabeth, only child of Nathaniel Lawrence, of New York, who lived the faithful partner of his life for thirty-two years.

In the same year (1813) he accepted the Professorship of Ancient Languages in Princeton College, which position he held for eleven years. In April, 1823,—having served as Vice-President for some time, he was chosen President. Refusing to accept the office, he nevertheless discharged its duties during the period between the resignation of Dr. Green and the accession of Dr. Carnahan.

At this time he was thrice tendered the Presidency of the University of Nashville, and at length accepted it, removing to this city in the autumn of 1824. This step he took after long and mature deliberation, in the meantime refusing—besides the Presidency of Princeton—a similar tender from Transylvania University, at Lexington, Ky., and from Dickinson College, Carlisle, Pa. And this he did with the then, and often since expressed purpose to devote his life and energies to the cause of sound learning and pure religion in the South and West.

How successfully he executed this great purpose, is witnessed in the life and services of more than one thousand Alumni, who were here under his training hands; many of whom have occupied with honour and usefulness, the highest positions in Church and State. And so resolute was his will to carry forward the enterprise in which he had embarked, that he here rejected during the first ten years of his incumbency, oft-repeated and urgent solicitations to the Presidency of other well-endowed educational institutions in different portions of the Union. After an active and efficient service of twenty-six years in the University at Nashville, his resignation was tendered, and reluctantly accepted; and he lived to see his youngest son Chancellor of his cherished Institution.

In April of 1849 he married Mary Ann Ayers, daughter of Maj. Wm. Silliman, of Fairfield, Conn., and widow of his kinsman, Elias Ayers, of New Albany, Ind., which place was his home for the last four years of his life. She lives to mourn his loss, refusing to be comforted.

Although desiring to retire from active public services, he was again in-

duced to accept the position of a teacher, and for two years occupied the chair of Archaeology and Church Polity, in the New Albany Theological Seminary, and then retired, against the unanimous wish of the Board.

The remaining two years of his life were spent chiefly in study and devotion; attending regularly upon the services of the sanctuary, and hearing with all the humility of a child, the Divine words dispensed by one comparatively a youth, who often felt how much more appropriately *he* might sit at the father's feet, and learn that wisdom which comes only with age and intimate communion with God.

An almost daily intercourse in the social relations of life, and the frequent interchange of religious views and feelings, gave his pastor a conception of his humble faith in Christ, and his unswerving trust in the promises of a covenant-keeping God, which it has not often been his privilege to witness.

When asked, a few weeks since, if he would consent to serve the Presbytery as a Commissioner to the General Assembly, over which he had presided in its sessions at Philadelphia, in 1834, he replied—"I have never sought any appointment, and when God has placed upon me a duty I endeavour to discharge it." Yet, after his appointment, he hesitated much, and said to his pastor the morning he left home—"I think it probable I will never return"—"I may die before I reach Nashville." This incident is mentioned to illustrate what his intimate friends have often observed recently, how constantly his mind dwelt upon the near approach of death. He evidently lived as seeing him who is invisible, waiting calmly to hear the summons.

At the breakfast-table, surrounded by his children, only half an hour before he was smitten down, the conversation turned upon the danger of aged men travelling from home, which course he thought unwise as hazarding their lives. A guest at the table pleasantly inquired, "Is not your advice inconsistent with your own lonely journey to this place?" "No," he replied, "no, I am here also at home—as well die here as anywhere;" and in a few moments he had entered the vale. For fifty-three hours he sank gradually but surely.

The skill of the faculty, the most assiduous attentions of family and friends, the profoundest sympathy of many tried and true hearts, the agonizing pleadings of most deeply devoted children, availed not to stay the destroyer. Unconscious from the moment of attack, he spoke not, nor gave evidence of suffering. And so imperceptibly did life ebb away that it seemed not *death*, but the gentle ministry of spirit-hands, unloosing, one by one, the frail ligaments which still held his ransomed soul to earth. Their work accomplished, then, upon hushed but glad wings, they bore it to his Father and our Father, his God and our God. Thanks be to God who gave him the victory through our Lord Jesus Christ.

I may add that I cannot doubt had he chosen to suggest the thought to be most prominently presented on this occasion, it would have been this: The unvarying faithfulness of God in fulfilling that covenant promise to believing parents, "I will be a God to thee and thy seed after thee." He never wearied in dwelling upon its preciousness. Nor is this strange, for he could trace a long line of pious ancestry, and in every branch of it, direct and collateral, see its exact fulfilment.

One hundred and seventy years ago Col. Francis Lindsley and family left England on account of religious persecution; escaping from the

tyranny of Charles the II., by seeking a home where he could worship God in peace, and leave his children the same heritage. This was the germ of that family tree, spread now so widely over this land, and bearing so much fruit to the glory of God. In the firmness of Christian principle, which led Francis Lindsley to forsake the home of his fathers, and seek a resting place in a new, and then unknown world, we see a prophecy that he would command his children and his household after him, that they should keep the way of the Lord. (Gen. 18 : 19.)

And thus has it ever been.

His son, John Lindsley, the sixth ancestor of our father here, settled in Morristown, N. J., about one hundred and fifty years ago, and donated to the Presbyterian Church of that place, the burying ground, church site, and village green. The only records of that church, to which I have had access, mentions seven ruling elders of his family, within a period of sixty years—from 1747 to 1805. Others have doubtless been added since.

While the family has been somewhat widely scattered—one branch finding its home in New England, this one in New Jersey, and an offshoot from it in Western Pennsylvania, during the Revolutionary War; still they "have almost all adhered to the faith of their father."

A direct line of officers in Christ's house can be traced for six successive generations in the original church. Nor do we know that there has ever been a time when there was not a minister or ruling elder in the family. And many scores of faithful members have served God in their day, and gone to their reward. Verily *He has* been a God to him and his seed after him.

But more remarkably still has the faith of the pious parentage been honoured of Him in the public service to which He has called many members of this house. At least fourteen of the family have been permitted to preach the glorious Gospel of the blessed God, and several of them occupy responsible stations in the colleges and seminaries of our Church and land. His father's family, consisting of four sons and three daughters, have all lived for many years in the bosom of the Presbyterian Church. *Philip* the first born, is first called, and from the General Assembly of that Church which he so ardently loved, we cannot doubt, to the activities of the General Assembly and Church of the first born in heaven.

And so in his own family is the promise literally fulfilled—he lived to see nearly all of his own children grow up in the fear of the Lord and the profession of faith in Him. And to the day of his death-stroke, was it his earnest prayer and confident hope, that the Lord would be their God. And *this* was yet a small thing for his faith; for he doubted not that God had spoken of his house for a long time to come. (2d Samuel, 7 : 19.) An earnest that his prayers are already heard, is seen in this, that two of those who stood at his dying couch, and plaintively cried, as his spirit passed away, "My father, my father!" are ministers of that Gospel whose consolations sustained his soul.

Surely his mantle has fallen upon them.

With it may they not smite the waters of many Jordans, that the ransomed of the Lord may pass over.

IV. DR. VAN RENSSELAER'S ADDRESS.

Dr. Van Rensselaer remarked that, "*It is appointed unto men once to die.*"

"ONCE TO DIE," in judgment on the sin of Adam in Paradise, which has transmitted corruption and death from generation to generation.

"Once" in solemn record of the end of human probation. "After death, the judgment."

"Once" in joyful anticipation, to the saints of the resurrection in glory.

Everything connected with death is by APPOINTMENT. The general doom, first announced by God in the form of a judicial threatening, has fallen upon the race with the unerring certainty of a divine decree.

The *time* of death is appointed. Vast multitudes die in infancy and early life, and are gathered up with God's anticipating care to the realms of a Kingdom which consists "of such." Middle life crowds the gates of the grave with manhood and natural maturity, whilst of comparatively few, and yet of many, it is said, "Thou shalt be gathered to thy fathers in a good old age." This was God's appointed time in reference to his servant, who lies before us. Once a little child, nursed on his mother's heart, and carried in her tender arms, he passed the perils of infancy, and grew up to be a youth and a man, and death came not nigh him until divinely appointed at the verge of threescore years and ten.

The *mode* of death is appointed. Boundless in variety is the formula of God's moral and physical computations, by which, in any way that pleases him, he works out the problem of human destiny. Disease has every mode and characteristic—for God is in disease. Sickness sometimes takes the traveller through a long and rough route of suffering and pain, and at other times speeds him, like lightning, to the end of his career. Infinite are the ways of providential ordering at every stage of life, to bring us to its close! The beloved father, whose mortal dust is here, was changed with awful suddenness, from a living man to a saint on high, with body mouldering on earth. It was a quick summons, but the time was appointed, and he was ready.

The *circumstances* of death are appointed. Some die in the peaceful circle of their beloved ones, in the midst of sympathy and tears; others far from home, strangers to the soil that receives them. Some enjoy reason to the last, and their sun sets in a sky without gloom. Others depart apparently in intellectual darkness, with a clouded horizon and bewildering night.

The circumstances of Dr. Lindsley's death were well appointed of the Father of Mercies. In the city where he spent the years of his vigorous manhood he came to die. The Presbytery sent him to the General Assembly in furtherance of the decree of God which commissioned him to the "General Assembly and Church of the first born whose names are written in heaven." He died, doing work to the last. He took great interest in our proceedings, frequently addressing our body, with feeble voice, indeed, but with kindling eye and animated gesture and intellectual force, ending his course with an industrious public spirit. He breathed out his life in the midst of his own beloved children, surrounded by weep-

ing sons and daughters, whose affection, though unavailing, had the solace of its own utterances around the bed of their dying, venerated father. Though his honoured partner was absent—an absence which God may have ordered in tenderness to her own feeble health, yet, there was no other place away from home, where she could have so much wished him to be. He himself said, in the course of a natural and unreserved conversation, only a few minutes before his paralysis, “there is no better time for me to die than now, or more suitable place than here.” The circumstances were well ordered. “Precious in the sight of the Lord is the death of his saints.”

ALL “MEN once to die.” The destiny of death belongs to the whole race. God appoints all men once to die. They die in China, in India, in Labrador, in Peru, in Switzerland, in the Crimea, in Liberia, in our Indian territory, in Tennessee. Throughout Europe, Asia, Africa, and America, “death reigns by one.” It is this universal fact, that summons the Church with such emphasis of obligation “to preach the gospel to every creature.” Foreign missions, domestic missions, education, publication, church extension, all public and private efforts for the souls of men, are stimulated by the tremendous and solemn truth, that “it is appointed unto men once to die.”

But, brethren, our own case is singled out by the truth of Scripture and the work of Providence. Among men, we too, are dying men. The Moderator’s chair was once filled by yonder lifeless frame, and every Moderator is to go down, like it, to subjection to the order of the grave. The chairmen of our committees and their co-laborers, the prominent debaters in the house, and the silent members, all of us, from the more aged delegates of Sidney and Iowa Presbyteries, down to the younger members from Donegal and Mississippi, we are all to become the victims of corruption, the prey of worms, and the similitude of dust. “Thou carriest them away as with a flood—they are as a sleep: in the morning they are like grass that groweth up; in the evening it is cut down and withereth.” Brethren, “after death, the judgment.” Let us take heed, and be also ready.

“DIE.” What is the meaning of this intense monosyllable in the brief sentence of life? “It is appointed unto all men once to die.” In reference to the Christian, death is *the end of all his work for God on earth*. The labours of Lindsley are over. He saw many years, did much good service, and has finished his course. Well known as an Educator, he began with himself, and cultivated his faculties to the praise of the all-knowing God. Richly endowed, he improved what was given, until he attained scholarship and learning, which few in our Church have ever surpassed. As student, tutor, Professor, and Vice-President of Princeton College, his name is cited with honour. Whilst at Princeton, he published a sermon in behalf of the Theological Seminary, which had a marked influence in promoting its endowment.

In the year 1823, at the termination of Dr. Green’s administration, he was elected President of the College, but declined accepting the office. He was thenceforward to be a western man. He accepted the Presidency of Nashville University, in 1824, and for a quarter of a century devoted his life to the institution. In the midst of many difficulties and disadvan-

tages he persevered; and the presidency of an institution which was so much indebted to the labours of the father, has descended as the free gift of the people to a son; and may the father's work, and the son's work be carried forward in Providence, until this goodly city, and this goodly State shall reap the blessings of a Christian University, on whose towers the name of Lindsley shall be immortal. After resigning the presidency of the University, Dr. Lindsley filled for a short interval, a Professorship in the New Albany Seminary.

It is proper to remark here, that Dr. Lindsley served God in whatever he undertook. His piety was deep, cheerful, unaffected. "Whether he lived, he lived unto the Lord; and whether he died, he died unto the Lord; so that, whether living or dying, he was the Lord's." In social life, he pre-eminently shone. His heart was affectionate and easily won. His conversational powers were exuberant. There was a fund of anecdote, of information, of personal reminiscence, from which he drew with a prodigality that never exhausted it. His manners were bland and courteous. After my first interview with him in this city, nine years ago, I thought, and still think, that I never saw a more charming specimen of a Christian gentleman, minister, and scholar. His labours are over. His benignant face will never here kindle again with a smile, nor will his voice ever again be heard in our Assembly. His last address was in reference to the baptized children of the Church. God had no more work for him to do. "Blessed are the dead, who die in the Lord."

"To die" is, to the Christian, a deliverance from the cares and sins and sorrows of life. This venerable man is housed from the storm. Another of Christ's disciples has passed through the last earthly trouble that shall ever harass the soul. Glorious destiny! Whilst many, who tarry in the flesh, are subject to the tides of Christian experience within, and the surge of worldly conflict without, he has passed from river and sea of earth, to the city-gladdening stream of God, and to the sea—

"Where not a wave of trouble rolls,
Across his peaceful breast."

"To die," in the experience of the Christian, is to go "to the full enjoying of God to all eternity." To die is gain. The pilgrim on the banks of the river washes the last pollution from his feet, and puts on the sandals of incorruption. The staff in his hand he lays down, and the burden he unties from his back, as the Saviour welcomes him to the crown of life and the sceptre of immortality. Whilst we, brethren, were engaged yesterday in serving God in an earthly sanctuary and through ordinances, he saw the Lord "face to face," with nothing to intervene but the inviting glory of the Mediator, who was "delivered for our offences, and rose again for our justification." Our earthly Sabbath gave us but the foretaste of the enjoyments on which he has entered with the highest raptures.

One of the sweetest answers in our Catechism is the 37th: "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection." Perfection in holiness now adorns the soul that was but yesterday tarnished by guilt; and with the advent of death, came immediate transition to glory. *Holiness in glory* is the con-

dition of the departed spirit; and it is the distinction of Christianity that it condescends even to the body of dust. The body has present rest in anticipation of future resurrection. "Being still united to Christ, it rests in the grave till the resurrection." Yonder dust is heaven-guarded. It "sleeps in Jesus." Covenant power watches over the body, and the providence of God, who commissioned an archangel to protect that of Moses, will protect this precious form from Satan and from harm. It will rise again! "Being still united to Christ," it has hope. Though it goes back to common earth, God will reconstruct it with an organized vitality of incorruption, power, honour, and spirituality. In the great day of resurrection, Lindsley shall come forth into endless bodily life, with Makemie, and Tennent, and Edwards, and Davies, and Witherspoon, and Blythe, and Baxter, and Green, and Miller, and Alexander. Oh, ye graves and sepulchres, what miracles of might and majesty shall centre around your turf and your doors! "Tread softly, young man," said Dr. Mason to one of the bearers who was carrying his son's body to the burial, "you carry consecrated dust." Yes, brethren, consecrated by the atoning sufferings and blood of the Son of God, who himself went through death to claim it as a purchased possession; consecrated as that which is to be the subject of resurrection power, and consecrated for union with the glorified spirit in the mansions of eternal light. Let us carry then, this dear body to the grave with Christian sorrow, indeed, for we loved him, but with a faith that looks through the gloom, anticipating the triumphs of the resurrection morn, and in the joyful hope of the reunion of all the saints in Christ, in the presence of Christ, and with his glory forever. If it be "appointed unto men once to die, and after death the judgment," we also know from the Scriptures that, as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

V. THE MODERATOR'S REMARKS.

Dr. RICE said: Gloomy as death appears to us, it can hardly be so called in regard to a servant of God. It is sad to see reapers in the great harvest of the world called away when so much needed. When the conflict of error and truth is so exciting, we would like to have the fathers detained long to give us their counsels and prayers. Yet we cannot sorrow for them. There is no gloom for the righteous dead. Not gloomy that he bids forever adieu to sins and sorrows; to a world full of wickedness. It is not sad to see such a spirit passing to glory, never again to strive against sin. Joyful to think of the visions of immortality on high. When the eye first sees that beautiful city where all is glory and joy, and sees that through the eternal future his happiness will increase, will he not rejoice? and should we weep? Rather would we not wish that it were ourselves that had passed beyond this land of sin and strife? May God baptize us all anew, ministers and elders, with his Holy Spirit, so that Jesus may be preached when we return home as we never have before, and may God pour out his blessings on us all.

VI. Prayer and singing by Rev. Dr. Lapsley.

VII. Benediction by the Moderator, after which the body of the deceased was borne to its final resting-place in the Nashville Cemetery.

Review and Criticism.

GOSPEL AND EPISTLES OF ST. JOHN. Presbyterian Board of Publication, Philadelphia.

This is a miniature edition of the writings of the Apostle John, except the Apocalypse, printed and bound in a beautiful style. It will be a convenient pocket manual for the Christian traveller, or a suitable present to send to a friend. John is called in Scripture, "the disciple whom Jesus loved;" which is a phraseology indicative of unusual sweetness of temper, and this characteristic pervades his writings. For the consolation of God's people in seasons of affliction, they have always been regarded as possessing a peculiar adaptation, and also for the cultivation of that grace, declared by Paul to be superior to all others, viz.: *charity*. We know not whether the Board design publishing other portions of the New Testament in the same style; but the idea is worthy of consideration. The Epistles of Paul contain sufficient materials for two such volumes, in which case the Epistles to Timothy and Titus might form one of them, as a vade mecum for young ministers and candidates for the sacred office.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD: A Sermon, preached at the opening of the Sessions of the General Assembly of the Presbyterian Church, in Nashville, Tennessee, on Thursday, May 17, 1855, by the Rev. HENRY A. BOARDMAN, D.D., the Moderator of the previous Assembly, published by order of the Assembly. Philadelphia, Presbyterian Board of Publication.

The arguments by which the main position in this able discourse was sustained, are the following, viz.: 1. "That not only is there no decree creating such an order to be found, but that the New Testament does not contain *one word* about an official human priesthood in the Christian Church." 2. "The doctrine of an official human priesthood in the Church, is in a high degree derogatory to the Lord Jesus Christ, as the only priest of the new dispensation." 3. "The Scriptures exclude this theory, by teaching that men may come to Christ and be accepted by him, without the intervention of any human mediator." 4. "The sacerdotal theory of the Christian ministry is subversive of all true views of the nature and design of the Church." 5. "Another prime objection to this sacerdotal theory, is that it is fraught with ruin to the souls of men."

After discussing these several points, the preacher proceeded to consider the true nature and dignity of the Christian ministry; and concluded with the following reflections: 1. "We are admonished of the danger of innovating upon Christ's institutions." 2. "It is evident that the ruling eldership and the laity in general, have a vital interest in preserving the integrity and purity of the ministry." 3. "Finally, the subject with which we have been occupied, has its lessons, both of instruction and of encouragement, for our beloved Church." On this last point he speaks as follows:

It is our privilege, my Fathers and Brethren, to belong to a Church which has always guarded, with jealous care, both the regal and the sacerdotal prerogatives of her Divine Head. In her loyalty to the State, she has uniformly inculcated upon her members the duty of rendering to Caesar the things that are Caesar's. But she has resisted all attempts of the civil magistracy to usurp the power of the keys, or to impugn, in whatever way, the supremacy of Christ in his own spiritual kingdom.

With no less energy has she asserted the one perfect, exclusive, and unchangeable PRIESTHOOD of her Redeemer. In all her confessions and symbols has she protested

against the doctrine of an earthly mediatorship between God and man; and with no uncertain sound, have her pulpits vindicated the honours of the Great High Priest of our Profession, whether as usurped by Papal, by Oriental, or by so-called Protestant ecclesiastics.

In the faithful maintenance of these two fundamental principles, it has been given to some of our sister churches in Europe, in behalf of Christ, not only to believe on him, but also to *suffer* for his sake. They have "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," and of death itself; yet, have they "not counted their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God." Inheriting their apostolic faith and order, and emulating their devotion to Him who sits, "a Priest upon his throne," on the holy hill of Zion, our Church has, like them, enjoyed, in an eminent degree, the gracious presence and protection of her Lord. He brought it here in its feebleness. He cast out the heathen and planted it. He prepared room before it, and caused it to take deep root; and it filled the land. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. She has sent out her boughs unto the sea, and her branches unto the river. Upon no other church of our age has God bestowed so rich a heritage; to none has he confided a loftier mission. The largest Presbyterian body in the world, covering an expanse of territory which assimilates our General Assembly to Congress itself, as a national convocation, supplied with a thoroughly educated and evangelical ministry, endowed with the amplest resources of every kind, and with a noble equipment of benevolent agencies for developing and applying these resources in the most effective manner—where should our *gratitude* find a limit, or who shall define the measure of our responsibility?

Let us not forget, in the interchange of our grateful congratulations, that prosperity like this is fraught with *danger* as well to churches as to individuals. Through the abounding goodness of God, we are a united body; not only homogeneous in faith and polity, but substantially agreed in the principles and plans upon which our high trust shall be administered. Let it be the care of this venerable Court, to foster the sentiments of conciliation and Christian affection, which now pervade and cement our great constituency. Let us discountenance whatever may tend to "cause divisions and offences" amongst us, as we would the introduction of false doctrine. Let us cherish a profound and abiding sense of our absolute dependence upon God for every blessing. And let us never forget that the true glory of the Church consists, not in her wealth and her numbers, in the pomp of her ministrations and the splendour of her outward triumphs, but in her bearing THE IMAGE OF HER LORD, and reflecting the beauty of his HOLINESS.

Thus may our beloved Church be perpetuated, as a sacred bond of union to our national confederacy; as an impregnable bulwark against the aggressions of philosophic scepticism and social demoralization; as an intrepid witness to the glorious sovereignty and sole Priesthood of Jesus Christ; and as a humble but faithful instrument in the hands of her risen Lord, for preaching the Gospel to every creature.

A TIME TO DANCE, by the Rev. S. RAMSEY WILSON, of Cincinnati. HINTS TO CHRISTIANS ON A JOURNEY, by Rev. E. P. ROGERS, D. D., pastor of the Seventh Presbyterian Church, Philadelphia.

These two excellent and seasonable tracts issued by the Presbyterian Board of Publication, are earnestly commended to the perusal of all who desire or need valuable thoughts on these subjects. The topics are widely different and designed of course for persons under different circumstances. The same persons however may find them both equally adapted to their own case. Whether at home or abroad, Christians ought to maintain a holy example, and generally speaking, those who are conscientious and watchful in this respect in the domestic circle, will not conceal or dishonour their religion when travelling abroad; while the formal and pleasure-seeking professor, both at home and elsewhere, needs continually to hear the sound of the judgment trumpet, in order to deter him from un-Christian conduct.

The Religious World.

THE PRESBYTERIAN CHURCH.

THE Statistics of the Presbyterian Church have been published by the Stated clerk, Dr. LEYBURN, and it will be seen that there is, in general, great reason to "thank God and take courage."

GENERAL RESULTS.

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

INCREASE DURING THE PAST YEAR.

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

BAPTIST CHURCHES.

THE American Baptist Almanac for 1855 gives the following facts :

The number of Baptist periodicals in this country is now 44; Theological Institutions, 10. General Benevolent Associations are 7, viz.: the Am. Bap. Miss. Union; Am. Bap. Publication Society, with which is connected the Historical Society; Am. Bap. Home Mission Society; Am. & For. Bible Society; Am. Bap. Free Mission Society; Southern Bap. Convention, and Am. Bible Union. From the table which gives the grand total of the churches, &c., we derive the following: Associations, 523; Churches, 10,488; Ordained Ministers, 6,887; Licentiates, 592; Members, 842,660; Baptisms in 1854, 63,727. Adding to these the numbers for the British Provinces and W. I. Islands, we have 540 Associations, 10,933 Churches, 7,212 Ordained Ministers, 631 Licentiates, 903,110 Members; Baptisms in 1854, 66,655. And if to these be added all in the United States who are reckoned under the general name of Baptists, as the Anti-Mission Baptists, Freewill Baptists, Seventh Day Baptists, &c., there is a total, of Associations, 695; Churches, 14,638; Ordained Ministers, 9,817; Licentiates, 631; Members, 1,251,059;

Baptisms in 1854, 68,374. More than half the regular Baptists, and nearly all the Anti-Mission Baptists in the United States are found in the Southern States.

METHODIST CHURCH SOUTH.

THE Methodist Church South embraces 1,912 travelling preachers; 150 superannuated, and 4,359 local; 428,511 white members, 164,584 colored, and 3,757 Indians, making a total membership of 603,303. The increase of the latter during the last year was 23,992.

METHODIST FOREIGN MISSIONS.

THE peculiar policy of the Methodist denomination as to Foreign Missions, is exemplified in the following instance, stated in the Methodist Organ, in New York :

Bishop Baker writes from the California Conference to the Mission Rooms, that the Conference has taken Honolulu into its regular work, and sent Rev. W. S. Turner to the charge. The Bishop found "a class already formed there, and they were anxiously entreating the Conference to supply them with a preacher. They propose to support him. Brother Turner has been there, and is favourably known to our people. I have this morning (May 23d), had an interview with a member from our church at Honolulu; a merchant, who is very much pleased that we have sent them a preacher."

The Methodists have had great credit as pioneers; yet in all instances, except one (that of their Mission to China), whenever they have gone abroad from this to other countries, they have gone to build on the foundations of other men, or to labour among at least a nominally Christian people. If, instead of introducing sectarian operations into the Sandwich Islands, and interfering with our missions there, they had gone to some unevangelized island, they would have better conformed to the spirit of the Gospel.—*Puritan Recorder.*

DONATIONS OF BOSTON CHURCHES FOR AMERICAN BOARD.

THE Contributions of the Orthodox Churches to the American Board of Commissioners for Foreign Missions for the year ending May, have been announced. They are as follows: Mount Vernon Church, \$5,531 34; Essex Street Church, \$4,501 50; Old South Church, \$3,490 87; Central Church, \$3,400; Park Street Church, \$2,923 18; Bowdoin Street Church, \$2,001 85; Salem Street Church, 1,823 25, Shawmut Church, \$722 97; Pine Street Church, \$573 43; Phillips Church (South Boston), \$556 28; Maverick Church (East Boston), \$540 26. The total amount from the churches in Boston this year, including the contributions received at the United Monthly Concert, is \$26,488 30. The amount last year was \$24,532 13, showing an increase, notwithstanding the dull times, of

nearly \$2,000. The total receipts of the Board from August 1st, 1854, to May 31st, 1855, have been \$246,371 18, against \$243,960 33 for the same period last year.

AFRICAN COLONIZATION.

COMMODORE GREGORY, of the U. S. Navy, addressed a letter to the Charlestown Colonization Society, a few extracts from which may be interesting. The writer says :

“Previously to my visiting Liberia, I had a hope that the colonization would be successful. I considered it but an experiment and entertained but little faith in the result; but on my first visit to Monrovia every doubt was dispelled. I visited the people collectively and individually, and had every opportunity desired of forming a correct judgment of their condition and prospects. I found among them many intelligent and estimable men, too many to enumerate here. I visited the families freely and socially. I found the women courteous and genteel in their manners, their houses comfortable, neat, and tidy, and the inmates industrious and happy, apparently in the enjoyment of every domestic comfort, and some of the most opulent having many of the luxuries and elegancies of more favoured and refined regions.

“As a community, I consider the inhabitants of Monrovia entitled to a high standard in the scale of morality; they certainly were remarkably temperate: As a proof of these, I saw churches and schools well filled, and *an empty jail*.

“There were three churches at Monrovia, all well attended. I took the opportunity of landing on a Sunday morning, about the time of service, and can assure you that it was a most gratifying sight to observe the congregation, as they came in from the different parts of the town in families, and singly, all well and neatly dressed. I could scarcely realize the fact, that there, where but a few years before, roamed the savage and the wild beast, churches had been built, and the altar of the living God raised by a despised and persecuted people, on which they were offering up their united prayers, and chanting his praise in songs of thankfulness for his many and great mercies.

“One great result has already been obtained by the establishment of a Christian people upon the African shores, and that is *the entire suppression* of the slave trade on a line of coast extending about four hundred miles from north to south, from whence, within a few years past, thousands of wretched beings were annually torn from their homes, and doomed to all the sufferings and horrors of hopeless slavery. The powerful navies of England and France had for years vainly endeavoured to prevent and put a stop to that infamous traffic in human blood; what they could not do with all the exercise of their power has been quietly and peacefully accomplished by humbler means, by that interesting little colony, and as their influence increases and extends along the coast, the haunts of the slavers will be rooted out, and in time the slave trade totally suppressed. Had the vast sums expended in naval armaments been applied to colonizing the coast, the slave trade would have ceased long since. The Colonization Societies have already done much, but there is still a vast field for their action

The tide of emigration should not be allowed to slacken, for there is a double motive in urging on the glorious work,—the freedom and happiness of coloured people, both here and on the shores of Africa. The remarks I have made apply to all the towns upon the coast of Liberia.”

COLLEGIATE EDUCATION IN LIBERIA.

“THE Board of Trustees for Education in Liberia,” incorporated in 1850, by the Legislature of Massachusetts, with power to hold personal and real estate to the amount of \$100,000, report that about \$22,000 have already been received and profitably invested, for the establishment and support of a college in the Republic of Liberia. The Government of that vigorous young Commonwealth approves the College plan, and has made a most liberal grant of land on the St. Paul’s River, about fifteen miles in the rear of Monrovia. The trustees propose to commence the institution, but a great difficulty arises from the scarcity of suitable men to form the faculty. White men are necessary at the outset, while adequately educated coloured men are not to be found; but men of any or no colour, must risk health and life in the attempt to rear and manage a model institution of this sort in Liberia.

EVANGELICAL SOCIETY OF FRANCE.

Its work appears prosperous, though many difficulties are to be encountered. Persecution in several places has become a means of spiritual growth for many. The schools in the Faubourg du Temple in Paris are attended by some 500 pupils, and have a most excellent influence. The normal school contains 26 pupils. It has already prepared 80 Christian schoolmasters. The number of agents or missionaries employed this year by the Society has been 102; receipts, \$24,900; expenses, \$26,000. This year’s deficit added to last year’s, makes a debt of over \$5000.

ITALY.

THE greatest exertions of the clerical party in Sardinia to thwart the passing of the Convent Suppression Bill have been in vain. The offer of Bishop Callabianca, in the name of the whole Episcopate, to pay yearly, for the support of the lower clergy, 900,000 francs to the state treasury, has not prevailed upon the Senate to withhold its consent to the chief main points of the bill. The insignificant amendments made by the Senate were accepted by the Representatives, and the amended bill passed by them, by 95 ayes against 23 noes. The Catholic papers of Germany say, they cannot comprehend how the Catholic organs of Sardinia, after such manifestations of the popular will, can continue to assert that the majority are still good Catholics.

RELIGIOUS CHANGES.

AMONG the forty or fifty Episcopal clergymen who were assembled at the recent consecration of St. Thomas's Church, New Haven, one was a lineal descendant of the first Puritan minister of New Haven, and another was a lineal descendant of one of his leading elders. It is also a fact of interest that a descendant of Oliver Cromwell is now a clergyman of the Church of England in Canada; while the last lineal male descendant of Martin Luther was a few years ago received back into the Romish communion.

RELIGIOUS LIBERTY IN ENGLAND.

A GREAT grievance to the large and respectable portion of the English people who dissent from the Established Church has been the levying of church-rates, by which they are compelled to contribute to the administration of worship in which they do not partake. In some portions of the kingdom the law has become a dead letter. It cannot be executed in the large towns because the vestries and churchwardens refuse to take the preliminary steps which the law requires to assess the tax. A bill introduced into the House of Commons on the 16th ult. by Sir W. Clay, proposes to abolish the rates altogether, and to substitute for them the system of voluntary contributions, allowing the parishes, however, at their discretion, to allot pews and seats, and to apply the rents to the purposes for which church-rates are now levied. The second reading of the bill was strenuously opposed, but it passed to a second reading in the Commons by a majority of twenty-eight in a house of more than four hundred members.

THE ROMAN DECALOGUE.

THE Church of Rome is accustomed to deny indignantly the charge of wholly suppressing the *second* commandment (as to the use of graven images, &c.), and of dividing the *tenth* into two, in order to make out the requisite number. We have more than once convicted it out of its own mouth, and now reiterate the charge, and adduce the proof from one of its leading official journals, the organ of two of its Bishops. The *Catholic Mirror* of last week has "A Short Exposition of the Commandments," in editorial type, from which we extract the following:

"The *second* commandment most strictly forbids us to make use of the name of God on trivial occasions," &c.

"The *third* commandment enjoins the sanctifying of the Sabbath day," &c.

"The *ninth* commandment forbids not only all outward impurity, but even that which is hidden," &c.

"The *tenth* commandment forbids all unlawful desires that tend to the prejudice of our neighbour's substance." *Banner of the Cross.*

AMELIORATION OF SLAVERY.

THE Port Gibson (Miss.) Reveille says: "The project now being agitated by the people of North Carolina, and soon to be carried before the Legislature of that State is one which, we think, to say the least of it, will create a sensation. It is, 1st, to render legal the institution of marriage among slaves; 2d, to preserve sacred the relations between parents and their young children; and 3d, to repeal the laws prohibiting the education of slaves. If this modification in the laws is made in North Carolina, as we are informed it probably will, other states will, no doubt, take the matter into consideration, and it will then be by far the most interesting feature of the 'peculiar institution.' The main features of the movement have been adopted in practice, or at least improved in theory, by nearly all our planters, so far as circumstances would allow; and we cannot but think the modification is well worth the serious consideration of every Southern man. Should the Southern people think proper, after due investigation, to adopt the regulation in each of the Slave States, slavery will then be regarded in an entire new light, and the enemies of the institution will be robbed of their most fruitful and plausible excuses for agitation and complaint. There may be, however, evils to contend with, and objections to be answered in the adoption of such a modification. We therefore leave the subject open for future consideration, and in the meantime invite a free examination of the subject by our readers."

Statistics.

FOREIGNERS IN THE UNITED STATES.

ACCORDING to Mr. De Bow, there are in the United States 961,719 persons born in Ireland; 278,675 in England; 70,550 in Scotland; 29,868 in Wales; or, in Great Britain and Ireland, 1,340,812—considerably more than half of the foreign-born residents of the country; in France, 54,069; Prussia, 10,549; rest of Germany, 573,225; Austria, 946; Switzerland, 13,358; Norway, 12,678; Holland, 9,848; Sweden, 3,559; Spain, 3,113; Italy, 3,645; West Indies, 5,772; Denmark, 1,838; Belgium, 1,313; Russia, 1,414; Portugal, 1,274; China, 758; Sandwich Islands, 588; Mexico, 13,317; South America, 1,543. The number of foreigners who arrived in the United States in 1853 was 372,725; in 1854, 368,643. About 40 in every 100 Irish live in the large cities, and about 36 in the 100 Germans; 56,214 persons born in the United States, reside in Canada.

SCOTCH LANDED PROPRIETORS.

THE following is the gross total number of landed proprietors standing on the valuation rolls of the various Scotch counties in 1854: viz., in Aberdeen, 341; Argyll, 181; Ayr, 456; Banff, 45; Berwick, 306; Bute, 9; Caithness, 37;

Clackmannan, 35; Dumbarton, 263; Dumfries, 510; Edinburgh, 562; Elgin, 55; Fife, 686; Forfar, 358; Haddington, 124; Inverness, 120; Kincardine, 92; Kinross, 164; Kirkcudbright, 413; Linlithgow, 164; Nairn, 15; Orkney, 329; Peebles, 88; Perth, 696; Ross, 69; Roxburgh, 429; Selkirk, 43; Stirling, 615; Sutherland, 8; and Wigtown, 60. 594 of these estates were valued at between £500 and £1000; 387 at between £1000 and £2000; 274 at between £2000 and £5000; 75 at between £5000 and £10,000, and 32 at upwards of £10,000.

THE WHEAT CROP.

THE *New York Herald* estimates the quantity of Wheat raised this year, and that raised in 1849, as shown by the census of 1850, thus:

	Bushels Wheat. 1849.	Bushels Wheat. 1855.
Ohio,	14,487,000	25,000,000
Pennsylvania,	15,367,000	21,000,000
Virginia,	11,212,000	15,000,000
New York,	13,121,000	16,000,000
Alabama,	294,000	700,000
Illinois,	9,414,000	23,000,000
Indiana,	6,214,000	19,000,000
Iowa,	1,530,000	3,000,000
Kentucky,	2,142,000	3,500,000
Maryland,	4,494,000	5,000,000
Michigan,	4,925,000	7,000,000
Missouri,	2,981,000	5,500,000
Tennessee,	1,619,000	4,000,000
Wisconsin,	4,286,000	9,000,000
Arkansas,	199,000	300,000
California,	17,000	150,000
District of Columbia,	17,000	20,000
Connecticut,	41,000	50,000
Delaware,	482,000	550,000
Florida,	1,000	2,000
Georgia,	1,088,000	1,200,000
Louisiana,		
Maine,	296,000	400,000
Massachusetts,	31,000	50,000
Mississippi,	137,000	200,000
New Hampshire,	185,000	200,000
New Jersey,	1,601,000	2,000,000
North Carolina,	2,130,000	2,500,000
Rhode Island,		
South Carolina,	1,066,000	1,200,000
Texas,	40,000	100,000
Vermont,	535,000	650,000
Minnesota,	1,000	500,000
New Mexico,	196,000	400,000
Oregon,	211,000	500,000
Utah,	107,000	500,000
Kansas,		200,000
Nebraska,		200,000
Grand Total,	100,468,000	168,572,000

Over one hundred and sixty-eight millions of bushels, which at \$1 25 (the probable average price), will amount to more than two hundred and a half millions of dollars.

BRITISH CASUALTIES IN THE WAR WITH RUSSIA UP TO JUNE 18TH, 1855, INCLUSIVE.

IN THE ARMY.

	Officers.	Men.
Killed in the battles of Alma, Balaklava, Inkerman, &c.	83	1,114
Killed in the siege of Sebastopol up to June 18, 1855, .	57	813
Died of wounds to June 18,	31	413
	171	2,340
Died of disease, &c., to same date,	142	7,622
	313	9,962
		313
		10,275
Probable number of deaths at Balaklava, of which no returns have been published,		5,000
Total,		15,275

IN THE NAVY.

	Officers.	Men.
Killed in bombardment of Sebastopol, &c.	19	169
Died of wounds to June 18,	4	{ No return published.
Died of disease to June 18,	14	{ No return published.
	37	169

COMPARATIVE STATEMENT OF CASUALTIES IN THE MOST MEMORABLE BATTLES AND SIEGES OF THE PRESENT CENTURY.

BATTLES.

	KILLED.		WOUNDED.		Total.
	Officers.	Men.	Officers.	Men.	
1809, July 28, Talavera,	27	643	171	3235	4076
1811, May 16, Albuera,	32	850	165	2567	3614
1812, July 22, Salamanca,	28	360	178	2536	3102
1813, June 21, Vittoria,	22	479	167	2640	3308
1854, Sept. 20, Alma,	25	344	81	1540	1990
1854, Nov. 5, Inkermann,	43	594	101	1804	2542

SIEGES.

	KILLED.		WOUNDED.		Total.
	Officers.	Men.	Officers.	Men.	
1812, March 18 to April 6, Badajoz,	58	700	241	2600	3599
1813, July 7 to Sept. 8, St. Sebastian,	47	641	103	1442	2233
1854, Oct. 13 to June 18, Sebastopol,*	64	887	207	3771	4929

* Including the Naval Brigade.

Readings for the Many.

MOWING.

HARK! where the sweeping scythe now rips along,
 Each sturdy mower, emulous and strong,
 Whose writhing form meridian heat defies,
 Bends o'er his work, and every sinew tries;
 Prostrates the waving treasure at his feet,
 But spares the rising clover, short and sweet.
 Come health! come jollity! light footed come;
 Here hold your revels, and make this your home;
 Each heart awaits, and hails you as its own;
 Each moisten'd brow that scorns to wear a frown.
 The unpeopled dwelling mourns the people strayed,
 E'en the domestic, laughing dairy maid,
 Hies to the field, the general toil to share.
 Meanwhile the farmer quits his elbow chair,
 His cool brick floor, his pitcher, and his ease,
 And braves the sultry beams, and gladly sees
 His gates thrown open, and his team abroad,
 The ready group attendant on his word
 To turn the swath, the quivering load to rear,
 Or ply the busy rake, the land to clear.
 Summer's light garb itself now cumbrous grown,
 Each his thin doublet in the shade throws down;
 Where oft the mastiff skulls with half shut eye,
 And rouses at the stranger passing by;
 While unrestrained the social converse flows,
 And every breast love's powerful influence knows,
 And rival wits with more than rustic grace
 Confess the presence of a pretty face.

Bloomfield.

A SERMON TO HIGHWAYMEN.

THE English Methodist Magazine for 1767 contains the following remarkable narrative:

Four gentlemen and an old minister were assailed on the highway by three robbers, who demanded and took possession of all their funds. The old minister pleaded very hard to be allowed a little money, as he was on his way to pay a bill in London. The highwaymen, as our authority informs us, "being generous fellows, gave him all his money back again, on condition of preaching them a sermon." Accordingly they retired a little distance from the highway, and the minister addressed them as follows:

"Gentlemen, you are the most like the apostles of any men in the world, for they were wanderers upon the earth; and so are you; they had neither lands nor tenements that they could call their own; neither, as I presume, have you. They were despised of all, but those of their own profession, and so, I believe, are you; they were unalterably fixed in the principles they professed, and I dare swear so, are you; they were often hurried into jails and prisons; all of which sufferings, I presume, have been undergone by you; their professions brought them all to

untimely deaths; and, if you continue in your course, so will yours bring you. But in this point, beloved, you differ mightily; for the apostles ascended from earth into heaven, where, I am afraid, you will never be found; but as their deaths were compensated with eternal glory, yours will be rewarded with eternal shame and misery, unless you mend your manners."

THE SPIRIT OF THE LORD'S PRAYER.

THE Spirit of the Lord's Prayer is beautiful. That form of petition breathes a *filial* spirit—"Father."

A *catholic* spirit—"Our Father."

A *reverential* spirit—"Hallowed be thy name."

A *missionary* spirit—"Thy kingdom come."

An *obedient* spirit—"Thy will be done on earth as it is in heaven."

A *dependent* spirit—"Give us this day our daily bread."

A *forgiving* spirit—"And forgive us our trespasses as we forgive them that trespass against us."

A *cautious* spirit—"Lead us not into temptation, but deliver us from evil."

A *confidential* and *adoring* spirit—"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

THE TRUE CHRISTIAN.

HE endeavours continually to walk with God, and to have his conversation in heaven, so that in the midst of company, and in his converse among men, he often lifts up his mind in holy ejaculations to heaven. Phil. 3 : 20.

He walks in a lively sense of God's omniscience and omnipresence, and prefers the will and favour of God before that of men. Psalm 139.

He endeavours that his prayers be as frequent as his wants, and his thanksgiving as his blessings. 1 Tim. 4 : 4, 5.

To advance the glory of his Maker, is the very centre of all his actions; and the doing his will the very joy of his soul, and the conversion of sinners his great delight. Psalm 11 : 8.

As his love is wholly fixed upon God, which is an infinite good, so his hatred has no other object but sin, which is an infinite evil. Psalm 14 : 7.

The virtuous and wise are his only guests, which makes him a companion of those that love God, and his delight is among the saints. Psalm 119 : 63.

He strives more to be grave and modest, than to have the reputation of being accounted witty. Eph. 5 : 15.

He is not only careful of his time, but of his company too; and is more anxious to know himself than to know others. 1 Cor. 5 : 11.

He abhors the thought of undermining his neighbour, or cheating the ignorant; and is ever striving to be a stranger to envy and malice. 1 Cor. 14 : 20.

He follows not the opinion or example of the worst, but of the best of Christians. Phil. 3 : 17.

He is so good a husband of his time, as to improve it in doing good to himself and others; for he sees the most busy man must find a time to die, though he will not find a time to prepare for it. Luke, 21 : 34.

He cheerfully resigns his will to the divine will of his Father who is in heaven; for he knows that all things come by his decree or wise permission. Job 1 : 21.
—*Episcopal Recorder.*

FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1st. To remember that we are all subject to failings and infirmities of one kind or another.

2d. To bear with and not magnify each other's infirmities. Gal. 1 : 5, 1.

3d. To pray one for another in our social meetings, and particularly in private. James, 5 : 16.

4th. To avoid going from house to house for the purpose of hearing news, and interfering with other people's business.

5th. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person until well founded.

6th. If a member be in fault, to tell him of it in private, before it is mentioned to others.

7th. To watch against shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8th. To observe the just rule of Solomon—that is, to leave off contention before it be meddled with. Prov. 17, 14.

9th. If a member has offended, to consider how glorious, how God-like it is to forgive, and how unlike a Christian it is to revenge. Ephes. 4 : 2.

10th. To remember it is always a grand artifice of the Devil to promote distance and animosity among members of churches ; and we should, therefore, watch against everything that furthers his end.

11th. To consider how much more good we can do in the world at large, and in the Church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12th. Lastly—to consider the express injunctions of Scripture, and the beautiful example of Christ, as to those important things. Ephes. 4 : 32 ; 1 Peter, 2 : 21 ; John, 13 : 5.

AN ANGEL IN THE WAY.

This very chaste effusion originally appeared in Fraser's Magazine of last January. It is one of those very pure classical productions which now and then, and without any great interval, appear in that able and distinguished periodical. The author of it is manifestly a man of extraordinary poetic talent. The lesson it imparts, would, if generally adopted, impose on the world a system of morals, which would tend to its advantage, its happiness, and its glory.

FAIR the downward path is spread,
 Love and Light thy coming greet,
 Fruit is blushing o'er thy head,
 Flowers are growing 'neath thy feet ;
 Mirth and Sin, with tossing hands,
 Wave thee on, a willing prey ;
 Yet an instant pause—there stands
 An angel in the way.

Heed the heavenly warning—know,
 Fairest flowers thy feet may trip ;
 Fruit, that like the sunset glow,
 Turn to ashes on the lip,
 Though the joys be wild and free,
 And no mortal eye can see
 An angel in the way.

Wilt thou drown in worldly pleasure ?
 Wilt thou have, like him of old,
 Length of days and store of treasure,
 Wisdom, glory, power and gold ?
 Life and limb shall sickless waste,
 Want shall grind thee day by day,
 Still to win thee God hath placed
 An angel in the way.

Trusting all on things that perish,
 Shall a hopeless faith be thine !
 Earthly idol wilt thou cherish ?
 Bow before an earthly shrine ?
 Meet rebuke to mortal love
 Yearning for a child of clay,
 Death shall cross thy path, and prove
 An angel in the way.

When the prophet thought to sin,
 Tempted by his heathen guide ;
 When a prince's grace to win,
 Prophet lips would fain have lied,
 Even the brute the same controlled,
 Found a human voice to say,
 " Master, smite me not—Behold
 An angel in the way !"

So, when Vice to lure her slave,
 Woos him down the shining track,
 Spirit hands are stretched to save,
 Spirit voices warn him back.
 Heart of man ! to evil prone,
 Chafe not at thy sin's delay,
 Bow thee humbly down and own
 An angel in the way.

SUMMER.

1. THIS is a relative term. A very unequal period is it, in the tropics and at the poles. And, even within the limited territory of the circulation of this paper, summer will vary considerably in strength and intensity.

2. Summer directs attention to the husbandman. Who can help having sympathy enlisted in his behalf, as we behold him toiling in the full blaze of a burning sun. Through the piercing cold of winter, we think with sorrow of the poor, without shelter or clothing, food or fuel. But under the vertical rays of a melting sun, the mind turns with compassionate regard to the outdoor labourer.

And knowing, as we do, that agriculture underlies every other department of business, how anxiously we mark the condition of the fields, and inquire after the prospect of the growing crop. Seldom or never, perhaps, was the popular interest in this matter more intense than in the present juncture of affairs. Provisions in this country and Europe are almost unprecedentedly scarce and costly. And all classes—the rich as well as the poor—feel deeply concerned in the yield of the soil this season, upon which we have just entered.

3. Summer is a period of temptation and danger.

The temptation lies in the fact, that it is the time for relaxation and travel; and, unless one is specially on his guard, he will be most sure to slight the sanctuary, neglect his closet, let down his watch, cast aside his restraint, and indulge in unbecoming levity.

And the peril peculiar to the season arises in a measure from the much journeying of people; from the lightning, from venomous serpents, and from malignant fevers and fatal epidemics.

4. Summer is illustrative alike of the Divine greatness and goodness.

In the midst of the thunder and lightning, the terrific storm, and the torrents of rain, the vast production of the South, noiselessly brought forward, the furious blaze and overpowering heat of the sun—amid these scenes, we are impressed with the majesty of Deity.

And when, on the other hand, we reflect what a mercy it is to have a productive season for replenishing our granaries; what a mercy that spring and fall intervene, to prevent a sudden transition from the severity of heat to that of cold, and vice versa; what a mercy that nature is invested with a garment of the deepest verdure—that colour most congenial to the eyes; what a mercy it is that we should have dews, and showers, and breezes, and fountains—with these thoughts in mind, we are convinced of the benevolence of our God.

5. Summer attaches significancy to many Scripture passages.

Take the following as a specimen: "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." "He shall come down like rain upon the mown grass; as showers that water the earth." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "But when the sun was up, it was scorched; and because it had no root, it withered away." "If any man thirst, let him come unto me, and drink."

6. Summer conveys a realizing sense of spiritual drought.

If we want fully to know what it is for the soul of a Christian or the bosom of a church, to be deserted of the Spirit of God, we have but to look abroad upon nature, and mark the effects, in midsummer, of the withholding of the early and latter rain—how every object droops and withers, what a scene of desolation is presented, how convincingly are we taught the truth of our absolute dependence.

7. Summer is an emblem of life.

It is during this period that provision is made for winter—a fact to which the wise man alludes in its application to the ant! And this provision is ample or meagre, according to the labour at this season put forth.

And so is life the working period in relation to eternity. We are, in this world, laying the foundation for that. The seed here sown will there yield its fruit. "For whatsoever a man soweth, that shall he also reap."

But the resemblance holds at yet another point. How green and gorgeous does all nature appear at this season. Alas! it is but a season. Within three short months how is the scene changed! The tide has turned. The sap runs down. The flowers fade. The singing of birds ceases. The sombre tints of autumn become everywhere manifest, and a deathlike dreaming overspreads creation.

That I say is a picture of life. We advance from the vigour of youth to the maturity of manhood. Health glows in our veins, and strength abounds in our sinews and our bones. The heart is full of hope. Deep and extended plans are formed for the future. Joyous anticipations are entertained. But alas! how seldom are they realized. The bubble bursts; the charm is broken; the delusion is dispelled. Disappointment weighs down the spirits. Death succeeds, and converts the body into its original element: "Dust to dust; earth to earth; ashes to ashes!" "All flesh is grass, and all the goodness thereof is as the flower of the field."—*Watchman and Observer*.

W.

THE SOUL'S PROGRESS.

THERE is not, in my opinion, says Addison, a more pleasing and triumphant consideration in religion, than this. Of the perpetual progress which the soul makes toward the perfection of its nature without ever arriving at a period in it. To look upon the soul as going from strength to strength—to consider that she is to shine forever with new accessions of glory, and brighten to all eternity—that she will be still adding virtue to virtue, and knowledge to knowledge—carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance.

THE WAR IN EUROPE.

[The following remarks on the present war in Europe, from the "Presbyterian Banner," contain much truth. So far as our own observation extends, public sentiment in this country is favourable to the cause of the Allies.—ED.]

OUR readers who have meditated on the intelligence which we have communicated to them from week to week, relative to the war in the East, and the past procedure of the powers engaged in the great struggle, and the position which they at present occupy, must, we think, be convinced that even the first act in the bloody tragedy is not yet passed over. For several years past there were contemplative minds in England that looked with apprehension on the progress that Russia was making in several directions. It was known that in the Black Sea, for instance, where there was no prospect of the Russian power being assailed, the Czar had constructed and was enlarging an enormous navy, which was maintained at great expense. The exigencies of the Empire required no such agency for protection in that quarter, as the Black Sea was a *mare clausum*. The construction and augmentation of such a fleet could only be intended for aggression on weaker and neighbouring powers. Then again, the unceasing efforts which were made to carry the Russian frontier southward over the Caucasian range, so as to embrace the whole of the Caspian Sea, and by degrees annex the provinces of Persia, were seen to indicate what no reflecting Englishman doubted, that a position on the southern coast of Asia, was a prominent object of Russian ambition. At the same time, the civil and military officers of the East India Company were well aware, for many years past, that Russian officers were continually at Bokhara, Cabool, Afghanistan, Kokan, and all the regions lying between the northwestern frontier of India and the southern range of Russian territory, engaged in fomenting disturbances, gaining information and influence, and thus gradually pushing the dominion of the Czar to the south, on the east, as well as on the west of the Caspian Sea. Thus every practical demonstration of Russian policy served but to confirm the belief in the fact, that the mastery of the Black Sea was but a step to the conquest of Constantinople, at a season when the nations of Europe were either so embroiled or so weakened that the attempt might be made with safety; and that the acquisition of Persia was but the gaining of a foothold, in order to advance with irresistible power on India, while the gaining of Turkey and India were but two regions secured in the march to the sovereignty of the world.

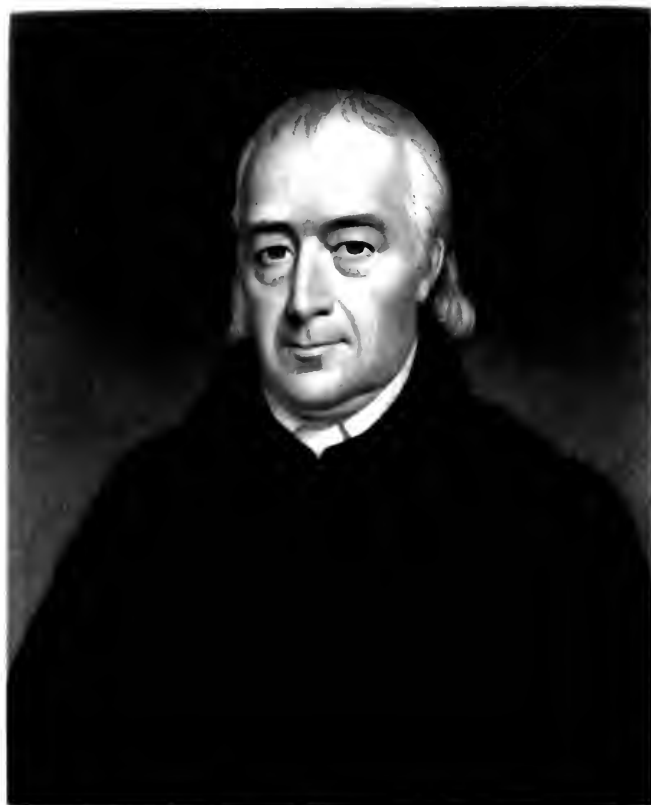
Englishmen who reflected on the past in the East, knew that Turkey in Asia, and Turkey in Europe have always followed the same destiny. The Greek or the Moslem that has reigned on the one side of the Dardanelles, has held sway on the other. And hence it is obvious that the fall of Constantinople before the power of Russia involves such tremendous consequences. Seated on the Bosphorus, the sceptre of the Czar would stretch over the southern portion of Europe. The Black Sea would become a training naval station, whence his fleets of any number and magnitude might descend as through a canal which his power had guarded, so that no hostile vessel should ever reach even the Sea of Marmora; and then the Mediterranean Sea and all the countries which are laved by its waters would lie at the mercy of his arms. Egypt, Algiers, Naples, Trieste, Toulon, Marseilles, Cadiz—in fact, every place worth assaulting, would lie open to his blows. Thus, the navigation of the Nile, the commercial freedom of the Isthmus of Suez, the streams of the Tigris and Euphrates, would all fall under his control, and an enormous step would thus be gained by the acquisition of the Turkish capital, towards the realization of the grand traditional object of Russian policy.

Now, if the history of Russian progress was a record of such blessings as civilization, freedom, and the Gospel are always found to bring along with them, if the supplanting of English rule and English institutions either in Britain, in India, or elsewhere, by Czarism, were a removal of slavery and superstition in order to the introduction of a higher form of civilization and a greater amount of civil and religious freedom, then, beyond all doubt, it would be the duty of every

lover of the family of man, to desire the decline of British sovereignty, and the supremacy of Russian sway. Not otherwise.

In Britain, as we have said, the advent of a great controversy in the East, which would involve the issues we have here mentioned, has long been foreseen. Indeed, it was well known that the late Emperor Nicholas attached as much importance to Russian supremacy in India as a key to the Asiatic continent, as he did to the possession of Constantinople in relation to Southern Europe. It was observed on the occasion of his celebrated visit to England, when present at a review in Hyde Park, and when his attention was drawn to the magnificent appearance of the different regiments of Guards, he replied: "Oh, yes, they are splendid, but all household troops are fine. I want, however, to see your troops from India. Show me the men who have done your work in the East." He was seen afterwards to spend all his time in examining the physical appearance, the arms and equipment of the Indian veterans. At the time the incident was felt to be significant. The fleets of Russia and the extension of Russian territory were the two dangers that England had to dread. Now that the war has broken out, the destruction of the Black Sea fleet is all but accomplished, although its hiding-place, Sebastopol, has not yet been destroyed. The Baltic fleet of the Czar is unable during half the year, to issue from its stronghold, and it will be a length of time now, ere Great Britain shall dread, at least in the Atlantic Ocean, the ships of war which may be constructed in the northern stronghold.

In the course of our observations, we have indicated the reasons why France should also dread the presence of the Russian power on the Bosphorus, or in the Levant. And, therefore, so far as the African colony of France, and the trade of that power in the Mediterranean are concerned, the prospect of an assault from the East has passed away. The war, however, cannot speedily come to an end, even if every Russian vessel in the Baltic and Black Seas were destroyed. The questions which have been raised by the diplomatists who, for the last two years and upwards, have been struggling towards an adjustment which seems altogether unattainable, have yet to be settled; and while, as we have said, the approach of this contest was foreseen in England, and actually brought on by the shameful blindness and disgraceful incompetency of the Aberdeen administration, it has been and will be prolonged, because of the incapacity of the men now in power, and in whose hands the conduct of the war has been placed. Evidently, the British Ministry do not see their way through the contest in which they are engaged. The fall of Sebastopol, and the conquest of the Crimea would of themselves secure no permanent safeguards on behalf of Turkey. The policy which overwhelmed the Tartar rule in the Crimea would speedily withdraw that province from Turkey, and add it to the dominions of the Czar again. England is, we believe, engaged in a bloody and costly war without a definite aim; and the want of an aim and a decided object will cause her policy to waver, and clog her movements with incertitude and weakness. We know that in England we should be told that the object of the war is well known; it is simply to curb the power of Russia, and to raise a barrier against the aggressions of barbarism. This sounds well; but what does it mean? Does it mean the excision of the southern provinces which Russia has gained by duplicity and blood, and annexing them to Turkey? Does it mean the resurrection of Poland and fostering it, until it has become a powerful bulwark interposing between Germany, already three-fourths Russianized, and the dominions of the Czar? Does it mean that England should pander to the diplomatic lying of Austria, and while shedding the blood and the treasure of her people, to drive the Russian bear from the Principalities to his frozen home in the north, do all this to hand these very Principalities to Austria, to be made a hunting-ground for her nobles, a scene of outrages, in rivetting the chains of her tyranny on their people, who, under her rule, are to be saved from the ecclesiastical abominations of Russo-Grecism, in order to be handed over to the bondage and superstition of Rome? We do not believe that, as yet, English statesmen are acting from fixed principles, and we are fully satisfied that this indecision will be overruled to protract the war: a war into which Austria will yet be absorbed, and during which the oppressed nationalities of Europe shall at least have a season given for asserting their freedom.—*Presbyterian Banner.*



THE
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1855.

Miscellaneous Articles.

HUMAN ABILITY AND INABILITY.

WITHIN a few months, the Rev. Dr. TYLER, Professor in the Theological Seminary at East Windsor, Connecticut, published a Discourse on Human Ability and Inability, which has been the subject of considerable animadversion. His high standing among his brethren, his noble defence of the truth against the Pelagian errors of New Haven, and his position at the head of an Institution which was established about thirty years ago, as the exponent of what was regarded in New England as Old School theology, have given to his Discourse an importance in the public estimation, far above its intrinsic merits. His utterances possess a kind of official *ex cathedra* authority, which, with many readers, is next to oracular. Hence, it is not wonderful that the guardians and friends of that Seminary should view with concern any appearance on his part of favouring the new divinity, on a point of so much practical importance as that which is treated in this Discourse. Dr. HARVEY, who has reviewed the Discourse, was one of the founders of that Seminary, and Mr. CASE, who has also reviewed it, was an alumnus. Whatever Dr. Tyler may say of their criticisms, he cannot, we presume, complain of them for want of courtesy. As the correspondence between Dr. Tyler and Dr. Harvey, in the Presbyterian, has fairly introduced the subject to Presbyterian readers, we shall not, we trust, be regarded as obtrusive in expressing our views in the pages of the Presbyterian Magazine.

Dr. Tyler states his doctrine thus: "God does not require of men what they have no power to do." This he subsequently explains thus: "When I say that God does not require of men what they have *no power* to do, my meaning is, that all his commands

are limited by the faculties which he has given them." Again, he modifies his view, by saying, "You will observe that I do not affirm that sinners have all power to do their duty; in other words, that they are able in every sense to do what God requires." What he means by power to do a thing, he defines thus: "A man has power to do a thing when he possesses all those faculties of body or mind, or both, which enables him to do it, if it is his desire or wish to do it." And again, he says: "My meaning is that God does not require of men what they might not do if rightly disposed. That they have all the power which is necessary to render them proper subjects of moral government, and to render their disobedience in every case inexcusable."

By putting together these explanations and modifications, his brief and startling proposition becomes a much longer and an apparently different statement. "God does not require of men what they have no power [*i. e.*, faculties] to do [if it is their desire or wish to do it—or what they might not do if rightly disposed]." As he is not discoursing about matter, but religion, he must mean by power not physical, but moral power, and by faculties, moral faculties, viz., the understanding, will, and affections. His statement, then, might read thus: God does not require of men what they have no understanding, will, and affections to do, if these faculties were rightly disposed, *i. e.*, if the understanding were spiritually enlightened, the will entirely renewed, and the affections placed supremely on God. This is sound doctrine. It is not only in harmony with the sacred volume, but is explicitly and abundantly taught in it.

But is this what Dr. Tyler means? We fear not. The ability above described is a gracious ability. It is the fruit of the Holy Spirit. But Dr. Tyler refers to the ability of the sinner, irrespective of Divine grace and antecedent to it. Says he, "If man has no ability to do his duty without grace, God is in justice bound either to give him grace, or to excuse him from doing his duty." This sentiment might be expected from an Arminian or Pelagian, but from a Calvinist it sounds strangely. And though by nice and subtle distinctions it may possibly be vindicated from absolute contradiction with the main proposition of the Discourse, as qualified and explained by the author, yet to plain and unsophisticated minds it will not be easy to make them appear consistent with each other. We have long been familiar with those distinctions, and are well aware for what purpose they were introduced into theology. We were early taught to employ them, and to regard them as useful and important. But instead of deriving any advantage from their use, we found them cumbersome, like Saul's armour on the youthful warrior, David, who, in his contest with Goliath, preferred a sling and some smooth stones from the brook to the weapons furnished by the king. The result proved his wisdom. Natural ability and moral inability, as understood by those who maintain this distinc-

tion, though metaphysically true, are of no practical value in preaching the Gospel. On the contrary, instead of producing the effect upon the sinner for which the 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 induce procrastination.

The venerable author of this discourse very properly gives the following caution, viz. (it has already been quoted), "You will observe that I do not affirm that sinners have all power to do their duty; in other words, that they are able in every sense to do what God requires." If this caution is addressed to a sinner, he will naturally inquire, "As you admit I have not *all* power to do my duty, can you inform me how *much* I have, and how I am to supply the *deficiency*. And further, as I am not able in *every sense* to do what God requires, please explain to me in what sense I am able, and in what sense unable." Our author replies, "My meaning is, that men have all the power which is necessary to render them proper subjects of moral government, and to render their disobedience in every case inexcusable." Is this all? If so, we are furnished with a key to understand the remark already noticed, that "if man has no ability to do his duty without grace, God is in justice bound either to give him grace, or to excuse him from doing his duty." Moral agency is essential to accountability, and it is not conferred by grace, but by nature. It is that divine endowment by which the human race is distinguished from brutes. But if this is all which is meant by ability, what necessity is there for arguing the question? Why stultify a man of intelligence by attempting to prove to him that he is not a brute. The inspired writers do not argue this point, but *assume* it. But if more is meant, the inquiry returns, how *much more*? Does the sinner possess the ability, *without* Divine grace, to do all which God requires, *i. e.*, an ability which is *available* for this end? The author does not maintain the affirmative of this interrogatory, but the negative. For all practical purposes, therefore, the argument in favour of ability is given up, and the sinner is told, after all, that he is dependent upon God for power, strength, ability (it is immaterial which term we employ), to exercise those affections which are essential to salvation. And this is his real condition—the one in which the fall of man has placed him, and for which the Gospel remedy provides relief.

The moral impotence of the sinner to change his own heart, to repent of sin, and exercise faith in Christ, without the gracious agency of the Holy Spirit to renew his depraved nature, is clearly and largely taught in the Holy Scriptures. "The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be. So then they that are in the flesh [*i. e.*, in an unconverted state] cannot please God." "You hath he quickened who were dead in trespasses and sins." "No man can come to me

except the father which hath sent me draw him." "If any man be in Christ Jesus, he is a new creature." "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." It is remarkable how strongly the sacred writers express themselves on this point, and with no such qualifying words and phrases as appear now to be deemed by some necessary, in order to guard the reader against misapprehension. The idea does not seem to have occurred to them that the sinner's ability must be asserted in some form, in connection with their humiliating statements about his depravity and dependence upon God, as though he must be guarded against abusing the doctrine of his moral weakness by a denial of his guilt and criminality. The idea of sinfulness involves that of ill desert. Sin cannot be predicated of inanimate matter, nor of brutes. If men are sinners, they are necessarily guilty, and under condemnation. This state is a *helpless* one, so far as the sinner's recovery depends on himself. The Gospel scheme is based on this fact. "When we were *without strength*, in due time Christ died for the ungodly." We were not only without strength to *procure* redemption, but also to *apply* it. "God, who is rich in mercy for the great love wherewith he loved us, when we were dead in sins, hath quickened us together with Christ." Again, "It is written, and they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me." This entire helplessness of the sinner is what rendered the vicarious atonement of the Son, and the work of the Holy Spirit necessary to our recovery from the ruins of the fall. It made the preaching of the Gospel by the Apostles "glad tidings of great joy" to those who perceived and groaned under their condition as sinners, while to others, as now, it was a "stumbling block," "a savour of death unto death." "If our Gospel be hid," says Paul, "it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." But he did not attempt to cure this blindness by argument. He said nothing about meeting Satan in *foro conscientia*, at the bar of the sinner's conscience, and debating the question of moral obligation and human ability, but proceeded to state explicitly that the sovereign remedy lay in God alone. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Until it can be shown that the Apostles treated this subject unskillfully, or that their mode of treating it was prejudicial to their success in winning souls to Christ, we shall do well to imitate their example.

The framers of our Confession of Faith (and all Calvinistic confessions are substantially alike in this particular), while they took

special care to qualify the doctrine of Divine decrees, so as to prevent their being understood in such a way as to "offer violence to the will of the creatures, or take away the liberty or contingency of second causes," entirely omitted any explanation of the doctrine of the sinner's inability, for the purpose of showing that they meant an inability of a particular kind only, while in another sense he had sufficient power to do all which God requires. No such distinction was deemed necessary, or it would have been introduced. In adopting a "form of sound words," expressive of their views of Scripture doctrine, they affirm, without qualification, that "man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." This was their belief. It was the faith of the reformers, and it has been the creed of most Protestant churches for three hundred years. God has honoured it by the conversion of many souls as the fruit of its faithful exhibition. It humbles and at the same time encourages the sinner. In proportion as it has been withheld or modified by metaphysical distinctions, the power of the ministry has been enervated, human agency unduly exalted, self-righteousness placed in the ascendant, and the glory of God's distinguishing grace obscured. In the hands of a skilful theologian, like Dr. Tyler, and preached as he preaches it, this doctrine may not be accompanied or followed by these evils. But its tendency is in a dangerous direction, and in the hands of one not capable of these nice balancings of his learned and cautious instructor, it might easily be run into a system of spurious self-conversionism.

It may be useful to notice some instances, showing the effects which have actually been produced by the presentation of the sinner's dependence upon God. Two clergymen, pastors of contiguous congregations, preached on the same Sabbath, but without any concert, from the text, "No man can come to me except the Father which hath sent me draw him." One of the preachers, after quoting another passage as a key to this, viz.: "Ye will not come unto me that ye might have life," endeavoured to show that the *cannot* in the one was nothing more than the *will not* in the other, and then discussed in an able manner (for he was an able man), the doctrine, not of inability, but ability; making however the distinction of natural and moral, which is usual among that class of theologians. No impression, so far as known, was made upon the audience. The other preacher introduced the subject by remarking that many sinners delay the work of conversion under the impression that it is so easy a matter, that they can postpone it without hazard; that they can attend to it at any moment, when they may have leisure, or may be about to die; but said the preacher, it is not so easy a thing as they imagine; for they are dependent upon God for this change; no sinner can go to heaven unless he comes to Christ, and

no one can come to Christ unless drawn by the Father. The doctrine of the sinner's dependence as thus stated, occupied the entire discourse, and the inferences were such as naturally flowed from this doctrine. One of the hearers was so impressed that he could scarcely leave the house, and his seriousness, which was succeeded very shortly by a hopeful conversion, was the commencement of a revival of religion, which added some seventy or eighty to the church. It was by mere accident that these two preachers came to know that they had both preached from that text on the same day. They gave to each other an outline of their discourses; and the one first named, observed to the latter, "My brother, you evidently exhibited the spirit of the text more than I did; for God owned and blessed it as preached by you for the conversion of sinners." We cannot say that this inference is in all cases a sure deduction; but such a fact is certainly worthy of grave consideration, and deserves much weight in deciding the question, How ought we to present divine truth?

But we are told Dr. Nettleton, who had extraordinary success in revivals of religion, agreed with Dr. Tyler in his views on human ability. We are not disposed to controvert this statement, so far as it relates to the distinction between natural and moral ability. We can say however that he did not, we think, make this distinction prominent in his preaching. While pursuing our college course, we heard him preach repeatedly during six months, and have no recollection of his discussing this subject in a single instance. We often met him at the inquiry meeting for college students, about thirty of whom made a profession of religion during that winter, and we feel confident he never introduced the subject there. He preached extensively in the churches in that vicinity, and so general and powerful were the revivals, that a narrative was published in pamphlet form, by order of the Presbytery. Between three and four thousand were added to the communion of those churches. On one occasion at an inquiry meeting (we report from others, not being present ourselves), Dr. Nettleton was urging the anxious to embrace the Saviour, when one of them replied, "I cannot believe." Dr. N., instead of arguing the question of ability, simply responded, then you must be lost, for the Bible says, "He that believeth not shall be damned." The same remark was made that evening by several others, and the same answer substantially was returned by Dr. N. The effect of this treatment was very apparent. A large number dated the commencement of their spiritual life with that meeting.

We are persuaded that as a general thing, it is useless to endeavour to convince the sinner that he *can* repent and believe in Christ, that it is a *very easy* thing, &c. The impression upon his mind will be much more salutary by showing him that he *cannot*, and that without divine grace he must perish. Several clergymen were travelling together from Prince Edward, Va., to the White

Sulphur Springs. Stopping a short time at a turnpike gate to rest their horses, &c., one of them addressed the gate-keeper on the subject of personal religion. The latter was a man advanced in life, and had not made his peace with God. But being still disposed to procrastinate, he said, he could not convert himself, and that when God might choose he could convert him, &c. The clergyman endeavoured to meet this objection, by asserting his ability, &c. ; but without any effect. Another one of the company interposed and said, this gentleman probably understands his own case better than any one else. He says he *cannot* repent, and I am disposed to believe him. And now, he continued, addressing the aged sinner, you admit that unless you repent you must perish, and yet that you cannot repent, but that God must produce the grace of repentance within you. This is true, and you are not far from the grave. Suppose you die before God gives you this grace; what will be your condition? Will it not be wise for you to seek his favour immediately? He appeared serious, and they left him to his own reflections. On their return from their western tour, they found him rejoicing in hope.

We admit and maintain that it is no less important to guard against Antinomian tendencies than Arminian and Pelagian. There are errors on both sides which must be avoided. Orthodoxy has been defined as being *religious doctrine which forms a straight line*. To deviate from this line either way, is a departure from the truth. But we have never been able to perceive either sound philosophy or Scriptural propriety in the reason once assigned by Dr. Lyman Beecher for preaching so much on human liberty and ability, viz.: to serve as an *alterative* to counteract the Antinomian tendencies which existed in the New England Churches at that time; nor the remark of another clergyman of high standing at one period, to the effect that his own preaching was sometimes very Calvinistic, at others very Arminian. "Rightly dividing the word of truth," implies that nothing is preached except the *truth*, and that this is so developed as to exhibit it in its true, Scriptural relations. Some of our hearers may pervert and abuse it, however clearly and faithfully it is presented. For this we are not responsible. The preaching of Christ and his Apostles was misinterpreted and gainsayed by many, who even "wrested it to their own destruction." But we are responsible for the failure of our ministry, if we withhold, mutilate or obscure the message which our Divine Lord has commissioned us to deliver. This will be assented to by all. Hence the momentous obligation, which is universally acknowledged, first to learn the full import of God's word, and secondly to preach that word in its divine richness and fulness. "He that hath my word let him preach my word faithfully. What is the chaff to the wheat? saith the Lord."

These remarks are made with great respect to the venerable professor whose discourse has given occasion to them, and without

intending to have them *all* apply to the sentiments of that discourse. Some of them relate to the *tendencies* of that mode of preaching rather than to the discourse itself. We entertain also high hopes for the East Windsor Seminary, as a bulwark of sound orthodoxy in New England. But with Dr. Dana's solemn "Remonstrance" before us, against the errors at Andover, and in view of Dr. Tyler's former but ineffectual efforts to counteract the semi-Pelagianism of New Haven, we are admonished that East Windsor may require the watchful care of its hundred faithful guardians, the "Pastoral Union," to preserve the citadel from any danger, real or apprehended, which may threaten its future safety.

WESTMINSTER.

THE OCEAN AT TWILIGHT.

FAST the evening mists are falling
 On the sea, and on the land,
 And the ebbing tide is calling,
 In low murmurs, to the sand ;
 To the wave-washed, whitened sand,
 In low murmurs to the sand !

One by one the stars are peeping,
 Through the over-arching sky ;
 And all life has sunk to sleeping,
 Soothed by Nature's lullaby,
 Nature's evening lullaby :
 Soothed by Nature's lullaby.

I look out upon the ocean—
 Rocking in its grand unrest ;
 And I watch its endless motion,
 And the flashing of its crest,
 Gleaming, glistening, flashing crest !
 I watch the flashing crest.

I can hear its lordly roaring,
 Far out as the ear can reach,
 And I hear it softly pouring
 Plaintive whispers to the beach :
 Sighing to the sauded beach,
 Plaintive whispers to the beach.

As I hear the far-off thunder,
 As I watch the flashing wave,
 Then my soul, in shuddering wonder,
 Thinks of *Death* and of the *grave* !
 Ponders shuddering, on the grave,
 Thinks of the cold, dreary grave !

Then I listen to the sighing
 Of the wave upon the shore,
 To the hush it pleads, in dying,
 Whispering peace for evermore—

Rest and peace for evermore—
 "Hush!" it whispers, evermore.

In a moment then is banished,
 All the shuddering of my breast;
 All my fearful doubts are vanished,
 At the thought, eternal rest!
 Telling of eternal rest—
 "Hush!" it whispers, "endless rest!"

L. L. W.

DR. HODGE ON PRESBYTERIANISM AND EPISCOPACY.*

THE second great principle of Presbyterianism is, that presbyters who minister in word and doctrine are the highest permanent officers of the Church.

1. Our first remark on this subject is that the ministry is an office, and not merely a work. An office is a station to which the incumbent must be appointed, which implies certain prerogatives, which it is the duty of those concerned to recognize and submit to. A work, on the other hand, is something which any man who has the ability may undertake. This is an obvious distinction. It is not every man who has the qualifications for a Governor of a state, who has the right to act as such. He must be regularly appointed to the post. So it is not every one who has the qualifications for the work of the ministry, who can assume the office of the ministry. He must be regularly appointed. This is plain; (*a*) From the titles given to ministers in the Scriptures, which imply official station. (*b*) From their qualifications being specified in the word of God, and the mode of judging of those qualifications being prescribed. (*c*) From the express command to appoint to the office only such as, on due examination, are found competent. (*d*) From the record of such appointment in the word of God. (*e*) From the official authority ascribed to them in the Scriptures, and the command that such authority should be duly recognized. We need not further argue this point, as it is not denied, except by the Quakers, and a few such writers as Neander, who ignore all distinction between the clergy and laity, except what arises from diversity of gifts.

2. Our second remark is, that the office is of divine appointment, not merely in the sense in which the civil powers are ordained of God, but in the sense that ministers derive their authority from Christ, and not from the people. Christ has not only ordained that there shall be such officers in his Church—he

* Extracted from Dr. Hodge's Discourse, before the Presbyterian Historical Society, just published by the Board of Publication.

has not only specified their duties and prerogatives—but he gives the requisite qualifications, and calls those thus qualified, and by that call gives them their official authority. The function of the Church in the premises, is not to confer the office, but to sit in judgment on the question, whether the candidate is called of God; and if satisfied on that point, to express its judgment in the public and solemn manner prescribed in Scripture.

That ministers do thus derive their authority from Christ, follows not merely from the theocratical character of the Church, and the relation which Christ, its king, sustains to it, as the source of all authority and power, but,

(a) From the fact that it is expressly asserted, that Christ gave some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying of the saints, and for the work of the ministry. He, and not the people, constituted or appointed the apostles, prophets, pastors, and teachers.

(b) Ministers are, therefore, called the servants, the messengers, the ambassadors of Christ. They speak in Christ's name, and by his authority. They are sent by Christ to the Church, to reprove, rebuke, and exhort with all long-suffering and doctrine. They are indeed the servants of the Church, as labouring in her service, and as subject to her authority—servants as opposed to lords—but not in the sense of deriving their commission and powers from the Church.

(c) Paul exhorts the presbyters of Ephesus, "To take heed to all the flock over which the *Holy Ghost* had made them overseers." To Archippus he says, "Take heed to the ministry which thou hast received in the Lord." It was then the Holy Ghost that appointed these presbyters, and made them overseers.

(d) This is involved in the whole doctrine of the Church as the body of Christ, in which he dwells by his Spirit, giving to each member his gifts, qualifications, and functions, dividing to every one severally as he wills; and by these gifts making one an apostle, another a prophet, another a teacher, and another a worker of miracles. It is thus that the apostle reconciles the doctrine that ministers derive their authority and power from Christ, and not from the people, with the doctrine that Church powers vest ultimately in the Church as a whole. He refers to the analogy between the human body, and the Church as the body of Christ. As in the human body, the soul resides not in any one part to the exclusion of the rest; and as life and power belong to it as a whole, though one part is an eye, another an ear, and another a hand, so Christ, by his Spirit, dwells in the Church, and all power belongs to the Church, though the indwelling Spirit gives to each member his function and office. So that ministers are no more appointed by the Church, than the eye by the hands and feet. This is the representation which pervades the New Testament, and necessarily supposes that the ministers of the Church are the ser-

vants of Christ, selected and appointed by him through the Holy Ghost.

3. The third remark relates to the functions of the presbyters. (a) They are charged with the preaching of the word and the administration of the sacraments. They are the organs of the Church in executing the great commission to make disciples of all nations, teaching them, and baptizing them in the name of the Father, Son, and Holy Ghost. (b) They are rulers in the house of God. (c) They are invested with the power of the keys, opening and shutting the door of the Church. They are clothed with all these powers in virtue of their office. If sent where the Church does not already exist, they exercise them in gathering and founding churches. If they labour in the midst of churches already established, they exercise these powers in concert with other presbyters, and with the representatives of the people. It is important to notice this distinction. The functions above mentioned belong to the ministerial office, and, therefore, to every minister. When alone, he of necessity exercises his functions alone, in gathering and organizing churches; but when they are gathered, he is associated with other ministers, and with the representatives of the people, and, therefore, can no longer act alone in matters of government and discipline. We see this illustrated in the apostolic age. The apostles, and those ordained by them, acted in virtue of their ministerial office, singly in founding churches, but afterwards always in connection with other ministers and elders. This is, in point of fact, the theory of the ministerial office included in the whole system of Presbyterianism.

That this is the scriptural view of the presbyterial office, or that presbyters are invested with the powers above referred to, is plain.

(a) From the significant titles given to them in the word of God; they are called teachers, rulers, shepherds or pastors, stewards, overseers or bishops, builders, watchmen, ambassadors, witnesses.

(b) From the qualifications required for the office. They must be apt to teach, well instructed, able rightly to divide the word of God, sound in the faith, able to resist gainsayers, able to rule their own families; for if a man cannot rule his own house, how can he take care of the Church of God? He must have the personal qualities which give him authority. He must not be a novice, but grave, sober, temperate, vigilant, of good behaviour, and of good report.

(c) From the representations given of their duties. They are to preach the word, to feed the flock of God, to guide it as a shepherd; they are to labour for the edification of the saints; to watch for souls as those who must give an account; they must take heed to the Church to guard it against false teachers, or, as the apostle calls them, "grievous wolves;" they are to exercise episcopal supervision, because the Holy Ghost, as Paul said to the presbyters of Ephesus, had made them bishops, Acts xx. 28, and the Apostle

Peter exhorts presbyters to feed the flock of God, taking episcopal oversight thereof (*ἐπισκοποῦντες*), not of constraint, but willingly. They are, therefore, bishops. Every time that word, or any of its cognates, is used in the New Testament, in relation to the Christian ministry, it refers to presbyters, except in Acts i. 20, where the word *bishopric* is used in a quotation from the Septuagint, applied to the office of Judas.

4. The office of presbyters is a permanent one.

This is plain: (a) Because the gift is permanent. Every office implies a gift of which it is the appointed organ. If, therefore, a gift be permanent, the organ for its exercise must be permanent. The prophets of the New Testament were the recipients of occasional inspiration. As the gift of inspiration has ceased, the office of prophet has ceased. But as the gift of teaching and ruling is permanent, so also is the office of teacher and ruler. (b) As the Church is commissioned to make disciples of all nations, to preach the gospel to every creature; as saints always need to be fed, and built up in their most holy faith, she must always have the officers which are her divinely appointed organs for the accomplishment of this work.

(c) We accordingly find that the apostles not only ordained presbyters in every city, but that they gave directions for their ordination in all subsequent time, prescribing their qualifications, and the mode of their appointment.

(d) In point of fact, they have continued to the present time. This, therefore, is not a matter open to dispute; and it is not, in fact, disputed by any with whom we are now concerned.

5. Finally, in relation to this part of our subject, presbyters are the highest permanent officers of the Church.

(a) This may be inferred, in the first place, from the fact that there are no higher permanent functions attributed in the New Testament to the Christian ministry, than those which are therein attributed to presbyters. If they are charged with the preaching of the gospel, with the extension, continuance, and purity of the Church—if they are teachers and rulers, charged with episcopal powers and oversight, what more, of a permanent character, is demanded?

2. But, secondly, it is admitted that there were, during the apostolic age, officers of a higher grade than presbyters, viz.: apostles and prophets. The latter, it is conceded, were temporary. The only question, therefore, relates to the apostles. Prelatists admit that there is no permanent class or grade of church officers intermediate between apostles and presbyters. But they teach that the apostleship was designed to be perpetual, and that prelates are the official successors of the original apostles. If this is so, if they have the office, they must have the gifts of an apostle. If they have the prerogatives, they must have the attributes of the original messengers of Christ. Even in civil government every

office presumes inward qualifications. An order of nobility, without real superiority, is a mere sham. Much more is this necessary, in the living organism of the Church, in which the indwelling Spirit manifests himself as he wills. An apostle without the "word of wisdom," was a false apostle; a teacher without "the word of knowledge," was no teacher; a worker of miracles without the gift of miracles, was a magician; any one pretending to speak with tongues without the gift of tongues, was a deceiver. In like manner, an apostle without the gifts of an apostle, is a mere pretender. There might as well be a man without a soul.

Romanists tell us that the Pope is the vicar of Christ; that he is his successor as the universal head and ruler of the Church on earth. If this is so, he must be a Christ. If he has Christ's prerogatives, he must have Christ's attributes. He cannot have the one without the other. If the Pope, by divine appointment, is invested with universal dominion over the Christian world; if all his decisions as to faith and duty are infallible and authoritative; if dissent from his decisions or disobedience to his command forfeits salvation, then is he heir to the gifts as well as to the office of Christ. If he claims the office, without having the gifts, then is he anti-Christ, "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." Romanists concede this principle. In ascribing to the Pope the prerogatives of Christ, they are forced to ascribe to him his attributes. Do they not enthrone him? Do they not kiss his feet? Do they not offer him incense? Do they not address him with blasphemous titles? Do they not pronounce anathemas against, and debar from heaven, all who do not acknowledge his authority?

This is the reason why opposition to Popery in the breasts of Protestants is a religious feeling. Cæsar Augustus might rule the world; the Czar of Russia may attain to universal dominion, but such dominion would not involve the assumption of divine attributes; and therefore submission to it would not involve apostacy from God, and opposition to it would not of necessity be a religious duty. But to be the Vicar of Christ, to claim to exercise his prerogatives on earth, does involve a claim to his attributes, and therefore our opposition to Popery is opposition to a man claiming to be God.

But if this principle applies to the case of the Pope, as all Protestants admit, it must also apply to the apostleship. If any set of men claim to be apostles—if they assert the right to exercise apostolic authority, they cannot avoid claiming the possession of apostolic endowments; and if they have not the latter, their claim to the former is an usurpation and pretence.

What, then, were the apostles? It is plain from the divine record that they were men immediately commissioned by Christ to

make a full and authoritative revelation of his religion ; to organize the Church ; to furnish it with officers and laws, and to start it on its career of conquest through the world.

To qualify them for this work, they received, first, the word of wisdom, or a complete revelation of the doctrines of the gospel ; secondly, the gift of the Holy Ghost, in such manner as to render them infallible in the communication of the truth, and in the exercise of their authority as rulers ; thirdly, the gift of working miracles in confirmation of their mission, and of communicating the Holy Ghost by the imposition of their hands.

The prerogatives arising out of these gifts were, first, absolute authority in all matters of faith and practice ; secondly, authority equally absolute in legislating for the Church as to its constitution and laws ; thirdly, universal jurisdiction over the officers and members of the Church.

Paul, when he claimed to be an apostle, claimed this immediate commission, this revelation of the gospel, this plenary inspiration, and this absolute authority and general jurisdiction. And in support of his claims, he appeals not only to the manifest co-operation of God through the Spirit, but to the signs of an apostle, which he wrought in all patience, in signs, and wonders, and mighty deeds. 2 Cor. 12 : 12.

It followed necessarily from the actual possession by the apostles of these gifts of revelation and inspiration, which rendered them infallible, that agreement with them in faith, and subjection to them were necessary to salvation. The apostle John, therefore, said, "He that knoweth God heareth us ; and he that is not of God, heareth not us. Hereby we know the spirit of truth and the spirit of error." 1 John, 4 : 6. And the apostle Paul pronounced accursed even an angel should he deny the gospel which he preached, and as he preached it. The writings of the apostles, therefore, have in all ages and in every part of the Church, been regarded as infallible and authoritative in all matters of faith and practice.

Now, the argument is, that if prelates are apostles, they must have apostolic gifts. They have not those gifts, therefore they are not apostles.

The first member of this syllogism can hardly need further proof. It is evident from the nature of the case, and from the Scriptures, that the prerogatives of the apostles arose out of their peculiar endowments. It was because they were inspired, and consequently infallible, that they were invested with the authority which they exercised. An uninspired apostle is as much a solecism as an uninspired prophet.

As to the second point, viz. : that prelates have not apostolic gifts, it needs no argument. They have no special revelation ; they are not inspired, they have not either the power of working miracles, or of conferring miraculous gifts, and, therefore, they are not apostles.

So inseparable is the connection between an office and its gifts, that prelates, in claiming to be apostles, are forced to make a show of possessing apostolic gifts. Though not inspired individually, they claim to be inspired as a body; though not infallible singly, they claim to be infallible collectively; though they have not the power of conferring miraculous gifts, they claim the power of giving the grace of orders. These claims, however, are not less preposterous than the assumption of personal inspiration. The historical fact, that the prelates collectively, as well as individually, are uninspired and fallible, is not less palpable than that they are mortal. Those of one age differed from those of another. Those of one church pronounced accursed those of another—Greeks against Latins, Latins against Greeks, and Anglicans against both. Besides, if prelates are apostles, then there can be no religion and no salvation among those not subject to their authority. He is not of God, said the apostle John, who heareth not us. This is a conclusion which Romanists and Anglicans admit, and boldly assert. It is, however, a complete *reductio ad absurdum*. It might as well be asserted that the sun never shines out of Greenland, as that there is no religion beyond the pale of prelatical churches. To maintain this position, necessitates the perversion of the very nature of religion. As faith in our Lord Jesus Christ, repentance towards God, love, and holy living, are found outside of prelatical churches, prelatists maintain that religion does not consist in these fruits of the Spirit, but in something external and formal. The assumption, therefore, that prelates are apostles, of necessity leads to the conclusion that prelates have the gifts of the apostles, and that to the conclusion that submission to their teaching and jurisdiction, is essential to salvation; and that again, to the conclusion that religion is not an inward state, but an external relation. These are not merely the logical, but the historical sequences of the theory that the apostolic office is perpetual. Wherever that theory has prevailed, it has led to making religion ceremonial, and divorcing it from piety and morality. We would beg those who love Christ more than their order, and those who believe in evangelical religion, to lay this consideration to heart. The doctrine of a perpetual apostleship in the Church, is not a mere speculative error, but one, to the last degree, destructive.

We cannot pursue this subject further. That the apostolic office is temporary, is a plain historical fact. The apostles, the twelve, stand out just as conspicuous as an isolated body in the history of the Church, without predecessors, and without successors, as Christ himself does. They disappear from history. The title, the thing itself, the gifts, the functions, all ceased when John, the last of the twelve, ascended to heaven.

If it is a fearful thing to put the Pope in the place of Christ, and to make a man our God; it is also a fearful thing to put err-

ing men in the place of infallible apostles, and make faith in their teaching, and submission to their authority, the condition of grace and salvation.

From this awful bondage, brethren, we are free. We bow to the authority of Christ. We submit to the infallible teachings of his inspired apostles; but we deny that the infallible is continued in the fallible, or the divine in the human.

But if the apostolic office was temporary, then presbyters are the highest permanent officers of the Church, because, as is conceded by nine-tenths, perhaps by ninety-nine hundredths of prelates, the Scriptures make no mention of any permanent officers intermediate between the apostles and the presbyter-bishops of the New Testament. There is no command to appoint such officers, no record of their appointment, no specification of their qualifications, no title for them, either in the Scriptures or in ecclesiastical history. If prelates are not apostles, they are presbyters, holding their pre-eminence by human, and not by divine authority.

WHY IS THE NAME JESUS CONFERRED ON THE MESSIAH?

No. II.

IN a former paper on this important question, we stated and weighed some of the leading answers which have been framed in reply, and found them all wanting. We say wanting, for it will be seen at once, that the error pervading them all is rather one of defect than of positiveness. They are erroneous because they are defective, and not because of any positive untruth which they contain. It is not untrue, that Christ is our exemplar as the Pelagians teach,—it is not untrue, that the mission of the Messiah has placed man in a salvable state (except we mean by this all men), and rendered it possible for him to attain unto eternal life, as the Semi-Pelagians profess—it is not untrue, that the life and death of the Son of God have rendered it possible, and consistent with a safe and a righteous administration, to receive returning rebels, as our New School brethren would have us believe. These statements, with some qualification, such as that annexed to the Semi-Pelagian, are all true. It is true, that our Redeemer is our teacher and our example—true, that he has rendered it possible for us to attain unto eternal life—true, that he has rendered it possible and safe for God, as a righteous governor, to receive returning rebels. These, all these, are unquestionably true. They are all true, viewed as independent propositions, but not true viewed as answers to the question before us. It is true that Christ has made impor-

tant revelations of the will of God, and set us the example of a perfect obedience; but when we are called upon to receive this as the sole reason why he has received and still retains the name Jesus, we must reject it as a most unfair, partial, and therefore, an erroneous exhibition of the teachings of the word of God. The same remark will apply equally to the other reasons brought under review. They are true in their isolation, but pregnant with error and big with heresy, when they would exalt themselves to the high standing of solutions of the question at issue. This is not pronouncing the same propositions true and false, but simply assigning to each its own sphere, and investing each with its own proper restrictions. It is denying that an element is the compound of which it may form an important part,—that a branch is the vine which sustains and embraces it and many others,—that a river, however great, is the ocean into which it pours its flood, and in whose vast expanse it is lost as a drop in the bucket; it is denying that a diamond is a diadem, that a star is a constellation. What is it to reject such reasons, but to demand that the Son of Righteousness be not shorn of the full measure of his radiance,—that the crown of the Messiah be not rifled of its gems?

These reasons, therefore, we reject, on the ground of their defectiveness as exhibitions of the reason assigned in the word of God. This defectiveness will be apparent to any candid inquirer, who will compare them with the full testimony of the Scriptures under this head, and with the import of the name itself. We shall take, as the basis of our comparison, the announcement of the angel of the Lord to the hesitating Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins." Here is a reason which accounts for the name. He is to be called Jesus, that is, Saviour, because of the work committed to his hands,—the salvation of his people. There is a manifest congruity between the work and the name. They are evidently correlatives. This cannot be said of the reasons assigned above. Salvation is the work of a Saviour, and can, with no manner of propriety, be ascribed to a mere prophet, or auxiliary, or apparitor. A man may be taught and aided, and have the way opened up before him, and yet remain under the guilt and bondage of sin; and he who teaches, or aids, or opens up the way, and then abandons his half-emancipated votaries, can never claim or wear the title Saviour. All these he may and must do, but if his work embrace no more, that high name, before which the adoring hosts of heaven fall prostrate, cannot be conferred upon him as the reward of his achievements. The reason here given, assumes as its principle, the self-evident truth, that the right to the title is based upon the performance of the work. He is called Jesus, not because he renders it possible for God the Father, to save if he choose, or possible for man to save himself if he so determine, but because he himself actually saves his people from their sins. This is the reason assigned by the angel

of the Lord, and it is the Calvinistic system in one sentence. The main features of it are, 1. An actual salvation. 2. The actual salvation of a peculiar people. 3. The actual salvation of this peculiar people from all their sins. 4. The actual salvation of this peculiar people from all their sins, in all respects—from their guilt, their misery, their dominion, their defilement.

(1.) The first thing that claims our attention in viewing this reason for the Messiah's name in its positive aspect, is the *actuality* of the salvation he effects. The heavenly messenger does not say, thou shalt call his name Jesus, for he shall *provide* salvation for his people. The reason goes beyond, and embraces more than the provision. It obviously contemplates our Redeemer as not only providing, but also applying,—as not only purchasing, but also delivering, as not only dying, but also living, reigning, interceding. The reason here given, in fact, turns our minds to the broad field of Christ's mediatorial work, and spreads out before us as a reason for the title which he wears, not one or two redemptive acts, or a number of remedial functions, but the whole round and circle of his offices, as Prophet, Priest, and King. It is not upon one act, or function, the title is based, but upon a full and perfected redemption work! He, the God-man, is to be entitled Jesus, not because of his taking the preliminary steps towards the deliverance of his people, but because of his actually delivering them. This rests the title where the angel rests it. The work on the ground of which that high name is worn, is not one which may be *implemented* into salvation by the hand, or counsel, or co-operation of another, but one which the Redeemer begins, and carries forward to completion, in the disenthralment and glorification of those for whom he has undertaken. The Scriptures give no warrant to the very common idea, that when Christ rose from the grave and took his seat at the right hand of the Majesty on high,—the seat of honor, and authority, and power, he afterwards ceased to have anything at all to do with the salvation of his people. This we say is a very common impression; and that it is a most erroneous one, must be obvious to all who will but consider, what is unquestionable,—that he is still the Mediator. Prior to his ascent he had done much,—he had paid the ransom price; he had earned the high awards of eternal life and glory for his people,—he had secured for them all the blessings of the great salvation *de jure*; it was thenceforth theirs of right,—theirs by virtue of a right vested in himself. But a salvation *de jure* is one thing, a salvation *de facto* is another. The former he secured by his obedience and death; the latter he is even now carrying forward, as the advocate of his people, before the mercy seat on high. He there acts for us,—executes all the offices of Redeemer, even in the estate of exaltation. Had he ceased to act as our Mediator when the days of his humiliation were ended, his salvation had been but a salvation *de jure*, and he had been but *de jure* a Saviour. Did he not still wear the mantle of a

prophet, and bear the censer of a priest, and wield with efficiency the sceptre of a king, his ransomed ones might remain the captives of Satan,—the prisoners of death. But these offices he continues to execute, and by the energy of his spirit, and the efficacy of his intercession, and the governmental authority and control which he exercises over angels and men, in hell, and earth, and sky, he is constantly engaged in the efficacious application of the purchased redemption. His salvation is an actual salvation. And as in answer to his all-prevalent intercession, and by his direction as the administrator of all the affairs of heaven and earth, his Holy Spirit descends upon the Church to revive her, and upon the world to convince of sin, of righteousness, and of judgment to come,—as brand after brand is plucked from the burning, and sinner after sinner emerges from the kingdom of darkness into the marvellous light and unfettered liberty of the redeemed; as ray after ray of the rising glory falls upon Zion's towers, and nation after nation comes to her light, and kings join with kings to hail the brightness of her rising; just as this work of application progresses, does the evidence of Christ's ability to save, gather and accumulate, and his right to bear the name Jesus, receive a more abundant vindication.

The name is based upon the actual achievement of salvation, upon the actual deliverance of his people. This is implied in the announcement referred to, and indicated in every act of his mediatorial work. There is an actual removal of guilt involved in his atonement; for there was an actual, real obedience in his life,—an actual sacrifice and satisfaction in his death. And as the work was a real work, so is the reward a real reward. It was *personally* real, for the grave could not hold its captive,—its chains could not bind the conqueror. There was a real resurrection of the man Christ Jesus—a real ascension—an actual enthronement. The reward *personal* was real, and how could it be otherwise, when the work of him who claimed it was a real work? Will any worm of the earth come in here with its contingencies? Dare any child of Adam,—yea any of the thrones, or principedoms of heaven, interpose between the dying Saviour and his purchased reward? Dare any being in the Universe lay an arrest upon the quickening humanity of the incarnate God, or attempt to hinder his egress from the tomb? Who of all the powers of heaven—who of all the powers of hell, dare challenge his right to rise—his right to ascend—his right to reign? Ah! it is when the personal work is placed side by side with the personal reward—when the right of the Saviour to rise and reign, is shown to rest upon his obedience and death—it is then that the blasphemy of Arminianism and its sister theories becomes manifest,—it is then, that the drift and tendency of such theories begin to develope. Depend upon it, the theory that would make the deliverance of those for whom the Redeemer laid down his life, a mere contingency—an undetermined event—

an event whose occurrence depends entirely on the exercise of man's will, would, if followed to its inevitable consequence, strip the Mediator of his sceptre and crown, and place him again in the tomb of Joseph. As well—yea as righteously, withhold from him his crown, his sceptre, his life itself, as keep back from him his people. The principle in both cases is the same. The former are a part of his *reward*, and so is the latter; and if justice can hold back a purchased people, she can hold back a purchased crown.

Here we might safely close this argument; but we cannot deny ourselves the privilege of introducing to the believer in Christ one additional consideration under this division of our subject. It is this: *the parts of the Redeemer's reward like the parts of his work are correlative to and imply each other.* His own resurrection was a part of the reward; but only a part. It has its correlative in the resurrection of his people. It was a first-fruit, and implied a coming harvest. "Every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." These things, we say, are correlative, and inseparable. The resurrection of Christ was but the resurrection of the head, and involves the resurrection of "the body, the Church," which is the *πλήρωμα*—the complement of him who filleth all in all. Why, the contrary is too glaringly absurd to be for a moment entertained! What, the head separated from the body, and their reunion dependent on a mere contingency! The humanity of the Saviour glorified and enthroned in heaven, and the bodies of the *saved*, fettered and held in the prison-house of death! The chief corner stone laid on the Mount Zion above, and the lively stones of which the glorious edifice is to consist imbedded eternally in the dismal dwelling-place of the King of Terrors! Ah no! it cannot be. There must be a resurrection of the *redeemed*, for there has been a resurrection of the Redeemer. Without the former, the latter is not perfected. Without the former there were an anomaly unparalleled exhibited to the universe,—a relation without a relative—a head without a body—a crown without a kingdom—a throne without a subject—a sceptre without dominion! Such an anomaly the mutual relations of the parts of the reward as well as the faithfulness of a covenant-keeping God, forbid. As surely as he, the head, arose *in virtue of his finished work*, so surely must the members of his mystical body be delivered from the dominion of death; as surely as he has received a throne and a crown, as parts of his reward, so surely must he receive the indispensable complement—a kingdom. The bridegroom will not sit down to the marriage supper without the bride; the head will not occupy the many mansions without the body; the king of glory will not rule over a kingdom which has no subjects; our Joshua will not possess the land himself, but shall enter upon it as the captain of the Lord's hosts.

Can any man look these facts in the face, and still contend for a contingent salvation? Is there any possible way of escaping from

the conclusion to which they point? Yes, there is one way, and only one; and that is, to deny them. To avoid the conclusion, that our Redeemer has actually redeemed us—that our Saviour actually saves his people, we must deny, that he earned his own right to rise and reign; that he won the crown which he now wears, and the throne on which he now sits; we must deny that he is the head and the Church the body—that he is the bridegroom and the Church his bride; that he is the corner stone and the Church the superstructure; that he is the king and the Church his kingdom. These things we must deny, or else admit, that his salvation is an actual salvation. And when we have denied these things, then our next task is to efface them from the record—to erase from the word of eternal truth, every passage which ascribes to our blessed Redeemer, headship, or crown, or throne, or kingdom. But ere we attempt this latter, let us hear and tremble at the words of him who is “the root and the offspring of David.” “If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” And surely if any one act of detraction, or diminution, would be more likely than another, to bring upon us the awful anathema of the Son of God, it must be that which would disrobe him of his regal vesture, and strip him of his crown, and deliver over his purchased kingdom into the hands of his enemies! Ah yes! his salvation is an actual salvation, and there is no denial of it which does not involve the denial of his being a Saviour.

R. W.

NEW SCHOOL AND CONGREGATIONAL AGITATION.

OUR brethren of the New School Presbyterian, and of the Congregational Churches, are in the midst of an agitation about Home Missionary operations, which threatens to interrupt in no small degree the harmony hitherto prevailing between these two respectable denominations. We propose to give a brief account of the ground of the present agitation, with its causes and probable consequences, and also a few practical hints.

The great Presbyterian Reformation of 1837 was undoubtedly unpalatable to the New England churches. The Congregationalists, by means of the Plan of Union, had been brought into close connection with Presbyterianism, and the National Societies contributed still further to strengthen the ties of ecclesiastical co-operation. Hence, the Congregationalists, with comparatively few exceptions, resisted the system of measures which finally resulted in purging the Presbyterian Church of its incongruous elements. One of the effects of the dissolution of the Plan of Union was to excite in

New England a distrust of Presbyterianism, and to raise the question whether Congregationalism, as such, ought not to embark in the distinctive work of planting and fostering its own churches, outside of its original territory. The "co-operative" and unsectarian spirit of the New England people was slow, however, in engaging in a work which had hitherto been conducted by the united energies of the two denominations. The enterprise of founding Congregational Churches in the State of New York, and in the West, made progress year after year, and the gradual extension of Puritan polity did not seem to disturb in any special manner the New School Presbyterians until a comparatively recent date. It was so obviously the right and policy of the New England churches to propagate their own faith and order, that nothing but a sectarian jealousy, growing out of the peculiar relations of the New School body, would have ventured to introduce irritating and opposing measures. In 1852, the Congregationalists, at a convention held in Albany, had become so far imbued with the denominational spirit as to adopt a plan for church building at the West, and to raise a fund of \$50,000 for that great object.

A few words more will explain the historical position of the *New School Presbyterians* during this period. Immediately after the reform measures of 1837, the New School endeavoured to strengthen the bonds which united them to the Congregationalists. Their interests were in that direction; for not only were three or four hundred Congregational churches connected with their Presbyteries, but their hope of increase and enlargement appeared at that time to rest upon the continuance of the system of measures which bound them firmly to their unsectarian and unsuspecting brethren of New England. The policy of the residuary Assembly was to remain ecclesiastically quiet, and to conceal their Presbyterian distinctness, except so far as thundering against the Old School Assembly helped to concentrate their own zeal, and to retain Congregational sympathies. It is a remarkable fact that the first New School Assembly, in 1839, went to work tampering with the Constitution. They sent down overtures to the Presbyteries, changing the Assembly into a triennial body, stripping it of its judicial powers, diminishing the number of its delegates, &c., and thus lowering its influence and importance, and assimilating it to a Congregational Convocation. These overtures were passed by the Presbyteries.* It was soon found, however, that the degradation of the Supreme Judicatory of the Church was operating against New School Presbyterianism. Measures were therefore taken, in 1849, *to go back to the old book*. The recent amendments were annulled by the Presbyteries, and the Assembly became annual once more, with judicial powers, in 1850. Our brethren found that the Old School Assembly had been prospering beyond their

* [For some very curious developments about the doings of the Committee of the Assembly of 1840, who declared their overtures to be adopted, see *Dr. Hatfield's Report to the Assembly of 1846*, or the *Presbyterian Treasury* for 1849, p. 157, 8.]

conceptions during the interval of their own inertness and decline. The decline in the number of communicants in the New School branch from 1846 to 1849 was from 145,386 to 139,047, whilst the Old School body increased during the same period from 174,714 communicants to 200,830! This astonishing difference between the statistics of the two Churches was well calculated to startle *young America*, and to suggest the necessity of following in the track of the regular Old Church. Accordingly, the system of ecclesiastical Boards began to grow in favour with our brethren; and, instead of adhering to "co-operative Christianity," a disposition was more and more manifested to revert to distinctive Presbyterianism.

The N. S. Assembly, which met at Detroit, in 1850, discussed the questions relating to denominational action with considerable zeal. The following is an extract from a report of the proceedings of that body, made at the time:

"The Assembly then went into an interlocutory session on the subject of Home Missions. The discussion was deeply interesting, and the Assembly seemed generally to feel that they were standing on the borders of that great field in which Home Missions have done so much, and have still so much to do. The conditions and wants of the West were impressively urged. But the denominational spirit had been roused by the previous topic, and could not be stayed. Complaints were freely indulged in of churches and ministers passing off to Congregationalism; insinuations of meanness were made against a certain kindred denomination, sometimes named, and sometimes nameless; insinuations, and more than that, either of partiality on the part of the American Home Missionary Society in aiding Congregational Churches, or of finesse on the part of these churches in gaining that aid. Altogether, the necessity grew very apparent that more must be done denominationally; special and strenuous and Presbyterian measures must be adopted by the local bodies for the preservation of their own feeble churches."

The Assembly of 1851, which met at Utica, was enlivened with similar discussions. The Rev'd Thornton A. Mills, who preached before the Assembly on Missions, advocated "a more exclusive, ecclesiastical policy, or denominational action on the distinctive principles of Presbyterianism, with particular reference to a more organized system of efforts for church extension." After an earnest debate, the subject was referred to a Committee, to report the following year.

In 1852, the Assembly, which met at Washington, astonished the world by its debates, which developed a decided tendency to honour church action in preference to "co-operative" voluntaryism. Mr. Mills' report in favour of denominational action was adopted for "substance of doctrine." On this occasion, Dr. Beman, the great Trojan, who had on the helmet of voluntaryism in the old war, again appeared with his old armour, and with a new spear in hand, like unto a weaver's beam. Among his utterances were these:

“The Rev. Dr. affirmed the present issue to be between Voluntary Societies and Ecclesiastical Boards. We have in this report the *entering wedge*. Nine-tenths of our churches are unprepared for such a step. It is denied by our brethren, I know, that this proposition is involved in the report, and yet it is marvellous how they all slide into it, so soon as they begin to speak. *They consider the Home Missionary Society the great offender, and by-and-bye this will come out. The whole thing is a battery brought against that Society.*

“These brethren from the West have started on a new current. They are now floating down the Mississippi, and the stream is very gentle. The next we shall hear of them—they are in the Gulf of Mexico!”

The voice of the old leader was unheeded. Young America had already superseded him in command. A committee was appointed by the Assembly to endeavour to secure the co-operation of the American Home Missionary Society, in the New School measures, but nothing of importance was actually done. It takes time to make changes in public bodies. The Assembly was so fearful of giving offence to the Congregational churches in union with its Presbyteries, that it absurdly reaffirmed the old unconstitutional Plan of Union! Whilst it was actually arranging ecclesiastical action on an independent basis, it was still courting Congregational sympathies!

The Assembly of 1853, at Buffalo, continued the same species of discussion; and appointed another committee to confer with the American Home Missionary Society. This committee propounded to that Society the following questions:

1. “Will it be consistent for them to make such an alteration in the Rules of the Society, as will allow appropriations to congregations in large towns and cities?”

2. “Will they consent to make appropriations to a church or churches, in places where there is already a church aided by the Society?”

3. “Will it be consistent with the Rules of the Society to assist a Missionary labouring under the direction of a Presbytery or Synod?”

The Society answered these three questions in the negative, maintaining in regard to the *first*, that the support of missions in cities ought properly to be regarded as a distinct department of benevolent effort, and can be more economically and successfully provided for by local organizations; in regard to the *second*, that “by assisting two churches, on the same ground, the Society would not only in effect be divided against itself, but would in many cases be required to appropriate double the amount to each church, or four times the amount in all that would be requisite if all were united in one church. Experience has shown, moreover, that churches of this character are apt to originate in personal or denominational differences, which the aid of the Society would have the effect to perpetuate and to increase, while the Institution itself would of course incur the censure of one or both of the parties con-

cerned." In regard to the third question, the Society stated that, whilst they are always ready to receive advice and suggestions from Presbyteries and Synods, their constitution places the appointing power in their own hands, and that they could not surrender it. These answers were reported to the next Assembly. It may be here remarked that the Assembly of 1853 took up the subject of church-building at the West, and adopted measures to raise \$100,000, or double the amount aimed at by the Congregationalists.

The Assembly of 1854, which met in Philadelphia, referred the correspondence with the A. H. Missionary Society to the Church Extension Committee, of which Drs. Riddle, Eagleton, and Mills were members, whose Report was adopted by the Assembly, and is as follows:

"In reference to the Report of the Committee of Conference with the American Home Missionary Society, and the Philadelphia Home Missionary Society, your Committee would recommend as follows, viz.: 'That the Assembly design and desire that the Presbyteries should continue to co-operate with the American Home Missionary Society, and the Philadelphia Home Missionary Society; *that the difficulties apprehended being all happily adjusted, they see no occasion to create any other instrumentality.*'" [*Minutes of the Assembly, 1854, page 514.*]

The Assembly of 1854 thus intermitted their hitherto progressive action; and finding that the difficulties apprehended were "all happily adjusted," they saw "no occasion to create any *other instrumentality.*"

Not so the Assembly of 1855. Although the apprehended difficulties were all *happily* adjusted, the Assembly at St. Louis, determined to create another instrumentality. The Report of the Assembly's Committee, giving the reasons for the new "instrumentality" is brief; but the reasons, so far as they are set forth, apply to the *whole work* of conducting home missions. The Report, adopted by the Assembly, is as follows:

"*Church Extension.*—Rev. Mr. Wallace, from the Committee on Church Extension, made a report, which stated that their attention has been especially directed to those cases of Home Missionary effort which are excluded by the rules of the American Home Missionary Society. Such are, for example, the employment of Synodical, Presbyterian, and generally of exploring or itinerant Presbyterian missionaries, and the planting of Presbyterian Churches *in advance of all others* in towns and neighbourhoods, and the founding of churches within the chartered limits of cities and large villages. The Form of Government of our Church, Chapter XVIII., expressly authorizes the inferior judicatories to apply to the General Assembly for missionary assistance, and in express terms authorizes the Assembly to send missionaries to any part of the Church. The principles of our Presbyterianism, applicable to this subject, are that the Church is one; that in accordance with this idea the stronger parts of the Church must assist the weaker, and that the reservoir into which the surplus shall flow, to be equalized and distributed, is the General Assembly. It is obvious that the details of the reception and distribution of funds for this object cannot be arranged by the whole body of the Assembly, but that the Assembly must employ some agency for this purpose; and our opinion is that it is entirely free to choose any agency whatever.

“The Committee recommended the following action :

“*Resolved*, 1. That the General Assembly hereby establishes a Standing Committee, to be called ‘The Church Extension Committee,’ a majority of whom shall reside in or near the city of Philadelphia. This Committee shall have no other powers than those conferred on them by the Assembly; and the functions now assigned to them are those of employing Presbyterial, Synodical, and other Presbyterian itinerant or exploring agents, and affording aid in such exceptional cases as those already mentioned, and also the receiving and disbursing funds for these objects.

“2. That in recommending this course of action, the General Assembly distinctly declare that it is not their intention thus to establish an Ecclesiastical Board, or to interfere with the proper functions of the American Home Missionary Society, but, as heretofore, they recommend that Society to the confidence and co-operation of the churches under their care.”

This action of the New School Assembly, organizing a Board to go *ahead* of the A. H. Missionary Society for specific denominational purposes, under the plea of not interfering with the “proper functions” of the Society, was received with much indignation by the Congregational Churches.

The General Association of Iowa spoke out very plainly at their recent meeting :

“3. *Resolved*, That the measure of the General Assembly for employing ‘exploring or itinerant missionaries, and the planting of Presbyterian churches in advance of all others in towns and neighbourhoods,’ is entirely inconsistent with co-operation in the Home Missionary work, and, if persisted in, must speedily result in disruption.”

The General Association of Connecticut, which formed the Plan of Union with the General Assembly, unanimously declared their sentiments to the same point :

“*Resolved*, That the recent measure of the General Assembly of the Presbyterian Church, at St. Louis, in appointing a Central Committee for employing ‘exploring or itinerating Presbyterian missionaries, and the planting of Presbyterian churches in advance of all others in towns and neighbourhoods,’ is regarded by us as one which must divert funds from the American Home Missionary Society to sectarian purposes; as very unfraternal towards the Congregationalists, who have contributed, and do contribute the largest part of the funds of that Society; as inconsistent with the principles of co-operation in the Home Missionary work, long acted upon by the Congregationalists and Presbyterians, and, if persisted in, sure to result in the speedy cessation of all such co-operation.”

The General Association of Massachusetts followed their Connecticut brethren in the interpretation put upon the New School movement :

“*Resolved*, That on the subject of Congregational and Presbyterian church extension, this Association deem it sufficient to refer to the following recently adopted resolutions of the General Association of Connecticut, as happily expressing the sentiments which this body entertains, and by which their future course will be governed.”

The General Association of Vermont looked upon the matter in the same aspect with their brethren; and whilst they were willing to run the risk of letting the *majority* of members decide whether the missionary churches shall be Presbyterian or Congregational, they do not like Presbyterians, professing to "co-operate" with them, to plant their churches "in advance of all others."

"*Resolved*, That it appears to us that the principles of co-operation set forth by the resolutions of the General Association of Iowa are just and equitable, and that they present the only practicable basis of united action. They recommend that a union of members of both denominations (Presbyterian and Congregational) in one church should prevail in those places where there ought to be only one organization, and that the only proper ground of union in such communities is for the majority to decide upon the form of church government, after a full understanding of the subject. If these principles shall be duly regarded, we can see no danger of injurious conflict. But if our Presbyterian brethren deem it their duty to prosecute the work of missions with a view to pre-occupy the ground, in order to forestall the organization of Congregational churches, we must enter our respectful but decided protest against the measure, and we shall regard it as a violation of those terms of friendly co-operation which have heretofore existed between these two great Christian denominations."

All the Journals of the Congregational Churches, so far as they have come within our notice, reiterate the same views, which indeed seem to pervade the entire Congregational body. So universal has been the outburst of complaint against the New School action, that the Church Extension Committee of the General Assembly have deemed it necessary to draw up a manifesto, aiming at conciliation. In interpreting the resolutions of the Assembly, they say: "Three points seem to be plainly involved in these resolutions. *First*, That this Committee is a supplementary agency, and is designed to act in harmony with the A. H. M. S., in the work of Home Evangelization. *Second*, That its specific object is to perform a certain portion of this great work, which either cannot be done at all, or else cannot be so properly and efficiently done, by the A. H. M. S. *Third*, That in carrying out this design the Committee is to consider itself as engaged primarily in Missionary, and not mere Ecclesiastical work." We have attentively read this document; but no exegesis can conceal the plain meaning of the text, adopted by the uninspired Assembly. The Committee intimate that they do not expect to do much in carrying out the object of their appointment, and seem to expect this announcement to operate as an anodyne to the apprehensions of their offended brethren. The "*Independent*," which has exhibited even more than its usual ability throughout these discussions, replies to this point as follows:

"Finally, the Committee intimate, in regard to the whole plan, that they will administer it, for the present at least, on as small a scale as possible. For some time, they think, the amount required by them 'will

not probably exceed what has been annually contributed to similar objects in our church, by means of correspondence, solicitations, and special agencies; and so they hope to diminish nothing from the treasury of the Home Missionary Society at New York. We have no doubt that in this they are entirely sincere, nor that this would have been their course if the pressure from without had been less strenuous against them. One set of men originated this action; and against them chiefly our censures have been directed. Another set of men, for the present, have the control of it; and no doubt they will try, as the Irishman did with his musket, 'to touch it off lightly.'"

What has tended to strengthen the conviction of the unfairness of the New School movement, is the fact that the Congregationalists of New England have contributed the largest proportion of funds to the Missionary Society, and have assisted in sustaining Presbyterian missionaries, in addition to the support of their own. The *Independent* and the *Evangelist*, have been disputing on this point for some weeks; but after reading all that has been written, our examination of the statistics leads us to regard the statements of the *Independent* as incontrovertible. The following is a specimen of these statistical statements:

"We have taken pains to verify for ourselves each important fact that we have affirmed; and we have made, at a fortnight's interval, two subsequent statements concerning the pecuniary aid rendered by Congregationalists to the N. S. Presbyterians, in the Home Missionary work. The first was, that reckoning by the CHURCHES assisted, the N. S. Presbyterians do not pay enough to maintain their own proportion of the missionary churches by \$24,000; and this is exactly true. The second was, that reckoning by the MINISTERS assisted, the Presbyterians did not pay enough last year to sustain their own proportion of missionaries by \$26,476; and this, also, is true.

"We reaffirm, then, the results which we reached and published before, by our own proper and obvious method: that the average cost of maintaining each Missionary west of the Hudson is \$192 17; that the sums disbursed therefore the last year to the Presbyterian missionaries, either as directly paid to them, or as paid for them in support of the Society, amounted in the aggregate to \$86,476; and that the amount similarly paid to or for the Congregational missionaries, was \$47,465. In other words, the Presbyterians did not pay enough to support their own missionaries by \$26,000 and more. The Congregationalists paid for them more than two thousand dollars a month the whole year through, besides paying for all the immigrant missionaries employed.

"It has never been conceded, by anybody who had given ten minutes to the subject, that the N. S. Presbyterians contribute two-fifths of the whole \$180,000 raised for the Home Missionary Society. Such a concession would certainly be an immensely untrue one. For it is demonstrable that they do not raise at most more than one-third of the whole amount, or \$60,000; while the other would ratio \$72,000. What has been conceded is, that two-fifths of all expended out of New England has come from them."

The facts, thus brought to light, certainly aggravate the injustice, on the part of the New School, of attempting denominational action "in advance of *all* others, whilst they are *behind* some others in sustaining even their own missionary operations."

On a review of this unhappy controversy, we venture to suggest some lessons of counsel for the New School Presbyterians, the Congregationalists, and the Old School Presbyterians.

And, first, the NEW SCHOOL PRESBYTERIANS may learn, among other things, that "*co-operative Christianity*" does not work as well as they thought. It does not answer the purposes of extending Presbyterianism "in advance of all others." If it kept Presbyterianism *abreast* of Congregationalism, it would be doing all that could be expected. Church action is the best action for church extension, and for definite denominational objects. *Ecclesiasticism*, so much dreaded in former days, is beginning to be better appreciated.

Again. Our New School brethren may be encouraged to go still farther in the line of denominational efforts. Why merely aim at supplementing some of the deficiencies of voluntaryism, instead of supplanting it altogether by regular, well-organized, and fully equipped Boards, or Committees? The principles of the Preamble to the Report, adopted by the Assembly, favour the establishment of out-and-out ecclesiastical organizations. The Church must come to this policy at last, and the sooner the better. We rejoice that the New School are, in this respect, "in advance" of *themselves*, as compared with 1837 and other years. When they shall adopt regular ecclesiastical organizations for all their church operations, they will possess resources of defence and of aggression, without which, they must continue to live in an oppressed and inanimate state.

A third lesson our New School brethren may learn, is that *expediency, as a rule of action, rather than principle, always brings trouble*. We thought that our brethren had wrought out for themselves sufficient experience of this in their former controversies. Their present experience is additional to their previous sufferings, and confirmatory of the great moral lesson inculcated at the purification of 1837. Instead of adhering on principle to the Congregational alliance in the A. H. M. Society, or honourably dissolving the compact, as might be done, the Assembly at St. Louis devised a measure subversive, both in spirit and letter, of the original agreement. The A. H. M. Society was established to do *the whole work of Missions*, in behalf of those denominations which united in its plan. And for one of these denominations to undertake to maintain the advantages of the compact, and yet at the same time to pursue a course undermining its very existence, is the manifestation of a dereliction of principle, which, however inadvertently entered upon, must receive merited condemnation.

One of the New England papers indignantly declares that, "a greater departure from honourable and Christian principle, has rarely been recorded in the annals of the Church, than that chargeable on the last New School Assembly." Our brethren, doubtless, did not so regard their action; but that is one of the marvels in their book of morals. They must expect trouble, as retribution upon their course. Their own church will be agitated within, and condemned without; and so far from going "in advance of all others," they may consider it a rare mercy if their own statistics do not go *backwards* on the sun-dial which marks the progress of other denominations.

The CONGREGATIONAL churches may obtain useful hints from the present controversy. The first we venture to mention is that the Plan of Union, was not for the advantage of Congregationalism. A writer in the *Puritan Recorder* remarks:

"How came our affairs in this state? How came the whole mass of Congregational churches to direct their Home Mission contributions into a channel, which has rendered them available mainly to the building up of churches of another denomination, while their own have suffered? 'Our fathers,' says the writer of the article referred to, 'when they judged that the Plan of Union would be useful, and promotive of the best interests of the Church, were able to meet with Presbyterians, and in a Christian spirit to form the treaty for the Union.' But who were 'the fathers?' Were the churches ever consulted in this matter? Were they asked, whether they would be willing for this coalition? Was any body ever authorized to speak and act in their name in regard to it?

"And now that the evils of the Plan are coming out; now that we have suffered as long as the most disinterested benevolence would seem to require, and something is needful to be done to place our operations on a better footing; who is authorized to move in the matter, so far as the Congregational churches are concerned?

"It would, perhaps, be too much to say, that the difficulty complained of exists, because the Congregational churches have not had any such Body; that if they had had a representation in the Power by which 'the treaty for the Union' was made, it either would not have been made, or would have been made so as to secure their interests, better than they have actually been secured; that they would have chosen to prosecute their missions independently and on their own platform, so that whatever churches they gathered should be their own, under Christ; of their own name, faith, and order."

If it had not been for the Plan of Union, Congregationalists would have been, to human view, in a far more flourishing state than now.

Again. Our Congregational brethren may learn to sympathize with the Old School Presbyterians in their past difficulties. Far be it from us to throw unnecessary odium upon the New School; but we feel compelled to say that the present missionary manœuvre to get "in advance of all others," is but a *specimen* of the unfair and vexatious acts which brought about the division of the Presby-

terian Church. You may congratulate yourselves, brethren of New England, and Puritans outside of it, if your trouble from that quarter ends here. In the midst of your present and prospective sufferings, you will, however, have only a *faint* idea of what Presbyterians have endured from the stratagems of former days.

Denominational peculiarities are worth something, and union with other churches may be at the expense both of peace and prosperity. The facility with which Congregational ministers have become Presbyterians, the willingness of Congregationalists to act upon the *general* principle of allowing the majority to decide whether missionary churches shall be Presbyterian or Congregational, and other manifestations of unconcern about the principles of Church government, have at times amazed us. We do not believe that such manifestations are, in themselves, evidences, at all, of superior Christian charity, nor do we believe that laxness of views in regard to church order is apt to be consistent with zeal for the maintainance of sound doctrine. We hail, therefore, as a good sign the growing conviction on the part of Congregationalists, that their denominational peculiarities are worth something, and that they can be best propagated by their own organizations. A writer in the *Puritan Recorder*, who attended the General Convention of Vermont, referring to the present controversy, says: "In conversation with clergymen and intelligent laymen, the writer learned that there was a general impression among Congregationalists throughout the State, that the arrangement heretofore existing between these two denominations, with regard to carrying on missionary work, both Home and Foreign, must soon come to an end; that, in order to work harmoniously, and without friction, each must act independently; that the entire responsibilities of these two societies at least, will soon be thrown upon Congregationalists, and they must be preparing to assume them; that alone they can raise more money and do their work more efficiently than the two denominations together now do; and that therefore the sooner a peaceful separation is effected the better."

TO OLD SCHOOL PRESBYTERIANS a few thoughts are offered in the light of these new agitations. In the first place, who of us does not see that the glorious Reformation of 1837 was well-ordered in time and in results? The summary, but constitutional action of the General Assembly occurred at a period when the temptations of "co-operative Christianity" were specious and great; but a quarter of a century ago, the evils to which other churches are now just beginning to open their eyes, were apparent to the champions of our principles and our rights. If we had gone on, without a reformation, to the present time, what a complication of troubles would have darkened our prospects?

Old School Presbyterians are also confirmed in the truth that a *straightforward, honest policy* is the best policy. The standards

of our Church are strict and uncompromising, but not therefore illiberal. To maintain them in their integrity of doctrine, government, and mode of worship, is an endeared privilege and duty. The rejection of the Home Missionary Society in conducting our missionary operations was a matter of principle. Our General Assembly went straight forward, and was, perhaps, "in advance of *some* others" in sustaining its own organizations, for the propagation of our distinctive views. In our general policy, an attachment to denominational peculiarities, openly expressed, and with colours nailed to the mast, has been more esteemed, even in the eyes of men, than a plausible covert and wily courting, which seeks its own with dishonest adventure.

The Old School Presbyterians are admonished to keep *at peace among themselves*. The agitations around us are a plea for fraternal union on the old platform. United in doctrine and in ecclesiastical policy, let us not magnify differences on minor points to the height of a controversy for fundamental principles. Above all, let our general harmony lead us to carry forward our missionary work with a zeal equal to the emergency of our day and generation, and with an efficiency which shall keep our Church, if not "in *advance* of all others" in position and numbers, at least in the fulfilment of her own mission of maintaining the truth, and of teaching and preaching it, wherever God may give the opportunity.

Household Thoughts.

SABBATH EVENING AT HOME.

WHEN Sabbath bells have ceased their sound,
 And the hours of day are passed,
 And twilight draws her curtain round,
 And shadows gather fast—
 There is one spot, and one alone,
 Round which our hearts must cling;
 And fondest memories, one by one,
 Their choicest treasures bring.

That spot is home, its sacred walls
 Admit no discord then;
 Nor crowded marts, nor festive halls,
 Nor gayest haunts of men,
 Can know a joy so sweet and pure—
 Nor such to them is given;
 Might joys like these for aye endure,
 This earth were quite a heaven.

Home's well-loved group! Its Sabbath song,
 Its tones I love to hear;
 Though borne full many a league along,
 They come distinct and clear.
 O Sabbath night! O treasured home!
 Fond pride of memory's train—
 And thoughts of you, where'er I roam,
 Shall bring my youth again.

GENTLENESS SWEETENS HOME.

BE ever gentle with the children God has given you; watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say, "I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes, there is not one child in the circle around the table, healthful and happy as they look now, on whose head, if longer spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them, but amid all, let memory carry them back to home where the law of kindness reigned, where the mother's reproving eye moistened with a tear, and the father frowned "more in sorrow than in anger."

TOBACCO AND SNUFF.

SCARCE a month expires, says a paper, that we do not warn the inveterate chewer or smoker against the subtle but certain poison, with which they are not only destroying their own constitutions, and laying up for themselves a treasury of pain and sorrow in their age—should the deadly drugs permit them to attain even the present fulness of years—but are bequeathing to their posterity a degenerate stature, a nervous and shattered constitution, and a life of misery.

In the United States, physicians have estimated that twenty thousand persons die every year from the use of tobacco. In Germany, the physicians have calculated that of all the deaths which occur between the ages of eighteen and thirty-five, one-half originate in the waste of constitution by smoking! They say that the article exhausts and deranges the nervous powers, and produces a long train of nervous diseases to which the stomach is liable, and especially those forms that go under the name of dyspepsia. It also exerts a disastrous influence upon the mind.

THE LITTLE BOY THAT DIED.

I AM all alone in my chamber now,
 And the midnight hour is near ;
 And the faggot's crack, and the clock's dull tick,
 Are the only sounds I hear.
 And over my soul in its solitude,
 Sweet feelings of sadness glide ;
 For my heart and my eyes are full when I think
 Of the little boy that died.

I went one night to my father's house ;
 Went home to the dear ones, all ;
 And softly I opened the garden-gate,
 And softly the door of the hall.
 My mother came out to meet her son :
 She kiss'd me, and then she sigh'd,
 And her head fell on my neck, and she wept
 For the little boy that died.

I shall miss him when the sweet flowers come
 In the garden where he play'd ;
 I shall miss him more by the fireside,
 When the flowers have all decay'd :
 I shall see his toys, and his empty chair,
 And the horse he used to ride ;
 And they will speak, with a silent speech,
 Of the little boy that died.

I shall see his little sister again
 With her playmates about the door ;
 And I'll watch the children in their sports,
 As I never did before ;
 And if, in the group, I see a child
 That's dimpled and laughing-eyed,
 I'll look to see if it may not be
 The little boy that died.

We shall all go home to our Father's house,
 To our Father's house in the skies,
 Where the hope of our souls shall have no blight,
 Our love no broken ties ;
 We shall roam on the banks of the river of peace,
 And bathe in its blissful tide ;
 And one of the joys of our heaven shall be,
 The little boy that died.

MY FIRST HOME AND MY LAST.

BY AN INVALID.

OUT of my first home, warm and bright,
 I passed to the cold world's lowering night ;
 From love more real than light or life,
 To doubts and jealousy, fears and strife ;
 Ill hath it ended that well begun—
Into the shadow, out of the sun.

Out of my last home, dark and cold,
 I shall pass to the city whose streets are gold;
 From the silence that falls upon sin and pain,
 To the deathless joy of the angels' strain;
 Well shall be ended that ill begun—
Out of the shadow, into the sun!

THE MOTHER OF WASHINGTON.

MR. IRVING, in his *Life of Washington*, brings to the knowledge of the public, we believe for the first time, a beautiful incident in the religious training of the youthful George, when left to the sole care of his widowed mother. Of her general course, Mr. Irving remarks, with fine discrimination: "Endowed with plain, direct good sense, thorough conscientiousness, and prompt decision, she governed her family strictly, but kindly—exacting deference, while she inspired affection. George, being her eldest son, was thought to be her favourite, yet she never gave him undue preference, and the implicit deference exacted from him in childhood, continued to be habitually observed by him to the day of her death. He inherited from her a high temper and a spirit of command, but her early precepts and example taught him to restrain and govern that temper, and to square his conduct on the exact principles of equity and justice."

No Maternal Association has ever devised a better principle to be observed in training children than this of Mary Washington: "*Exacting deference, while she inspired affection.*" How rarely do we see these two essential elements in family government justly combined in either parent.

From this general view, Mr. Irving passes to the following incident:

"Tradition gives an interesting picture of the widow, with her little flock gathered round her, as was her daily wont, reading to them lessons of religion and morality out of some standard work. Her favourite volume was Sir Matthew Hale's *Contemplations, Moral and Divine*. The admirable maxims therein contained, for outward action, as well as self-government, sank deep into the mind of George, and doubtless had a great influence in forming his character. They certainly were exemplified in his conduct throughout life. This mother's manual, bearing his mother's name, Mary Washington, written with her own hand, was ever preserved by him with filial care, and may still be seen in the archives of Mount Vernon. A precious document! Let those who wish to know the moral foundation of his character, consult its pages."

Sir Matthew Hale's *Contemplations* is a work of sterling character. Its rules for the reading of the Bible, for the observance of the Sabbath, and for secret prayer, are as rigid as those of the

Puritans, while its moral precepts are of the most exalted character. Would that the minds and hearts of all our youth might be trained after such a model. Let those who affect to despise a rigid household piety as sanctimonious and Puritanical, remember Mary Washington and her little George daily poring over the divine Contemplations of Sir Matthew Hale.—*Independent.*

Biographical and Historical.

BIOGRAPHICAL SKETCH OF THE REV. JOHN M'MILLAN, D.D.

[The following brief Biographical Sketch of the Rev. Dr. M'MILLAN is taken from the Appendix of the Life of Macurdy by the Rev. Dr. Elliott. A more extended account of Dr. M'Millan may be found in "Old Redstone," by the Rev. Dr. Joseph Smith.]

"THE REV. JOHN M'MILLAN, D.D., was born in Fagg's Manor, Chester County, Pennsylvania, November 11th, 1752. He commenced his course of classical studies under the Rev. John Blair, but completed it under the Rev. Dr. Robert Smith of Pequea. He entered the College of New Jersey in the spring of 1770, and was graduated in the fall of 1772. His theological studies were prosecuted under the direction of the Rev. Dr. Smith, with whom he had studied the languages. On the 26th of October, 1774, he was licensed by the Presbytery of New Castle, at East Nottingham. The succeeding winter he spent in itinerant labours within the bounds of the New Castle and Donegal Presbyteries. During the early part of the summer of 1775, he made a tour through the settlements between the North and South Mountains in Virginia. Thence, in July of the same year, he crossed the Allegheny Mountains for the first time, and on the fourth Sabbath of August first preached at Chartiers, and on the Tuesday following at Pigeon Creek, in Washington County, Pennsylvania. His labours during this tour appear to have been very acceptable, both in Virginia and Western Pennsylvania: for on his return home, at the meeting of his Presbytery, October 24th, 1775, earnest supplications were presented for his services as a supply from the congregations of Chartiers and Pigeon Creek, and from those of North Mountain and Brown's Meeting House, and from Hanover. What encouragement he gave to these applications severally is not known. But, the Presbytery, after giving him a few appointments, during the month of November, near home, directed him to supply 'the rest of the time until the Spring Presbytery in Augusta and Westmoreland counties.' Although he visited Augusta, according to this appointment, he did not remain there long, for he again crossed the mountains in January, 1776, and preached to the congregations of Chartiers and Pigeon Creek until the latter end of March, when he returned home and met his Presbytery on the 23d of April. At that meeting, he accepted the call which was presented from the congregations

of Chartiers and Pigeon Creek, and was dismissed to connect himself with the Presbytery of Donegal, which was then the most Western Presbytery. By that Presbytery, he was ordained at Chambersburg, Pennsylvania, June 19, 1776, in reference to the pastoral care of the churches, whose call he had accepted. But, on account of the unsettled state of the country and the exposure of the frontier settlements to the hostile incursions of the Indians, he did not remove his family to the West, until the fall of 1778. He himself, however, in the mean time, visited his congregations as often as practicable, ordained elders, baptized their children, and performed such other acts of pastoral labour, as circumstances would permit.

“Dr. M'Millan was the first minister who settled as a pastor west of the Allegheny Mountains. He was one of the original members of the Presbytery of Redstone, and its first Moderator, as appears from the following extract from the records of that Presbytery, containing the minute of its first meeting and organization. The Presbyterial record embraces the action of the Synod as well as their own.

“At a meeting of the Synod of New York and Philadelphia, held at Philadelphia the 16th of May, 1781, the Rev. Messrs. Joseph Smith, John M'Millan, James Power, and Thaddeus Dodd, having requested to be erected into a separate Presbytery, to be known by the name of the Presbytery of Redstone, the Synod grant their request, and appoint their first meeting to be held at Laurel Hill Church the 3d Wednesday of September next, at 11 o'clock, A. M.

“Wednesday, Sept. 19th, 1781.—The Presbytery met according to the appointment of the Rev. Synod of New York and Philadelphia, at Pigeon Creek, as the circumstances of some of the members, by reason of the incursions of the savages, rendered it impracticable for them to attend at Laurel Hill: U. P. P. S. the Rev. Messrs. John M'Millan, James Power, and Thaddeus Dodd; Elders, John Neil, Demas Lindley, and Patrick Scott. Absent, the Rev. Joseph Smith.

“The Presbytery was opened by Mr. Dodd with a sermon from Job 42:5, 6. The Presbytery then proceeded to the choice of a Moderator and Clerk;—whereupon, Mr. M'Millan was chosen Moderator, and Mr. Power Clerk for the ensuing year.—Records of the Presb. of Redstone, Vol. I. page 1.

“He continued a member of the Presbytery of Redstone for twelve years, when, with several others, he was dismissed, on the 18th of October, 1793, to form the Presbytery of Ohio, the erection of which had been authorized by the Synod of Virginia, at their sessions in September of that year. Of the Ohio Presbytery, he remained a member until the time of his death. He was the Moderator of the Synod of Virginia, at their sessions in October, 1791; and in 1807 had the degree of Doctor of Divinity conferred upon him by the Trustees of Jefferson College, Pennsylvania. He died, after a short illness, November 16th, 1833.

“It is not designed, in this brief note, to draw his character. He has been deservedly recognized as ‘the Apostle of the West’—and his zeal and influence in the cause of evangelical religion, and that of sound literary and theological education, and his eminent success in winning souls to Christ, have made his memory precious to the churches throughout this region of country.

“The late Rev. Wm. M'Millan, D.D., who for several years was Presi-

dent of Jefferson College, and who died at New Athens, Ohio, April 11th, 1832, was his nephew. And, the late Rev. Messrs. William Morehead, John Watson, and Moses Allen, were his sons-in-law, having been married to his daughters.

Review and Criticism.

"ON TEMPTATION AND THE MORTIFICATION OF SIN IN BELIEVERS."—By the Rev. JOHN OWEN, D.D. Philadelphia: Presbyterian Board of Publication. pp. 306.

This beautiful volume is composed of two treatises, which were first published about two hundred years ago. The author, who was at that time Vice-Chancellor of the University of Oxford, was not excelled by any of his cotemporaries, either for talents, learning, or piety. His voluminous works, like so many ingots of gold, have come down to us without any diminution in their intrinsic value; massive in their style and diction, but rich in important and evangelical thoughts.

The treatise on Temptation is a thorough expository discussion of the text, "Watch and pray, that ye enter not into temptation." He considers the question, what it is to "enter into temptation,—the hour of temptation," what it is; the means of prevention prescribed by our Saviour, viz., watching and prayer;—particular cases proposed to consideration;—and a general exhortation to the duty prescribed. These points are discussed and enlarged upon with much ability, and with remarkable adaptation to those various circumstances of life, in which we are peculiarly liable to be ensnared by the wiles of the tempter.

The treatise on the mortification of sin in believers, is based on the text, "If ye through the Spirit do mortify the deeds of the body, ye shall live." He considers first, the *duty* prescribed; secondly, the persons to *whom* it is prescribed; thirdly, the *promise* annexed to that duty; fourthly, the *cause* or means of the performance of this duty; and fifthly, the *conditionality* of the whole proposition. Under these several heads, he unfolds, in a masterly manner, the workings of the human heart, its indwelling corruptions and the means by which they are to be subdued; with a concluding chapter, showing the general use of the foregoing directions. Those who are striving to obtain the victory over their sinful desires and propensities, and to become eminent in grace and holiness, will be much benefited by a careful perusal of this treatise.

The *practical* writings of Owen, and others of the same theological type, differ from works denominated practical from Arminian authors, in this important particular, viz., that they insist much on a deep and thorough inspection and cleansing of the *heart*, as the source of all right practice, and discountenance, as being doubtful if not wholly spurious, that superficial piety which, however high it may appear to rise, takes but little account of the grace of humility. No one can seriously read this volume, without feeling self-abased and impotent in himself to overcome sin and Satan; or without feeling, in view of his condition, like crying out, "Lord, help me! Save, or I perish!" If he lives, it is

because Christ lives in him. He works out his own salvation, because it is God who worketh in him, both to will and do of his good pleasure. God's working in, is his constant motive for actively and diligently working out. He thus possesses a piety which is substantial and abiding; which has both body and soul—a scriptural form and a divine life. As a specimen of the work, we transfer to our pages the following extract from the "Mortification of Sin in Believers."

"1. *Unless a man be a believer,—that is, one that is truly ingrafted into Christ, —he can never mortify any one sin; I do not say, unless he know himself to be so, but unless indeed he be so.*

"Mortification is the work of believers: Rom. 8 : 13, 'If ye through the Spirit,' etc.—ye *believers*, to whom there is no condemnation, verse 1. They alone are exhorted to it: Col. 3 : 5, 'Mortify therefore your members which are upon the earth.' Who should mortify? You who 'are risen with Christ,' verse 1; whose 'life is hid with Christ in God,' verse 3; who 'shall appear with him in glory,' verse 4. An unregenerate man may do something like it; but the work itself, so as it may be acceptable with God, he can never perform. You know what a picture of it is drawn in some of the philosophers,—Seneca, Tully, Epicurus; what affectionate discourses they have of contempt of the world and self, of regulating and conquering all exorbitant affections and passions! The lives of most of them manifested that their maxims differed as much from true mortification as the sun painted on a sign-post from the sun in the firmament; they had neither light nor heat. Their own Lucian sufficiently manifests what they all were. There is no death of sin without the death of Christ. You know what attempts there are made after it by the Papists, in their vows, penances, and satisfactions. I dare say of them (I mean as many of them as act upon the principles of their church, as they call it), what Paul says of Israel in point of righteousness, Rom. 9 : 31, 32,—They have followed after mortification, but they have not attained to it. Wherefore? 'Because they seek it not by faith, but as it were by the works of the law.' The same is the state and condition of all amongst ourselves who, in obedience to their convictions and awakened consciences, do attempt a relinquishment of sin;—they follow after it, but they do not attain it.

"It is true, it *is, it will be*, required of every person whatever, that hears the law or gospel preached, that he mortify sin. It is his *duty*, but it is not his *immediate duty*; it is his duty to do it, but to do it in God's way. If you require your servant to pay so much money for you in such a place, but first to go and take it up in another, it is his duty to pay the money appointed, and you will blame him if he do it not; yet it was not his immediate duty,—he was first to take it up, according to your direction. So it is in this case: sin is to be mortified, but something is to be done in the first place to enable us thereunto.

"I have proved that it is the Spirit alone that can mortify sin; he is promised to do it, and all other means without him are empty and vain. How shall he, then, mortify sin that hath not the Spirit? A man may easier see without eyes, speak without a tongue, than truly mortify one sin without the Spirit. Now, how is he attained? It is the Spirit of Christ: and as the apostle says, 'If we have not the Spirit of Christ, we are none of his,' Rom. 8 : 9; so, if we are Christ's, have an interest in him, we have the Spirit, and so alone have power for mortification. This the apostle discourses at large, Rom. 8 : 8, 'So then they that are in the flesh cannot please God.' It is the inference and conclusion he makes of his foregoing discourse about our natural state and condition, and the enmity we have unto God and his law therein. If we are in the flesh, if we have not the Spirit, we cannot do anything that should please God. But what is our deliverance from this condition? Verse 9, 'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you;'—'Ye believers, that have the Spirit of Christ, ye are not in the flesh.' There is no way of deliverance from the state and condition of being in the flesh but by the Spirit of Christ. And what if this Spirit of Christ be in you? Why, then, you are mortified;

verse 10, 'The body is dead because of sin,' or unto it; mortification is carried on; the new man is quickened to righteousness. This the apostle proves, verse 11, from the union we have with Christ by the Spirit, which will produce suitable operations in us to what it wrought in him. All attempts, then, for mortification of any lust, without an interest in Christ, are vain.'

WHAT IS PRESBYTERIANISM? An Address, delivered before the Presbyterian Historical Society at their Anniversary Meeting in Philadelphia, on Tuesday evening, May 1, 1855. By the Rev. CHARLES HODGE, D.D. Presbyterian Board of Publication.

This Address is an exposition of "the principles of that system of church polity which we, as Presbyterians, hold to be laid down in the word of God." It is a conclusive and unanswerable argument. The author always discusses with great ability whatever he undertakes; but we have not been so much gratified for a long time with any of his productions as with the present. He has performed a valuable service to the Presbyterian Church, by furnishing in so brief a compass, and in a form accessible to all her members, this clear and cogent exhibition and defence of her ecclesiastical polity. The reader will find an extract from the Address in another part of this Magazine. The following is his statement of the four different theories of Church polity, which are discussed in the Address.

"Setting aside Erastianism, which teaches that the Church is only one form of the State; and Quakerism, which does not provide for the external organization of the Church, there are only four radically different theories on the subject of Church Polity.

"1. The Popish theory, which assumes that Christ, the Apostles, and believers, constituted the Church while our Saviour was on earth, and this organization was designed to be perpetual. After the ascension of our Lord, Peter became his Vicar, and took his place as the visible head of the Church. This primacy of Peter, as the universal Bishop, is continued in his successors, the Bishops of Rome; and the apostleship is perpetuated in the order of Prelates. As in the Primitive Church, no one could be an apostle who was not subject to Christ, so now no one can be a Prelate who is not subject to the Pope. And as then no one could be a Christian who was not subject to Christ and the apostles, so now no one can be a Christian who is not subject to the Pope and the Prelates. This is the Romish theory of the Church. A Vicar of Christ, a perpetual College of apostles, and the people subject to their infallible control.

"2. The Prelatical theory assumes the perpetuity of the apostleship as the governing power in the Church, which therefore consists of those who profess the true religion, and are subject to apostle-bishops. This is the Anglican or High-Church form of this theory. In its Low-Church form, the Prelatical theory simply teaches that there was originally a threefold order in the ministry, and that there should be now. But it does not affirm that mode of organization to be essential.

"3. The Independent or Congregational theory includes two principles: first, that the governing and executive power in the Church is in the brotherhood; and secondly, that the Church organization is complete in each worshipping assembly, which is independent of every other.

"4. The fourth theory is the Presbyterian, which it is our present business to attempt to unfold. The three great negations of Presbyterianism—that is, the three great errors which it denies are—1. That all church power vests in the clergy. 2. That the apostolic office is perpetual. 3.

That each individual Christian congregation is independent. The affirmative statement of these principles is—1. That the people have a right to a substantive part in the government of the Church. 2. That presbyters, who minister in word and doctrine, are the highest government officers of the Church, and all belong to the same order. 3. That the outward and visible Church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole. It is not holding one of these principles that makes a man a Presbyterian, but his holding them all.”

CHRIST'S KINGDOM ON EARTH: A SELF-EXPANDING MISSIONARY SOCIETY. A Discourse for the Presbyterian Board of Foreign Missions; preached in the First Presbyterian Church, N. Y. By the Rev. STUART ROBINSON, Minister of the Central Presbyterian Church, Baltimore, Md. New York: Printed by Edward O. Jenkins, 26 Frankfort Street. 1855.

Dr. Robinson's Discourse on Foreign Missions is an able and effective plea in behalf of the great work of extending Christ's kingdom. The two positions enforced by the eloquent divine, are,

I. The high relative importance given in the revealed scheme of Redemption, to the doctrine concerning Christ Jesus as a King—Founder and Head of a community,—the Kingdom of Heaven.

II. The self-expansive nature of that kingdom, as manifest from Christ's own expositions of its nature and end—from the spirit of its citizens—from its ordinances and officers—and from its constitutional structure.

These positions are argued with good sense, skill, and popular effect, and in the true evangelical spirit. The practical inferences, which form the conclusion of the Discourse, are the following:

1. The real prosperity and efficiency of the Church must obviously be just in proportion as these truths concerning the nature and end of the Church are clearly apprehended by the faith of her people, and their power manifested in her external life.

2. The work of missions is not simply a measure of expediency devised by the wisdom and piety of the Church in this or any other age of peculiar activity. It is the divinely appointed work which the Church has been organized to do. The doctrine of missions is of *faith*, not of opinion. The cause of missions addresses itself not to the benevolent sympathies merely, but to the conscience and faith of God's people.

3. Applying these views to the history of our own Church in years past, we shall find much to mourn over—but, blessed be God! much also to rejoice over.

COLLEGE DISCIPLINE: An Inaugural Address, delivered at Davidson College, N. C., by Major D. H. HILL, Professor of Mathematics and Civil Engineering. Salisbury, 1855.

Professor Hill wields the sword of argument with practised and ready skill. With most of his views of College Discipline, we heartily concur. His remarks on religious instruction are worthy of all praise. Among the elements of College Discipline, Professor Hill first mentions *grading for scholarship*. Idleness is the parent of vice, and a generous spirit of emulation stimulates the intellect, and usually results in the formation of studious habits and in correct conduct. *Disorder and remissness* in attending college duties must also be noticed by appropriate marks of de-

merit. Another essential element in College Discipline, according to Major Hill, is "*the system of responsibility.*" By this is meant, that "some one should be held accountable for every offence. The occupants of rooms and tenements, should be held responsible for all violations of law in their vicinity, until the names of the violators are given up. The respective classes, and all collections of students, should be held accountable for any offence committed by one of their body, until the name of the offender became known." On this point, we venture to express our doubts, if not dissent. The proposed method of discipline appears neither reasonable, scriptural, nor practicable; but we accord to the Professor, the merit of an able and seasonable discussion, and the whole question is entitled to a candid consideration. The fourth element of discipline mentioned, is *the restraint of the polished society of a town or city.* The Address is pervaded by a religious spirit, and enlivened by frequent sallies of wit and shrewd remark. With the Professor's leave, we shall transfer his Inaugural to "Home, the School, and the Church."

PROCEEDINGS of the Second Annual Report of the Stockholders of the CAIRO AND FULTON RAILROAD COMPANY, held in Little Rock, Arkansas, May, 1855. With an Appendix.

Arkansas has long laboured under the disadvantage of being a frontier state, comparatively inaccessible and shut up to its own resources. The interesting pamphlet before us gives light and hope in regard to its future prosperity, by means of a judicious system of railroads. The Cairo and Fulton Railroad passes through the entire length of Arkansas, from its northeast to its southwest corner. The Congress of the United States made a generous appropriation of the public lands to secure the completion of this great enterprise, granting to the States of Arkansas and Missouri, respectively, the right of way through the public lands, "to aid in the construction of a railroad, from a point on the Mississippi River, opposite the mouth of the Ohio, in the State of Missouri, via Little Rock, to the Texas boundary line, near Fulton, in Arkansas, with branches from Little Rock to Fort Smith, and to the Mississippi River, with the right to take necessary materials of earth, stone, timber, etc., for the construction thereof; therein further granting to said States, for the purpose of aiding in making the said railroad and branches, every alternate section of land, for six miles in width, on each side of said road and branches."

"On the completion of the road, the capital of the State will be brought within twenty hours travel of Cincinnati, St. Louis, Chicago, and Louisville, and the other commercial cities of the West, and within fifteen hours of New Orleans and Galveston; on the south."

This railroad through Little Rock possesses great value as an intermediate link of great national, as well as local, importance. The extreme southern route to the Pacific, through Little Rock and El Paso, appears, so far as our present information extends, to be regarded, at present, with the most favour. The pamphlet gives the following table of the different routes:

Route.	Miles.	Cost per Mile.	Total Cost.
Extreme Northern,	1,864	\$70,162	\$130,781,000
Mormon,	2,031	57,162	116,095,000
Benton's (impracticable),	2,080		
Albuquerque,	1,802	93,902	169,201,265
Extreme Southern, fr. Fulton,	1,618	42,621	68,970,090

In addition to the main trunk, traversing the State, other roads are projected, of which the routes of the following have been surveyed :

	Miles.
1. Cairo and Fulton main trunk, grant of lands to each mile, 3,840 acres, . . .	301
2. Branch from Little Rock to Fort Smith, " " " " . . .	155
3. Branch from Little Rock to Hopefield, on the Mississippi River (represented to have been surveyed), grant of lands to each mile, 3,840 acres, . . .	128
4. Arkansas Midland, from Helena, on the Mississippi River, to Little Rock, . . .	100
5. Napoleon and Little Rock, from Napoleon, on the Mississippi, to Little Rock, . . .	100
6. Mississippi, Ouachita, and Red River, from Gaines' Landing, on the Mississippi River, to Fulton, . . .	160
Total number of miles of road, . . .	944

"The estimated cost of these roads is \$20,000 per mile, or for the whole \$18,880,000. These five latter branch roads will all unite with the 'main trunk,' and become feeders to it."

When these roads are completed, Arkansas will undoubtedly rise in rank among the States of the Union; and in proportion, as its physical resources are developed and expanded by new channels of intercommunication, religion and education will receive a new impulse.

WHY WILL YE DIE? or Divine Solicitude for the Perishing. Two Discourses on Luke 19 : 41, 11 : 13, delivered in the Second Presbyterian Church, Lancaster, Pa., by Rev. ALFRED NEVIN, Pastor.

These Discourses are evangelical, faithful, and impressive. The style is good and appropriate—the better for its freedom from that excessive ornament which characterizes too many pulpit performances of the present day. The preacher was too much occupied with the solemnity and importance of the *subject*, to seek unduly for the elegancies of diction. We are glad to see such discourses in print, and would transcribe a portion of them, but our matter for this department of the magazine was made up before they came into our hands.

FUNERAL DISCOURSE, delivered on the occasion of the death of JOSEPH WADE HAMPTON, a Ruling Elder in the Austin City Presbyterian Church. By the Rev. WILLIAM M. BAKER, Pastor of the Church.

We have received this Discourse too late for a particular notice. The text is Prov. 10 : 7, "The memory of the just is blessed;" and the term *just*, in its evangelical scripture sense is applied to the deceased, whose course of life, which is given in some detail, was distinguished by active piety and usefulness not often excelled. The narrative is given in a plain and unaffected manner, and briefly but forcibly applied to the survivors. In the death of such men the Church sustains a great loss. But she enjoys a distinguished privilege in having them to lose.

The Religious World.

THE ASSEMBLY AND THE ASSOCIATION OF CONNECTICUT.

WHEREAS, the General Association of Connecticut, at their meeting in June, 1854, adopted and published to the world certain resolutions, wherein they charge that "the silence of the supreme judicatories of the Presbyterian Churches in correspondence with them," in regard to certain legislation of our National Government, "gives painful evidence of delinquency in respect to principles and sympathies that are *essential to Christian integrity*;"

And whereas, the said action was taken without any preliminary correspondence with us in regard to the alleged delinquency;

And whereas, the said Association, by its steadfast refusal to investigate, or to procure the investigation of charges laid before it repeatedly, and in various forms, by large numbers of its own members or constituencies, has made itself liable to the charge of espousing or protecting flagrant heresies in regard to the *Trinity, Incarnation, and Atonement*, and has greatly weakened the confidence of the Presbyterian Church in the fidelity of said Association to the "first principles of the doctrine of Christ;"

And whereas, by this course, according to the testimony among themselves, the value of correspondence with them is greatly injured, if not wholly destroyed, all which more fully appears from a certain complaint presented to that body in 1853, by more than fifty ministers, whose zeal for sound doctrine this Assembly delights to honour, and from the other documents therein mentioned: therefore,

Resolved, That the interchange of Delegates between the General Assembly and the General Association of Connecticut be, for the present, discontinued.

THE CARLINVILLE SEMINARY.

"MANY rumours," says the Cincinnati Herald, "have been floating through the papers in regard to this institution. Our Old School brethren have hoped to get the funds, and have published their confident expectation. Other denominations have manifested a great deal of *disinterested* anxiety about the matter. At length something has been done, and the character of the future Institution is definitely settled. These briefly are the facts:

"While employed in raising money at the East, as agent for Illinois College, at Jacksonville, about twenty years ago, Rev. Dr. Blackburn, on his own authority, solicited and secured funds for the foundation of a Theological Seminary in this State, which he invested in government lands in his own name. These he afterwards transferred by deed to trustees, for the purpose of establishing a Theological Seminary at Carl-

ville, *without designating its character theologically or denominationally.* These lands were subsequently conveyed by the trustees to Illinois College for the endowment of the Blackburn Professorship of Theology, and were sold by the corporation to a private individual, who in turn sold a part of them to actual settlers.

Now, the Courts have decided that all these sales and transfers from the trustees onward are void, and that the title is still in the trustees, who are bound to use the lands or their avails in sustaining a Theological Seminary at *Carlinville*. Two thousand acres of land remain unsold. The whole value of property available for the above purpose is estimated at \$75,000. The trustees are disposed, we understand, to establish a New School Presbyterian Seminary, as they are nearly all of that denomination, and are not restricted by the terms of the deeds. An arrangement is expected to be made, by which actual settlers and *bona fide* purchasers of the lands sold, shall be confirmed in their lands, and no loss be experienced by Illinois College.

We have before us the Galena Gazette, which contains the following :

BLACKBURN THEOLOGICAL SEMINARY.—At a meeting of the Trustees of the Blackburn Fund for a Theological Seminary, to be located at Carlinville, Ill., held at Carlinville on the 31st ult., the Board was filled up by the appointment of the following gentlemen: Rev. Messrs. R. W. Patterson and S. G. Spees, and Messrs. C. S. Hempstead, W. H. Brown, and A. H. Blackburn, Esqs. This fund, consisting of 14,000 acres of land, is now estimated to be worth \$100,000, and is rapidly increasing in value,—a sum said to be amply sufficient for all purposes of building and endowment.

REFORMED DUTCH CHURCH.

THE pecuniary condition of the Dutch Church is very satisfactory. The treasurer reported a balance of over \$10,000 on hand, and the following as a schedule of its invested property.

THE VAN BENSCHOTEN FUND —Amount loaned upon Bonds and Mortgages in New Jersey,		\$19,813 57
Balance in hand April 1, 1855,		2,751 64
Interest due May 1, 1855,		890 55
Paid to indigent students out of interest of fund during the past year, .		1,150 00
THE KNOX FUND —Amount of fund loaned upon Bond and Mortgage in New Jersey,		\$2,000 00
Interest due May 1, 1855,		120 00
Balance in the Treasury April 1, 1855,		348 11
EDUCATION FUND —Amount invested in Bond and Mortgage for educational purposes,		\$41,835 00
Balance of principal in Treasury,		9 30
Balance of interest in Treasury,		832 53
WIDOW'S FUND —Amount invested in loans upon Bond and Mortgage, .		\$13,750 00
Balance of principal in hands of Treasurer,		2,860 00
Paid to annuitants from interest and subscription,		1,378 12
PERMANENT PROFESSIONAL FUND —Loaned on Bond and Mortgage, .		\$87,115 00
Other investments,		230 00
Subscriptions due,		7,000 00
BOARD OF DOMESTIC MISSIONS —Invested in Bond and Mortgage, .		\$250 00
MINUTES OF GENERAL SYNOD —Receipts,		\$266 00
Paid out,		263 00

Statistics.

POSTAGE STATISTICS.

THE following is a comparative statement of the amount received for letter postage at the principal cities in the United States, during the years ending 31st March, 1853 and 1855:

Post-Offices.	Let. Post. 1853.	Let. Post. 1855.
Boston,	\$149,272 64	\$183,322 83
New York,	455,133 05	564,530 34
Philadelphia,	151,961 70	179,669 79
Baltimore,	86,573 98	107,840 11
Washington,	26,449 26	30,045 50
New Orleans,	74,804 52	77,819 30
St. Louis,	32,041 37	46,021 52
Cincinnati,	58,045 05	76,514 80
Chicago,	20,521 94	14,392 48

The following is a statement of the amount of postage on letters sent to the respective offices named, and there to be re-mailed and sent to other offices:

	1853.	1855.
Boston,	\$250,837 04	\$313,494 38
New York,	781,378 25	913,971 54
Buffalo,	37,002 03	112,200 91
Philadelphia,	71,429 36	95,991 90
Baltimore,	36,256 04	43,648 46
New Orleans,	63,897 73	63,264 22
St. Louis,	36,211 31	89,461 22
Louisville,	48,825 84	56,234 06
Cincinnati,	50,098 77	62,330 29
Cleveland,	61,202 64	88,616 82
Indianapolis,	50,841 02	76,659 22
Chicago,	141,202 64	282,876 90

SPACE FOR THE DEAD.

IF all the human race, from the Creation to the present day, were buried side by side, how many square miles would they cover? C.

The population of the globe at the present time is estimated at 900,000,000. It is also estimated that, a number equal to the entire population of the globe, existing at any one time, passes away three times in every century. As the present population of the earth has increased from a single pair, created about sixty centuries ago, *one-half* of the present population might be taken as a fair estimate of the *average* number who have passed away during *each* of the 180 periods, or thirds of centuries, during which the earth may have been inhabited; which would give 8,100,000,000 for the whole number who have lived on the earth. Allowing an average of three square feet for the burial of each person, on the supposition that one-half die in infancy, and they would cover 24,300,000,000 square feet of earth. Dividing this by 27,878,400, the number of square feet in a square mile, and we have less than 872 square miles, which would afford suffi-

cient room to bury side by side, all who have been buried in the dust of the earth—all of whom would not suffice to cover the little State of Rhode Island.

This estimate shows how widely those persons draw on their *imagination*, who affirm that not a foot of earth exists on the globe that has not served as the burial place of man; or who deny the possibility of the resurrection of the body, on the pretence that the earth would not afford room for its resurrected inhabitants to stand!—*N. Y. Observer*.

Boston, June 24th, 1855.

THE RUSSIAN EMPIRE.

RUSSIA is the greatest unbroken empire for extent that ever existed—occupying vast regions of Europe and Asia, and nearly one-sixth of the habitable globe. It is forty-one times the size of France, and one hundred and thirty-eight times that of England. Yet it was too small for the ambition of the Emperor Alexander, who is reported to have said—“I insist upon having the Baltic to skate upon, the Caspian for a bathing place, the Black Sea as a wash-hand basin, and the North Pacific Ocean as a fish pond.” He “encroached on Tartary for a pasture, on Persia and Georgia for a vineyard, on Turkey for a garden, on Poland for a farm, on Finland and Lapland as a hunting-ground, and took a part of North America as a place of banishment for offenders.”

Autumnal Thoughts.

THE SEASONS.

BY W. C. BENNETT.

I.

A BLUE-EYED child that sits amid the noon,
O'erhung with a laburnum's drooping sprays,
Singing her little songs, while softly round
Along the grass the chequered sunshine plays.

II.

All beauty that is throned in womanhood
Pacing a summer garden's fountained walks,
That stoops to smooth a glossy spaniel down,
To hide her flushing cheek from one who talks.

III.

A happy mother, with her fair-faced girls,
In whose sweet Spring, again her youth she sees,
With shout and dance and laugh and bound and song,
Stripping an Autumn orchard's laden'd trees.

IV.

An aged woman in a wintry room,—
Frost on the pane, without the whirling snow—
Reading old letters of her far-off youth,
Of sorrows past and joys of long ago.

A THOUGHT IN A HARVEST-FIELD.

“The harvest is the end of the world: and the reapers are the angels.”—MATT. 11: 39.

In his fields the Master walketh,
 In his fair fields, ripe for harvest.
 Where the golden sun smiles slantwise,
 On the rich ears, heavy bending;
 Saith the Master, “It is time.”
 Though no leaf wears brown decadence,
 And September’s nightly frost-blight
 Only reddens the horizon,
 “It is full time,” saith the Master—
 The good Master—“It is time.”

Lo! he looks. His looks compelling,
 Bring the labourers to the harvest.
 Quick they gather, as in autumn,
 Wandering birds, in silent eddies,
 Drop upon the pasture fields;
 White wings have they, and white raiment,
 White feet, shod with swift obedience;
 Each lays down his golden palm-branch,
 And a shining sickle reareth,
 “Speak, O Master, is it time!”

O’er the fields the servants hasten,
 Where the full-stored ears droop downward,
 Humble, with their weight of harvest;
 Where the empty ears wave upward,
 And the gay tares flaunt in rows.
 But the sickles, the bright sickles,
 Flash new dawn at their appearing;
 Songs are heard in earth and heaven;
 For the reapers are the angels,
 And it is the harvest-time.

O, Great Master! are thy footsteps
 Even now upon the mountains!
 Art thou walking in Thy wheat-field?
 Are the snowy-winged reapers
 Gathering in the purple air?
 Are thy signs abroad?—the glowing
 Of the evening sky, blood-reddened—
 And the full ears trodden earthward,
 Choked by gaudy tares triumphant—
 Surely, ’tis near harvest-time!

Who shall know the Master’s coming?
 Whether ’tis at morn or sunset,
 When night-dews weigh down the wheat-ears,
 Or while noon rides high in heaven,
 Sleeping lies the yellow field!
 Only may thy voice, O Master!
 Peal above the reaper’s chorus,
 And dull sound of sheaves slow falling,
 “Gather all into my garner,
 For it is my harvest-time.”

THE
PRESBYTERIAN MAGAZINE.

OCTOBER, 1855.

Miscellaneous Articles.

SOCIAL BENEFITS OF RELIGION.

IF every Christian were wholly isolated from the rest of mankind, the influence of his piety would not extend beyond himself. But happily, God did not form us "to be alone," and religion does not change this original, divine arrangement. It is a perversion of Christianity to confine it to the cloister, or to circumscribe its influence to individuals. As our Creator designed us for society, so he requires us to sanctify our social relations with the savour of practical godliness.

An interesting illustration of its social benefits is early furnished in sacred history, in the person of young Joseph, who, though a captive, inspired in the mind of his master, so much confidence in his integrity, that Potiphar made him overseer of his domestic affairs; and the consequence was an immediate improvement in their condition. "And it came to pass, from the time he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field!" Afterwards, its benefits were further manifest in the history of this same Hebrew youth, when, at 30 years of age, he became governor of Egypt. By that extraordinary forecast which God imparted to him, as the reward of his conscientious and firm resistance of temptation, he was made the honoured instrument of preserving both Egypt and the surrounding countries from perishing with famine.

At a later period, the pious zeal of Moses and Aaron was employed for arresting the progress of a fearful pestilence which God sent among the people of Israel for their sins, and "the plague was stayed." And later still, Moses, by his faithful instructions and earnest exhortations, performed for them a far greater service

by imbuing them with those moral principles which God approved, and thus secured them against similar judgments, by removing the occasion for their being inflicted. The generation which succeeded the time of Moses were unusually favoured of God—a result which might have been anticipated, reasoning from the ordinary methods of divine providence towards that people. Some, indeed, do not set a high estimate upon their piety. Says Kitto, “The Israelites, Abraham’s descendants, had not the *strong* faith which he possessed when they were about to enter the promised land—for they must needs send men to explore the country and bring back their report concerning its soil and productions, before they would venture to take possession. Num. 13 : 1–33, and Deut. 1 : 22. This, says he, argues the *feebleness* of their faith. Abraham proposed no preliminary measures of this kind—but in the exercise of implicit confidence in the wisdom and goodness of God, went out, not knowing whither he went.” Admitting that their faith, taking them collectively, was not equal to that of their illustrious ancestor, Abraham, we believe they were more pious, as a whole, than any succeeding generation; and it is clearly implied, that this pre-eminence was owing to those pious principles which were inculcated by Moses upon Joshua and the elders of Israel, and by them upon the people. “Israel served the Lord all the days of Joshua and all the days of the elders that outlived Joshua, and which had known all the works of the Lord that he had done for them.”

A further illustration of these benefits may be found in the fact that when that nation became wicked, and fell under God’s displeasure, the first thing attempted by their pious rulers, was to promote a religious reformation, and just so far as they were successful in this, their social and national prosperity was restored. God forgave their sins, and granted them his blessing. Integrity, sobriety, and brotherly love succeeded to the opposite vices, and produced their benign effects upon the nation. And, besides these moral elements of social happiness, they enjoyed “peace in their borders and health in their habitations.” God’s providences were around them like a wall of fire, for their protection, and his presence was in their midst, as their glory and defence. Thus pious reforming Hezekiah repaired the serious injuries done to the nation by his wicked predecessor, Ahaz; and Josiah rendered a similar service, by his zeal in reforming the people from that gross idolatry into which they were led by his father, Manasseh.

These illustrations from the sacred writings may be corroborated by numerous others from profane history. We will advert to two or three. The early inhabitants of Great Britain were heathen and barbarians. A small band of Christian missionaries introduced the Gospel, which gradually revolutionized the minds of the people and led them to exchange their superstitious and bloody rites for the worship of the true God. The effect upon their social condition was marvellous. To barbarism succeeded civilization. Sci-

ence, agriculture, commerce, and the mechanic arts, diffused their numerous and valuable blessings, and a well-organized civil government, based upon a Constitution which guaranteed and protected the rights of the people, gave them a political pre-eminence for many years, over every other nation on the globe.

Another example is found in the history of our own country. For more than two centuries past, the social benefits of religion have been developing themselves in this land; at first on a smaller and afterwards on a larger scale, until now the United States of America surpass the mother country in many of those particulars which constitute the elements of national prosperity. That this enviable distinction is owing mainly to the prevalence among us of a scriptural Christianity and its influence over the people, may be seen by a comparison of North and South America, during the same period. The natural advantages of the latter are regarded as being so far superior to those of the former, that some travellers from the north to the south, have expressed regret that the winds of Providence had not blown the first Puritan ship, the *Mayflower*, to the southern coast of America instead of the northern. Yet, no intelligent and candid man can doubt, that in all that constitutes social happiness and prosperity, the people of these United States are as far in advance of those in South America, as the latter are above the savages of New Zealand.

Do any say, this difference has been caused, not by our religion, but by our republican institutions? We reply, France once became a republic. But republican liberty was another name for anarchy, oppression, and human slaughter. The reason was that she attempted to establish free institutions without the Bible, and she found them to be like ropes of sand, utterly weak and ineffectual to bind together the body politic; and as they fell to pieces, the whole land was filled with mourning, lamentation, and woe. A rational and well-defined civil liberty cannot be found on the globe without Christianity. And among countries nominally Christian, where religion exists in its purest form and is generally diffused through the community, there civil government is best administered, and the people are the most prosperous and happy.

We have already noticed the fact, that these interesting changes, commenced through the faith, holiness, and zeal of a few individuals. The same statement may be made concerning those successive events which, in the 16th century, and onward, remodelled European society, and laid the foundation for those enlightened and free institutions which are the pride and glory of our own country. The heroic zeal of Luther gave to Germany an open Bible and a reformed religion. Knox, the famous Scotch reformer, promulgated the same principles among the people in Scotland, with a fearlessness and success which astonished and chagrined the Popish Queen and her servile adherents. And Calvin, the coadjutor of Luther and the instructor of Knox, but with a wider range

of thought and a more extensive influence than either, planted not only in Geneva and the Swiss Cantons, but in all Europe, those germs of civil liberty and social happiness, which have since found a home and are growing to maturity in these United States. Says the historian, Bancroft, who was not a Calvinist in his theology, "Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

"We boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools. We are proud of the free States that fringe the Atlantic. The pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists of France. William Penn was the disciple of the Huguenots. The ships from Holland that first brought colonists to Manhattan were filled with Calvinists. He that will not honour the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

Thus, like Abraham, Moses, Joshua, and others in the early ages of the world, so now, a few men often stand forth above their fellows, to illustrate in a pre-eminent manner, the power of religion to promote both individual and social happiness. We admit that these were called and anointed of God to fulfil an extraordinary mission of mercy to their race, and hence, that few, if any now living, can aspire successfully to that distinction which they attained. Yet all may profit by those illustrious examples, and should be prompted thereby to exert a salutary influence upon society in their respective spheres and according to their talents and opportunities for usefulness. Let us first become truly religious ourselves; and then endeavour to make our religion beneficial to those with whom we associate, both by exhibiting a holy, Christian deportment, and by active exertions to ameliorate the miseries and improve the characters of our fellow-men.

J. W.

OUTLINE OF AN ARGUMENT IN FAVOUR OF PRESBYTERIAN POLITY.

NO. IV.

THE *third* criterion by which it is proposed to judge of the validity of Presbyterian Polity, is that adopted by the great mass of evangelical Protestants:—

THE EXTENT TO WHICH IT EMBODIES THE PRINCIPLES EMPLOYED
IN THE ORGANIZATION OF PRIMITIVE CHRISTIAN SOCIETY.

According to this theory, although no *institutions* of church polity are formally prescribed in Scripture, yet certain *principles* are therein enunciated or may be thence deduced, which are of universal obligation and relevancy, and in accordance with which Christian society should be organized in order to secure its healthiest action and highest development.* It is required to show, that Presbyterianism is a more exact and complete embodiment of those principles than either Episcopacy or Congregationalism.

Adopting the criterion, without inquiring into its justness, our natural course will be, first to propound the ecclesiastical principles laid down in the Bible, and then to show that our system more perfectly accords with them than either of the other systems.

If we leave out of view such of the Scripture doctrines on the subject as are admitted by all parties in the present controversy—*e. g.* that Christian society should be organized; that its organization should be distinct from the state, etc.—there will remain three cardinal principles of church government, upon which, according to the Word of God, such organization should be constructed.†

The Power of the People.

The Parity of the Clergy.

The Unity of the whole Body.

1. *The Power of the People.*—This is the fundamental principle of a Scriptural polity. It should be framed on the doctrine, that all church power has its seat on the body of believers, and that they are entitled to a voice in its administration. This may be proved by several considerations.

(1.) “The first argument in support of the doctrine that the people have a right to a substantive part in the government of the

* The mystical body of Christ, the true Church, is no new aggregation of *individuals*. It is a distinct species of *society*, having its own social laws, traits, and functions. Like natural society, it is susceptible of organization. But such organization (according to the theory now before us) is no arbitrary or capricious arrangement which was originally framed by the Apostles, without regard to the peculiar community for which it was designed. To be at all legitimate, or serviceable, it must conform to the social laws which have been impressed upon that community; it must express its social traits; and it must give play to its social functions. Of existing church organizations, some, undoubtedly, meet these ends better than others. But none can be proved, in the face of stubborn facts, to be absolutely essential to the existence of Christian society. On the contrary, we see it flourishing around us under polities which, though founded on the same general principles, may yet greatly vary in their specific institutions.

† Much of what follows under this head, is quoted from Dr. Hodge's Exposition of Presbyterianism, before the Presbyterian Historical Society, delivered since these articles were commenced. To that Address the reader is referred for a full statement and defence of the Scriptural principles of Church polity. After such an expansive treatment of the subject, nothing could be added.

Church, is derived from the fact that they, according to the Scriptures and all Protestant confessions, constitute the Church."

(2.) "All Church power arises from the indwelling of the Spirit; therefore, those in whom the Spirit dwells are the seat of Church power. But the Spirit dwells in the whole Church, and therefore the whole Church is the seat of Church power."

(3.) "The great commission to evangelize the world imposes a duty and includes a promise, appertaining to all believers, and therefore to them also appertain the powers which that commission conveys."

(4.) The right of the people to a substantive part in the government of the Church, is recognized and sanctioned by the Apostles in almost every conceivable way."

It was a principle upon which they ever proceeded in organizing Christian society; as for example, in the appointment of the thirteenth apostle, in the election of deacons, in the construction of the Church council at Jerusalem, etc. And it seems to have been tacitly assumed as an axiom in all their epistles to the Church, which uniformly recognize the power of the people in matters of doctrine and discipline.

2. *The Parity of the Clergy.*—The ministry should be of the same official rank. That this is a Scriptural principle of ecclesiastical polity, may be shown by several considerations.

(1.) All the arguments adduced under the previous head, against a concentration of Church power in the clergy, hold equally well against its restriction to particular orders of the clergy; such restriction being neither desirable nor warrantable, except on the false assumption that certain ecclesiastical powers reside in certain officers of the Church rather than in the people.

(2.) Even if that false assumption should be granted, it would still remain true, that the original appointment and commission of Church officers by Christ contemplates them all in a single class, and of equal rank, rather than in distinct grades or orders.

(3.) Nor did the Apostles themselves proceed upon any other principle in their work of organizing Christian society. There was, in fact, a single order of officers (viz., presbyters) appointed by them, to whom was attributed "the highest permanent functions of the Christian ministry;" and there could not, therefore, have been any other inferior or superior officers designed to be permanent. All other officers (*e. g.* Apostles and Prophets), were provisional and extraordinary. *Vide* preceding article.

3. *The Unity of the whole Body.*—"The Church is one in the sense that a smaller part should be subject to a larger, and a larger to the whole." This is evident,

(1.) "From its nature as being one kingdom, one family, one body, having one head, one faith, one written constitution, and actuated by one Spirit."

(2.) "From the command of Christ, that we should obey our

brethren, not because they live near to us, not because we have covenanted to obey them, but because they are our brethren, the temples and organs of the Holy Ghost."

(3.) "From the fact that during the apostolic age the Churches were not independent bodies, but subject in all matters of doctrine, order, and discipline, to a common tribunal."

(4.) "Because the whole history of the Church proves that this union and mutual subjection is the normal state of the Church, towards which it strives by an inward law of its being."

Now, if the above argument be conclusive, and these are among the leading principles of Church government laid down in Scripture, it follows, according to the theory before us, that whatever system of ecclesiastical polity can be shown to involve the most perfect recognition of the rights of the people, the parity of the ministry, and the unity of the whole body of believers, is the most valid and binding. The heads of our argument are as follows:

1. Presbyterianism is a more COMPLETE embodiment of these Scriptural principles of church polity, than either Episcopacy or Congregationalism. While they contain but one or two of them, it contains them all.

The first two principles are, to a certain extent, recognized in Congregationalism, but not the third. The government is in the hands of the people; the ministry are all on an equality; but there is no proper unity among different congregations.

The first and third principles are, to a certain extent, recognized in Episcopacy, but not the second. The laity are admitted to a representation in some ecclesiastical bodies; there is a species of unity between different parishes and dioceses maintained through the Bishops; but the parity of the ministry is destroyed by their division into the three orders of Bishops, Presbyters, and Deacons.

In Presbyterianism, on the contrary, all three principles are recognized. The people are admitted to representation in all Church courts; the ministry are all of the same rank; and the whole body of believers is united under Sessions, Presbyteries, Synods, and General Assemblies.

2. Presbyterianism is a more EXACT embodiment of the Scriptural principles of Church polity than either Episcopacy or Congregationalism. It not only contains more of them, but it contains each of them more perfectly. Examine such of them as are common to it and the other systems.

The power of the people is recognized by Episcopacy only in the Vestry and the Convention to a limited extent, and in respect to a limited class of subjects. By Congregationalism it is only recognized within parochial limits, but not beyond those limits, or in respect to matters of general interest. By Presbyterianism, however, it is recognized in all ecclesiastical bodies, both local and general, and in respect to all ecclesiastical questions, whether of doctrine, discipline, or policy. The laity have an equal share

with the clergy in the decision of money matters, which, by the other system, are either ignored or restricted to Rectors and Bishops. We have but to compare the office of Ruling Elder with that of Vestryman or Committeeman, in order to see that there could not be a more exact reduction to practice of the Scriptural principle that all church power resides in the whole people, and ought not to be absorbed in particular localities or persons.

The parity of the ministry is recognized in Congregationalism only as an accidental feature of the system. In their collective capacity as a permanent order, appointed for the edification and supervision of the people, they appear but occasionally, and then merely for mutual advice and courtesy. But in Presbyterianism they constitute a perpetual, organic body, with distinct powers and functions, and definite jurisdiction. We have but to compare our Sessions, Presbyteries, etc., with their Committees, Associations, etc., in order to see that there could not be imagined a system in which the Scriptural principle that Presbyters are a permanent order of superior officers in the Church, would be more exactly reduced to practice.

The unity of Christ's body is recognized in Episcopacy only by a subordination of masses to individuals; while in Presbyterianism it is recognized by a subordination of masses to masses. In their system, the different parts are merely attached to certain centres of unity; Parishes are subject to Rectors, and Dioceses to Bishops. But in our system, the different parts are cemented into a compact whole; Congregations are subject to Sessions, Sessions to Presbyteries, and Presbyteries to Synods and General Assemblies. It would be impossible to conceive of a form of polity more exactly illustrating the Scriptural principle, that the Church, though composed of many members, is yet one body.

3. Presbyterianism is a more SYMMETRICAL embodiment of the Scriptural principles of Church polity than either Episcopacy or Congregationalism. It not only contains them more completely and exactly, but also in better proportion or adjustment to each other. They are wrought together into such a system of checks and balances, as prevents the extreme development of either, and secures the harmonious coaction of all. This will appear on comparison.

Congregationalism is an exaggerated growth of the principle that all Church power resides in the people, and it tends to the evils of a pure democracy. Episcopacy is a similar perversion of the principle that Church power should be exercised through legitimate officers; and it tends to the evils of a hierarchy. Presbyterianism lies between these two extremes. It avoids the former by vesting the government in representative bodies rather than in the mass; and it avoids the latter by assigning to the laity an equal share with the clergy in such representation. There could not be a more symmetrical union of popular rights with legitimate authority.

In Congregationalism the ministry are too powerless, as respects the great objects of their appointment; in Episcopacy they are too powerful; but Presbyterianism avoids the rationalistic tendency of the former system by clothing them with a permanent organic character, as the representatives of Christ; and the ritualistic tendency of the latter system, by placing them on a parity, and associating them with the representatives of the people. There could not be a more symmetrical adjustment of all that is of divine right, and all that is of human liberty, in respect to the clergy.

Congregationalism departs from the principle of Church unity toward the extreme of undue isolation; Episcopacy, toward the extreme of undue centralization; but Presbyterianism avoids the former evil by subjecting one portion of the church to the service and control of the rest; and the latter evil, by diffusing that service and control through a series of representative bodies. There could not be a more symmetrical combination of the individual and social rights, the local and general interests, of the Body of Christ.

The above argument is obviously susceptible of much more specification than the plan of these articles contemplates. It grows richer and more convincing the further it is pursued in its details. The conclusion to which it would lead is, that the third, or Evangelical criterion of Church polity, is more fully met by Presbyterians than by any other class of its advocates.

If the true theory be, that certain ecclesiastical principles are revealed in the Scriptures as growing out of the very nature of Christian society, and actually employed by the Apostles in its primitive organization, then it can be proved that our form of polity is a more *complete, exact, and symmetrical* embodiment of those principles than any other modern system.

C. W. S.

WRITTEN ON HEARING THAT A CHURCH WAS TO BE BUILT IN JERUSALEM.

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

I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.—PSALM 132 : 4, 5.

OH! where is the Temple, Jerusalem's pride,
The glory and wonder of years—
That seemed 'mid destruction adorn'd as a bride,
And called forth the conqueror's tears?

'Tis stricken—'tis fallen, and plough'd as a field,
Not a stone on another is left;
The judgment pronounced is in Zion fulfilled—
"She sits as a widow bereft."

Yet is she all desolate? hath she no sound—
 No songs of devotion to raise?
 Shall the hill of Jerusalem silent be found,
 While our islands are vocal with praise?

Oh, Zion! thy hill shall not silent remain,
 We haste, on that long-hallow'd sod
 An altar to raise to the Lamb that was slain,
 A temple to build to our God,

Where the Children of Judah may happy be led
 From the error and darkness that shrouds,
 To trust in the Lamb that on Calvary bled,
 To look for their Lord in the clouds.

LESSONS FROM A DISASTER.*

TO MISS —, ON BREAKING HER ARM BY A FALL FROM A HORSE.

November 18, 1727.

DEAR MADAM,—I have just received the melancholy news of your fall, and the sad consequences with which it has been attended. Mrs. W., who gives me this unwelcome information, adds, that though you are on the mending hand you still continue very ill. I cannot set myself to any other business till I have taken a few minutes to tell you how sensibly I sympathize with you in your sorrows. As my obligations to your excellent family are very great, I cannot but have an undissembled affection for every member of it, and I am sure dear Miss — has always had her full share in my heart; as indeed, who could forbear to admire and love so much piety and good sense, when set off by the ornaments of a beautiful form, and a most engaging temper? I know too, that my friendship for you was both sincere and tender, but I was never fully apprised of its degree till since it pleased God to visit you with that affliction, which now lies so heavy upon you, and gives you the justest title to the compassion of strangers, and much more of friends. But alas! how vain is the compassion of human friends in a case like yours; and indeed in any case! when it is left to itself, it can only sit down and weep over calamities which it knows not how to relieve. I do therefore, Madam, most importunately recommend you to the compassion of that God, who can easily raise you out of all your troubles, and can make your affliction the means of your happiness. How happy should I esteem myself, if I might be in any degree a worker together with him, towards promoting so excellent a service as your spiritual improvement by this afflictive providence. Permit me, Madam, humbly to

* The following reflections, from the pen of the celebrated Dr. Doddridge, will be read with interest by all sufferers.—ED.

attempt it, and hastily to mention a few hints of a serious nature, which I imagine peculiarly suitable to your present circumstances.

It may seem nowise unsuitable to the occasion of my writing, to urge, that submission to the Divine will, which becomes us under every chastisement. But this is, no doubt, the matter of frequent reflection and discourse with you; the known piety of your general character, and the remarkable meekness and sweetness of your temper, make it less necessary for me to insist upon it. I am fully persuaded, Madam, that you do not allow yourself to murmur and repine against the Lord who smiteth you. But pardon me if I ask, whether you be not too ready to forget your obligations to love and praise? I look upon it as one of the greatest defects in the character of good people, and as the foundation of many more visible irregularities, that they delight in God no more, and that they praise him no more. Too much is this excellent work neglected in the midst of health, prosperity, and cheerfulness; but when affliction comes, and especially when it comes in so terrible a form as this which has lately visited you, a Christian is ready to imagine, that it is enough to be quiet and resigned, and that he is fairly excused from such delightful exercises of soul, which seem unsuitable to so gloomy a season. But let us learn to correct so unreasonable a thought, and surely a little reflection might teach us to correct it.

With regard to your present circumstances—you, Madam, are exercised by the anguish of a broken bone, which may probably exceed the imagination of those who have not known it by fatal experience; but is it not just foundation of joy and of praise, that your life is still prolonged to you? It is true, your behaviour, so far as I have had the opportunity of observing it, has been such as could not deserve so much as the tenderest reproof of a friend; but you will humbly acknowledge, what no human creature can deny, that an omniscient and a holy God has seen many offences in a life which to men has appeared most unexceptionable and most amiable. And you are not to learn, that the smallest violation of his sacred law may justly expose us to all the miseries of a future state. And is it not matter of praise that you are yet in the land of the living, and within the reach of pardon and of hope? Nay, I do verily believe, that through divine grace, you are already in a state of reconciliation and favour with God, and in the way to everlasting happiness; and when you think of the glory that shall be revealed, and think of your own interest in it, surely your heart might overflow with thankfulness and joy, though your present agonies were multiplied upon you. These, Madam, are noble resources of consolation, which should not be forgotten in your most painful moments—that God is your father, Christ your saviour, and Heaven your eternal inheritance.

But farther, when you attentively survey the present dispensation, you will certainly find, that there is a mixture of mercy in it,

and all that mixture of mercy is in a proportionable degree matter of praise. You have broken your arm ; but had not mercy interposed, you would not have survived to have been sensible of it. A very small alteration in the circumstances of your fall might have made it fatal to your life. You are made to possess days of anguish, and wearisome nights are appointed to you ; but does not an indulgent Providence surround you with comforts, which mollify your sense of that distress ? I need not insist upon those instances which so grateful a heart cannot overlook. You recollect the piety and tenderness of your excellent parents : you observe the respect and affection of many other agreeable and valuable friends : you review that affluence of worldly possessions, which, through the divine goodness, is flowing in upon you, and furnishes you with the most judicious advice, the most proper remedies, and the most agreeable accommodations and entertainments, which your present circumstances can require and admit. And in the force of these united considerations, you own, that it is reasonable even now to praise the Lord, who is daily loading you with his benefits, and vastly overbalances your affliction with mercies.

But what if I should still proceed farther and maintain, not only that it is your duty to praise God for his other mercies, though he has afflicted you, but to praise him for this affliction as a mercy ; I should say no more than the Scripture warrants, when it exhorts us “in everything to give thanks,” and tells us that “all things shall work together for good to them that love God.”

I know, Madam, and I persuade myself you seriously consider, that the interests of the soul, are vastly more valuable than those of the body. Now it is certain, that such a calamity as this may be the means of great improvement and advantage to your soul. It may wean your heart from the world, and fix it upon God more than before : it may make you a more lively and zealous Christian, and by consequence, more happy and useful in life, and more glorious throughout all the ages of eternity. And if it has a tendency to promote so exalted an end, you have certainly reason to bless God for it, though it be attended with some trying circumstances ; as you would approve and be thankful for the setting of a broken bone, though it were a very painful operation, since it was so subservient, and indeed so necessary, to the pleasure and usefulness of life.

As all afflictions have, by the divine blessing, a tendency to lead the mind into some serious reflections, so every particular trial has its own peculiar advantage, which it is proper for us to study while we are under the pressure of it.

That I may give my dear and excellent friend all the assistance I can, I will mention some heads of religious contemplation which occur to my thoughts, as peculiarly proper to dwell upon while we are actually in pain. And if it please God to impress them deeply

upon your mind, you will find, Madam, that it will be worth your while to have borne the smart of an affliction, which may prove so instructive and beneficial.

1. It is now peculiarly proper to think, how insupportably dreadful must the agonies of hell be! If one drop of the divine displeasure, or one stroke which he inflicts in love to his child, be sufficient to throw us into so much distress, what must it be to fall into the hands of God, as an irreconcilable enemy, and to stand the shock of that horrible tempest which he shall pour out upon the finally impenitent? If it be so difficult to bear the disorder of one single limb, where other circumstances around us are just as we could wish them, and the tenderest friends are doing their utmost to ease and delight us under our sorrows, what must it be to dwell forever in that region of horror, where every member of the body and every faculty of the soul shall be the seat of torment, and every surrounding person and circumstance conspire to aggravate and inflame it? "Fly, O my soul! from so dreadful a condemnation; abhor the thought of anything which would expose thee to it; and adore the riches of redeeming love, by which thou art delivered from going down to the pit."

2. Another reflection in our painful hours may be, how rich was the love of Jesus Christ, who would bear so much pain for our salvation!

"Do I find it, you will say, so difficult a matter to bear up under my present anguish, though only one member of my body suffers, what then did my Saviour feel, when he was expiring under the agonies of the cross! what was it to have the tenderest parts of his body pierced with thorns and with nails, and to be stretched out upon the cross, as on a rack, till almost every joint was out of its place (which you know, Madam, was the common pain of crucifixion); besides all that more intolerable torment which he bore from the immediate hand of his Father, which threw him into a bloody sweat, when no human agony was near him! Little, O my Redeemer! little can I conjecture of the bitterness of thine agonies from the pain I now feel; but since that which I now feel is so acute and so grievous, let me take a few moments from my sorrows and my groans to admire and celebrate thy inconceivable love, which bore the sorrow which was infinitely more dreadful."

3. When we feel ourselves in pain, it is peculiarly proper to reflect on the great mercy of God in having formerly given us so much ease.

"How many have been continued in life while surrounded with innumerable calamities and accidents, which might not only have been painful, but mortal to me; and in all this year how many days, how many weeks have there been in which I have enjoyed uninterrupted ease; or rather, how few hours and moments have there been in which I have felt even the slightest pain? If God has changed the dispensation of his providence towards me, I feel

the value of that mercy which I was so insensible of. Let me now praise him for what I formerly enjoyed, but undervalued; since it might probably be the design of this present affliction to rebuke my former insensibility, and recover that tribute of praise which I had neglected immediately to pay."

4. When we feel pain taking hold of us, we may reflect, how much reason we have to pity the pains and the sorrows of others.

"I have too often been forgetful of them when absent, and have been too negligent in praying for them, though perhaps their case has been attended with very lamentable circumstances. Now I know by my own experience, a part of what they feel, and perhaps no more than a part. Let me, after the example of my Redeemer, learn by my own sufferings, to sympathize with my brethren in theirs; and let me impart such compassion to them as I would now desire from those that are around me."

5. When we are under pain of body, it is proper to reflect, how vain is everything in this world, and how infinitely preferable an interest in the divine favour.

One such day as many of those have been which you have lately passed, may serve instead of a thousand rational arguments to convince you of this. How has the accident of a minute impaired your relish for those entertainments, which before were exceedingly agreeable to you! Those things, in which the greater part of mankind place their supreme happiness, are little or nothing in these afflictive moments. The delicacy of food, the ornaments of dress, nay, even the conversation of friends, are not now what you thought them a few days ago. But you find, Madam, that your God is still the same; and the thoughts of your interest in him grows more and more delightful, in proportion to that degree in which the charms of created objects fade and disappear. Yet, when your health and strength are completely restored, as I pray they may speedily be, created vanity may grow charming again, and tempt your heart to a forgetfulness of God. But then I hope, Madam, you will recollect the view in which they appeared in the days of weakness and of pain; and the more carefully you attend to that view now, the more likely you will be to recollect it with advantage.

6. In your present affliction, it is peculiarly proper to think of that heavenly world, which is, as I verily believe, the great object of your hope, and through grace, your eternal inheritance.

All the storms and tempests of life should force us into that blessed harbour. And I am persuaded our views of heaven would be more affecting, if we were to consider it as a place where we shall be free, not only from all trouble in general, but from that particular trouble, which at present lies heavy upon us, and therefore is apprehended in all its aggravations. It is proper, under such an affliction as this, to reflect on the New Jerusalem: there shall be no more pain. "O my soul! dwell upon the thought,

and in that view breathe after it, and rejoice in the expectation of it.”

If these thoughts, Madam, which appear so proper in your present circumstances, be seriously attended to and pursued, you will soon see the advantage of them. Your heart, which is already so pious and excellent, will come like gold out of a furnace of fire, purified seven times; and upon the whole, you will reap such happy fruits, both for time and eternity, from those sad calamitous events, that you will no longer have room to question, whether it be the proper object of praise.

I am surprised to see, that before I was aware, my letter is swelled into a sermon. But I find, Madam, in this as in other instances, that it is easy to speak out of the abundance of the heart; which I am sure I always do, when I give vent to any sentiments of friendship towards you. There is a plainness and freedom in what I have written, which, to some other persons, I might think it necessary to excuse, but I will not make any apology to you, for I am sure you have so much good sense as to see, and so much candour as to believe, that this freedom proceeds only from that inexpressible respect and tenderness with which I am,

Dear Madam,

Your most affectionate and most humble servant,

PHILIP DODDRIDGE.

FOR THE PRESBYTERIAN MAGAZINE.

THE INDIAN SUMMER.

I LOVE the Indian Summer !

It comes upon us with such modest mien,
 All warm with blushes, as if out of place ;
 As if she had no business here, and yet,
 She longed to look upon the beauteous Earth,
 And warm it with her breath, ere Winter came,
 As if it were her right to rule awhile,
 Before the Monarch of the ice and snow
 Had set his seal immovably on all.
 So the fair Lady, in the olden time,
 Sat on the throne, a few brief days, and shed
 Mild peace around, then the stern Mary
 Snatched, with relentless hand, the prize away !
 I love the Indian Summer ! It is like
 The flickering of the flame, ere it expires,
 The fever's flush, at the approach of Death,
 The fading twilight, ere the darkness comes,
 It is the second childhood of the year.
 I love the Indian Summer ! When the sun
 Shines mellow through the haze, and dropping leaves,

Spread kindly shelter on the fading grass.
 I love the mournful whistle of the quail,
 And the dull tone with which the partridge drums
 To rouse her mate. I love to throw myself,
 On some bright, lazy, Indian Summer day,
 Beneath a branching chestnut, or an oak,
 And there, with Barry Cornwall, or some quaint
 Old legend of the ancient times, to read,
 Until the drowsy noises of the air,
 The chattering squirrels, or the rustling leaves,
 With soothing lull, have closed my drooping lids.

'Twas thus upon a sultry afternoon,
 I lay, and watched the gorgeous sun go down—
 Around him hung a brilliant drapery
 Of purple cloud, all tipped with golden hue,
 And far above, the little sentinels
 Of milk-white mist, watched eagerly, that they
 Might catch his latest ray, then turn
 To greet the coming of the Queen of Night.
 As thus I lay, in dreamy wonder wrapt,
 There fell upon mine ear a silver strain
 Of sweetest music; not loud and ringing,
 But a wild, warm, winning, wondrous measure,
 As a soft harp, touched by a gentle hand,
 And every cadence fell upon my soul,
 And nestled there—'twas so in unison
 In tone, and feeling, with the time and place.
 I did not think to turn my head, to see
 Whence came this gentle music; my spirit
 Felt it, and I did not wish for more.
 Then it ceased; and then again, unseen,
 The fairy fingers swept along the strings,
 And then a voice, a sweet and childlike voice,
 And thus it sung—

Indian Summer! Indian Summer!
 There is no more welcome comer,
 Tell me where thy home may be—
 Com'st thou from some sun-lit isle,
 Where the flowers bloom all the while?
 Com'st thou on the boundless sea?
 Tell me where thy home may be,
 Indian Summer!

With thy mellow, golden light,
 Rich, voluptuous, and bright,
 Thou art like some dark brunette!
 With thine airs, so soft and hazy,
 All so languishing, and lazy,
 With her eyes, and locks of jet,
 Thou art like some dark brunette,
 Indian Summer!

The music ceased; but still upon the air,
 The gentle ripples of the fairy voice
 Floated, and wandered, like the loosened thoughts,
 When one awakens from a pleasing dream.
 I turned my head—and lo! upon projecting rock,

I saw a maiden sitting. Her golden hair,
 Unloosed, floated in ringlets on her fair
 White neck; her silken vest, unclasped,
 Displayed the rounded beauty of her throat;
 And her blue, large eyes, spoke the deep feeling
 Of the soul within. Her hand was resting still
 Upon the harp, the slender fingers,
 At playful random, wandering on the strings;
 Upstarting from my seat, I dared approach,
 And question her—

Gentle maiden! sing, I pray,
 To mine ear another lay!
 I have heard the thunder crash,
 Ushered in by lightning flash;
 And the nightingale's soft wail,
 Stealing through the evening gale.
 Standing on the rocky shore,
 I have heard the ocean's roar:
 I have heard the mourning dove,
 As she sung the strain of love—
 I have heard the organ pealing
 Through the fretted arch and ceiling,
 And within the cloister dim,
 I have heard the vesper hymn;
 I have heard the brazen throat
 Of the bugle, sound its note;
 I have heard the insect's hum,
 And the pheasant's mimic drum.—
 Music of Nature, or of Art,
 Ne'er has thrilled upon my heart,
 As the music of the lay,
 Thou hast sung to me to-day.
 Oh, renew that simple strain,
 Maiden, take thy harp again!

She started to her feet, when first I spoke,
 Half angry, half surprised, all beautiful,
 And when I ceased, one timid look she gave,
 As if to see that I alone was near,
 Then she broke forth again—

I have danced in the Spring, when the sunlight of May
 Dried the tears of her sweet sister April away.
 When Nature awoke from her long winter night,
 When the Earth was a garden, and I was a sprite!

I have sung in the Summer, in the loneliest nook,
 Keeping time in my song to the dash of the brook,
 When the birds on the tree-top chimed in with my lay,
 And together we sang, through the long summer day!

I have laughed in full mirth when the Winter was by,
 When Nature was dormant, and gray was the sky,
 When we talked by the light of the broad flashing blaze,
 And the grandsire told stories of chivalrous days!

But of all the glad hours in the year that we see,
 Sweet Indian Summer's the dearest to me!
 'Tis the longest in coming, nor lingers long here.
 'Tis the gem of the season, the pride of the year!

Simple the words, yet in the gentle cadence
 Lay the entrancing pleasure of the song.
 With eye and ear enraptured, thus I lay,
 The silent melody of Nature's voice,
 Rising and mingling with the music's tone,
 Blending in rich, subduing, harmony.
 And so, I moved not, till the darkness came,
 And left me doubting, if the vision were
 A dream, or a reality!

L. L. W.

Cleveland, O.

Household Thoughts.

THE PRAYER OF CHRIST,

WITH A BIOGRAPHICAL NOTICE OF MRS. EUPHEMIA P. KNOX.*

"Father, I will that they also whom thou hast given me, be with me where I am that they may behold my glory."—JOHN 17 : 24.

ALTHOUGH our Lord, in the course of his instructions, his miraculous performances, and the dispositions and powers of mind which he uniformly manifested, had given many proofs of his divine dignity; yet, it is in the closing scenes of his wondrous life that we see the true greatness of his character and the strength of his affection for his people to the best advantage; and in none of them more so than in the prayer of which the text forms a part—a prayer the most remarkable that ever ascended from this world to the throne of God. As he approached the termination of his suffering career, no subject seems to have pressed so heavily upon his heart as the safety, the stability, and the comfort of his disciples; and, as he was now about to leave them as to his bodily presence, he commits them to the care and blessing of his Father—administers to them the necessary counsels for guiding their future conduct; and, in order to manifest the extent and perpetuity of his love to them, and the completion of his redeeming work for them, in the language of the text, he prays that they may be forever with him where he is, that they may behold the glory which the Father has given him.

Among the sublime and important subjects for contemplation which these words present, let us consider—

- I. What the glory of Christ is, to which he here refers.
- II. The purport of this, his prayer.
- III. The persons for whom it was offered.

* A Funeral Discourse, preached by the Rev. JOSEPH McELROY, D.D., in New York, July 29th, 1855, on the occasion of the death of Mrs. EUPHEMIA P. KNOX, wife of the Rev. JOHN KNOX, D.D. The power and richness of this sermon will be duly appreciated by the Christian reader.

We are then to consider what the glory of Christ is, to which he here refers. It may be viewed as including—

First. The glory of his person. For very obvious reasons, arising out of the nature of the work which he came to perform, the true glory of the Saviour's person was in a great measure veiled during his abode on earth. By the Prophet Isaiah it had been foretold of him, that "He should grow up as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Many, too, he says, should be astonished at him, "His visage was so marred more than any man, and his form more than the sons of men." And in accordance with this prophetic description, when he appeared among men, he appeared in a lowly condition, unattended by any mark of greatness that could attract the notice of an ungodly world, and manifested no more of his Divine dignity than was necessary for establishing his claims to be the long-promised Messiah, and for removing the doubts and supporting the faith of his disciples. True, in his numerous miracles, in his glorious transfiguration, and in the accompanying occurrences of his death, the spiritually-enlightened observer might discover many traces of perfections in him far surpassing those which belong to mere human nature; yet, all these were but as the first streaks of the morning light, when compared with the noontide ray of a cloudless sun. It was reserved for the heavenly world fully to disclose the glorious excellencies of his character. Having finished the work which the Father gave him to do, he there appears as the triumphant Redeemer, freed from every mark of humiliation and suffering; yea, what he really is, "over all, God blessed forever." So that, though still appearing in human nature, all its imperfections are lost amidst the unveiled manifestations of his Deity—manifestations which impart to him a glory that raises him to an infinite distance above all mere creatures, and renders him the object of the highest admiration, and the subject of the loftiest praise to all the inhabitants of heaven.

Secondly. The glory of his exaltation. The glory of Christ's exaltation may be regarded as consisting in the dignity to which he is raised, and the adoration which he receives in the heavenly world. Concerning the former of these, the Apostle Paul has declared, in his Epistle to the Ephesians, that "God has set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet,"—language which plainly intimates that the dignity to which Christ is now exalted, infinitely transcends that which belongs to any created intelligence, however high in the scale of being. Similar to this also is the language which the same Apostle uses in his Epistle to the Hebrews, when he says, that Christ "when he had by himself purged our sins, sat down

on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they"—a name in virtue of which the angels worshipped him at his advent into our world, and still consider it their highest honour and duty to do so. Nor are we left in ignorance as to the matter and manner in which this is done; for John, the beloved disciple, in his Revelation, has furnished us with a specimen of the adoration which is paid to him on high. "I beheld," says he, "and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, *Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*" Such is a specimen of the adoration which Christ has ever been receiving since he entered heaven, and which constitutes another part of that glory to which he refers in the text. And when we think on the nature of this adoration, the number and exalted station of the beings who are engaged in it, and the glory of that world where it is rendered, we can not fail to see that it must surround him with a glory which immeasurably surpasses anything with which we are now acquainted.

Thirdly. His glory is the communicative source of all the blessedness which the heavenly inhabitants enjoy. To alleviate the sorrows and remove the miseries of the wretched has always been regarded as the most honourable trait in the character of man. It is on this principle that the triumphs of knowledge over ignorance, of truth over error, and of happiness over misery, surround the individual who is the agent in effecting them with greater glory than all his victories do him who was the conqueror of the world. In the relief which Christ, as the Saviour of his people, imparts to the awakened and distressed conscience here, and in the holiness and happiness which he now diffuses through his Church, the mind that is fitted for such holy and spiritual contemplations, may doubtless, even in the present world, see much of his glory in this regard. But it is in heaven—in the felicity of angels, and of the spirits of the just made perfect, as it all in some way springs from him, that the glory of Christ as the Saviour will be fully seen. And when we reflect upon the number of those who are thus indebted to him, what glory does the blessedness of heaven bring to the grace, the goodness, the compassion, and the love of Jesus! Countless multitudes of angels, as well as an innumerable throng of men redeemed by his blood, and sanctified by his Spirit, owe all their blessedness to him, as its procuring cause, and unite in their

ceaseless song of praise in giving the glory of it all to him. So that when the glorified spirit contemplates and enjoys the blessedness of heaven, it in effect contemplates and enjoys the glory of Christ. And what mind can conceive, far less adequately describe, its joy, as it spends an eternity amid blessedness and glory like this?

And fourthly. The glory which redounds to him from the government of the universe. When a Ruler so manages the affairs of his country as to promote the prosperity and happiness of all who are within its borders, the fact is calculated to bring him much honour among men for justice, benevolence, and discernment. But what is all this, even on the most extended scale on which it can ever appear among mortals, when compared with the glory which redounds to Christ from the government of the universe? In reference to the extent of this government we are told that "all things are put under his feet"—and that all power is given to him both in heaven and on earth; so that all worlds and all beings, no matter where or how situated in the immensity of space, are entirely under his direction and control. In the present state we see little, and understand still less, of the dominion of Christ; it is so complex and so vast, that such knowledge is now too high for us; but in heaven the extent of this dominion and the manner in which it is conducted, will, in all probability, be clearly manifested, and, in its blessed and glorious results, be understood by all. And when we consider the immeasurable extent, the endless variety, the innumerable objects, and the indescribably important affairs of this dominion, and the manner in which they are all attended to, be they great or be they small, oh! what power, and wisdom, and justice, and goodness must reside in Christ as the Governor of the universe! And as all the operations and results of this government exhibit only his perfections and character, the glory which redounds from it to him must be infinitely great, and will doubtless constitute a part of that glory which departed believers will ever contemplate, and that will fill them with the highest rapture as they sing their songs of adoration and praise to Him who sits upon the throne, "Lord of all." Such is the glory to which the Saviour refers in the text.

Let us now consider,

II. The purport of His prayer in relation to it. "Father, I will that they also whom thou hast given me, be with me where I am." This prayer evidently intimates, first, that Christ having performed his covenant engagements for his people, now claims heaven for them. When our Lord uttered these words, the work of redemption was upon the point of being completed; and as the great design of redemption was to deliver his people from sin in its guilt and pollution, and restore them to the favour and enjoyment of God, so the prayer of the text is to be regarded as amounting

to a claim on his part, that this design should be carried into effect. Hence it is, that heaven is represented as "the purchased possession," bought by the price of his own blood, and believers as "heirs of God and joint-heirs with Christ." That heaven was due to the Saviour, in virtue of this obedience and sacrifice, cannot admit of a doubt; but when he entered it, he did so not merely in his individual but official capacity—as the forerunner, the elder brother of his people, to take possession in their name, and to prepare a place for them, in its many happy and glorious mansions. And therefore, in this prayer to his Father, he unites their claim with his own, and expresses it as his dying request, if not demand, that where he is, there they also should forever be.

This prayer intimates, secondly, Christ's strong and unchangeable love for his people. We are expressly told, that having loved his own, he loved them to the end; and what a clear and decisive proof of this does the prayer before us afford! Notwithstanding all the humiliation and suffering which his substitution in their room had brought upon him, he was neither ashamed nor tired of his connection with them. His love to them rose above every obstacle, triumphed in every difficulty: many waters of cold and cruel indifference on their part could not quench it; neither could the floods of wrath which were poured on his soul, when he offered it a sacrifice and offering to God for them, overwhelm it. His heart was wrapt up in the safety and everlasting glory of his people; and seeing that, as to his bodily presence, he could no longer be *with them*, his earnest desire and fervent prayer was, that they might be *with him* where he is. Thus his love to them was proved to be stronger than death; and it will be lasting as eternity. For it not only constituted a prominent feature in his character through life, but shone forth in ineffable splendour amid the agony and ignominy of his last sufferings; and still it lives in undiminished greatness in his heart, now that he is upon the throne of glory in heaven. At this moment, his ardent desire is, that all his people, out of every kindred, and nation, and age, and condition, may be with him; and till the last of them, in their various generations, shall have reached the assembly of the redeemed before his throne, the prayer of the text will never cease to be the prayer of Jesus.

This prayer intimates, in the third and last place, upon this point, that to be with Christ in his glory is the consummation of salvation to his people. To be *in Christ*, commences the soul's salvation upon earth; and to be *with him* in heaven, consummates the salvation that is thus begun. Doubtless, there are other sources of felicity to which the heavenly inhabitants are admitted, and of which they will partake forever; such as the consciousness of safety, the enjoyment of rest, the society of saints and angels, who reflect the perfect image of their God and Saviour; these, all these, are sources of delight. But then there is one which crowns all, and without which all the rest would yield but imperfect satis-

faction,—the presence of Christ. Oh! it is this that constitutes heaven; and without this the celestial city would be but a dreary and desolate abode! In harmony with this is the uniform representation of Scripture, when describing the happiness of the heavenly state. “As for me,” says the Psalmist, “I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” “Blessed,” says the Saviour, “are the pure in heart, for they shall see God.” “So,” adds the Apostle, when administering consolation to bereaved mourners, “so shall we ever be with the Lord;” as though he would intimate that this constitutes the chief, the almost only blessedness of heaven. Nor is it strange that this should be the representation of Scripture; for who can imagine, much less describe, the unutterable delight it must impart to the blessed inhabitants of heaven, to gaze on the Author of their salvation, in all the effulgence of his Divine glories; to contemplate him, not as when on earth, “a man of sorrows, and acquainted with grief,” stricken, smitten of God, and afflicted; but to behold him, seated on the throne of universal dominion, honoured, worshipped, and adored by the whole heavenly host, “as King of kings and Lord of lords.”

The hope of being with Christ, and of thus beholding his glory, cheers the believer, not only amid the duties and toils of life, but amid its trials and sufferings, and enables him to enter the dark valley, singing the song of present and everlasting victory: “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ.” As he lies on the bed of sickness, “waiting till his change comes,” and thinking on all the way by which the Lord has led him during his pilgrimage, and faithfully examining into the ground of his hope, he regards death as but an answer to the prayer of the text—as but the voice or messenger of his Saviour, inviting him to come and be with Him. Full well, then, does he realize the declarations of Holy Writ: “The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.” “Mark the perfect man, and behold the upright: for the end of that man is peace.”

We are now to consider,

III. For whom this prayer was offered up. They are described, you perceive, as those whom the Father hath given him; and such is the representation which is repeatedly given of them in this chapter. The phraseology naturally leads us to view them as those whom the Father hath selected in eternity from the rest of mankind, and given to Christ to redeem, and to bring to glory as the reward of his humiliation and sufferings. By the Apostle Paul, they are said to have been “chosen in him before the foundation of the world,” and that, too, not on account of any excellence or

holiness they possessed, but “that they should be holy and without blame before him in love; having predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” By the Saviour himself they are described as his sheep, “for whom,” he declares, “he laid down his life, and for whom he took it up again.” “For them,” too, he says, “he prays, and not for the world”—an expression which designates all those who have no interest in him, as the Lord their righteousness, their strength, and their Redeemer, but still continue under the power and in the service of the god of this world; “for them,” who thus despise and neglect him, he does not pray. As they have no interest in his redemption, so they have none in his intercession, and consequently none in the prayer before us. But for all whom the Father has given him, whether they be the saints of preceding dispensations, “who by faith saw his day afar off, and were glad;” or the genuine disciples, who were then among his followers; or those who since their day have believed, or may yet believe in his name—it was for this vast multitude, whom no man can number, that this prayer was offered up. And vast though they be, and scattered over many generations, and belonging to all the kindreds, and people, and nations that dwell on the earth, and existing in every variety of human condition; yet there is not one of them but has an interest in it, and to whom it shall not be fully answered. All of them, no matter when or where they may have lived, or may yet live, as they are the reward of his sufferings, the purchase of his blood, “the travail of his soul,” shall assuredly one day be collected around his throne, and behold his glory, or, in other words, be made partakers of that glory. There is no room for the least hesitation on this point. The prayer in the text is the prayer of Him who loved us, and gave himself for us: and as the Father heareth him always, nothing can possibly prevent its being answered; and when it is, then shall the family of heaven be completed, their bliss shall be full, and not a cloud, as eternity rolls on, shall ever pass between them and the glory of Him who sits upon the throne.

And now you will allow me to remark, in the first place, what an important and blissful event to the people of God is death, when contemplated in the light of this subject. To all, indeed, it is important, but to all it is not blissful: to God’s people, the heirs of glory alone, it is such. And to them, oh! what a blissful event it must be! For it is but a departure from this world of sin and sorrow, of suffering and dying, to behold for ever the glory of the Saviour, in the light and blessedness of heaven. What an accession to their knowledge and happiness, far beyond what they could ever have enjoyed on earth, yea, beyond what we can now conceive, must it bring to them! To be admitted to dwell forever near the Saviour’s glorified person—to enjoy forever the beatific vision of

God—to become the associate of angels—and one of the innumerable multitude “of the spirits of just men made perfect;” what event in the whole history of our being can be compared with this? When the soul is first turned from darkness to light, and is made a partaker of the joys which flow from pardoned sin, and from communion with Jehovah, it is indeed an event worthy of being remembered with gratitude and praise; for then it is born an heir of heaven, fresh joy is awakened among the angels of God, and another jewel is added to the crown of Him who sits upon the throne. But when death occurs to the believer, it absorbs in its blissful consequences every other event of his previous history. Faith is then exchanged for sight, hope for fruition; every source of happiness is opened up; whilst the soul, made perfect in all its faculties and affections, enters on a course of ceaseless employment and improvement in the most blissful and exalted exercises of which its nature is susceptible.

A second reflection. What solid ground for resignation and comfort, on the death of pious relatives and friends, does this subject present to us. It is readily admitted, that death is always a solemn event; and even in the case of God’s own people, it is an affecting one. But when we keep its blessed results, its glorious consequences in view, there is much, yea, enough to reconcile us to the departure of the objects of our tenderest attachment. True, when the eye surveys the vacant seat, and the mind ruminates on “joys departed never to return,” and thinks of plans wisely formed with regard to the future, now forever broken off, and of hopes and prospects fondly cherished, now forever blighted—nature will feel, and Christianity does not forbid it; but when we think on where and how employed our loved ones now are, we cannot but bow in peaceful submission to the dispensation that has taken them away. And with unwavering confidence do I apply this source of consolation to bereaved mourners, in the case of that gracious woman, whose recent departure to be with Christ, and to behold his glory, has occasioned our assembling this evening.

Everything like over-wrought eulogy of our deceased friend, would be entirely out of place. A just portraiture of what she was, cannot fail to commend her character to the admiration of all; and if I shall be so happy as to approximate such a portraiture, I shall have performed one of the most grateful duties of my life.

EUPHEMIA PREVOOST MASON, better known to us as Mrs. Knox, was the eldest child of the late Rev. Dr. John M. Mason and Ann Lefferts; the former not more distinguished for talent, erudition, and eloquence, than the latter for sound judgment, consummate prudence, and those delicate sensibilities which are the peculiar ornament of woman. The daughter shared largely in many of the characteristics of both the father and the mother. From early

childhood, she manifested uncommon vigour of intellect, acquired knowledge with remarkable rapidity, and, favoured with the best facilities for mental culture, her attainments were altogether unusual. And this extended not only to the lighter branches of education, but also to the exact sciences and matters more abstruse. We have the amplest evidence, that "in her strength of mind and character, she always reminded others of her illustrious parent."

In her temper, she was amiable and cheerful, genial and happy. She enjoyed life herself, and intercourse with her was always refreshing. Whatever might be your own mood, you felt the better for being in her society.

In her disposition she was retiring, most unworldly in her aspirations, kind and benevolent. And with all these there was united a native elevation of soul, a range of thought, and a tone of feeling, that raised her quite above the ordinary rank. Such were the prominent traits of her character naturally.

Almost in infancy, perhaps before she was three years of age, she was the subject of distinct religious impressions. There are productions of her pen at the age of ten years, still in existence, which discover an accurate and extensive acquaintance with Gospel truth, and manifest a truly devotional spirit. And at the age of sixteen years, she made a public profession of her faith, by uniting with the Church of which her reverend father was the pastor; a profession which, through grace, she maintained with beautiful consistency until she was received to the recompense of reward. She was an intelligent Christian, of enlightened understanding, well-disciplined feeling, and conscientious in the performance of every duty. The word of God was the man of her counsel. From it she drew the principles of her action, and the aliment of her spiritual life. It is believed, that from her childhood, scarce a day ever passed, when she was in health, in which she did not read her Bible in private, connecting therewith the outpouring of her heart in prayer. A firm believer in the great doctrines of grace, as set forth in the standards of the Church in which she was reared, and in the standards of the Church of her adoption, she was yet thoroughly persuaded of the inutility of a dead faith, deeply sensible of the necessity of purity of heart and holiness of life; and though perhaps she conversed on the exercises of her mind in regard to personal religion with comparatively few, the influence of it upon her was apparent to all. But I sum up all I have to say here in one sentence: seldom is so much intellect, education, grace, and loveliness combined in a single character; and more seldom still have we an opportunity of contemplating a character so eminently consistent and harmonious in all its parts. It was simple, dignified, transparent.

On the 11th of May, 1818, she became the wife of Rev. Dr. Knox, now the senior pastor of this Church. And as she was ever a most dutiful and devoted *child*, she brought the same fidelity

and devotedness into the relations of *wife* and *mother*. There is a sacredness about the domestic circle, which almost forbids our entering it; but as this was our friend's chosen and loved sphere of influence, a sphere which she thought sufficiently large for the operation of her powers and sympathies of mind and heart, we are constrained to follow her there. And perhaps few, if any, have had such opportunities of knowing her domestic character, as the individual who now addresses you—it having been his privilege to be the guest of herself and husband for months in succession.

Let me then say, that to her husband she was a cheerful and affectionate companion, a wise counsellor, one who yielded her whole heart in entire sympathy with all his joys and sorrows, ever strengthening his hands and encouraging his heart, and in all practicable ways promoting his comfort and usefulness; and well do I know, that, besides a husband's *love*, she had the profound *respect* to which his appreciation of her character, intellectual, moral, and religious, entitled her.

As a *mother*, her solitudes for her children were great, and her attention to them unwearied. She gave herself, in thought and feeling, to their interests. Whilst their temporal comfort was sedulously cared for, especially did she devote herself to their spiritual and eternal welfare. For this she conversed, and prayed, and wrote. I have it on the best authority, that out of seventy letters written by her during the period from 1836 to 1854, to one of them who resided at a distance, there are not more than five in which her concern on this subject is not expressly and distinctly brought out. From her letters, it appears that she had a most happy faculty of seizing upon occurrences that took place around her, and turning them to spiritual account. Thus, when writing to a son, having stated that a child of the family where she was on a visit had, the night before, an attack of *croup*, she proceeds to say: "The sound of that hoarse cough goes to my heart, and I live over again all the last four days of my dear little Abraham's life. Poor little fellow! how often I think, though I seldom speak of him. Did he not bid fair to be a comfort—and my little one, that now lies with him, had she not as fair a prospect of living as any of you? But how soon is that sweet babe cut off. I could not believe it possible that I should have missed her so much. For many days I felt as if I must run up stairs the moment I had finished my meals, to attend to her; and the first time I went to church, when I got home, I was for going right to the nursery to see that all was right with her. Poor little thing! all is right with her. How much sin, and suffering, and sorrow is she saved! She has been carried by angels to Abraham's bosom, and shall know death no more forever. Oh! my dear son, shall not all my children meet those little ones, who, I trust, are safely housed from all the storms of life, in their Saviour's arms? Will they not all hear his voice and live? You will not turn away, will you, my

son, from the heavenly invitation? And will not your brothers, too, hearken and live? Will they not give their hearts to Jesus, and resolve henceforth to serve the Lord?

‘Tis easier work if we begin
To serve the Lord betimes;
While sinners that grow old in sin,
Are hardened by their crimes.’

‘Oh! seek the Lord while he may be found, call upon him while he is near.’” Again, when writing to the same son, from the house of a friend who had been called to part with a beloved child, she observes; “How much I have thought of you all, and how sadly I should feel if any of you should be taken from us without our being able to know anything more about your future prospects for happiness than your past character afforded, or indeed, perhaps, without your being able at all to realize your situation. O my son! while you have health and strength, seek the things that belong to your peace. Do not trifle with everlasting interests. Surely, if you had been here you would have felt, and I hope all your brothers would have felt, how little the things of earth were when put in competition with those of heaven. How short is the time given to the longest liver to prepare for eternity! Oh! may you all give the concerns of another world the preference in your regard, and seek first the kingdom of God and his righteousness.” Now, let it be borne in mind that this is a fair specimen of her *uniform* manner of writing to her children: sixty-five out of seventy letters are of this character. Mothers! Christian mothers! is this *your* ordinary style of corresponding with your sons who have reached or who are approaching manhood? If so, you will have your reward, and a rich one it will be. Our friend had hers; for, listen to a portion of a letter from that son to whom she had written, as you have just heard, addressed by him to his father during his mother’s illness: “I have not, and none can have, any fear for my dear mother; she is safe; for her to die will be gain; and it is ours to say in reference to her removal as it affects us: ‘Even so, Father, for so it seemeth good in thy sight.’ I know that she will not be taken one moment too soon—and I would not detain her if I could a moment longer than He, who loves her infinitely better than I can do, sees it good to continue her here. And I feel that never can my heart be too grateful to God for having so long continued her *to me* and to us all; for every year and every month has only learned me more to admire her precious value. But all this only increases the poignancy of the grief with which I contemplate her removal. Words cannot express the love with which I regard my dear, dear mother. I know not but that there is a sort of idolatry in *the idea* my mind has of her. Certainly I could not analyze it. My MOTHER just expresses it, and nothing else will. These words

suggest the person, and that stirs the affections to their very depth; and I don't know which of them is prominent in their action—love, honour, reverence, veneration—but they are all there. Dear father, keep me advised about her. I am in a strait. Shall I stay here, and perhaps by staying, lose the privilege of receiving her dying smile? This I cannot run the risk of. I have duties here, and duties which I would not leave without cause, but I can recognize no duty to God more binding than to honour my parents, and no honour to them more obligatory than laying all other things aside, to be by them, if God will, when they depart—to be with Christ. I think I know with what spirit my precious mother will go hence. It will not be with ecstatic rapture, but it will be with that sweet smile which long since the Holy Spirit sanctified, and in the light of which we have all rejoiced, as only the outer expression of the grace which reigned within. Never yet has this smile been so sweet as it will be then. She will just take it with her to greet her Saviour with it, and I feel that I must see it before its translation." Another letter, breathing the same spirit of high appreciation and devoted attachment, has been received from the same son since her decease, and similar feelings are cherished by *all* her children according to their different temperaments; differing in manifestation, the same spirit in them all.

But the unbounded attachment of her children was but a small part of the remuneration of her maternal faithfulness and care; for it was her happiness before her departure (and doubtless to a great extent through her instrumentality, though we know other healthful influences were bearing upon them) to see *five* of her children made wise unto salvation through faith that is in Jesus Christ.

Christian parents, do you prize the confidence, the affection of your children, and would you meet them in peace before the Throne—then, be careful for their souls. Acquaint them with the Gospel, with the mercies and the duties of its salvation.

But not only as a *wife* and *mother* was our friend what woman should be—but, as the wife of a minister connected with a numerous and extensive charge, widely related to the interests of his denomination, surrounding benevolent and civil institutions, and sustaining pastoral relations in some respects delicate—her wisdom and prudence, in the midst of perfect candour, were admirable. She understood human nature well, and had clear discrimination of character; and while she did not overlook moral distinctions in her judgment of others, she was always charitable. Particularly was she free from the vice of evil-speaking, a vice by far too common even among professing Christians. The breath of detraction was not permitted to escape her own lips; nor was it ever encouraged in her presence. And I hazard nothing in saying that she has gone to the grave with the respectful regards and affectionate confidence of all who knew her.

It deserves notice, too, that to the bereaved children of her deceased sister and brothers she acted almost a *parent's* part, and received from them an affection scarcely less than *filial*, and to all her kindred she was greatly endeared.

And you will permit me to add that, in her position, herself the oldest of her family, and in the domestic, social, and ecclesiastical relations of life, connected with a large and wide-spread circle of acquaintance, in the family where she presided, she exercised an ungrudging and generous hospitality. I speak what I know, and testify what I have seen, when I say that, come who might, by night or by day, they were always met with a spirit of cheerful welcome, and their comforts cared for. Thus in all the relations she sustained, the life of our friend was a living epistle of Christ, known and read of all men.

Naturally her bodily constitution was good, and until within some ten years she was blessed with sound health, but since then it has been otherwise. Still, however, God has dealt very mercifully with her and those connected with her. She has not, generally speaking, been so much indisposed as to be unfitted for enjoying the society of those around her; and by her prayers, by her counsel, by her example, and in ways without number, she was a blessing to them. An influence from above manifestly attended the dispensations of her heavenly Father towards her, which, like that of the sun and the rain upon the corn, gradually ripened her for glory. Earthly objects more and more lost their hold upon her. Heavenly things more and more fully engrossed her mind, and she became more and more absorbed in the love of God and assimilated to those holy, happy beings who serve him day and night in his temple on high. And at length, this process being finished, her ransomed and sanctified spirit ascended to her Saviour and her God, and to a glad reunion with many she had loved on earth. Oh! what a meeting was that above, when abundant entrance was given her to the heavenly inheritance! I behold ministering angels welcome her to the realms of glory. I hear the Lord of angels address to her the plaudit: "Well done, good and faithful servant, enter thou into the joy of thy Lord." She receives the fond greetings of father and mother, brothers and sister, and of her own beloved babes, while in "communion sweet she mingles with hosts of mightiest seraphim; and exchanges with all the loveliest of God's cherubim the ardent gaze of wonder and of love." There abide thee, glorified spirit, until the day of Jesus Christ, when He who took down thy clay tabernacle shall rebuild it in much more splendid and magnificent style, and, reunited thereto, thou shalt spend an eternity in the felicity and glory of the heavenly world.

Not so much, my friends, the text we have been considering, as the *occasion* of our meeting throws me back almost half a century. I am irresistibly conducted to my first interview with that man of

God, to whom, under God, I owe all that as a minister of Jesus Christ I have been, am, or expect to be; for whom, when on earth, I cherished a filial affection, and whose memory is enshrined in the inmost recesses of my heart. I see him then in the meridian of life, with his wife of similar age, and his *seven* children growing up around him, the oldest of them having scarcely reached maturity. Yet, having followed the father and the mother to their graves, here I am to-night paying my poor tribute of affectionate respect to the last of the children but one. Blessed be God, they all sleep in Jesus! And blessed be his holy name that, when the remaining child is gathered to his fathers, they will be a *family* in heaven! But oh! what a lesson is thus furnished us on the transient nature of our earthly existence! How is the scythe of time cutting down our race! In the church to which it is my happiness to minister, I stand surrounded Sabbath after Sabbath by a new generation, having but one representative of the male membership of my original charge, all the rest, with four exceptions, being in eternity! In this church, the fathers and the mothers, venerable for their years and their virtues, whom I used to address, where are they? Dear hearers, are we laying to heart the solemn truth, "that we all do fade as a leaf"—"that our days on the earth are as a shadow, and there is none abiding"—and are we preparing for that unending state of being that is before us? What folly, oh! what folly, can equal that of those who, while they profess to believe in the shortness of life, nevertheless live as though they were to live here forever!

It is meet, my dear brother, that on this solemn occasion, I address a word or two to you. The hand of God, even your *own* God, is pressing heavily upon you. You mourn the departure of the wife of your youth, the stay of your strength, the support and enlivener of your age. I need not assure you of my tenderest sympathy. An intercourse of forty-three years, intimate, confiding and uninterrupted, surely renders superfluous professions of affectionate interest in you at such a moment as this. And though sorrow like yours shuts the heart against human condolence, you know where relief is to be had.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat:
'Tis found beneath the mercy-seat."

Look up, my brother, look up. And "may the Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

Beloved children of the deceased, my heart's desire and prayer to God for you all is, that you may be saved. Happy am I to know that so many of you have already entered the path that leads

to life. Go on to perfection. Imitate the example of the best of mothers, who has been taken from you. Imitate the example of the best of fathers, who, in mercy, is still spared to you, and all will be well.

And those of you, dear children, who are still without the Christian's faith and the Christian's hope, with all the affection of a heart that yearns over you with much tenderness, let me ask, Shall this solemn occasion pass without any due improvement? Shall all these rising emotions be suppressed—all these convictions be stifled—all these hallowed, heavenward inspirations be resisted? It *will* not. It *cannot* be. You will aim at a preparation for meeting your sainted mother. You will strive to gladden the heart of your fond father ere he go hence. Pray, then, pray for the mercy and the grace of Him who has said: "The children of thy servants shall continue, and their seed shall be established before thee."

Historical and Biographical.

GILBERT TENNENT IN THE GREAT REVIVAL.

[GILBERT TENNENT was one of the principal instruments in the hand of God in promoting the great revival of religion in this country, near the middle of the last century. He was the friend, fellow-labourer, and correspondent of WHITEFIELD. The following two letters, written by Tennent to Whitefield, during the revival, will do good, it is to be hoped, to all who will take time to read them.—ED.]

TENNENT TO WHITEFIELD.

New Brunswick, Dec. 1, 1739.

VERY REVEREND AND DEAR BROTHER:

I think I never found such a strong and passionate affection to any stranger as to you, when I saw your courage and labour for God at New York: I found a willingness in my heart to die with you, or to die for you. The reason why I spoke so little for the most part of the time while I was with you, was a shameful sense I had of my ignorance and barrenness, after such a multitude of waterings and scalings as God had given me. Though I am a brute beast before God, one of the meanest and vilest worms that ever crawled on the creation of God, yet I must say to his praise, and my own shame, that I have had in time past such discoveries of my great Father's dear affection as have overcome me. For months together my soul has been so ravished with divine objects, that my animal spirits have been wasted, and my sleep much broken. I have been made to loathe my food because of the superior sweetness I have found in Christ. I could not refrain my soul from a secret longing for reproach, poverty, imprisonment, and death for a glorious Christ, that thereby I might testify a grateful regard to his unspeakably dear and very

venerable Majesty. I could not refrain wishing that every hair of my head was a life, that I might lay it down freely for my sweet Lord Jesus.

The fears of bringing any reproach on his religion has many times brought bitter tears from my eyes and my heart. Sometimes, when traveling on the road, while I beheld the canopy of heaven, my heart has been suddenly ravished with love to God as my Father, so that I could not forbear crying out in the pleasing transports of a childlike affection, Father! Father! with a full and sweet assurance that he was my Father and my God. In the night season, when I awoke, my soul was still with God: the passion of my soul for Christ was so vehement, that my dreams were full of him. It made my rest very broken, and caused me often to speak through my sleep. And thus it was for a long tract of time. But alas, when the great God wisely withdrew his quickening presence, and let Satan loose upon me, O what terrible havoc did he make in my soul, and that, alas, too much with my will. I thought myself a monster in iniquity, and that there was some peculiar brutishness in my heart, that none had but myself. This made me often wish for death to get clear of it. This hath often enraged my soul so against sin and myself for it, that I have thought, if it were lawful, I could freely try to pluck my heart out, and tear it in pieces.

Since you was here, I have been among my people dealing with them plainly about their souls' state in their houses; examining them one by one as to their experiences, and telling natural people the danger of their state; and exhorting them that were totally secure, to seek convictions; and those that were convinced, to seek Jesus; and reprov'd pious people for their faults; and blessed be God, I have seen hopeful appearances of concern amongst a pretty many in the places I belong to, &c.

GILBERT TENNENT.

NEW YORK, April 25, 1741.

Very dear Brother :

In my return homewards, I have been preaching daily, ordinarily three times a day, and sometimes oftener (a few days in the aforesaid space excepted), and through pure grace I have met with success much exceeding my expectations. In the town of Boston there were many hundreds, if not thousands, as some have judg'd, under soul-concern. When I left that place, my children were deeply affected about their souls, and several had received consolation. Some aged persons in church communion, and some open opposers were convinced; divers of the young and middle-aged were converted; and several negroes were hopefully converted. The concern was rather more general at Charlestown; multitudes were awakened, and several had received great consolation, especially among the young people, children, and negresses. At Cambridge, also, in the college and town, the shaking among the dry bones was general; and several of the students have received consolation. In these places, I found several fruits of your ministry. In Ipswich, there was a general concern among the inhabitants, so in this place, also, I saw some of the fruits of your labours. There were also several awakened in Portsmouth, in Greenland, in Ipswich, Hamlet, Marble-Head, Chelsea, Malden, Hampton, New-Town, Rosebury, Plymouth, Bristol, Providence, Stoning-Town, Great-town, New-London, Lime, Guilford, New-Haven, Milford, Stratford, New-Port. The concern

at New-Port was very considerable. Divers Quakers and children came to me, in distress about their souls, with others. At New-Haven, the concern was general, both in the college and town;—about thirty students came on foot ten miles to hear the Word of God. And at Milford the concern was general. I believe, by a moderate computation, that divers thousands have been awakened, glory to God on high! I have had good information this journey, that God has blessed my poor labours in Long Island in my pass to New-England. I thank you, sir, that you did excite me to this journey. There have been several children in several other places beside these mentioned, who, after distress, have received comfort. The work of God spreads more and more. My brother William has had remarkable success this winter at Burlington. I hear that there are several religious societies formed there. Mr. John Cross has had remarkable success at Staten Island, and many, I hear, have been awakened by the labours of Mr. Rolinson, in divers places of the York Government. Mr. Mills has had remarkable success in Connecticut, particularly at New Haven. And I hear that Mr. Blair has had remarkable success in Pennsylvania. Mr. Noble and family are well. The Lord bless you, dear brother. I add no more but love, and remain yours,

G. TENNENT.

Review and Criticism.

“THE CHRISTIAN LIFE, SOCIAL AND INDIVIDUAL, BY PETER BAYNE, M.A.”
Boston, by Gould & Lincoln: and sold by Smith & English, Philad. Pp. 528.

THE glowing, not to say extravagant eulogy of this work by the English press prior to its publication in this country, prepared the American literary public to anticipate an unusually interesting and able production. Perhaps this expectation will not be fully realized. Where so much is promised, as has been done in this case, and by so distinguished a man as Hugh Miller, it seldom happens that we do not experience some disappointment. Yet the volume possesses much real merit, and the reader will be richly rewarded by its perusal.

Its main design is to refute the pantheism of Carlyle, though a chapter is devoted to the Positive Philosophy, alias, the Atheism of Compté. The plan of the work is to apply Christianity to individual and social life. In the statement of first principles, his style partakes a little of the obscurity of that transcendental writer whose philosophy he aims to refute. This seems not to have been accidental, but intentional. He observes, “My relations to Carlyle are twofold. The influence exerted by him upon my style and modes of thought, is as powerful as my mind was capable of receiving: yet my dissent from his opinions is thorough and total.” In order to appreciate this part of the volume, the reader must give it his undivided attention. But in the biographical portion, which occupies over three hundred pages, the style is more easy and lucid. He delineates character with a skilful hand, and the persons by whose

Christian lives he has chosen to illustrate his views, were all men of mark. Here, as in other parts of the work, there are incidentally some philosophical discussions, which seemed necessary, in order to adapt it to his main design, and they add value even to the biography itself. On first opening the book, we are at a loss to determine why, on such a subject, he should introduce biography at all. But, on further examination, the reason becomes apparent. In applying his discussion to social life, it was quite natural to speak of Christianity as developed in the Christian philanthropist and the Christian freeman. For the illustration of the former, he gives the biography of Howard and Wilberforce; and of the latter, the life of Budgett. In applying it to individual life, he notes several of the phases of modern doubt, and in showing "how the Christian life can spring amid it, triumph over it, or stand unassailed by it," he gives the biography of Foster, Arnold, and Chalmers. These several biographies are worth the price of the volume, if it contained nothing else. We cheerfully recommend it to our readers.

REMARKS ON THE PROVISION THAT SHOULD BE MADE FOR THE CHILDREN OF MISSIONARIES. New York, Anson D. F. Randolph, 683 Broadway. 1855.

We have read this able, candid, and interesting pamphlet, with much attention, and heartily concur in every statement it contains. In our judgment, it settles the controversy. The good sense of the writer appears not only in the results of his examination, but in the moderation and modesty of his general tone. In the first place, the position is taken that it is not for the best interests of the Church to give our foreign missionaries a large, round salary, sufficient to include the education of their children, under all circumstances. So long as children remain under the parental roof, it is admitted that the salary ought usually to include the provision for every domestic want. But the case is altered when children are sent away from home for their education. In the second place, the writer maintains that it is expedient for missionaries, in some countries, to send their children to their Christian friends for education, and for such future settlement in life as Providence may appoint. "The reasons are: 1. The great difficulty of bringing them up in a Christian manner amongst a heathen people. 2. The impracticability of obtaining for them such an education, in some heathen countries, as ought to satisfy the mind of a Christian parent. 3. The impossibility in ordinary cases, of procuring for them, in a country like India, for instance, such employment when they reach adult years, as would yield them a competent support."

In answer to the inquiry, What shall be done for the best interests and future welfare of the children of missionaries sent to this country? the writer takes the ground that it is not expedient to establish separate institutions for their education. Aside from the difficulty of establishing such institutions, which, it is admitted, are not insuperable, the writer mentions the embarrassment which would occur at the termination of the connection of the children with the school. Some might, indeed, return to their parents as co-labourers in the foreign field; others might obtain the means to go to college, and enter professions of usefulness; but in the case of many, if not most, there would be great embarrassment in settling their plans for future years, on account of their *isolation* in this

missionary school during a long period. "How shall they leave the school, we once asked," says the writer, a warm advocate of this plan—a most liberal friend of Christian children. "How shall they leave it? Why, just as orphan children leave the asylum." Practically, we have little doubt it would come to this, and then the days of such a school would be numbered.

Another, and a decisive objection to such a school, is its *caste-like* aspect. Its scholars would all be of one general class, marked by its peculiar features, and but slightly connected with the general community. "Some measure of sympathy might be awakened for them at first, but not standing in the usual bonds which unite our children to the Church and the community, and supported by the contributions of the former, we should greatly fear that they would eventually occupy a lower instead of a higher place than that occupied by other children." 3. Another objection to the school plan is, that it is making the provision for missionary children "too purely a matter of mere scholastic arrangement," leading the religious public to rest satisfied with the provision and to overlook other important relations of the subject.

In reply to the question, "What shall be done?" the writer wisely remarks, that the simplest way of doing a thing is commonly the best. Rejecting, therefore, the raising of a special fund for the education of the children of missionaries, the writer maintains that the best plan is the one heretofore adopted by our Board, which is to place the necessary outlay for these children among the current expenses of the missions to which they belong. "This would be to adopt for them here the rule, under which their expenses were paid before they left their father's house, and it would be simply giving to their parents such a support as the Churches all recognize as reasonable and obligatory." The sum commonly allowed for the education of a child by our Missionary Board is about \$60 a year; and the advantages are pointed out, of a uniform allowance, and the sufficiency of the above sum under ordinary circumstances. The remarks on pages 24 and 25 on this latter point, we consider as controlling the whole subject. The pamphlet concludes with an affectionate plea in behalf of these covenant-children, baptized among the heathen, who are bound to the Church by ties of special tenderness and strength. It has rarely been our privilege to read a discussion, whose spirit, principles, and results are so congenial and authoritative.—The pamphlet is printed by Mr. Randolph in such type as will suit the eyes of the good old fathers and mothers in Israel.

FUNERAL DISCOURSE on the death of JOSEPH WADE HAMPTON, a Ruling Elder of the Austin Presbyterian Church. By the Rev. WM. M. BAKER, Pastor. Austin, 1855.

Our brother Baker presents a touching and appropriate memorial of a faithful Christian, the son of pious parents. He portrays Mr. Hampton's character as a citizen, a father, and a Christian. The mutual affection between the pastor and ruling elder is thus touchingly alluded to: "In May, 1850, as I alighted at the door of the Swisher Hotel, it was our departed brother who welcomed me with a cordial grasp of the hand; a grasp never unclasped in spirit until that hour when he died with his hand in mine, and it dropped, as its last pulse fluttered and failed—cold to me for the first time, because cold in death."

AN ADDRESS ON CAPITAL PUNISHMENT, delivered before the Westmoreland County Lyceum, by Rev. NATHANIEL WEST, D.D. Pittsburgh, 1855.

Dr. West is not the man to believe in the abolition of capital punishment, nor is he the man to allow the abettors of that unscriptural measure to escape without some punishment. The Doctor's plan is first to go to the Scriptures, from which he brings forth, and examines twenty passages in the Old Testament and eleven in the New, in proof of the lawfulness of the death-penalty. In the next place, he mentions some of the mistakes made by the advocates of this false reform; and then concludes with the following remarks. 1. God has put a high and careful estimate on human life. 2. If murder be the wilful destruction of nature, then the death-penalty is a law of *nature*. 3. Murder, wherever committed, renders the land guilty, and brings it under the curse of God, unless the crime be expiated as God commands. 4. Lastly, if murder be so abhorred of God, and brings such a curse on the land, then awful is the responsibility of magistrates, judges, lawyers, jurors, and all officers of justice. The Doctor's discourse affords abundant matter of study on this great theme to both friend and foe. Perhaps a few things might have been left out to advantage.

TRIALS OF THE MINISTRY, a Sermon, occasioned by the death of Mrs. Shoemaker, wife of the Rev. R. L. Shoemaker, Minister of the Reformed Dutch Church. By L. H. LEE, Minister of the Presbyterian Church, Waterford, N. Y. Waterford, 1855.

The text of this affectionate, able, and original discourse is 2 Cor. 1 : 6. The leading idea of the discourse is that one of the principal aims of God in sending afflictions upon his ministers, is the spiritual good, even the consolation and salvation of those to whom he ministers. Afflictions, in the first place, assist ministers in their office of *teaching*, by adding to its interest and power, by communicating richer views of truth, and especially views of heaven, and by melting the heart to the general spirit and aim of the office. Secondly, afflictions are of service to a minister in his work of *consolation*. His own trials qualify him to enter into the trials of his people. In the third place, a pastor's afflictions awaken the sensibilities of his congregation in his behalf, and furnish him a most affecting and soothing demonstration of their regard. A fourth reason for the afflictions of Christian ministers is *that they may be examples of suffering*. As the Apostle James says: "Take, my brethren, the Prophets for an example of suffering, of affliction, of patience;" so the Christian minister is to practise what he preaches on this subject, and be a living illustration of the power of the Gospel. Fifthly, God sends sorrows into the homes and the hearts of his ministers, that He may furnish to the Church and the world a *demonstration of the power of his grace to sustain and comfort the dying and the living*. Under this last head, the writer gives a very appropriate and affecting portraiture of the character of Mrs. Shoemaker, and of her religious experience during her last hours. MR. LEE'S sermon is peculiarly adapted to do good, and it deserves a more extensive circulation than a mere pamphlet can ordinarily receive.

THE WORDS OF THE LORD JESUS. By RUDOLPH STIER, Doctor of Theology, Chief Pastor and Superintendent of Schkenditz. Vol. I. Translated from the Second Revised and Enlarged German edition, by the Rev. Wm. B. Pope, London. T. and T. Clark, Edinburgh, 1855. [Through Daniels & Smith, and for sale by Stanford & Swords, N. Y.]

This work is in the form of an elaborate Commentary, interspersed with didactic, practical, evangelical remarks, and occasionally shaded with subtle fancies. It contains a protest throughout against Rationalist opinions. The principal words of our Lord are brought vividly to the mind and heart of the reader. We have studied one of the chapters with more than ordinary interest and satisfaction. But a commentary, whether in the more regular and usual form or on the special plan of the present work, cannot be fully endorsed by a careful critic, without a thorough perusal. All we can say, therefore, is that, so far as we have had opportunity to examine this volume, we have been pleased with its minute analysis, its keen, scholar-like disquisitions, its apparent candour, and its general religious tone.

REFORMERS BEFORE THE REFORMATION, principally in Germany and the Netherlands, depicted by DR. C. ULLMANN; the Translation by the Rev. Robert Menzies. Vol. I. Edinburgh, T. and T. Clark, 1855. [Through Daniels & Smith, and for sale by Stanford & Swords, N. Y.]

The biographies of Wickliffe, Huss, and Jerome of Prague, who are among the *best known* of the Reformers before Luther, have been frequently presented to the public in an attractive and edifying form. The present volume has selected as its subjects, the *least known* of the early Reformers. Among the latter are John Goeh, John of Wesel, Hans Böheim of Nicklashausen, and Cornelius Graphæus. The work seems to be a very elaborate one; and being composed of what may almost be called original materials, it must command the attention of the scholar and the general reader.

THE GOSPEL: With Moral Reflections on each verse. By PASQUIER QUESNEL. With an Introductory Essay, by the Rev. DANIEL WILSON, D.D., Bishop of Calcutta. Revised by the Rev. HENRY A. BOARDMAN, D.D. In two volumes. Philadelphia. Parry & McMillan, successors to Carey & Hart. 1855.

Pasquier Quesnel was born in 1634. The first edition of these Reflections was published in 1671. A new edition, greatly enlarged, was published in 1727, six years after his death. The author suffered during his lifetime much persecution for his evangelical views of divine truth. Bishop Wilson says of this work: "We have nothing in practical divinity so sweet, so spiritual, so interior as to the real life of grace, so rich, so copious, so original. We have nothing that extols the grace of God so much, and lowers man so entirely." This praise is so great that it almost looks like exaggeration. Dr. Boardman says: "The work is neither a critical nor a popular Exposition, but a collection of *Moral Reflections* on each verse of the Gospels. In this view, it is unrivalled—a repository of original, striking, spiritual meditations, the absence of which could be supplied by no other work in our language." The following is a single specimen, taken absolutely at random, *ad aperturam libri*.

V. 13. "But he that shall endure unto the end, the same shall be saved."

"God alone gives perseverance; no man merits it. Can any one who knows his own weakness, and considers all the seducements and temptations of life, trust at all to himself? We are so much the less secure of receiving this gift, the more confident we are of it; and we have so much the more reason to hope for it, the more unworthy we think ourselves thereof. It belongs to him who has begun the work of salvation, to finish and complete it in us. But in order to this, it belongs to us to fear, to pray, to humble ourselves, and to labour."

The work of Quesnel, as it originally appeared, had various taints of Romanism, which were almost inseparable from the mind of a writer, brought up in that Church. Most of the objectionable expressions were obliterated in the first edition; but Dr. Boardman has carefully revised the whole work, and under his skilful hand as husbandman, the remaining dead leaves and stock have been pruned off; and the children of God may now sit without fear under the shade of this venerable old vine, and partake of its healthful and luscious fruit.

Messrs. Parry & McMillan have brought out the book in excellent style, and we have no doubt that a discriminating public will endorse their enterprise by demands for a large edition.

The Religious World.

THE AMERICAN BOARD AND ITS INDIAN MISSIONS.

THE following action of the American Board of Commissioners for Foreign Missions is put on record, on account of the importance of its topics and its connection with one of our own Presbyteries—the Presbytery of Indian, belonging to the Synod of Arkansas. A brief history of the affair is first taken from the "*Watchman and Observer*," which says:

"It will be recollected, that the American Board at their meeting last year in Hartford, resolved 'not to conduct the Boarding Schools in the Choctaw Nation, in conformity with the principles presented by the recent legislation of the Choctaw Council.' The gist of this legislation was, that 'no slave or child of a slave is to be taught to read or write, in or at any school, by any one connected in any capacity therewith, on pain of dismissal and expulsion from the Nation,'—and providing for the removal of 'any and all persons connected with the public schools and academies known to be abolitionists, or who disseminate or attempt to disseminate, directly or indirectly, abolition doctrines or any other fanatical sentiments, which in their opinion are dangerous to the peace and safety of the Choctaw people.' The Board also adopted the letter in which the missionaries were forbidden in effect to hire slaves as domestics, and to admit slaveholders into the communion of their Churches. In consequence of these proceedings there was considerable agitation among the former friends and patrons of the Board, and the missionaries felt themselves brought into direct collision with the civil government of the Choctaws. And had the Board retained the positions which were then assumed, they would, of necessity, have been forced to abandon the Mission.

“The Prudential Committee feeling themselves embarrassed by the course which they had recommended, and which the Board had adopted, addressed a letter to the Choctaw Council, under cover, to one of their missionaries, to be presented by him, with the hope of obtaining a repeal of the law; but the missionary, with the advice of his brethren, declined presenting the letter, on the ground that it would defeat the object at which it aimed, and be disastrous to the Churches, to the Choctaws, and to the best interests of the coloured race. The committee then resolved to send one of their Secretaries, the Rev. Geo. W. Wood, as a deputation to the Choctaw and Cherokee Missions, and accordingly he left New York on this embassy on the 19th of last March, and returned on the 31st of May, having adjusted the differences by a friendly conference, and the joint adoption of the subjoined resolutions, which received also the assent of the missionaries among the Cherokees. These resolutions, it will be seen, allowed a great latitude of interpretation. The Board, at their recent meeting at Utica, have approved of Mr. Wood’s report—returning him their cordial thanks for his wise and successful efforts in removing the weight of anxiety with which they had been embarrassed by their Hartford proceedings.—The Board have thus manifestly receded from the ground occupied last year, and fallen back very discreetly upon that which they had previously occupied. The language of some of the resolutions is not true, as for instance, the expression ‘Slavery is *always* sinful;’ but still as the whole proceedings, touching the subject, show a better feeling at the seat of the Board, and among those who control its concerns, we have some reason to hope for yet better things.”

The following is the STATEMENT AND RESOLUTIONS OF THE AMERICAN BOARD referred to.

“1. Slavery, as a system, and in its own proper nature, is what it is described to be, in the General Assembly’s Act of 1818, and in the Report of the American Board, adopted at Brooklyn, in 1845.

2. Privation of liberty in holding slaves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances, and the intention of the doer, are morally wrong.

3. Those are to be admitted to the communion of the Church, of whom the missionary and (in Presbyterian Churches) his session have satisfactory evidence that they are in fellowship with Christ.

4. The evidence, in one view of it, of fellowship with Christ, is a manifest desire and aim to be conformed, in all things, to the spirit and requirements of the word of God.

5. Such desire and aim are to be looked for in reference to slavery, slaveholding, and dealing with slaves, as in regard to other matters; not less, not more.

6. The missionary must, under a solemn sense of responsibility to Christ, act on his own judgment of that evidence, when obtained, and on the manner of obtaining it. He is at liberty to pursue that course which he may deem most discreet in eliciting views and feelings as to slavery, as with respect to other things, right views and feelings concerning which he seeks as evidence of Christian character.

7. The missionary is responsible, not for correct views and action on the part of his session and church members, but only for an honest and proper endeavour to secure correctness of views and action under the same obligations and limitations on this subject as on others. He is to go only to the extent of his rights and responsibilities as a minister of Christ.

8. The missionary, in the exercise of a wise discretion as to time, place, manner, and amount of instruction, is decidedly to discountenance indulgence in known sin and the neglect of known duty, and so to instruct his hearers that they may understand all Christian duty. With that wisdom which is profitable to direct, he is to exhibit the legitimate bearing of the Gospel upon every moral evil, in order to its removal in the most desirable way; and upon slavery, as upon other moral evils. As a missionary, he has nothing to do with political questions and agitations. He is to deal alone, and as a Christian instructor and pastor, with what is morally wrong, that the people of God may separate themselves therefrom, and a right standard of moral action be held up before the world.

9. While, as in war, there can be no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it; so, while slavery is always sinful, we cannot esteem every one who is legally a slaveholder, a wrong-doer for sustaining the legal relation. When it is made unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, it is not to be deemed an offence against the rule of Christian right. Yet, missionaries are careful to guard, and in the proper way to warn others to guard, against unduly extending this plea of necessity or the good of the slave, against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil.

10. Missionaries are to enjoin upon all masters and servants obedience to the directions especially addressed to them in the Holy Scriptures, and to explain and illustrate the precepts containing them.

11. In the exercises of discipline in the Churches, under the same obligations and limitations as in regard to other acts of wrong-doing, and which are recognized in the action of ministers with reference to other matters in evangelical Churches where slavery does not exist, missionaries are to set their faces against all overt acts in relation to this subject, which are manifestly unchristian and sinful; such as the treatment of slaves with inhumanity and oppression; keeping from them the knowledge of God's holy will; disregarding the sanctity of the marriage relation; trifling with the affections of parents, and setting at naught the claims of children on their natural protectors; and regarding and treating human beings as articles of merchandise.

12. For various reasons, we agree in the inexpediency of our employing slave labour in other cases than those of manifest necessity; it being understood, that the objection of the Prudential Committee to the employment of such labour is to that extent only.

13. Agreeing thus in essential principles, missionaries associated in the same field should exercise charity towards each other, and have confidence in one another, in respect to differences, which, from diversity of judgment, temperament, or other individual peculiarities, and from difference of circumstances in which they are placed, may arise among them in the practical carrying out of these principles; and we think that this should be done by others towards us as a missionary body.

Resolved, That we agree in the foregoing as an expression of our views concerning our relations and duties as missionaries, in regard to the subject treated of; and are happy to believe, that having this agreement with what we now understand to be the views of the Prudential Committee, we may have their confidence, as they have ours, in the continued prosecution together of the great work to which the great Head of the Church has called us among this people.

The statement thus approved was read throughout, and was afterwards considered in detail; each member of the mission expressing his views upon it as fully, and keeping it under consideration as long as he desired to do. After the assent given to it, article by article, on the day following it was again read, and the question was taken upon it as a whole, with the appended resolution, each of the eight members giving his vote in favour of its adoption."

BEQUESTS TO RELIGIOUS USES IN PENNSYLVANIA.

THE laws of Pennsylvania having undergone some change in regard to charitable bequests, it would be well for those who contemplate such disposition of any portion of their property, to see that they comply with the requisitions. The following is the statute as found in the pamphlet laws of 1855.

"That no estate, real or personal, shall hereafter be bequeathed, devised, or conveyed to any body politic, or to any person in trust for religious or charitable uses, except the same be done by deed or will,

attested by two creditable, and at the same time disinterested witnesses, at least one calendar month before the death of the testator or alienor; and all dispositions of property contrary hereto shall be void, and go to the residuary legatee or devisee next of kin, or heirs according to law; *Provided*, that any disposition of property within said period *bona fide* made for a valuable consideration, shall not be thereby avoided."

PUSEYISM AND ROMANISM IN NEW JERSEY.

AN extraordinary sentence of deposition has emanated from the Bishop of the Episcopalians in New Jersey:

DIOCESE OF NEW JERSEY.

Sentence of deposition from the Ministry, in the case of Rev. George Hobart Doane, M.D., Deacon.

To all, everywhere, who are in communion with the one, Holy Catholic and Apostolic Church:

Be it known, that George Hobart Doane, M. D., Deacon of this diocese, having declared to me in writing, his renunciation of the Ministry, which he received at my hands, from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry; and I hereby pronounce and declare him to be deposed in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Given at Riverside, this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my consecration.

G. W. DOANE, D.D., LL.D.
Bishop of New Jersey.

In presence of
MILO MAHAN, D. D., Presbyter.
MARCUS F. HYDE, A. M., Presbyter.

This sentence was not executed until the provision of the canon, "where the party has acted unadvisedly and hastily," which is pre-eminently the present case, had been offered, urged, and refused. It only remains for me humbly to ask the prayers of the faithful in Christ Jesus, that my erring child may be brought back to the way of truth and peace; and for myself, that I may have grace to bear and to do the holy will of God.

G. W. DOANE.

Remarks. 1. The natural tendency of Puseyism is here seen, clear as day. 2. Those who proselyte the families of other Churches are in danger of having the same thing done to their own. 3. High Church Episcopalians may learn that there is a higher Church than theirs. 4. The troubles of dignitaries, like those of other people, do not come single. 5. Whilst prayer for others is always a Christian duty, those who depart from the faith and lead others astray, have great need to pray to the God of mercy for personal forgiveness.

UNION THEOLOGICAL SEMINARY, VA.

REV. B. M. SMITH, D.D., has been inaugurated Professor of Oriental Literature. He delivered a discourse, which has been given to the public, and which exhibits strong evidence of the ability and soundness

of the new professor. An appropriate charge was delivered by the Rev. Dr. Pharr, of North Carolina.

Steps have been taken to procure the building of a third professor's house.

It was found that the agents who have been labouring to raise funds for the endowment of a fourth professorship, and for other purposes, had been so far successful as to render the result desired certain, provided the whole of the Churches in the two Synods supporting the Seminary be applied to.

What the Seminary now needs, may be set down as follows :

For the endowment of professorship,	\$20,000
For a new professor's house and fixtures,	6,000
For a steward's hall,	6,000
For a library fund, <i>at least</i> ,	5,000
For a contingent fund, <i>at least</i> ,	10,000
	\$47,000

The Churches which have thus far been applied to, have subscribed a gross amount of \$35,000; and making due allowance for cost of agencies, and sums which will fail to be collected, this will nett to the funds about \$30,000.

We trust the Churches yet to be visited will respond liberally to the call of the Synods, and that the operations of this Institution will no longer be crippled by the want of funds.

The College of Electors determined that it was best not now to elect a fourth professor.

The Board will meet again about the middle of next May, at which time they have called the College of Electors.

There is every reason to expect that at that time the arrangements for the support and accommodation of a fourth professor will be so far completed, as that without difficulty one may be elected, so as to enter upon his duties by the beginning of the next term.

Meanwhile a full course of instruction will be given by Drs. Wilson, Dabney, and Smith, with the assistance of the Rev. Dabney C. Harrison, instructor in Hebrew.—*Watchman and Observer.*

CONGREGATIONAL SINGING IN DR. ALEXANDER'S CHURCH, NEW YORK.

THE following announcement will doubtless be received with the liveliest satisfaction by thousands of religious people throughout this wide Union: In the Presbyterian Church, Fifth Avenue, of which Dr. Alexander is pastor, the choir has been dismissed, the fine organ has been removed so as to face the people, and is used merely to give the pitch and keep time. A gentleman stands at the side of the minister, a little lower, to lead the singing, and the old tunes, familiar to us an age ago, are exclusively sung. The cause of this innovation is to lead the whole congregation to join in that important and delightful part of religious worship—of singing God's praise.

W. W. H.

FREE CHURCH OF SCOTLAND.

THE Free Church of Scotland has raised upwards of a million and a half of dollars within the year, thus :

I. Sustentation Fund,	£100,407 17 4
II. Building Fund,	34,175 12 3
III. Congregational Fund,	85,910 1 2
IV. Missions and Education,	61,797 4 8
V. Miscellaneous,	25,759 15 3
Total,	£308,050 9 8

THE REPUBLIC OF LIBERIA.

ADVICES received per the Baltie, by Mr. Coppinger, of the Colonization office in Philadelphia, state that a treaty of amity, commerce and navigation was signed on the 29th May last, in London, by Gerald Ralston, Esq., as Plenipotentiary *pro hac vice* of the Liberian Republic, and the Chevalier de Colquehoun, Plenipotentiary of the Hanseatic League Republics of Lubeck, Hamburg, and Bremen. The treaty is announced to be similar to the one made with Great Britain. The independence of Liberia is now acknowledged by the eight governments of Great Britain, France, Prussia, Belgium, Brazil, Lubeck, Hamburg, and Bremen, and Mr. Ralston expresses the confident hope that before many months have expired, the same act will have been followed by two more European Powers.

INTERESTING HEBREW CIRCULAR.

TO THE EDITOR OF THE HERALD.

NEW YORK, Aug. 13, 1855.

THE annexed is a copy of a printed circular extensively circulated among our Jewish population :

“SALEM AL ISRAEL.” [Trans. PEACE BE WITH ISRAEL.]

In the name of Jehovah, Israel's God ; and in the name of Israel's holy religion, the ministers, rabbas, and delegates of the Israelitish congregations, are most respectfully requested to assemble in a conference to take place the 17th day of October next, 5616 A. M., in the City of Cleveland, Ohio, to deliberate on the following points :

1. On the Union of American Israel.
2. To organize a “permanent” regular Synod or Sanhedrim.
3. On a plan for religious and scholastic education.
4. On all other matters of importance in regard to Judaism, which may be brought before the conference.

By order of the provisory Sanhedrim of American Rabbies.

Rev. Dr. Cohn, Albany.

Rev. Dr. Kalish, Cleveland,

Rev. Dr. Guenzburg, Balt.

Rev. Dr. Merzbacher, N. Y.

Rev. Dr. Iloway, St. Louis.

Rev. Dr. Wise, Cincinnati.

One Thing and Another.

SINGING.

1. SINGING is the music of nature. The Scriptures tell us the mountains sing—the valleys sing—the trees of the wood sing—nay, the air in the birds' music-room, whence they chant their musical notes.

2. Singing is the music of ordinances. Augustine reports of himself, that when he came to Milan, and heard the people sing, he wept for joy in the Church to hear that pleasing melody. And Beza confesses, that at his first entrance into the congregation, and hearing them sing Psalm xci, he felt himself exceedingly comforted, and did retain the sound of it afterwards upon his heart. The Rabbins tell us that the Jews, after the feast of the Passover was celebrated, sang Psalm cxi, and the five following Psalms; and our Saviour and his Apostles "sang an hymn" immediately after the blessed supper.

3. Singing is the music of saints. They have performed this duty in their greatest numbers—in their greatest straits—in their greatest flights—in their greatest deliverances—in their greatest plenties. In all these changes, singing hath been their stated duty and delight. And indeed it is meet that the saints and servants of God should sing forth their joys and praises to the Lord Almighty; every attribute of Him can set both their song and tune.

4. Singing is the music of angels. Job tells us:—"The morning stars sang together." Now, these morning stars, as Pineda tells us, are the angels: to which the Chaldee paraphrase accords, naming these morning stars "a host of angels." Nay, when this heavenly host was sent to proclaim the birth of our dearest Jesus, they delivered their message in this raised way of duty. They were delivering their message in a "laudatory singing;" the whole company of angels making a musical choir. Nay, in heaven there is the angels' joyous music—they there sing hallelujahs to the Most High, and to the Lamb who sits upon the throne.

5. Singing is the music of heaven. The glorious saints and angels accent their praises this way, and make one harmony in their state of blessedness; and this is the music of the bride chamber. The saints who were tuning here their psalms, are now singing their hallelujahs in louder strains, and articulating their joys, which here they could not express to their perfect satisfaction. Here they laboured with drowsy hearts and faltering tongues; but in glory these impediments are removed, and nothing is left to jar their joyous celebrations.

STRENGTH FROM STRUGGLE.

Grows thy path dark before thee?
 Press on! still undismayed;
 Heaven shines resplendent o'er thee,
 Though earth be wrapped in shade.

And God, thy trust, hath given,
 With word from swerving free,
 To angels of high heaven,
 A trust concerning thee.

Then though thy feet may falter,
 Even at early morn,
 And from hope's burning altar
 The light may be withdrawn,

Yet from thy self-prostration,
 Thou shalt awake in power ;
 From tears and lamentation,
 To conquest every hour.

Strong in thy perfect weakness,
 Thy strength shall never fail ;
 Mighty in holy meekness,
 Thine arm shall still prevail.

AGE.

BUT few men die of old age. Almost all die of disappointment, passion, mental or bodily toil, or accident. The passions kill men sometimes even suddenly. The common expression, "choked with passion," has little exaggeration in it; for even though not suddenly fatal, strong passions shorten life. Strong-bodied men often die young—weak men live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves, the former do not. As it is with body, so it is with mind and temper. The strong are apt to break down, or, like the candle, to run; the weak burn out. The inferior animals, which live, in general, regular and temperate lives, have generally their prescribed term of years. The horse lives twenty-five years; the ox fifteen to twenty; the lion about twenty; the dog ten to twelve; the rabbit eight; the guinea-pig six to seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size.

When the cartilaginous parts of the bone becomes ossified, the bones cease to grow. This takes place in man at about twenty years on the average; in the camel at eight; in the horse at five; in the ox at four; in the lion at four; in the dog at two; in the cat at eighteen months; in the rabbit at twelve; in the guinea-pig at seven. Five or six times these numbers give the term of life; five is pretty near the average; some animals greatly exceed it. But man, of all the animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to this physiological law, for five times twenty are a hundred; but instead of that, he scarcely reaches on the average four times his growing period; whilst the dog reaches six times; the cat six times; and the rabbit even eight times the standard of measurement. The reason is obvious—man is not only the most irregular and the most intemperate, but the most laborious and hard-worked of all animals. He is also the most irritable of all animals; and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.—*Blackwood*.

PHYSICAL BENEFIT OF SUNDAY.

THE Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation pond; it replenishes the spirits, the elasticity, and vigour, which the six have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a saving bank.

The prudent man who puts aside a pound to-day, and another pound next month, and who, in a quiet way, is always putting by his stated pound, from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many more beside. And the conscientious man who husbands one day of existence every week, who, instead of allowing the Sabbath to be trampled on,

and torn, in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and length of days and a hale old age give it back with usury. The Savings Bank of human existence is the weekly Sabbath.—*North British Review.*

TWO SONNETS ON PRAYER.

BY REV. R. C. TRENCH.

I.

LORD, what a change within us one short hour
 Spent in thy presence will avail to make!
 What heavy burdens from our bosoms take!
 What parched grounds refresh, as with a shower!
 We kneel, and all around us seems to lower;
 We rise, and all, the distant and the near,
 Stands forth in sunny outline, brave and clear;
 We kneel, how weak! We rise, how full of power!
 Why, therefore, should we do ourselves this wrong,
 Or others,—that we are not always strong,—
 That we are ever overborne with care,—
 That we should ever weak or heartless be,
 Anxious or troubled,—when with us is prayer,
 And joy, and strength, and courage are with THEE?

II.

When hearts are full of yearning tenderness
 For the loved absent, whom we cannot reach
 By deed or token, gesture, or kind speech,
 The spirit's true affection to express;
 When hearts are full of innermost distress,
 And we are doomed, inactive by
 Watching the soul's or body's agony,
 Which human effort helps not to make less;
 Then like a cup, capacious to contain
 The overflowings of the heart, is prayer;
 The longing of the soul is satisfied,—
 The keenest darts of anguish blunted are;
 And though we cannot cease to yearn or grieve;
 Yet have we learnt in patience to abide.

SEBASTOPOL.

We take the following from the *Edinburgh Witness*, edited by Mr. HUGH MILLER.

“WHAT is Sebastopol?” Has not the Czar answered this question when he surrounded Sebastopol with these all-but impregnable ramparts, crowned its enclosing ridges and headlands with a bristling forest of batteries and forts, stored it with an all-but inexhaustible supply of munitions of war, and filled its bays, and creeks, and harbours, with ships of the line, whose dark mission France and Britain are trying to nip in the bud? Had the Czar deemed Sebastopol the insignificant and paltry place which some of our representatives, who are possessed of an almost fabulous simplicity, or give us credit for possessing such, would fain make us believe, would he have spent half a century's labour, and untold sums of money, in rendering it, so far as he could, impregnable, or would he pour into it, as he is now doing, the flower of the Russian army, to prevent its being taken possession of by the Allies? No. Sebastopol means, according as it shall

stand or fall, dominance or decadence to Russia,—despotism or liberty to the West. This is the plain, unmistakable significance of this place; and no sophistry, no vague talk about the value of peace, no meaningless phrases about fighting for Turkey, can blind the nation to the great interests that are at stake, and the immense issues for weal or woe to the world that hang upon this contest. The war has one great paramount object, namely, the defence of liberty against an all-grasping despotism. The plans of a tyrant, devised for the enslavement of the world, must be withstood and overthrown, though their overthrow should infer the destruction of thousands besides his own minions.

THE SICKLE AND THE SWORD.

THERE went two reapers forth at morn,
Strong, earnest men were they,
Bent each at his appointed task,
To labour through the day.

One hied him to the valley where
Ripe stood the golden grain;
He reaped and bound it into sheaves,
And sung a merry strain.

And lo! the other takes his stand
Where rolls the battle's tide;
His weapon, late so clear and bright,
With sanguine gore is dyed.

And furiously he tramples down,
And lays the ripe corn low;
He is death's reaper, and he gives
A curse with every blow.

To which of these two earnest men,
Most honour shall we give—
He who destroys, or works to save
The food whereby we live?

And by the mighty Judge of all,
Which think ye most abhorred—
Which deems the best for mankind's use,
The Sickle, or the Sword?

AUTUMN.

BY LONGFELLOW.

Thou comest, Autumn! heralded by rain;
With banners by great gales incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest, like imperial Charlemagne,
Upon thy bridge of gold; thy royal hand
Outstretched with benedictions o'er the land;
Blessing the farms through all thy vast domain.
Thy shield is the red harvest-moon, suspended
So long beneath the heaven's o'erhauling eaves;
Thy steps are by the farmer's prayer attended;
Like flames upon the altar shine the sheaves;
And following thee in thine ovation splendid,
Thine almoner, the wind, scatters the golden leaves.





Sylvester Soule
" "

THE
PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

CHRIST THE VINE, AND THE FAITHFUL THE
BRANCHES.*

1. I am the true vine, and my Father is the husbandman.

Christ is the true vine, the excellent, spiritual, and heavenly vine, of which all others are but types and shadows: the vine planted by the hand of God in the womb of the virgin, in the field of the world, and cultivated by the same hand. This vine does not produce a bitter kind of fruit like that of the synagogue; but a wine by which the world is redeemed, washed, sanctified, nourished, strengthened on earth, and, as it were, inebriated in heaven. Christ resigned himself up to the hand of his Father, to be cultivated and pruned according to his will. Let us adore this heavenly husbandman; and since we are branches of his vine, let us submit ourselves entirely to his care and management; for if he do not cultivate us after his divine manner, we can be nothing but unprofitable branches.

2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Christian professors without works are branches without fruit. That person has no faith who chooses rather to be one day cut off and taken away from the body of Christ, than to be exercised and purged by the afflictions of this life, in order to bear the fruit of good works. Both good and bad branches are joined to the vine, but both do not bear fruit: the latter will not be separated from the vine forever, till the great day of separation comes. There is

* Extracted from "The Gospels, &c., by PASQUIER QUESNEL," lately republished by Parry & McMillan, Phila., under the editorial supervision of Dr. Boardman. These extracts are designed to give a fair specimen of the work.—ED.

no branch but what must feel the pruning-knife ; but wo to those branches which the husbandman passes by in this life, and about which he will use the pruning-knife to no other end but to cut them off entirely from the stock. The sufferings of the righteous and those of the wicked produce very different effects: the one are the better for them, and the other the worse. Whoever refuses to be pruned or purged, refuses to bear any fruit, and is willing to be cut off and taken away. Let us take great care that we do not reject the hand of this charitable husbandman.

3. Now ye are clean through the word which I have spoken unto you.

The word of Christ cleanses and purifies the heart of a Christian by enlightening it, by showing it the true happiness, and the means of arriving at it, and by inducing it to renounce and amend its faults. It is a sort of knife, which serves to cut off from the branches all superfluous shoots, and which we must always have in our hand during this life. When God does not prune his vine by afflictions, he does it by his word and his grace, in causing it to prune itself by mortification and repentance. We are indeed clean already, when Christ has washed us in his blood ; but even in the fairest branch there still remains something to be pruned and taken off. Nothing is more dangerous than to think ourselves altogether clean and pure in this world, and to imagine that we have finished the whole work which is to be done in our heart.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

Observe here two things absolutely necessary, the one, that we continue closely united to Jesus Christ by faith and charity, that we may live in and of him ; the other, that we receive from him the power to do good, because we cannot possibly do any of ourselves without the influence of his grace and his Spirit. It is not enough to be united to Christ our head by baptism, we must likewise unite ourselves to him by prayer, by good desires, by meditation, and by the practice of his Gospel, which renders him more effectually present to us. It is very proper, in order to renew in us the spirit of baptism, to offer up on all occasions this address of the primitive Christians: "I renounce thee, Satan, with all thy pomps and works ; and I unite myself, O Jesus, to thee, and give myself entirely to thy Spirit." To separate ourselves from his church, which is his body, is to separate ourselves from him and from his Spirit. And what fruit can we possibly bear in a state of separation from this body, and without this Spirit, but only the fruit of malediction and of death ?

5. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.

Admirable unity this of the head with its members, of Christ with his church ; which make but one—one only body as it were—

one man and one vine. Christ causes his members to bring forth much fruit, when he causes them to lead a life truly Christian; when he animates all their actions with his Spirit, even such as are most ordinary and common; and when he engages them in the constant performance of good works. To this end he continually infuses his virtue into them, as the head into its members, and as the vine into its branches, a virtue which always precedes, accompanies, and follows their good works, and without which they can be in no manner acceptable to God. The grace of Christ, the efficacious principle which produces all kind of good, is necessary to every good action, great or small, easy or difficult, and that both to our beginning, continuing, and finishing thereof. Without it, we not only do nothing, but it is certain that we can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

Whoever abides not in Christ, and dies in that state, is fit for nothing but the fire, like a branch cut off and withered. That person who does not continue united to the Head, will, (1.) Be severed from the body, and have no share in the good things belonging to it. (2.) He will be deprived of the juice and sap of grace. (3.) He will be abandoned to the devil. (4.) He will be cast into the eternal fire. And, (5.) He will burn there continually, without ever being consumed. Whoever presumes he can bear fruit of himself, is not in the vine; and whoever is not in the vine, is not in Jesus Christ; and whoever is not in Jesus Christ, is not a Christian: (St. Augustine.) Can any man without horror reflect on this threatening of the Son of God? And yet, the world is full of these withered branches,—namely, professed libertines, atheists, bad Christians, schismatics, and heretics. Let us bewail the condition of these blind wretches, who will not so much as take the pains to examine whether they be in the vine, or be cut off from it; or who even flatter themselves that they are in it, and bear fruit, when in reality they are nothing but withered branches, ready to be cast into the fire. Let us likewise bewail, or at least fear our own condition.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Observe here three sorts of union, or three conditions in order to obtain from God that which we desire: (1.) We must be united to Christ by a lively faith, and by charity. (2.) We must be united to him by a love of his truth, and a frequent meditation upon his word, which is the rule of our desires, as being the book of God's designs, to which all our prayers and desires ought to be conformable. It is not sufficient to have faith and charity; we must continually nourish them with the word of God. To read it carelessly, and for fashion's sake, is directly contrary to that reverence which

is due to it, and to our own spiritual advantage. It must be imprinted strongly on our minds, or, as it were, engraved deep in our hearts, that it may abide therein. Nothing but love can perform this, as nothing but love can cause us to practise it. (3.) The third condition necessary to our being heard, is prayer. It is by this that the branch draws the juice and sap of the vine, and receives from thence more plentiful nourishment. God leaves to those who love him, the liberty to ask, and promises to give them everything; because they neither love nor ask anything but his will; and because the Spirit who prays in them is the very same who hears their prayers.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Here are three motives which cause our prayers to be heard: the glory of God, the edification of the church, and the sanctification of souls. These are three conditions always included in a true Christian prayer. Wherever the first is, which comprehends the other two, God always grants whatever is asked of him. All the glory which God is pleased to have out of himself is chiefly reduced to that which he procures himself, by the operation of his grace in the hearts of men on earth, and by the manifestation of his glory in heaven. And indeed the production of the fruits of his Spirit in a soul, and the forming of one single Christian, are more to his glory than the creation of the material world, and the production of that wonderful variety of flowers and fruits; because it is by the former that the mystical body, the spiritual world, is formed, in and by which he designs to be eternally glorified, of which his Son is the Head, and his Spirit the soul. Let us be under no uneasiness how to find out ways of glorifying God: there is none better or more necessary than to use our utmost endeavours in promoting our own sanctification and salvation, and likewise that of others. This is the great means chosen and appointed of God for the promoting of his glory, and is the fruit of the labours of the apostles, and the triumph of the grace of Christ. We cannot neglect this means without neglecting to glorify God.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

We owe everything to the free love of Christ towards us, as Christ owes everything to that of his Father, by which he filled him with all the fulness of the Godhead. He chooses us to be his members, and on purpose to work in and by us all the good we do; as his Father chose him to be our Head, and on purpose to work in and by him the miracles which he wrought. God loves his Son, and us in him. Christ loves his Father, and us for his sake. Let us, in like manner, love God in Christ, and Christ for the sake of God. The love of God, of Christ, and of a Christian, make, as it were, a triple knot which shall never be broken in heaven, being

that wherein eternal life and the great mystery of a blessed eternity do consist. Miserable is he, even in this world, who does not part with all to continue in this love! Thou God of my heart, who didst first love me, cause me to continue with perseverance in thy love, that thy love may continue eternally in me!

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

The keeping of God's commandments is the only means to establish his love in us to all eternity. God inseparably annexes his love, and the eternity thereof, to the fulfilling of his law, and that even with respect to Jesus Christ himself. Observe here the love and obedience of the Son toward his Father, which could not possibly cease nor be interrupted for one single moment, and which, notwithstanding, merits the eternal continuance of the Father's love toward the Son. The more absolute and infallible the direction of the Word was in relation to the human will of Christ, and the more efficacious and all-powerful the operation of the Holy Ghost was in his heart, the more free was his will, his love the more worthy of God, and his actions the more meritorious. The fidelity of my love toward God, and the adherence of my heart to his law, can be nothing but the effect of thy almighty grace, O Jesus: vouchsafe, I beseech thee, to produce this effect in me, in honour of that which thy Father produced in thee.

11. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

As the love of God is always followed by the observance of his law, so the observance of his law is inseparable from true joy of heart. This is the joy of Christ, the Christian joy, the effect of his grace, the fruit of his Spirit, and the seed and bud of that eternal joy which he will diffuse into his members, with which he will, as it were, inebriate his elect, and overflow their hearts. This joy will not be full and perfect till charity be so too, and the law fully and perfectly accomplished, and engraved so deep in the heart as never to be erased or blotted out. If we desire to rejoice as true Christians, let us make the law of God our delight and joy; not a transient joy which proceeds from a barren and unfruitful reading, but that solid and substantial joy which arises from a sincere and real love, and from an exact and persevering practice. Senseless and stupid is that person who sacrifices this joy, and the hope of that in heaven, to a joy which is only carnal and momentary, and is the source of a thousand vexations and inquietudes even in this life.

WHY IS THE NAME JESUS CONFERRED UPON THE MESSIAH?

No. III.

WE have considered this question under the light thrown upon it by the angel of the Lord in the announcement he was commissioned to make to the hesitating Joseph, so far as to see, that the right of the Messiah to the name Jesus is conditioned on the *performance* of the work he undertook, viz.: the work of an *actual deliverance*. In passing round this foundation, as it stands irradiated and disclosed by this heavenly effulgence, one feels that the honours of the Saviour have something stable to sustain them—that his crown is out of the reach of creature contingency. Did we stop here, however, we should come very far short of a complete exhibition of the reasons assigned in this important announcement. We therefore pass on to the second reason, or the second aspect of the one reason, embraced in this divine communication, to wit: *the speciality of the salvation which the Messiah was to accomplish*. Whilst his claim to the title Jesus, or Saviour, is based upon the achievement of an actual deliverance, there is such a specification of the subjects of this salvation as to make it manifest that the condition of his exaltation is not the disenthralment and glorification of the whole family of man. There is a speciality in the language employed which cannot escape the notice of any candid inquirer. “Thou shalt call his name Jesus, for he shall save *his people* from their sins.” He shall save his people. Here is the extent to which his salvation is to reach; and the foremost question is, who are his people? In proposing this question we mean simply to inquire whether the term “his people,” is applied here to the subjects of redemption prospectively, or retrospectively—whether the angel of the Lord is here speaking of a people to be delivered, or of a people already rescued from the hand of the destroyer, and raised to the enjoyment of the purchased possession. Surely the latter interpretation is too preposterous to be seriously entertained by any rational mind. Why it would just amount to this; thou shalt call his name Jesus, for he shall save those whom he has already saved! This interpretation, therefore, cannot be received by any one who has knowledge enough to know that the spirits of just men made perfect in glory have no need of regeneration, justification, adoption, and sanctification. The people, in the mind of this celestial visitant, are a people who need both a Saviour and a salvation. They are manifestly, at the time of the announcement, under the guilt and bondage of their sins. They are, therefore, viewed prospectively as the people of Christ—as a people yet to be delivered. And if so, who can avoid the conclusion that *as such* they were his—that they were his, though upon

them lay the whole burden of their guilt—his, though still in the grasp of the tyrant's hand, and bound with the chains of their own iniquities—and his for the express purpose of redemption—given him, that he might deliver them. They, therefore, and they alone, are his.

Nor is this a doctrine reached through sheer dint of *construction*. It is like every other doctrine in the analogy of faith—abundantly confirmed by numerous utterances of the oracles of God. Were we to put the question in this form, who are the people whom Christ has come to save—those whom the Father hath given him, or those who have given themselves to him, prior to any effort on his part or on the part of the Father to draw them?—there would seem to be but little room left for discussion or dispute, if we are to take the deliverances of Scripture as the ultimate and final standard of decision. The only thing to be determined is, whether men are or are not regarded and designated as Christ's before they actually come to him. The following passages should certainly settle this point. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—"And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."—"No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."—"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice."—"Ye believe not, because ye are not of my sheep." Here is a clear and an explicit revelation on the very point at issue; and who can read it without coming to the conclusion, that the Father chooses out and brings to Christ a people whom it is his to deliver? They are his people, not because he delivers them, but he delivers them because they are his people; they are his, not because they come to him, but they come to him because they are his; they are his sheep, not because they believe on him, but they believe on him because they are his sheep; they are his, not because they are already in the fold, but he is to go out in search of them, and bring them to the one fold, because of this propriety in them *as wanderers*. At the very hour in which he was holding the conversation from which the foregoing extracts have been made, there were those whom he claimed as sheep deep sunk in the darkness and defilement of heathenism. There was at that hour a people, given him of the Father, bowing before the idols of Ephesus, Athens, and Corinth—a people not only given, but gathered ere the lapse of thirty years. The conclusion then is inevitable, that the people whom the Messiah gathers are a people given him of the Father—a portion and not the whole of the human family—and that it is the *gift*, and not the *gathering* which constitutes them his.

There is, therefore, no possibility of extending the term, "his

people," so as to embrace the whole family of man. Indeed we know of none, except Universalists, who would *openly* attempt such an extension, without, in the first place, explaining and limiting, and, in fact, eviscerating the salvation that is in Christ, so as to leave it no salvation at all. It behoves all who would base the right of the Messiah to the name Jesus on a work performed for the whole human family, to give that work as general an aspect as possible, if they would keep clear of the quicksands of Universalism. And this is just the reason of our insisting so much on the doctrine of a limited atonement. We insist upon it, because it is the only doctrine which a rational being can embrace, without, on the one hand, giving up the atonement altogether, or on the other, holding to the demoralizing delusion of a final deliverance of all the sons and daughters of Adam. If an atonement for sin means the removal of sin by the penal sufferings of a substitute—and certainly this is the doctrine of the symbolic gospel of the olden Dispensation, and the doctrine embodied in the didactic utterances of the New—if this be the Bible doctrine of an atonement, then we have just our choice between the Calvinistic doctrine of an elect people given to Christ as the subjects of redemption, and the blighting godless faith of Universalism, according to which the finally impenitent shall eventually sit down with Abraham, Isaac, and Jacob in the Paradise above! He saves his people, and if all are alike his people, then all must share alike in the benefits of his salvation. Say not then that the doctrine of a peculiar people, redeemed by the life's blood of the incarnate God, according to an eternal and unchangeable purpose, is nothing but the harsh dogma of a barren orthodoxy. It is the doctrine of the Old and of the New Testament—a doctrine indissolubly associated with right views of the economy of grace, both as regards the internal relations of its parts and its external bearings on the character of God and the salvation of men.

Nor are we to be understood, when we speak of an elect people, as limiting this great salvation to a small number. This has been charged—charged long and recently—upon the advocates of the Calvinistic system; but the charge is a groundless one, and betrays, to say the least, the ignorance of those who make it. The principle on which God proceeds in choosing out a people for his Son is in nowise affected by the multitude or paucity of the number chosen. The only thing essential to the doctrine held by Calvinists, on this subject, is, that all are not chosen. Our doctrine is in the most complete harmony with a redemption whose subjects shall equal in number the dew-drops in the womb of the morning, or the myriad stars which sparkle in the canopy of night. The monument that is now erecting on the Mount Zion above, shall, undoubtedly, when the top-stone is raised to its place, be found garnished with contributions from every kindred, and tongue, and nation, under the whole heaven; but it will, nevertheless, be found to contain,

from its base to its summit—from the chief corner-stone on which the whole building rests, to the last gem in its highest pinnacle, no stone that has not been chosen, and chiselled, and polished, for the position it occupies. It will, it is true, be a monument to the grace, and the love, and the mercy of God; but it will be none the less a monument, throughout eternity, of his awful sovereignty. In the ages to come, as well as in the ages of the Church's history that are past, and the age that is now passing,—in the ages that are yet to come, stretching onward and away into the vast ocean of eternity,—when progress has issued in completion, as well as during the erection of the edifice, the angels, and principalities, and powers, in the heavenly places, shall read engraven on every stone and pillar, and turret, the manifold wisdom—the whole character—the attributes and perfections of God. The Church, with its crucified Redeemer—its slain, but living, exalted, glorified Head—will be an everlasting monument of God's electing love, his matchless grace, his immutable justice, his infinite wisdom, his Almighty power, his unquestionable and unchangeable sovereignty.

But, whilst there is a limitation as regards the subjects or partakers of this salvation, there is none as to the extent of the deliverance. There is a restriction as to the number of persons, but there is none as to the number or magnitude of their sins. Thou shalt call his name Jesus; for he shall save his people, not from a certain number of their sins, or from sins which do not exceed a certain measure or magnitude, but *from their sins*; and, therefore, from their sins however numerous or aggravated. The field which here opens up before us is too wide to warrant our entrance under the limitations incidental to a magazine; but the truth embraced in these words carries with it so much of the glad tidings of great joy, that we cannot pass it by without calling upon our readers to turn their gaze upon it. It is a truth all radiant with the light of the upper sanctuary. Lift up thy head, O despairing sinner, and let its rays fall upon the darkness of thy soul! Is thine eye fixed upon that long catalogue of uncanceled crime, and does the sight overwhelm thy burthened spirit? Hast thou tried to efface the record with thine own hand—hast thou endeavoured to blot out the handwriting that is against thee with tears of penitence? Hast thou invoked the covenant of works, and received in reply that terrible announcement, "Cursed is every one who continueth not in all things which are written in the book of the law to do them?" Is the moisture of thy soul drunk up by the arrows of the Almighty? Dost thou quail in view of the coming judgment, and wouldst thou barter thy possessions for a refuge from the wrath of an angry God? If so, then here is all thou canst desire. Turn thine eyes to Him in whom thy help is found. "Behold, the Lamb of God, who taketh away the sin of the world." Behold not the bleeding sacrifice of a Jewish ceremonial, but that atoning Lamb once offered on the Mount Calvary, whose blood is just as available

for the Gentile as the Jew. Weigh not thine iniquities in the balance against His infinite merits. Say not in thine heart the handwriting is too legible to be cancelled by such blood. Stay not within the doomed limits of the cities of the plain, under the impression that there is no cleft in the Rock of Ages sufficient to admit and shelter thee from the flaming indignation. Once within the clefts of that rock thou art safe; once sprinkled with that sacrificial blood, thine iniquity is pardoned. Surely the blood which blotted out the sins of the idolatrous, the murderous Manasseh—the blood which availed for Saul, stained as he was with the blood of the saints, is sufficient for thee. O, stay not, then, to ponder upon the number or the magnitude of thy transgressions. Indulge not thy native unbelief by such cogitations. The bleeding, dying, exalted, interceding Saviour, from whose death-wounds the fountain for sin and uncleanness has been filled, stands ready by its brink to receive and put thee in, and, as he stands, proclaims, “Him that cometh unto me, I will in no wise cast out.”

There is, however, still another reason why the name Jesus has been conferred upon the Messiah, which it were no slight error to omit. Did we stop short of stating this reason, we should feel as if our exhibition were erroneously defective. We proclaim it, then, as an additional reason for the conferring of this name, that He, who was to wear it, was *to save from sin in all respects*. This is, of course, implied in what has been stated under the preceding head. It is certainly to be understood, that a deliverance from sin includes, and, of necessity, involves a deliverance from it in all its relations and consequences—from its guilt, its dominion, its defilement. But this aspect of the salvation that is in Christ has too much attraction for the believer, and is too intimately associated with the Redeemer’s glory, to be treated merely as a matter of inference or implication. To thee, therefore, O believer, oppressed with a sense of thine own defilement, and struggling for deliverance from the body of sin and death—to thee we reiterate the announcement of this Messenger commissioned from the Court of Heaven—to thee we proclaim it, and let the proclamation waken in thy bosom joys like those once waked in the captive’s breast by the trump of jubilee—we proclaim it, the salvation that is in Christ is a salvation from the bondage, the pollution, the misery of sin! Yield not, then, to despondency in view of the enemies arrayed against thee in this conflict. It is true they are very many, and very strong, and very subtle. But, what of all this? What is their number, or prowess, or subtlety, when opposed, not to thy single-handed impotency, but to the might and the wisdom of thy sympathizing Redeemer? Can the legionary ranks of the Prince of Darkness outnumber the myriad hosts who are sent forth to minister to the heirs of salvation? Is their combined might too strong for the arm of Omnipotence? Can the craft or counsel of Satan compass, or thwart, or frustrate the eternal purpose of Infi-

nite Wisdom, according to which thou hast been called and justified, and in pursuance of which thou shalt most undoubtedly be glorified? What is it to weigh, or measure, or count such enemies against such allies, but to balance an atom against the universe, to mete out the finite against the infinite, to measure the bucket's drop against the boundless, fathomless abyss? Dwell not upon the imposing front of that formidable array, which might well inspire thee with terror wert thou to meet them single and alone; dwell not on the terribleness of that array, but turn thine eyes to the mountain of thy strength. Behold, upon the Mount Zion the conquering Lamb, surrounded by the trophies of his redemption triumph! The blood, in which that white-vested company have washed their robes, has lost none of its cleansing power, nor shall it "till all the ransomed Church of God be saved to sin no more." The crimson tide in which they washed is wide, is deep enough for thee. The fountain opened for sin and for uncleanness is capacious enough to receive, and pure enough to wash thee from all thy defilement. "The blood of Jesus Christ his Son cleanseth from all sin." Whilst, therefore, thy anguished spirit, as it struggles to be free, may well join in the exclamation of the Apostle, "O wretched man that I am, who shall deliver me from the body of this death?" it is also thine to join him in the language of his triumph and exulting cry, "I thank God through my Lord Jesus Christ." And as the language of the Church militant, her wail of sadness and her voice of joy, is thine, so also is there a part for thee in the song of the Church triumphant. When thy feet stand within the circle of the throne—when thy harp is tuned to the raptures of the redeemed—when thy brow is decked with the crown of righteousness—when thy hand waves the palm of victory, and thy whole being is irradiated with the light of the City of God, then, O then, where sin, nor death, nor pain is found, shall thy voice swell the unceasing anthem, "Unto him that loved us, and washed us from our sins in his own blood." Thou shalt then call his name Jesus, when he has saved thee from the guilt, the dominion, the defilement of sin, and raised thee to the glories of his kingdom, to the honours of his throne.

R. W.

FOR THE PRESBYTERIAN MAGAZINE.

A SABBATH EVENING REVERIE.

FAIR Sabbath evening! as thy lovely light
 Bathes with a flood of glory all the skies,
 As gazing backward on the rising night,
 The setting sun glows radiant as he dies;

As the soft breath of Summer's richest air
 Steals gently o'er me while I gaze above,

My heart would join in Nature's evening prayer,
And swell with praises to the God of Love!

Ye misty clouds, that fleck the azure vault!
What hand could form you save a hand divine!
Your floating forms His wondrous skill exalt,
Who speaks the word, and all your glories shine!

Mysterious depth of never-ending space!
Fit emblem of eternity's vast pall!
Your mighty arches all the world embrace,
Yet He who made is mightier than all.

As, one by one, the starry hosts appear—
A sun, a world, a glowing orb of light,—
A heavenly music seems to fill mine ear,
Now gently falling from yon radiant height.

The earth is still: no mortal strain is given,
To call my soul from this sweet voice apart,
Which, dropping softly from its home in heaven,
Sinks all melodious on my listening heart.

I love to think that yonder starry crown
Beamed upon Jesus when the day was set,
When from the turmoil of the noisy town,
He led the twelve to beauteous Olivet.

How did His Spirit swell with love divine,
While gazing on this glorious arch above,
Bathed with a light his voice had bade to shine
Upon a world unconscious of His love!

The stars that beamed upon my Saviour there,
Are shining here on my uplifted brow;
Such heavenly music trembled in the air
As the soft winds are bringing to me now.

On such a night the little, broken band
Heard, with vague doubtings, of their Lord's release;
Then, in their midst, they saw their Saviour stand,
And Jesus' voice then gently whispered, "Peace!"

"Peace!" 'Tis the burden of the heavenly strain
This Sabbath evening bears upon its wings;
The Saviour's voice is whispering it again,
And "Peace!" the angelic host responsive sings!

May such a night receive my latest breath—
Such light as this fall sweetly on the air;
"Peace!" be the word that parts my lips in death,
And "Peace!" the welcome that awaits me *there!*

L. L. W.

OUTLINE OF AN ARGUMENT IN FAVOUR OF PRESBYTERIAN POLITY.

NO. V.

THE *fourth* criterion by which it is proposed to judge of the validity of Presbyterian Polity is Rationalistic in its tendency, though virtually admitted by many classes of professed Christians:

THE EXTENT TO WHICH IT IS ADAPTED TO THE EXIGENCIES OF
MODERN CHRISTIAN SOCIETY.

According to this theory, neither the institutions nor the principles of Church government are legitimate subjects of divine revelation; but both are to be evolved by human reason and experience. Ecclesiastical polity is exclusively a matter of man's contrivance. It is a mere fixture of expediency, involving no settled principles, and creating no permanent obligations. That form of organization is most valid which can commend itself as most likely to meet the social wants of Christians under given circumstances, or which, on trial, has proved itself to be most generally serviceable.* It is required to show that Presbyterianism is such a form, as compared with other modern systems.

Adopting the criterion without debate, as in previous arguments, our natural method will be, to successively state the exigencies, both present and prospective, of modern Christian society, and show in regard to each of them, that the Presbyterian system of polity is better adapted to meet them than any other, and that its superiority in these respects has been experimentally tested.

There are two classes of such exigencies to which the present argument may refer.

One class includes those which arise out of the very association of Christians together in their distinctive capacity, and which, therefore, are not peculiar to any one age or condition of the Church, but exist whenever and wherever professed believers are found living in communities. They must be brought into some visible relationship. Government of some kind must be established among them, with various powers definitely vested, and fixed rules prescribed for its administration. As in natural society, some form of political organization must be assumed in order to insure life, property, and

* It cannot be denied that this theory is practically acted upon by many who would be expected to repudiate it. With the great mass of all denominations, indeed, the formation of church attachments (when they are not purely hereditary) would seem to be less a question of principle than of expediency, convenience, fashion, or taste. Other things being equal, it would be indifferent to them whether they were under an Episcopal, Presbyterian, or Congregational form of government. The facility, too, with which more cultivated persons, whose piety and doctrinal orthodoxy continue unimpeached, have been known to pass from one system to another, might indicate that they regarded the Church as divine in no higher sense than the State is divine, *i. e.* that all forms are equally valid, and that they vary only as respects their mere utility or convenience.

general temporal prosperity; so in Christian society some form of ecclesiastical organization must be assumed in order to insure sound doctrine, good order, and general spiritual prosperity. Now, if it be maintained, that the association of believers together for such purposes is purely voluntary, and the system of polity they adopt a mere contrivance of human wisdom, then it can be shown that Presbyterianism is greatly to be preferred before either Episcopacy or Congregationalism.

1. It is better supported by the analogies of the best form of political government. As respects those objects common to all government, whether civil or ecclesiastical, it is a model toward which the race has been slowly struggling for centuries; being more *republican* than either of the other systems, which are, respectively, *aristocratic* and *democratic* in their tendencies. This is conceded even by its intelligent enemies.*

2. Still more strikingly is it adapted to promote those objects which are peculiar to ecclesiastical government. So far as sound theology and pure religion can be maintained or fostered by church polity, Presbyterianism has an inherent fitness for such purposes which the rival systems cannot claim. It precludes the ritualism and formalism, inherent in Episcopacy, by its doctrines of the parity of the clergy, and liberty in the use of forms; and in its system of judicatories it possesses a safeguard against the rationalism and fanaticism which, under Congregational government, meet with no constitutional checks or barriers. Thoroughly reduced to practice, it is fitted to become the nurse of spirituality, and a bulwark of orthodoxy.

3. Its superior capacity to meet these ends is not a mere matter of theory, but has been amply tested in the history of the Church. Wherever strict Presbyterian polity has existed, there sound doctrine and pure piety have prevailed, and *vice versa*. The early Christians were Presbyterians: the witnesses for the truth in subsequent ages of corruption were Presbyterians: the most orthodox and evangelical of the Reformed Churches were Presbyterians: and the same may be said of religious denominations in this country. On the other hand, the monstrous heresies of Romanism grew up in connection with hierarchal theories of church government; English ritualism is a legitimate fruit of Episcopacy; and American Unitarianism an undergrowth of Congregationalism. Nor can this historical connection of sound polity with sound doctrine be set aside as entirely accidental. There are at least no examples of heretical bodies becoming Presbyterian; and if there have been

* "I must say, with every man acquainted with the mode in which it is organized, that, for the purposes of popular and political government, its structure is little inferior to that of the Congress itself. In any emergency which may arise, the General Assembly can produce a uniformity among its adherents to the farthest boundaries of the land. It acts on the principle of a radiating centre; and is without an equal or a rival among the other denominations in the country."—*Archbishop Hughes in his Debate with Rev. Dr. Breckinridge.*

occasional instances of Presbyterian bodies becoming heretical, such exceptions can be accounted for, as due either to a deficient administration of the system, or to positive departure from its principles, which cannot be done in explanation of *Methodist* Episcopacy or *Unitarian* Congregationalism. The Presbyterian Unitarians of Geneva, France, and England, did not become such until they had either relaxed or abandoned their church discipline; the Scotch Presbyterian Church grew corrupt and formal in part from like causes, but also from its vitiating union with the State, and could regain spiritual life and purity only by returning to strict Presbyterianism; and the American Presbyterian Church, though an admixture of non-Presbyterian elements, was partially overrun with Pelagianism, Revivalism, &c.; and to this day the most unsound and fanatical portion of the body is least Presbyterian in practice. If ecclesiastical history teaches anything upon the subject, it is, that while no form of polity is an absolute guarantee against the insidious influences of heresy and formalism, yet, in proportion as the great leading principles of Presbyterianism have been strictly adhered to and rigidly practised, sound doctrine and pure religion have prevailed.*

4. This superior adaptedness of the system to meet all the great ends of ecclesiastical government is virtually conceded in the practice of Episcopalians and Congregationalists themselves, by their adoption, on the ground of expediency, of certain principles to which strict Presbyterians hold on the ground of divine right. The entire lay representation, which has been incorporated into the American Episcopal Church, is a quasi-Presbyterian element; and the various associations of ministers and churches under the Congregational system are but a kind of slipshod Presbyterianism, which fails of being more effective simply because it is not more stringent. There is this day as much practical Presbyterianism, without the name, in these bodies, as among some of its nominal adherents; and, judging it by the present exterior of expediency, there could be no stronger proof in its favour than is thus afforded by the fact that rival systems are instinctively led to proceed upon the very principles they have repudiated, and actually in some danger of being Presbyterianized in spite of their own theories.

By arguments like the above, it may be shown that Presbyterianism is better adapted than any other form of polity to such exigencies as are incident to all Christian society, in itself considered, wherever it may be found and however circumstanced.

But there is another class of exigencies to be met. It includes such as arise out of the external condition and relations of Chris-

* It is a singular fact that *Neology*, both in the Old and the New World, can claim no parentage in legitimate Presbyterianism. The Rationalism of America has grown up in connection with *Congregationalism*; and the Rationalism of Germany has grown up in churches which, though Presbyterian in the main, were not only lax in their practice, but actually proved the corrupting adjunct of a quasi-*Episcopacy*, adopted from supposed expediency.

tian society in modern times. While the mystical body of believers is, in all its social instincts and wants, the same now that it was in the primitive age; yet its situation in the world and its connection with all the great temporal interests of the race, have been materially altered. Since that time it has been severed into various ecclesiastical sects; dispersed under various forms of civil government; and brought in contact with various stages of social cultivation, none of which existed in the days of the Apostles. Now, if expediency be (as the present theory demands) the only ground on which we have need to judge the claims of any form of *church polity*, the foregoing argument would obviously be incomplete, unless we can show that Presbyterianism, besides being better adapted than any other system to meet the wants of Christian society in general, is also better adapted to those peculiar exigencies in which Christian society is now placed. This may be attempted under the three following sections.

1. THE ECCLESIASTICAL CONDITION OF CHRISTENDOM.

One of the great problems of the age is sectarianism. The organization of Christian society is no longer a unit; but has been rent into hostile fragments. The visible church presents a body of jarring sects, with various forms of polity ranging between the extremes of ultra-Romanism and Protestantism. The Greek church, the Latin church, and the endlessly varied Reformed Churches of the Old and New World, now hold divided sway as rivals and foes. To hope for anything like ecclesiastical consolidation of these vast and heterogeneous bodies would, of course, be futile. Equally visionary would it be to expect that any one of them, by sheer propagandism, would be able to swallow up or exterminate the rest. Some may even maintain, that they are never to be resolved into anything like unity or harmony. But if it can be shown that the principles of Presbyterian polity, more than any other, tend to foster a catholic spirit, and to lay the foundations of unity through all this world-wide diversity, then are they surely to be preferred for their superior adaptedness to the wants of the present time. The following are the heads of proof:

1. There is nothing in the theory of Presbyterianism to preclude its universal extension. This cannot be said of the other systems. Congregationalism is, on principle, disorganizing and opposed to everything like true ecclesiastical unity. Episcopacy is, on principle, exclusive or schismatic, and subsists but in the fiction of an unchurching of seven-eighths of the piety of Christendom. But Presbyterianism neither unchurches other bodies of true believers, nor suppresses their instinctive tendencies towards organic amity; but contains within itself the elements of true catholicity and expansion.

2. The spread of sound doctrine and pure religion favours the

spread of Presbyterianism. This is true not only as matter of theory, but also of history. All the Reformed Churches became substantially Presbyterian, with the exception of the Anglican, which may be said to have been arrested from a similar result only by political causes. The same is also illustrated in the *Presbyterian* tendencies of the Orthodox as compared with the Unitarian portions of American Congregationalism.

3. The present position and prospects of the great Presbyterian body in Christendom is an encouraging practical testimony in favour of the superior catholicity of the system. The great bulk of the Protestant world is nominally Presbyterian. Taking the Continental, the British, and the American Presbyterian churches together, they will be found to far exceed in numbers the Episcopal or the Congregational churches in both hemispheres. But, what is more important than this mere numerical predominance—it will also be found to contain the largest amount of orthodoxy and spirituality. Whilst Congregationalism is infested with rationalism, and Episcopacy with formalism, Presbyterianism is, in the main, sound and full of life; and thus in a condition to become the most influential, as well as numerous, body of Christians in the world.

In the above argument it is not necessarily assumed, that all the sects of modern Christendom will ever be resolved together under one vast organization; or even that, while continuing many, they will be made homogeneous; still less, that, were such unity or uniformity to be attained, it would be brought about by a propagation of the particular *institutions* of American, or Scotch, or any other species of Presbyterianism. All that is maintained is, that the great leading *principles* of Presbyterianism in general, are intrinsically susceptible of such universal application. As a system, it is better adapted to the present ecclesiastical condition of Christendom than any other. For, should it be within the scope of Providence to eventually produce oneness or sameness of ecclesiastical organization throughout Christian society, there is nothing in its theory (as there is in that of Episcopacy or Congregationalism), to preclude it from being the model on which that organization would everywhere be constructed, but on the contrary, everything to promise a steady increase of that numerical and moral superiority it is already acquiring.

I. THE POLITICAL CONDITION OF CHRISTENDOM.

Another of the great problems of the age is, the relation of Church and State. The visible body of professed believers is not only sundered into sects, but it is also extended over the world under various political systems, and in different stages of combination with political powers. In some countries a single Church absorbs into itself the State; in others, a single Church is established or supported by the State; in our own, all are detached from the State, and placed upon an equality. What are the normal rela-

tions of the civil and ecclesiastical spheres, need not now be inquired; but that Presbyterianism is better adapted to their existing and prospective relations than any other system, may be maintained for several reasons.

1. It possesses a greater facility of combining with, separating from, or adapting itself to, any political system under which it is provisionally planted, retaining at the same time its own integrity. Congregationalism could not be "Established," without becoming more *aristocratic* in its polity; Episcopacy could not be "Free," without becoming more *democratic*; but Presbyterianism contains such a judicious combination of both tendencies, that under any form of civil government it may live and thrive, occupying the position either of an established or a dissenting body, and yet the while neither injuring the civil interest nor its own. This is strikingly illustrated in the recent history of Scotch Presbyterianism. It flourished for several centuries as a State religion; until, its ally becoming its foe, it renders unto Cæsar the things that are Cæsar's, that it may the better render unto God the things that are God's,—losing nothing in loyalty while it gains in Presbyterianism. On the contrary, when English Congregationalism acquired political influence, it, for the time, damaged the State; and when American Episcopacy lost such influence, it damaged itself.

2. The growth of liberal political principles is favourable to the growth of Presbyterianism. Whilst it is true, that it may flourish as well as any other system under monarchical government, yet it is also true, that it can flourish far better than they under representative government. This is to be expected from its own republican tendencies, and is amply supported by facts. In this country, it was not only itself the nurse of freedom when loyalty had ceased to be a virtue, but thenceforward began to grow and spread, under the congenial political system it had helped to mould, with an increase, only paralleled by that of the nation itself. But Episcopacy, having at last reluctantly relinquished its monarchical preferences, has been obliged to incorporate into its polity more republican elements, and now, mainly owes what prevalence it has obtained to the purely adventitious circumstances of its liturgy and extensive revenues.

3. The present situation of Presbyterianism among the political powers of the world, supports this view of its superior adaptation to the civil interests of the time. Not only is it found flourishing in some of the most influential nations that are already on the stage, but it is especially extending and strengthening itself in that nation, to which every far-seeing statesman looks as the destined leader of them all. And that the paramount influence of American Republicanism in modern society, would invoke like influence of American Presbyterianism (including under that term all the great religious bodies entitled to the name), will hardly be doubted by any one familiar with the ecclesiastical ancestry of our people, or with the present position and prospects of different denominations.

Whether absolutism is to continue predominant in modern politics, need not here be argued; but if it be on the decline, it cannot be denied, that the increase of Republicanism augurs a correspondent increase of Presbyterianism, in influence, if not in numbers and in territory.

II. THE SOCIAL CONDITION OF CHRISTENDOM.

Another of the great problems of the age is, the relation of the Church to human progress. The great visible body of Christians, besides being divided into various ecclesiastical sects, and connected with various civil governments, is brought into contact with various degrees of social culture, ranging between the extremes of civilization and barbarism. On the one hand is Heathendom, with its decaying superstitions and errors; and on the other is Christendom, with its thriving arts and sciences. What is to be the final aspect of human society in these respects, is a question more interesting than soluble; but that Presbyterianism is better suited to alter and improve it than any rival system, may be argued from several considerations.

1. It possesses greater resources for dealing with varieties of social condition. Not only may it incorporate into itself a liturgical element in the more staid, refined communities, but in ruder communities it can have the advantage over Episcopacy by being free of such trammels; while, by its centralizing tendencies, it has the advantage over Congregationalism in conducting distant missionary enterprises.

2. The progress of learning favours the progress of Presbyterianism. This follows from its rigid system of ministerial qualifications; and is practically illustrated by its predominance in enlightened communities, and its varied contributions to modern science.

3. The existing institutions and enterprises of Presbyterianism are in conformity with this view of its relations to social progress. While, in the old seats of culture and refinement, it has its liturgical churches and learned pulpits; it is, at the same time, pursuing its work as a pioneer on the very frontiers of civilization. Outnumbering in colleges, and seminaries, and presses, both of the other denominations together; with organic appliances of Education and Publication;—it is nevertheless spreading a network of missions over both hemispheres.

Different opinions may be held, as to the extent to which Christianity is yet to pervade and regenerate human society; but, whatever theory is adopted respecting this point, it is clear, from the resources and actual achievements of the system, that the progress of Civilization is also the progress of Presbyterianism.

These are but the heads of an argument to which pages could not do justice. The conclusion to which it would lead is, that in proportion as Christians seek to accomplish the objects of their association together, will they become, in their ecclesiastical practice, if not in their theory, Presbyterian; and in proportion as the world

grows in sound doctrine, free government, and mental culture, will it also grow in Presbyterianism. In the several ecclesiastical, political, and social spheres, it appears as the most catholic, cosmopolitan, and civilizing of modern systems of Church government. It is the only one of them which, besides being adapted to the permanent wants of Christian society, is also specially adapted to the peculiar wants that environ it in the present age; and it is the only one of them which, besides having actually existed, in its leading features, through all the past, can be theoretically projected through all the future.

Taking expediency as a test, this is proving as much as could be proved in its favour.

C. W. S.

THE FALL OF SEBASTOPOL.*

[From the United Presbyterian Magazine.]

SEBASTOPOL has fallen! The event to which we have so long looked forward with so much alternation of hope and fear is now announced on unquestionable authority. By most of us it must have been regarded as a question of time, since the battle of Inkermann, and especially since the battle of Tchernaya: at length it is proclaimed as an accomplished fact; it is regarded as a matter of history. It should be our first impulse to raise our hearts in gratitude to the God of battles, for the victory with which he has been pleased to crown the arms of the allied troops.

Sebastopol has fallen! The fact may be viewed with the *soldier's* eye. France and England, from the commencement of the war, staked their military reputation on the capture of Sebastopol. Whether it was wise or unwise to hazard the glory and even the existence of two armies on the success of an expedition about which the information of statesmen and generals was so fragmentary and conjectural, nothing remained for them, after it had been undertaken, but to brave all consequences, since the siege could not have been raised without a virtual acknowledgment of defeat. At home there would have been a rankling sense of national humiliation; throughout the world there would have been a deep-seated conviction that France and England have lost their pre-eminence among the great powers. But, notwithstanding all the objections of military and non-military critics, it has not yet been proved that

* We have selected this article from the *United Presbyterian Magazine*, of Scotland, because it presents the views of our Scotch brethren upon this interesting and engrossing topic, and because these views coincide with our own.—*Ed.*

the expedition to the Crimea was injudicious or ill-advised. Had the design been simply to conquer Russia, or to inflict on her the greatest amount of injury where it would have been felt most humbling and most detrimental, perhaps the blow might have been struck more effectively elsewhere. When it was to destroy the preponderance of Russia in the Black Sea, and to relieve Turkey from all fear of her aggression, the only proper point of attack seems to have been that which was selected. In the prosecution of the war there has been a scant display of the qualities which history has taught us to admire as the proofs of consummate generalship; no brilliance of conception in the plan of the campaign; no far-seeing anticipation of the moves of the enemy; no dexterous turning to account of unforeseen contingencies. It has been a soldiers' war, and nobly have the soldiers done their duty. It was supposed that during the long peace commercial pursuits might have enervated the minds of men, and the military spirit might have evaporated. Never did any army exhibit more conspicuously the elements of true heroism, in the perilous landing, in the ravages of pestilence, in the protracted siege, in the general engagement at the cannon's mouth, in "the imminent and deadly breach." It may be more Caledonian than Christian, but we dare not deny that it gives us high pleasure to see that the spirit which conquered at Bannockburn still stirs the bosom of Scotchmen, and that, after forty years' cessation of arms, the French and English have fought not less bravely as allies, than they fought as enemies on the field of Waterloo. Let us discontinue the art of war as soon as we can: let us lose the courage that insures success in war—never.

Sebastopol has fallen! Let us view the fact with the *philanthropist's* eye. Our victory, signal as it is, has been dearly purchased. Thousands of warriors, who were lately walking abroad in the pride of conscious power and prowess, with the dew of their youth still upon them, are no more. Each of them was connected by tender ties with some loved circle, in which the national rejoicings will provoke no other response than the wail above the dead, and it will be long ere the mother and the wife and the sister and the fatherless child can listen to the name of Sebastopol without a pang. Thousands more have received wounds which, besides the pain of the ambulance and the hospital, will compel them to drag out the remainder of their life perhaps in sickness, perhaps in decrepitude, perhaps in dependence, perhaps in poverty. The increase of taxation has already restricted the enjoyments of many families, nor can it be expected that, after so profuse an expenditure, there shall be an immediate return to the prosecution of financial reform. The national debt must be increased; the national trade may be crippled. It is no wonder if there should be philanthropists among us who, on the contemplation of these and kindred ills, should choose as their watchword, "Peace at any price." We do not love war for its own sake more than they: it

is the most terrible scourge which an angry Providence lets loose to chastise or desolate guilty nations. We boldly affirm, however, that there are circumstances in which nations cannot avoid war without being traitors to the cause of God and of humanity. The Manchester school, cradled in the study of political economy, confines all its ideas within the categories of dear and cheap; whatever cause cannot be supported or defended without clear loss, must go by the wall. Britain has never been governed on this shopkeeping principle, and cannot, unless the nature of Britons be changed; for he would be held to disgrace the name who would avow it as his chief aim to live as cheaply as he can. In their private capacity they scorn to withhold what is due to religion and benevolence, merely that they may live cheaply; in their national capacity it is their will that their country shall do its duty whatever it may cost. Those who think otherwise aspire in vain to be their leaders. Is this, then, the measure of the Manchester school? They are first-rate shopkeepers; they are incompetent statesmen, because statesmen of one idea. With regard to the Peelites, who have lately gone over to the side of peace, they are a more subtle race, and a plain man can scarcely presume to comprehend all their doublings and windings. But we suspect that their strongest motive for wishing peace at any price is, that they begin to see that this war, if vigorously prosecuted, will be more conducive to the spread of civil and religious liberty than they deem expedient. The war, notwithstanding all its dreadful concomitants, will be worth all its cost if it demonstrate that France and Britain in alliance can keep the peace of the world. Of all men, none should be more desirous of its success than the members of the Peace party.

Sebastopol has fallen! Let us view the fact with the *politician's* eye. Some politicians have affected to feel great difficulty in ascertaining the object of the present war. It may be stated in a sentence—to preserve the balance of power in Europe. The war was not undertaken from any romantic or chivalrous determination to maintain the independence of the Turkish empire. To restore the sick man to health may be beyond the skill of the physicians in extraordinary, whether in France or in England: the most they are able to effect may be to furnish him with two rather strong crutches, instead of strangling him according to the autocratic prescription. Neither was it undertaken from any jealous or revengeful determination to destroy the Russian empire. No design of dismembering or partitioning its ever-growing territory was expressed or felt: every idea of territorial conquest was studiously disowned. It was undertaken to resist the encroachments of Russia on the liberty and independence of Europe. While we have been cultivating the arts of peace, the northern despot has been cultivating as assiduously the arts of war, for the purpose of enabling him to carry out the hereditary policy of his dynasty, which is said

to embrace three main points—to seize Constantinople, to humble England, and to march into India. What convinced him that the time had arrived for the execution of the first point, we do not pretend to know. Lord Palmerston says it was the tone of speech or the course of action adopted by the peace party; others say it was the pacific policy of the Earl of Aberdeen, of whom it was believed that he would rather connive at spoliation than issue a call to arms; others say it was a supposed impossibility of co-operation between France and England. We know that the attempt was made, and that the attempt amounted to a proclamation of war against European freedom. Hence has arisen the wonderful harmony, which, with a few exceptions, has animated all ranks. They feel that the real question at issue is one that lies far deeper than any of the questions which are so keenly agitated among ourselves; it is not whether we shall be ruled by Conservatives or Whigs, Radicals or Chartists, but whether we shall have a country we can call our own. They are unwilling that Britain should ever play Carthage to Russia's Rome, and to avoid such a degradation they have spared neither blood nor treasure, as if the battle had already been for London, and Edinburgh, and Dublin. O what a load was lifted from the heart of every friend of his country, when the telegraph announced that the Malakoff was in the hands of the French! He felt that although the war might be protracted for years, the crisis was past, and that a whole generation must elapse before Russia or any other power shall be able or willing to erect any fortification which shall be as formidable to Europe as that which has just been demolished. Surely, before another generation, knowledge and religion will have so leavened society with their benignant influence, that men will hang the trumpet in the hall, and study war no more.

Sebastopol has fallen! Let us view the fact with the *Christian's* eye. It is wrong to represent this war as being in any sense a religious war. It is waged in the name, not of religion, but of liberty. Yet wars that have been undertaken only to gratify ambition, or to quench in blood the sparks of liberal sentiment, have often been rendered subservient to the wider diffusion of Christianity; and it is not difficult to perceive, at least many probabilities, that the defeat of Russia will turn out rather to the furtherance of the Gospel. France and England will undoubtedly employ their increased influence with Turkey to procure the repeal of the law that makes it a capital crime for a Mohammedan to change his religion,—to procure the extension of the privileges of the Greek Christians, and untrammelled liberty of prophesying for Christ and our missionaries of all denominations. France, brought into intimate alliance with England, may learn how much of the superiority of this country in order, and in commerce, and in morality, is due to its Protestant faith, and that a nation of Papists and Infidels carries in its bosom the germs of innumerable revolutions. It was the disgrace of Louis Philippe, that after eighteen years' tenure of supreme

power, he left Frenchmen untrained to the exercise of civil and religious liberty: the root of his policy was selfishness, and since the root was rottenness, the blossom went up as the dust. The permanence of Louis Napoleon's sway depends on his formation of a sound state of public opinion, morally and religiously; if he pursue this policy, his throne may become as secure as that of Victoria. If he would proclaim that the empire is toleration as well as peace—if he would guard the rights of Protestants, whether they accept or refuse the gifts of his imperial liberty—if he would strip the priests of the Papal Church of all political power—if he would resolve, that although he acquired his crown by indirect and crooked methods, he shall wear it for the benefit of his subjects rather than his own, then would France be great, and glorious, and free. Protestant France! and then France and England against the world! May not Russian soldiers and Russian prisoners carry home with them truths they will not willingly let die? It would be an incalculable blessing to the world if the vast empire with which we are now at war, instead of burning with that desire of conquest, which must always kindle against it the antagonism of other nations, would set out in a career of Christian civilization, and become the competitor, if not the ally, of those whose enmity it now provokes. The fall of Sebastopol is the fall of another of the strongholds of superstition and despotism in our world; and although we should err in our conjectures, with regard to the mode or direction of its influence, we rejoice in the fact, because it is preparing the way of the Lord. Thy kingdom come!

Household Thoughts.

HINTS TO A MINISTER'S WIFE.

DR. JOHN H. RICE TO MRS. JANE I. WHITE.

UNION THEOLOGICAL SEMINARY, Feb. 13th, 1828.

MY DEAR JANE,—I have a thousand times purposed to write to you since your marriage; but have never yet seen the time when I could fulfil my intentions. It was needless for me just to drop you a line assuring you of my love; for of this you know you have a large share. I wished to write something that might be profitable to you in the very important relation which you now sustain. But delay never makes anything easier; and, at present, I can only send you a hasty *scratch* instead of a letter.

I regard you and Mr. White* with peculiar interest. You are one of my children, and he one of my students, and I cannot but wish that you both may be very *happy*, and very *useful*.

The first step in the accomplishment of these wishes is, that you should be *very holy*. The former is impossible without the latter. But, according to the appointment of God, it is impossible to be very holy without the diligent use of the means appointed by the source of all holiness. Reliance on grace without employing means is presumption; with them, it is faith. I cannot, however, enlarge on this subject; for it is not my intention to give you a sermon instead of a letter.

I am a minister, and have had a wife a long time. I feel, therefore, as though I could give some advice worthy of your attention as the wife of a preacher. Hear me, then, my daughter, and consider what I say as a token of parental affection. I have no object in view but your happiness and usefulness.

1. The life of a minister is the life of a student. His labours are the labours of a student. Now nothing so exhausts the spirits of man, or is so apt to produce despondency, as this manner of living. And it is in the highest degree important that he should have a companion blessed with a strong flow of cheerfulness, mingled with piety, to keep him up, or raise his mind when it is flagging or despondent. I could, therefore, most earnestly recommend to you the cultivation of a cheerful spirit. It is your part never to despond; but to keep your mind buoyant and alert, always relying on a gracious Providence, and cherishing a good hope of the success of the cause of Christ.

2. A minister has often to deal with much waywardness, and encounter much opposition. And it is hard for him not to contract, in these circumstances, some sourness or severity of temper. Yet nothing can win its way to the heart, and subdue it, *but love*; and it is your business continually to pour this softening influence into the heart of your husband, and make him as kind and tender as a woman's when subdued by divine grace. It will be very much, then, for the good of your husband, as well as for your own happiness, to cultivate a very affectionate, conciliating, winning temper and manner—carefully avoiding all censoriousness, suspicion, and uncharitable judging of others.

3. Many ministers' wives destroy their influence entirely by seeming to think that they have also a sort of official character, which gives them authority to dictate, prescribe, recommend, or oppose measures to be adopted in the congregation. The opposite course of conduct to this is that of meek, gentle, and affectionate insinuation.

4. Many an hour of precious time is lost by the minister from his study and his closet, in consequence of the wife requiring the

* The Rev. WILLIAM S. WHITE, D.D., now pastor of our church in Lexington, Va.
—ED.

husband to pay attention to her; *talk small talk*; or listen to it. But a minister's wife ought to remember that she is, in a certain sense, identified with her husband, and that a great deal of the respect and attention she desires to have, depends on its being thought that her husband is *a growing man*. She ought, therefore, to aid him in study for her own sake, as well as from motives of a higher and purer character.

5. If a woman is prudent, judicious, and refined in her taste, yet gentle and meek, she will do more than any other person can do, to correct bad habits of a certain kind, or to prevent their being formed. Thus she may correct striking and offensive *mannerisms*, or improprieties in word or gesture; tediousness in prayer, or in preaching, &c. I have often heard it asked of a preacher's wife, "Why don't she tell her husband about his long prayers?" And the remark has been made many a time—"That woman can't be much, or her husband would not have such rough and uncouth manners."

I would say much more, but time and paper would fail. I do not say these things because I suppose you particularly need them; but because I wanted to give you some token of fatherly affection. And I add as a final remark, that a heart entirely filled with the love of God, and into which the Spirit is fully breathed, will teach you better than anything else; because you will then, in every case, feel how you ought to act.

Mrs. Rice loves you as I do; and I know she joins in the earnest prayer that in your present relation you may fully discharge every duty, be a blessing to your husband, and a faithful servant of the Lord.

Bless you, my daughter,

Yours truly,

JOHN H. RICE.

A LETTER OF CONSOLATION.

DR. JOHN H. RICE TO MRS. JUDITH M. SMITH.*

RICHMOND, Jan. 11th, 1819.

MY BELOVED FRIEND,—I am more embarrassed than usual in attempting to write to you. I knew so well the worth of him whom God hath removed, and so fully appreciate the loss, that my mind is borne down; and I do not know what to express but lamentations and sorrow. Mr. Smith was one of my best and dearest friends. I know well the purity of his motives, and the integrity of his heart. He was as a brother to me; as such I loved him; and his memory will ever be cherished by me with the warmest

* Mrs. Smith was the mother of the Rev. BENJAMIN M. SMITH, D.D., Professor in the Union Theological Seminary, Va.

affection. I, too, am bereaved by this dispensation; and I feel it. I have lost a friend whose place can never be filled.

But I do not murmur—No! it is the Lord. He gave, and he hath taken away; and it is all in infinite wisdom and goodness. I can have no doubt as to the place to which my departed friend is gone. If ever I knew a Christian, he was one. Not a wordy professor; but a practical believer: not a man of high flights and rapturous feelings; but one who, in public and private, acted on religious principle, who made his light shine around him, and before the world adorned his profession. Knowing as I knew him, the Gospel does not allow me to doubt respecting his future condition. And I am ready at all times to apply to him the words of the poet:

... "His upward flight Philander took,
If ever soul ascended."...

Yes—he now rests with God, and beholds his face in peace. He has gone to join those who went before him, and to inherit the promises. There is comfort in this. Indeed, it is a great consolation. But that meekness, and gentleness, and conscientiousness, and charity, and faith, which assure us of his happiness, serve too to enhance our sorrow, and embitter his loss. Such is our condition in this world. Our joys are mixed with fears, and our very consolations suggest reasons for sorrow. This is the case with everything earthly. No object nor being in the universe can afford unmingled good but God. He is all perfect, and knows no shadow of change. Hence, the wisdom of habitually looking to him, and referring everything to his will. "Even so, Father, for it seemed good in thy sight." We know that what God does, is wisest and best in all things. It is his will that my friend should be taken away; that you and your children should be bereaved and destitute. We know this because the afflictive event has taken place. To His will we are bound to submit. But that we in our weakness may be the better able to render this submission, various most condescending and gracious declarations are made in Scripture; and made in the kindest and most appropriate manner. For instance, "I will be a father to the fatherless, and a husband to the widow."—"Sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; and this for our profit, that we may be made partakers of his holiness."—"All things shall work together for good to them that love God."—"I will never leave thee, nor forsake thee." See the appropriateness of these promises; their adaptation to the feelings of distress that alternately have sway in the bosom of the afflicted. So you feel forsaken and destitute; and is this feeling rendered more pungent every time you look on your children? God is *your husband*, and *their father*. Are you borne down by the thought that he whom

you so long loved, and with whom you so often took sweet counsel, is now removed from your sight? He sleeps in Jesus, and God watcheth over his dust; and he will bid it rise invested with the glories of immortality, and you shall see him again. Do you sometimes almost sink under the idea, "This affliction has come because I was unworthy to enjoy such a blessing any longer, and the Lord in righteous judgment has bereaved me." Remember that God thus dealeth with you as a child; that this is for your profit. (See Heb. 12 : 1-12.) Are you ready, in deep despondency, to say, "Now I and my children are ruined." God says that these afflictions shall work for your good; shall "work out for you a far more exceeding and eternal weight of glory." Do you look forward to the new duties imposed on you; to the new labours that you have to undergo; to the new trials that you must sustain; and, conscious of your weakness, do you say, "I shall never be able to sustain all this." Think of the promise of God, "As thy day is, so shall thy strength be;" and "I will never leave thee, nor forsake thee." What wonderful knowledge of the exercises of our afflicted hearts seems to be in the Scriptures! How graciously are they adapted to our condition! How accommodated to our weakness! How suited to give us consolation!

There is another view which it is important that we should take. Every condition in life has its duties. The active discharge of duties is as necessary for our present peace, as for our future felicity. One of the divine promises is, to communicate new vigour to the sick, debilitated, and borne down by affliction, that they may be better prepared for the discharge of duty. A person, then, who, in affliction, looks to God, and relies on him for grace to fulfil duty, is the only person who has a right to expect that the promises will be fulfilled; because it is to such alone that they are made. If, at any time, we are so placed that our only duty is to bear suffering with patient submission, then in doing that we may expect God to be with us. But when active service, as well as submissive endurance, is required, then our daily endeavour must be to do as much as we can, as well suffer as patiently as we can. I offer these remarks, because they have an important bearing on your present state, and because I know the pain produced by making efforts when we are deeply afflicted.

I greatly regret that I was not with you in your time of affliction. The accounts received by us were not such as to induce apprehension of any immediate danger. Had I known the truth of the case, I would have broken through every other engagement, and had at least one more interview with my much-loved, well-tried, and faithful friend.

We intend as soon as possible to visit you. At the same time, we pray you to believe that we love you with increased affection, and feel a double interest in all that concerns you and your children. May the God of all grace and consolation be with you to

keep and sustain you, to guide you in all your ways, and uphold you in all future trials, and, at last, may you join those who have gone before you, and who now inherit the promises.

Give my best love to dear Mary, and the other children. May the God of their father be their God and guide!

Nancy joins me in all that I say and feel in relation to you and yours, as well as in the renewed declaration of the increasing affection of ever most truly yours,

JOHN H. RICE.

A PASTOR'S FUNERAL IN 1818.*

THE REV. SAMUEL BROWN.

THE record of the incidents of this day (14 Oct.) presents something like a map of human life. In the morning we were gay and cheerful, amusing ourselves with remarks on the country, or the comparative genius and habits of our countrymen, and a thousand things, just as the thoughts of them occurred, anticipating a joyful meeting in the evening with some well-trying, faithful, and beloved friends; when suddenly, as the flash of lightning breaks from a cloud, we were informed of the almost instantaneous death of one of the choicest of these friends, and one of the most valuable of men,—the Rev. Samuel Brown. The road which we should travel led by the house in which he was accustomed to preach; and, on inquiring for it, we were asked if we were going to the funeral! Thus, as in a moment, was hope turned into deep despondency, and gladness of heart exchanged for the bitterness of sorrow. We journeyed on in mournful silence, interrupted by occasional remarks, which showed our unwillingness to believe the truth of what had been announced, and how reluctantly hope takes her flight from the human bosom. It might have been a fainting fit—an apoplectic stroke, mistaken for the invasion of death; and still he might be alive. The roads, however, trampled by multitudes of horses, all directed to the dwelling of our friend, soon dissipated these illusions of the pleasing deceiver, and convinced us of the sad reality. Still, however, when we arrived at the church, and saw the people assembling, and the pile of red clay (the sure indication of a newly opened grave) thrown up in the churchyard, it seemed as though we were then, for the first time, assured that Samuel Brown was dead. Only a few people had come together on our arrival. Some, in small groups, were conversing in a low tone of voice, interrupted by frequent and bitter sighs, and showing in

* Extracted from the Diary of Dr. JOHN H. RICE, contained in his *Memoir* by Mr. Maxwell. The Rev. SAMUEL BROWN was the honoured father of five of our ministers now living.—ED.

strong terms how deeply they felt their loss. Others, whose emotions were too powerful for conversation, stood apart, and, leaning on the tombstones, looked like pictures of care. Presently the sound of the multitude was heard. They came on in great crowds. The elders of the church assisted in committing the body to the grave; after which, a solemn silence, interrupted only by smothered sobs, ensued for several minutes. The widow stood at the head of the grave surrounded by her children, exhibiting signs of unutterable anguish, yet seeming to say, "It is the Lord, let him do what seemeth unto him good." After a little time, on a signal being given, some young men began to fill the grave. The first clods that fell on the coffin gave forth the most mournful sound that I had ever heard. At that moment of agony, the chorister of the congregation was asked to sing the familiar hymn, "When I can read my title clear," to a tune known to be a favourite of the deceased minister. The voice of the chorister faltered so that it required several efforts to raise the tune; the whole congregation attempted to join him; but at first the sound was rather a scream of anguish than music. As they advanced, however, the precious truths expressed in the words of the hymn seemed to enter into their souls. Their voices became more firm; and, while their eyes streamed with tears, their countenances were radiant with Christian hope, and the singing of the last stanza, "There I shall bathe my weary soul," was like a shout of triumph. By the time that the hymn was finished, the grave was closed, and the congregation in solemn silence retired to their homes.

We lodged that night with one of the members of the church. The family seemed bereaved, as though the head of the household had just been buried. Every allusion to the event, too, brought forth a flood of tears. I could not help exclaiming, "Behold, how they loved him!" And I thought the lamentations of fathers and mothers, of young men and maidens, over their departed pastor, a more eloquent and affecting eulogium than oratory with all its pomp and pretensions could pronounce. After this, I shall not attempt a panegyric. Let those who wish to know the character of Samuel Brown, go and see the sod that covers his body wet with the tears of his congregation.

Biographical and Historical.

BIOGRAPHICAL SKETCH OF REV. SYLVESTER SCOVEL.

The materials for this brief sketch have been found in the "Memoir of Sylvester Scovel, D.D.," by the Rev. James Wood, D.D., a book that may be profitably read by all candidates for the ministry, and all ministers of the Gospel. The present sketch is taken almost *verbatim* from the Memoir, the passages being selected so as to form a continuous narrative in a brief space.—Ed.

DR. SYLVESTER SCOVEL was born in Peru, Berkshire County, Massachusetts, on March 3d, 1796. His earliest religious impressions, which proved to be permanent, were in his thirteenth year. His seriousness at that time resulted in what he believed to be a change of heart; and from the exercises of his mind recorded in his diary, there is reason to conclude that he was not deceived. Yet, as sometimes happens in cases of genuine conversion, he appears, after eighteen months or more, to have lost his first love, and, in some degree, his hope, and to have lived for several years afterwards in a cold state. This declension was induced partly by his neglect to make a public profession of religion, and partly by his removal in 1812 from the quiet rural retreat of his native home, to the city of Albany, N. Y., where he engaged in business as a clerk in the store of one of his older brothers. Mr. Scovel's mind became entirely relieved on religious matters during a revival of religion in 1815, and he united with the first Presbyterian Church in Albany, then under the pastoral charge of the Rev. William Neill, D.D., on July 16th of that year. Thenceforward, his religious course was bright and progressive.

Mr. Scovel resolved to seek a liberal education. Not receiving as much while a clerk as he thought he could earn in some other way, he prevailed on one of his brothers, who is said to have been unusually kind and generous, to furnish him with merchandize, that he might set up business for himself, for the sole purpose of accumulating funds to expend in his preparation for the gospel ministry. At the close of his brief mercantile career of some twelve months, in which business he had good success, he commenced his academical studies, and in one year and a half thereafter, which was in the fall of 1818, he entered Williams College, Mass. His vacations were spent in school-teaching, in reference to which he received, as he was entering on his senior year, a flattering testimonial from the Rev. Dr. Griffin, President of the College, certifying to his reputable standing in the institution, "as a man, a scholar, and a Christian."

He remained in college four years, during which time, as well as during his previous academical course, he appears to have experienced the usual vicissitudes incident to a Christian life, and to have made pleasing progress in divine knowledge and grace. Mr. Scovel graduated in the fall of 1822, and after spending two or three months in teaching a school in his native place, he entered the Theological Seminary at Princeton, N. J.

While in the Seminary, his standing as a scholar was highly respectable; his amiable disposition, and his affable and pleasant manners commended him to all with whom he became acquainted; and his fervent,

humble piety, and his sincere attachment and devotion to the cause of Christ, inspired universal confidence. He was licensed to preach by the Presbytery of Albany in August, 1824, but did not dissolve his connection with the Seminary till the following May. About a month after his licensure he received an appointment from the Board of Domestic Missions to labour for six weeks as a missionary in five different neighbourhoods on the Delaware River between Trenton and Philadelphia. After completing this short mission, he returned to the Seminary, remained there six months, and then accepted an invitation from the congregation at Woodbury, New Jersey, to preach to them as a stated supply. Though this invitation extended only to a single year, he continued there upwards of three, and when he determined to leave, he had in his hands a call from them for a permanent settlement. During his residence in that place, fifty-three persons were added to the church, and the strength and prosperity of the congregation were increased in other respects.

He left Woodbury in the fall of 1828, and after preaching six months at Norristown, Pa., he received and accepted a commission from the Board of Missions of the Presbyterian Church, to labour as a missionary in the West. He was married to Miss Matlack, in Philadelphia, on the morning of June 23d, 1829, and on the same day they directed their steps towards their new and distant home in the Ohio Valley. The church at Harrison, Ohio, together with Lawrenceburg, Indiana, situated on the Ohio River, and several other intermediate and contiguous points, embracing a district of over twenty miles long, and an average width of ten miles, constituted his field of labour for the first three years. After this, his ministry was confined to narrower limits. Harrison became his central and more important preaching point till 1836, when he was removed by a call from the Board of Missions to act as their agent in the West.

Mr. Scovel was highly successful as a pastor, and was the means of accomplishing much good in his Master's name. As Agent of the Board of Missions, he did a great work for the Church during the ten years of his ardent, active, and self-denying service.

In the fall of 1846, Dr. Scovel was elected President of Hanover College, in the State of Indiana; having, a short time previous, received the honorary degree of Doctor of Divinity from the same institution. In extending to him this invitation, the trustees, as we have reason to believe, were influenced by several considerations. First of all, he was regarded by them as qualified for the post, in a literary point of view, though he had devoted but little time to study for ten years previous. His early scholarship was known to have been good; he had acquired a large amount of general information by travelling and the perusal of books and periodicals, and he was fond of scientific and literary pursuits. His very sensible inaugural address, which was delivered on the following March, and the manner in which he discharged his official duties during the short period which he was permitted to live, show that he was competent for this responsible trust. In addition to his competency, as it respected literary attainments, he was extensively and favourably known as a Christian gentleman, and would be able, by his influence, to increase very considerably the number of students. But especially, he was known to possess, in an unusual degree, financial talents, which qualified him pre-eminently for the collection and management of the college funds. Such a man was greatly needed, nay, was essential, at that particular juncture, to the progress of the institution. Immediately after accepting the Presidency

of the College, Dr. Scovel became its financial agent. During the first four or five months he secured as many thousand dollars, of which amount he subscribed six hundred dollars himself, in the form of scholarships, which was the plan adopted by the trustees for completing the endowment. At the time of his inauguration, which was some five months after his election, it was announced that the permanent fund amounted to fifteen thousand dollars, all of which had been secured within the brief space of three years, and about one-third of it by his own efforts. Since that time the endowment has steadily increased, until it has reached the respectable sum of forty thousand dollars. About one hundred and fifty students have been in attendance during the past year, some thirty or more of whom have recently experienced, as is hoped, a change of heart. Not far from seventy were professors of religion before, making in all, at this time, more than one hundred, or over two-thirds of the whole; and of these, one-half have in view the Gospel ministry, while others, without having decided what profession they will pursue, are seriously considering the question of future duty.

Dr. Scovel departed this life July 4, 1849, after an illness of thirty-six hours, with that fearful and unconquerable disease, the cholera. His last illness was so brief, and attended with so much prostration of body, that little opportunity was afforded for conversation; but after he became sensible of his speedy departure, he expressed entire submission to the will of God, and a firm faith in the blood of Christ, through whose merits he expected to be saved.

The following is a minute of the Synod of Indiana, at their Sessions in Indianapolis, Sept., 1849:

"The Rev. Sylvester Scovel, D.D., President of Hanover College, departed this life, at his residence in Hanover, on the fourth day of July, A. D. 1849, aged 53 years.

"He had been engaged in the work of the Gospel ministry for about twenty-five years, and for the last six years of his life had been a member of this Synod.

"Our departed brother was distinguished for the indomitable energy of his character, the uniform and consistent piety of his life, his love for souls, his devotion to the interests of the Church, and his zeal for the glory of Christ. In a word, whatsoever things were true, and honest, and just, and pure, and lovely, and of good report, it was his aim to promote.

"As a man, he was eminently kind, amiable and courteous; as a Christian, he was consistent and devoted; as a minister of the Lord Jesus Christ, he was faithful.

"He was a successful pastor, and untiring and efficient agent (in which capacity he laboured ten years under the direction of the General Assembly's Board of Missions, as the General Agent for the West), and as the President of Hanover College, his labours were attended with their wonted success. He possessed many traits of character worthy of imitation, and we feel that in his death this Synod has sustained an irreparable loss, and the Church of Christ has been bereft of one of its most faithful labourers. Yet in the dispensation that has removed him from us, we would recognize the hand of a wise and holy Providence, and bow with uncomplaining submission to it. We would bless the rod and him that has appointed it. We rejoice in the hope that having served God faithfully in his day, he has now been taken to his reward in heaven.

"This Synod would express their gratitude to God that his efficient labours were continued for so long a time to the Church, and they would be reminded, by his sudden departure, that the time is short. Whatsoever, therefore, our hands find to do, we should do it with our might.

"This Synod also express their condolence with the bereaved family of our departed brother, and pray that God would be a husband to the widow, and a father to the fatherless children.

"It was ordered that a copy of this minute be furnished by the Stated Clerk of Synod, and forwarded to the family of our deceased and lamented brother.

"A true copy, by order of Synod.

Attest,

"DAVID MONFORT,
"Stated Clerk."

The following are the closing sentences of the Memoir :

In closing this Memoir, we would say to the reader, and especially to those respected young brethren to whom it is dedicated, "Go and do likewise." We have presented you the life of one whose example may be imitated by all of you, should you only possess his spirit. In this circumstance lies the chief value of such a biography. A man may run a brilliant career, which, though it inspires admiration, does not excite us to emulate his conduct, because we regard it as above our reach. He perhaps possessed talents far superior to our own, or his advantages for preparation were greatly above ours, or he enjoyed the influence and co-operation of wealthy and powerful family connections, or the times and circumstances in which he lived were peculiarly favourable for usefulness and success; in short, his history is so unique as to be ill adapted to become a model for others; and hence, while we are delighted in the perusal of his biography, we derive comparatively little practical benefit. In the present case it is otherwise. With ordinary intellect, good common sense, and a gracious disposition, all of you, by suitable exertions, may become as pious and useful as he was. Be as prayerful, meek, and benevolent, as conscientious, forgiving, and upright, as active, zealous, and persevering in doing good, and you will be as favourably known and as much respected in the sphere in which Providence may place you, as he was in his. And when, upon your removal by death, your epitaph shall be written, it will record to your honour, and the benefit of your descendants, that highest and best eulogy ever bestowed on mortals—a eulogy furnished for God's faithful servants by the pen of inspiration: "I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Review and Criticism.

THE ALLEGED DOCTRINAL DIFFERENCES OF THE OLD AND NEW SCHOOL EXAMINED.
By an Old Disciple. Auburn, N. Y. Printed by Wm. J. Moses, 1855. 18mo., pp. 91. For sale at the (New School) Presbyterian Bookstore, 386 Chestnut Street.

OUR attention was called to this tract by the following notice in the Christian Observer—a New School Presbyterian paper published in Phi-

adelphia. "This is an admirable tract for the times, and for extensive circulation, containing a statement of facts which, wherever known and understood, will render the legends of Drs. Wood and N. L. Rice, perfectly harmless."

Having procured and read the tract, we find that the author is far from treating the statements made by those brethren as "legends," in the sense of the above notice. On the contrary, he admits that on several important points, they had much reason for believing what they allege concerning New School errors. On Imputation he makes the following admission.

"And among our New School brethren also there are ultra views on this subject. Some of them deny that Adam *is in any sense* the head and representative of his race; or insist at least that the race are *in no sense sinful* in consequence of his original transgression. But I think the number of such is small. And some of my brethren are unwilling to believe there are *any* such among us. Yet to say the least of it, there are those among us who believe the doctrine of imputation, as held by the Old School, consists in charging personal demerit on the posterity of Adam on account of *his* sin; and who, in opposing *such* a view of imputation, have used such language as has led many of the Old School honestly to believe that they deny the headship of Adam altogether. And yet, if this denial were charged upon them, they would probably say the charge is false."

On Original Sin he says,

"On this subject also there are both ultra and medium views. I fear on the one hand there are too many in the Presbyterian Church who deny the native depravity of man. Nor are all such in the New School connection."

On the Atonement he remarks,

"The question whether Christ *suffered the penalty of the law*, would seem to be a modern one. I can find no passage in the Bible, nor even in our standards, which asserts that he did suffer it. I am therefore surprised that *any* and especially that Dr. Alexander, should regard the denial of it, as bringing in 'another gospel.'—'Justification by Faith.'—p. 28."

"But if it could be demonstrated that Christ did suffer the exact penalty of the law, still it regards the *aspect*, and not the essence of the atonement. It is a point, therefore, of minor importance. Surely, then, as the question is so difficult and doubtful, it cannot be a very grievous heresy to believe that Christ suffered what God accepted as an adequate substitute for the penalty of the law."

On Human Ability he observes,

"I am happy here to say, that I concur in nearly all that Dr. Wood has said in his 'Old and New Theology,' and that Dr. Rice has said in his 'Old and New Schools,' on the subject of Human Ability—*except their misapprehensions*, perhaps their *excusable* misapprehensions of our views of this doctrine. I say *excusable*; for I do think that *some* of us, in our eagerness to show the absurdity and unrighteousness of what we *thought* to be the views of our Old School brethren, have used such strong and unguarded expressions as have given them wrong impressions of our *own* views. I regard this as one of the most difficult points in theology: one, therefore, on which controversialists are very apt to mistake each other's meaning."

The writer of this tract is evidently *moderate* in his views. With the exception of one point, viz., the atonement, he disapproves of the doctrines put forth by several prominent New School writers on the several points discussed in the tract, and adopts what he denominates *medium* views. He also writes with candour, and in a kind, conciliatory spirit.

We hope its circulation among our New School churches will do good, both from its tendency to bring them nearer the truth than some of them now are, and to soften their asperity towards their Old School brethren, for whom the writer appears to entertain a fraternal regard. If we could not point to any New School author whose Theology is more exceptionable than the sentiments expressed, for the most part, in this tract, we should look with hope to the speedy return of that body to "the old paths" of our Puritan, and our Scotch and Irish Presbyterian ancestry.

THE CHURCH BOOK OF ST. PETER'S CHURCH, ROCHESTER, N. Y. Published by Lee, Man & Co., Rochester. 1855.

St. Peter's Church, Rochester, has many peculiarities, as a Presbyterian church. Whilst we hope that its example may not be followed, we see nothing in its "Church Book" which is specially objectionable, except on the general ground of innovation. If each congregation were to adopt a form of worship for itself, the endless variety would be anything but consistent with the harmony implied in the idea of denominational unity. The Church Book of St. Peter's contains an order for public worship, for the administration of the sacraments, and for the marriage and funeral services, together with a family prayer for morning and for evening, a Psalter for responsive reading, the Nicene and Athanasian creeds, and Psalms and Hymns, with tunes, for congregational singing. In the "order for public worship," no form of prayer is prescribed; but the minister is left to his own utterances, under the divine guidance, according to the general practice of our church. The responsive liturgy is well selected and arranged, and is much shorter than that of the Church of England. The items of the morning service are the following. 1. Chant by the choir. 2. Salutation. 3. Responsive reading of the Psalter. 4. Singing by the congregation. 5. Reading of the ten commandments. 6. Confession and prayer. 7. Chant by the choir. 8. Reading of the Scriptures. 9. The Apostle's creed, when the minister chooses to read it. 10. Special prayer. 11. Singing by the congregation. 12. Notices may be read. 13. The sermon. 14. Praying. 15. Singing by the congregation. 16. Benediction. The whole is interspersed with "amens" and little forms, which keep up the remembrance of the English and Roman service. For ourselves, we could not feel at home in such a church, and we very much question the wisdom and propriety of the introduction of these innovations into a Presbyterian congregation. The exact limit between the liberty of individual congregations and the authority of general denominational usages, it is somewhat difficult to point out. In the present instance, we do not feel disposed to press the question. Whilst much may be conceded as a matter of taste, all must not be yielded as a matter of principle. The experiment of St. Peter's is not likely to induce other churches to depart from the common forms of worship, prevalent among Presbyterians. Mr. Levi A. Ward, the founder of the New Church, and its influential ruling elder, is among the most estimable and the best of men. His zeal in the cause of Presbyterianism is ardent and persevering; and the Church Book, originating in his own preferences and councils, is thoroughly evangelical. We admire the plan of placing tunes in *unique* juxtaposition with the psalms and hymns. The tunes are well selected, and the "church

music" in its general plan is worthy of general approbation. The best "church-books," however, that we are acquainted with are the Bible, the Confession of Faith, and the Presbyterian Psalmodist.

LEARNING TO CONVERSE. Revised by the Editor. Presbyterian Board of Publication.

It is pleasant for people who are getting old, to sit down once in a while, and read children's books. Well for them to come across a book like this. "Learning to Converse" is written with intelligence, tact, and simplicity, and is an admirable example of the combination of the useful and the pleasant. May such books be properly read by the universal rising generation!

SERMONS AND ESSAYS, BY THE TENNENTS AND THEIR CONTEMPORARIES. Compiled for the Board. Presbyterian Board of Publication.

THIS valuable work may properly be called "LOG COLLEGE THEOLOGY." It contains selections from the writings of the eminent alumni of the institution, established by William Tennent. The discourses are creditable to the orthodoxy and the training of that old school of the prophets. This compilation, which was projected by the late Dr. Alexander, and intended to be a supplement to his History of the "Log College," has been finished by one of his sons, the Rev. SAMUEL D. ALEXANDER, of Freehold, N. J. Short biographical sketches are attached to the writings of the different authors who are included in the volume. The following are the subjects discussed: I. The Justice of God; by the Rev. GILBERT TENNENT. II. The Divine Mercy; by the same. III. The Grace of God; by the same. IV. The Wisdom of God in Redemption; by the same. V. Treatise on the Doctrine of Predestination; by the Rev. SAMUEL BLAIR. VI. Observations on Regeneration; by the Rev. JOHN BLAIR. VII. An Essay on the Means of Grace; by the same. VIII. God's Sovereignty no Objection to the Sinner's striving; by the Rev. WILLIAM TENNENT, Jr. IX. Regeneration Opened; by the Rev. JOHN TENNENT. X. The Principle of Sin and Holiness; by the Rev. ROBERT SMITH, D.D. XI. The Spiritual Conflict; by the same. XII. The Madness of Mankind; by the Rev. SAMUEL FINLEY, D.D. This publication is exceedingly interesting and seasonable, and will be highly appreciated by the Church.

THE GLORY OF WOMAN IS THE FEAR OF THE LORD. By the Rev. CHARLES COLCOCK JONES. Presbyterian Board of Publication.

DR. JONES has, in this tract, ably and eloquently portrayed the character and glory of a woman devoted to God. The attraction of the subject, and the reputation of the writer, will secure a large circulation for this excellent work. Let it be scattered among our churches by tens of thousands! Great attention should be paid to the right training of females; and those who possess "the fear of the Lord" possess the only glory that is satisfying and enduring.

THE EXIGENCIES OF THE CHURCH. By A NEW ENGLAND PASTOR. Presbyterian Board of Publication.

THIS is an earnest, solemn, and strong tract. The writer, taking Ezekiel 22 : 30 as a text, considers the *wall* of the Church to be the word of God, and the *gaps in the wall* to be false doctrine, deficient doctrine, and no doctrine at all. He next proceeds to consider the demand which the exigencies of the Church make on the instrumentality of her friends, and concludes with a definite and zealous practical application.

MEMOIRS, INCLUDING LETTERS AND SELECT REMAINS OF JOHN URQUHART. By WILLIAM ORME. With a Prefatory Notice and Recommendation by ALEXANDER DUFF, D.D. Presbyterian Board of Publication.

At the request of James Lenox, Esq., of New York, Dr. Duff undertook to revise the Memoirs of Urquhart; and the Church is indebted to these two gentlemen for the present edition, which has been just issued by the Board of Publication. John Urquhart died when he was only eighteen years old, in 1827. The interest of his biography consists in his fine, symmetrical Christian character, and in his determination to devote himself to the work of foreign missions, if his life had been spared. His intellect was of a high order, as is shown by the Essays appended to the Memoir. The book is specially suited to candidates for the ministry, but it is commended as worthy of perusal by all classes. It is a very attractive and edifying biography of a talented, self-denying, and devoted Christian youth.

The Religious World.

MEETING OF THE SYNODS OF PHILADELPHIA AND PITTSBURG.

The late visit of the Synod of Pittsburg to the Synod of Philadelphia is so interesting in its conception and in its incidents, that we copy from the Presbyterian Banner the following account, which contains more details than any which has come within our notice.—Ed.

THE MEETING OF THE TWO SYNODS.

THE event of the most thrilling interest during the late meeting of the Synod of Philadelphia at Hollidaysburg, was the visit of the Synod of Pittsburg, which was holding its sessions at Johnstown. This town is situated at the western, as Hollidaysburg is at the eastern, base of the Allegheny Mountains. The proposal to have an interview between these venerable bodies, thus providentially brought into proximity, had been made in the religious papers before the time of meeting; and it was renewed by the Rev. Dr. Campbell, of Pittsburg, in a short address in our Synod, in which he was sitting as a correspondent. A Committee, consisting of Dr. Junkin, Mr. Morris, Mr. Clark, and Elders J. B. Mitchell and Barnes, was appointed, to arrange an interview, if deemed expedient. The favourite idea

was to meet upon the summit of the Allegheny, but the convenience of transportation being in favour of a visit of the Synod of Pittsburg, it was so arranged. By telegraph the resolutions of the two bodies were transmitted; and at two o'clock on Friday, the Synod of Pittsburg, some 130 strong, arrived at the Hollidaysburg station, where Dr. Junkin, at the head of the Committee of Arrangement, welcomed them in a brief and pertinent address, and then conducted the visitors, in procession, to the Presbyterian church. Never had a procession more reverend and impressive, moved through those streets.

Arrived at the church, the Synod of Philadelphia was found in session, occupying the east side of the church, the west tier of the middle block being reserved for the visiting Synod. The mother Synod arose to receive her visitors as they marched in, and remained standing until Dr. Junkin introduced the Synods, through their respective Moderators, presenting Dr. Jacobus, the Moderator of that of Pittsburg, to the Rev. Mr. Nevin, the Moderator of that of Philadelphia. The latter welcomed the former, and the Synod over which he presided, in a very neat and appropriate speech, in which he made many historical and other allusions, thrilling to the hearts of Presbyterians. He spoke of our common origin, our common history, our common enterprise, and our common and glorious destiny. He alluded to historical personages in the Synod of Pittsburg—the McMillans, the McCurdys, the Smiths, the Pattersons, and the Ralstons. He spoke of the Seminary, which was the fondling of the visiting Synod, and of which he and many present were alumni; and he, in the name of the body over which he presided, extended a cordial welcome to the Synod of Pittsburg.

Dr. Jacobus replied in a very dignified, pertinent, and touching address, in which he spoke of the Synod of Pittsburg as the daughter of the Synod of Virginia, and the granddaughter of the Synod of Philadelphia; and said, that after having achieved a great work, began amid the dense forests of the West, and the dangers and hardships of frontier life, she had now sought the bosom of the grandparent, to receive a fond embrace, and to interchange mutual memories and congratulations, and pledges. It would be impracticable to give even a satisfactory synopsis of either of these speeches, or the other excellent ones delivered on this solemn and interesting occasion. All that can be done in the allotted space is a meagre outline of the whole impressive scene.

On motion, the whole of the members of the Synod of Pittsburg were invited to sit as corresponding members.

A term was then spent in devotional exercises, interspersed with addresses. The hymn, "Bless'd be the tie that binds," was sung to the touching melody of "Ninety-third"—and *such* singing, for sublimity, volume, and pathos, is rarely heard. Prayers were offered, successively, by Drs. McIlvaine, of the Synod of Pittsburg, and Junkin, of the Synod of Philadelphia, and the Rev. Edward D. Bryan, of N. Y. Addresses, eloquent, thrilling, impressive, were delivered by Drs. Leyburn and Rodgers, of Philadelphia, Woods, of Lewistown, and Campbell, of Pittsburg, and Mr. Hill, of Blairsville. During these devotions and interchanges of sentiment, tears flowed copiously, not from the eyes of the ladies and the young merely, but down many a cheek furrowed by the finger of age. The glorious past, the momentous present, the auspicious future, all came in review; and it was a scene, take it altogether, such as no man witnessed before, and can hardly hope to visit again.

After singing the 133d Psalm, "Blest are the sons of peace," a vote of thanks was given by the united Synods, to the gentlemanly superintendent of the Pennsylvania Railroad, for the accommodations which facilitated the interview.

Dr. McLean then moved a recess, with a view to a general grasping of the right hand of fellowship, and free personal interviews, recognitions, and introductions, and the more formal scene then closed, to be followed by one of still intenser interest. The moment the vote passed, that vast assembly of Ministers and Elders broke into confusion. Old friends, who had not met for years—school, college, and seminary mates—the companions of the past, long separated, rushed together, clasping hands, and sometimes yielding to a closer embrace. Tears of joy, of memory, of sweet Christian sympathy and fellowship, bedewed many a cheek, and a season of free and delightful sociality was enjoyed. It was suggested by

some one, in a loud voice, that by repairing to the sward-covered churchyard, we would be free from the trammel of the pews and aisles, and intercourse would be facilitated. Thither the Synods and the large assembly repaired, and in that pleasant spot, with its magnificent surroundings of mountain and valley scenery, a time was spent in delightful intercourse with old friends, and introductions to new ones.

By-and-by, the venerable Dr. West was called for, and almost pushed up the church steps, and ordered to speak. And he *did* speak—shortly, but beautifully, in his rich, Scottish accent; and his wit and wisdom—his reminiscences of earth, and his anticipations of heaven, won alternate smiles and tears from his delighted listeners. Dr. Junkin then lined out 23d of the Psalms of David, and the entire assembly, standing with uncovered heads, joined in the song, to the solemn old melody of “Coleshill.”

“Oh, seldom in this blighted earth, I ween,
Has God been worshipped in so grand a scene.”

It was an impressive spectacle! Many of those reverend heads were gray—and, taking the worshippers and the temple together, never did the writer witness the hymning of God's praise in a *place* and by a *personnel* so augustly solemn. As Dr. Junkin remarked at the close of the Psalm, “Seldom, if ever, have the servants of God worshipped in a temple more magnificent than the one we now occupy. Its dome is heaven's own azure; and behold its majestic walls. Yonder sweep the towering Alleghenies; there, in front, Brush Mountain rears its stalwart breast—and yonder stretch the rock-rilled sides of Tussy's Mountain, sweeping to the rear. And these huge intervening hills, pillars of God's own rearing, complete the structure in which we worship, now gorgeous with the tints of autumn, and illuminated with the mellow radiance of that evening sun. Like the mountains that girdle Jerusalem, this vast amphitheatre forms a fitting temple for the worship of these two Synods. But we hope,” said he, “to meet one day in a Temple still more gorgeous. In our ‘Father's house are many mansions;’ and our blessed Master has gone to prepare a place for the eternal temple service, more magnificent than this—more magnificent than any which ever arose at the bidding of the proudest genius of earthly architecture. Hoping to meet there (pointing above), let us once more, before we part, approach the throne of grace, led by our venerable Father Woods, of Lewistown.” Dr. Woods, who links historically with the glorious past, being the son-in-law of the great Witherspoon, then led in prayer. The Doxology was sung, and Dr. Jeffreys, of the Synod of Pittsburg, pronounced the benediction.

At five o'clock, the Synod of Pittsburg was escorted to the cars by the mother Synod; forming a long and imposing procession. At the depot, the Rev. R. W. Morris made a neat and well-conceived valedictory address, to which Dr. Jacobus replied felicitously; hands were waved in token of adieu, and the beloved brethren were borne away from us, to resume their sessions at Johnstown. Thus terminated an interview unique in the history of our Church; and one which we cannot but hope will be as happy in its results as it was delightful during its progress.

One incident is worthy of special notice. In the remarks of the Rev. Mr. Hill, of Blairsville, he took occasion to assure the Philadelphia Synod of the unanimous and loyal affection, and confidence, and co-operation of the Synod of Pittsburg, in all the great enterprises located in our great city; and he declared that the cry that had been raised in some quarters, against the men and the institutions of Philadelphia, met no approval amongst the brethren of Pittsburg.

“How good and how pleasant a thing it is for brethren to dwell together in unity!”

FRATRUM UNUM.

DEFLECTIONS FROM THE EPISCOPAL CHURCH.

The Episcopal Recorder says:—

In his recent Charge to the Maine Convention, Bishop Burgess states,—and we record the fact as one which deserves to awaken the gravest consideration:—“That, between the General Conventions of 1847 and 1853, the names of 155 clergymen disappeared from the list—that of this number, 83 died in that time; 4 had returned to Britain, whence they came; 4 had relinquished the ministry, and been dropped from the catalogue; that forty-six had been displaced; the other eighteen are also probably dead.”

On this, the Calendar very justly remarks:—“That there were fifty persons in the ministry, in 1847, who, in six years, would have renounced the ministry, or have been deposed for error in doctrine or viciousness of life. could not have been anticipated, or that there should now be other fifty tending to a similar result, can scarcely be credited. But the fact that it has been so, shows that it may be again, and demonstrates most painfully the truth that we have the ministerial gift in earthen vessels, and should render us cautious how we encourage men of doubtful fitness to enter the sacred office.”

For those of our clergy who are willing not only to yield to a lax standard for themselves, but to admit a lax test of qualification for admission to the communion, it is an additional fact well worthy of consideration, that the number of communicants in our Church falls short of the aggregate of deaths and confirmations by twenty per cent.

PREVALENCE OF DANCING.

It is commonly reported, says the Watchman and Reflector, of Boston, that there are members of Christian churches, and even of Baptist churches, who dance in parties of their associates, and teach or encourage their children to do the same. On one of these households, a pastor, not very long since called, and met the mother of the family and one of the daughters at home. They were both members of the church, and the mother complained of her daughter's too great love of amusements, especially dancing, and appealed to the pastor as to the inconsistency of her conduct. The daughter admitted the charge, and thought that perhaps she carried dancing a little too far. “But,” added she, “mother, who first encouraged me to learn dancing, and took me to the first ball I ever attended?” The old lady was silent, for conscience did its office, and she has for years felt that “the way of transgressors is hard.”

REFORMED DUTCH CHURCH AND NORTH CAROLINA CLASSIS.

THE particular object of the late meeting of the General Synod, in October, was to consider the application of the German Reformed Classis in North Carolina to be received into the Reformed Dutch Church. Previous to entering upon the discussion, the papers in possession of the Synod, relating to the case, were read, to wit—the original *application of the Classis*, and the *action of the Synod* upon it last June. The *remonstrance* of the church of Hastings, upon the Hudson, against the reception of this Classis, was also read. A communication from the delegates of the *Classis of Holland* was also read, expressing their opinion as adverse to the reception of the Classis of North Carolina.

A resolution passed by the *Classis of Philadelphia*, favouring the reception of these churches, was also read.

The Rev. G. W. WHEELER, commissioner of the Classis of North Carolina, stated that he was empowered to act in the premises according to his discretion, and he should leave the whole subject to the discretion of the Synod. The Classis wished the Synod to act in reference to this subject as they may think best. They had no concessions to make.

The Rev. S. B. How, D.D., advocated the resolution to receive this Classis, which had been reported at the last meeting of the Synod.

The resolution is in the following words, viz. :

Resolved, That the Synod cordially reciprocates the fraternal feelings expressed by the Classis of North Carolina, of the German Reformed Church; that they regard with favour their proposal of forming an ecclesiastical relation with our church; and that so soon as they present duly authenticated testimonials of their accepting its standards and constitution, that they shall be received as one of its integral parts, and so be fully incorporated with it, and shall be known among us, as the German Reform Classis of North Carolina, of the Reformed Protestant Dutch Church of North America.

The discussion was continued at great length, and for several days, when on motion of Dr. BETHUNE, it was laid on the table by a vote of 50 yeas to 47 nays. On the fourth day the question was taken up, when the Synod adopted the following preamble and resolutions, by a vote of 55 to 34.

Whereas, It is evident from the opinions expressed on this floor, that the Synod cannot unite cordially in receiving the Classis of North Carolina within the limits of our church; and whereas, the Synod desire to treat the Classis of North Carolina with the courtesy and kindness due to respected brethren, therefore

Resolved, That the Commissioner of the Classis of North Carolina be requested to withdraw his papers.

Resolved, Also, that a certified copy of the above preamble and resolutions, with the action of the Synod as recorded on page 531 of the minutes, be sent to the Classis of North Carolina.

Varieties for the Month.

SERMONS FOR THE TIMES.

THE BORROWED AXE.

2 KINGS, 6: 5.—Alas! Master, for it was borrowed.

THE college at Gilgal was at one time so popular that there was not room for the students. An additional building was needed. Either for the want of carpenters, or the ability to pay them—doubtless the latter, as the liberal college patrons were not then born—it was necessary that the students put their hands to the work; and one of them with a borrowed axe. As he was cutting a tree on the bank of the Jordan, the axehead fell into the deep water. Hence the exclamation in the text. Alas! he had not only lost the axe, but it was a borrowed one

Sentiment.—To an honourable mind the loss of a borrowed article is more painful than the loss of personal property.

Because the calamity is more than two-fold;—falling with the weight of its worth on the lender, and with a deeper sorrow on the borrower.

Because the loss is usually accompanied with the reflection that it would have been wiser to have bought than borrowed.

Because of the difficulty of replacing the lost article, having, as it often does from association or long use, a value far beyond its intrinsic worth; and

Because the habit of borrowing is commonly understood to be a species of dishonesty.

For all these reasons the loss of that axe must have been a painful matter to that poor student.

REFLECTIONS.

1. Better beg than borrow. Necessary begging, like necessary poverty, is no disgrace.

2. Better buy than do either. Shame on the man who is constantly taxing his neighbours for what he is able to purchase.

3. Borrowed articles—axes and wheelbarrows, books and newspapers, money and umbrellas, “just for an hour or so,”—should be carried home before sundown; otherwise the sorrow of a lost article may ensue. Sleep to be sweet must be undisturbed, and any one of these articles peering in through the keyhole is sure to create uncomfortable visions. Besides, it is as true now as in the days of Solomon, that the borrower is a servant to the lender.—*New York Evangelist*.
D. D.

THE POPE'S PROTOTYPE.

NOTHING is more sure, than that Papal Rome has, in many respects, conformed itself to Rome Pagan, and its idolatrous institutions. In nothing does this more strikingly hold than in matters affecting property. In reality, the Romish Pontiff is a successor, not of Peter the fisherman, but of Augustus the Emperor—Augustus who claimed to be the Pontifex Maximus, and who manifested much the same aversion to the heathen Scriptures, so called, as does Pope Pius the IXth to the Jewish and Christian. Augustus having robed himself in the Imperial purple, lost no time in collecting the religious books, both Greek and Latin, burning upwards of 2,000 of them, which were considered to be of no authority, or of improper authority; that is, authority which did not accord with his views and objects, retaining only the Sibylline books. Such is the testimony of Suetonius in his Life of the Emperor. He further made a law, that “any prophetic book should, within a certain number of days, be brought to the Prætor, and that no one should have such in private possession, because that many of no authenticity were published under a celebrated name.” Here, then, is the prototype of the Pope, even found in the Emperor. But the matter does not rest here. Not more is Pope to Pope than Emperor was to Emperor. Tiberius went further than Augustus. He would not, even in a season of public calamity, when Asinius Gallius proposed that the Sibylline books themselves should be consulted, permit it to be done. “Thus,” according to Tacitus, “he kept all things, divine and human, in obscurity.”—*British Banner*.

THE CONCERNS OF THE SOUL.

“If any question be worthy to occupy the mind of an immortal being, surely it should be his own immortal destiny. Indifference to this question is soul-destruction. ‘How shall we escape,’ asks the Apostle, ‘if we neglect so great salvation?’ Yet, ‘neglect’ is the sin of multitudes. They would not do anything knowingly wrong against God or their fellow-creatures. They wish to lead a quiet and an inoffensive life. They love the world, and endeavour to acquit themselves, it may be, to all their neighbours in a kind and amiable manner. But

they are not in earnest about their souls. They neglect the 'great salvation.' Eternity to them is like some distant sea, of which they may have heard, but of which they seldom think, and on which they never entertain any conscious desire to embark. . . . Let the eternal world be a present reality to your minds; and as surely as you desire to be happy here, so with tenfold more earnestness desire to be happy hereafter. Be not engrossed with the cares of a present life, so as to have no care for the life to come. Let not the honours of this world allure you: let not its riches deceive you. This world is a passing shadow: heaven is an enduring substance. This world is a pilgrimage: heaven is a home. This world is a desert: heaven is a paradise. This world is full of strangers: heaven is filled with friends. This world's friendships are often hollow; and its enmities are real: heaven insures everlasting love, and excludes all manner of enmity. This world abounds with storm and tempest: heaven is a universal calm without and within. This world is full of trial and conflict: heaven is all love, and rest, and peace. This world is full of changes; the summer's sun gives way to winter's cold: heaven changes not from summer's genial glow. This world is full of sin: heaven is full of holiness. This world lieth in the wicked one: heaven lieth in the bosom of God. This world groans with sickness and disease: heaven rejoices with health and happiness. Blessed is the contrast which heaven presents to earth. Look, then, ever upward, my dear friends."—*Rev. J. Stevenson.*

CALM.

BY T. W. HIGGINSON.

'Tis a dull, sullen day—the dull beach o'er,
 In rippling curves the ebbing ocean flows;
 Along each tiny crest that nears the shore,
 A line of soft green shadow rises, glides, and goes.

The tide recedes, the flat, smooth beach grows rare,
 More faint the low, sweet plashing on my ears,
 Yet still I watch the dimpling shadows fair,
 As each is born, glides, passes, disappears.

What channel needs our faith, except the eyes?
 God leaves no spot of earth unglorified;
 Profuse and wasteful, lovelinesses rise;
 New beauties dawn before the old have died.

Trust thou thy joys in keeping of the Power
 Who holds these faint, soft shadows in his hand;
 Believe and live, and know that hour by hour
 Will ripple newer beauty to thy strand.

THALATTA.

THE FIRST THANKSGIVING DAY.

The first thanksgiving day mentioned in the history of the Pilgrims, occurred by public authority, in December, 1621, or one year after the band of the Mayflower stepped upon Plymouth Rock. Edward Winslow, in his letter to a friend in England, mentions that the Company then had seven dwelling-houses in Plymouth, and four houses for the plantation. They had twenty acres of good Indian corn, six acres of tolerable barley, and some peas that was indifferent. He pro-

ceeds with the narration as follows:—"After harvest, Gov. Bradford sent four men a fowling, so that we might, after a special manner, rejoice together after we had gathered the fruit of our labours. These men killed as much fowl as, with little help, lasted the company a week. Among other recreations we exercised our arms, many of the Indians coming among us, also Massasoit and ninety men, whom for three days we feasted and entertained."

Here is the origin of the first New England Thanksgiving, in the opinion of Rev. Dr. Young, the author of *Chronicles of the Pilgrims*; and, on the whole, there is reason to believe that his opinion is correct, so far as we have any written records to prove it. It is true that the Pilgrims did offer thanksgiving to their Preserver immediately on landing, and, perhaps, afterwards; but they could not thank God for the fruits of the earth, for they had none to gather in. But in the above record, it is specially mentioned that the festival was "after harvest," and that it was by appointment of the "Governor," and that the rejoicing was "after a special manner." Of course so pious a people as the Pilgrims would not have a week of rejoicing, as it seems they did, without at least one day devoted to religious exercises. And it is most natural to suppose, from the manner that the Pilgrims observed their sacred days, that the recreations, exercising in arms, &c., occurred not on the day devoted to worship, but on days preceding or following. The first thanksgiving was then two hundred and thirty-three years ago, and provided it has been observed every year from that day to this, we shall to-day enjoy the two hundred and thirty-fourth thanksgiving day of our land.—*Courier & Enquirer*.

THE FEMALE PILGRIMS.

A LARGER *proportion* of women was found at Plymouth than at the commencement of any other colony. Only two females came to Virginia during the first two years after its settlement; twelve years elapsed before many followed in their footsteps. *Eighteen wives* came with their husbands to Plymouth. There is a beautiful and plausible tradition that the first and foremost of those who landed from the *Mayflower*, was a young *maiden*, Mary Chilton. True sisters of charity, ministering *angels* rather—they were doubtless watched, as they tended the sick, by savage spies hidden in the tree-tops. Their presence was a proof not to be gainsaid, that the pilgrim's errand was not a *kidnapper's*—or even the unscrupulous fur trader's, or fisherman's. What but these helps *meet* for man so won the heart of SAMOSER that, though his friends had been sold into slavery by white men, this chief came at length to their doors, welcome himself as an angel, shouting in their own tongue wherein they were born, WELCOME! WELCOME! and was an interpreter for the pale faces, who spoke with stammering lips among men of a strange language. Besides conciliating the savages, who can estimate how many of the sick female tenderness kept back from death?—or how much energy female helplessness may have developed in the convalescing? In after years, recalling these heavy times, more than one of those heroines may have said to her husband or lover:

"Alack, what trouble
Was I then to you?"

His answer must have been,

"Oh! a cherubim
Thou wast, that did preserve me. Thou didst smile,
Infused with gratitude from Heaven,
..... which raised in me
An undergoing spirit to bear up
Against *whate'er* ensued."

As if to reward the dauntlessness of woman at this crisis, in the manner which poetical justice would dictate, the last survivor of the first comers was a female,

Mary Allerton, who lived to see the planting of twelve of the thirteen colonies, which at first composed these United States. The contemporary planters of Weymouth, being all able men, had boasted of what they would bring to pass in comparison of the people of Plymouth, who had so many women and children with them.

But within a single year, their plantation was broken up, and they would all have been scalped, but for the interposition of despised Plymouth, while the little ones and wives whom they said should be a prey, possessed the land, and their days were long in it.

Worthy are ye of a martyrology penned by apostles; ye whom some call "god-intoxicated men," strangers and pilgrims, "unshaken, unseduced, unterrified," saw ye not in your Patmos visions of the Revelation?—*Congregational Journal*.

THE LIGHTHOUSES OF THE WORLD.

"Could a Christian community exist and stand erect in the family of civilized nations, and shroud its shores in utter darkness? For what do we see when we look around us? The British Islands, blazing with three hundred lights; France, with more than one hundred and fifty; the Baltic, the Mediterranean, the Euxine, all illuminated; and even in the frozen North, Imperial Russia lighting the American mariner on his pathway through the White Sea out to the Polar Basin. The whole globe, from North to South, from East to West, is encircled with these living monuments of humanity and civilization."—*Duty of the Am. Union to Improve its Navigable Waters*.

DARKNESS descends, and gives the spirit wings;
The eye, emboldened, claims imperial right:
And, lying grandly at my feet, I see
The world at night.

Behold the vision! How sublimely fair!
For myriad lights illuminate the sea,
Encircling continent and ocean vast
In one humanity.

Perchance some habitant of far-off star,
Born to the heritage of loftier powers,
Although we cannot see his glowing world,
Yet looks on ours—

May see these patient sentinels of night,
May read their language, eloquent and grand,
As shining coldly 'neath the Arctic light,
They warning stand;

Or, beaming through the still and fragrant air,
Where coral reefs the vexed Bermoothes guard,
O'er freight of human life may see the Lamp
Keep watch and ward;

Or, streaming from Leucadia's haunted cliff,
Where fiery genius sleeps beneath the wave,
Touching with light the waters surging o'er
A lonely grave

Or, blazing bright amid Atlantic storm,
 While bending masts are quivering with fear,
 The guardian light upheld by sea-girt towers,
 Aloft and clear.

Burn on with inextinguishable fire!
 Companions of the silent stars above!
 Resplendent types, amid a world of strife,
 Of deathless Love.
 M. E. W. S.

DIFFERENT DENOMINATIONS.

THAT even the best of men should think precisely alike in religious matters, is scarcely to be expected, when we consider the different grades of intellect and degrees of information, as well as the influence exerted upon their views by the different circumstances under which they are placed. Of course, all Christians will agree in those points both of doctrine and morals, which are essential to salvation; for though it is true that there is no part of divine revelation which is *superfluous*, it is evident that there are some doctrines and truths which must be believed in order to salvation, whilst there are others in regard to which the pious may differ. Wherever there is agreement on the *essentials* of Christianity, there is a foundation for Christian fellowship, and there is an obligation that cannot be cancelled, to maintain such fellowship. Unfortunately for the cause of piety, there is a strange propensity in men to attach a very undue importance to their peculiarities, and consequently to give them a prominence both in their public discourses and their writings to which they are not entitled. We do not mean to say that there is any danger that any part of divine truth will be too much loved; but there is danger that the less important doctrines, or perhaps erroneous peculiarities, will occupy more attention than the fundamental doctrines of the Cross.

There is another evil connected with this. Religious principles more strongly enlist the feelings than those of a different character. Consequently, men are apt to become excited when they hear their favourite notions opposed. It is not uncommon, therefore, to find much alienation of feeling amongst brethren, merely in consequence of differences in doctrinal views, which are far from being *fundamental*. Nor is it less common to find persons manifest much greater zeal in trying to gain a proselyte from a sister denomination to their own, than in seeking the conversion of sinners.

Another evil perhaps not less than these, is the strong propensity in men to transfer their dislike of what they regard as errors to the persons who hold them. Hence the frequency with which religious discussions, at first interesting and profitable, degenerate into degrading personalities. To avoid this evil is not always easy, particularly when a party assails the personal character of those who may differ from them. Besides, when there are "wolves in sheep's clothing,"—men who, under the garb of religion, are leading astray the unwary, and indulging in crime, faithfulness may absolutely require an exposure of their "deeds of darkness."

The best remedy for these evils is, doubtless, fervent *piety*, which, whilst it enlightens the mind to discern the truth, purifies the heart, and elevates the affections above the bigoted feelings of the *sectarian*. It strongly attaches us to the truth; but it discriminates between truths, assigning to each its proper place in the great system.—*St. Louis Presbyterian*.

MAN'S RESPONSIBILITY FOR HIS BELIEF.

THE following letter on "Man's Responsibility for his Belief," is from the correspondence of Dr. Chalmers, recently published:

"My dear Madam,—Lord Byron's assertion that 'man is not responsible for his belief,'—an assertion repeated by Mr. Brougham and several others, seems to have proceeded from the imagination that belief is in no case voluntary. Now it is very true that we are only responsible for what is voluntary; and it is also true, that we cannot believe without evidence. But then it is a very possible thing that a doctrine may possess the most abundant evidence, and yet the evidence be not attended to. Grant that belief is not a voluntary act—it is quite enough for the refutation of Mr. Brougham's principle if attention be a voluntary act. One attends to a subject because he so chooses, or he does not attend because he so chooses. It is the fact of the attention being given or withheld which forms the thing that is to be morally reckoned with. And if the attention has been withheld when it ought to have been given, for this we are the subjects of rightful condemnation.

"It is enough to make unbelief a thing of choice, and a thing of affection, that we have power over the direction of our noticing and investigating faculties. You are not to blame if you have not found some valuable article that you have lost in an apartment of the thickest darkness; but you are to blame if you might have opened the shutters, or lighted a candle, so as to have admitted enough of light for the discovery. Neither are you to blame if you do not find the hidden treasure of the Gospel, provided it is placed beyond the reach of all your strenuousness, and of every expedient that can be used for its discovery; but you are to blame if you have not gone in quest of it, or if you have wilfully and determinedly shut your eyes against it, or if you have not stirred up those powers of your mind over which the mind has a voluntary control, to the inquiring after it. The Discerner of the heart will see where the lurking deficiency lies, and make it manifest to all who remain in the darkness, that they loved the darkness—of all who have not come to Christ, that they were not willing to come.

"Christ lays no unreasonable service on men, and far less that service which were most unreasonable of all, the homage of your belief, without affirming such evidence as, *if attended to*, will constrain the belief. Our religion has its proofs, and it also has its probabilities. Its proofs can only be got at by patient and laborious inquiry, and when gotten, they carry the belief along with them. Its probabilities again may, some of them, be seen at first sight, and though not enough to compel our belief, yet they form a sufficient claim upon our attention. They form that sort of pre-cognition which entitles Christianity at least to a full and fair trial; and if not worthy all at once of a place in our creed, it is worthy of a full hearing. Now all I want is, that that hearing shall be given, that the evidences of Christianity shall be studied, that the Bible shall be read with patience and prayer, and moral earnestness; and, on the principle that he who seeketh findeth, I have no apprehension of such a course not terminating in a full and steadfast conviction that the Bible is an authentic message from heaven to earth, and contains in it the records of God's will for man's salvation.

"I am, dear Madam, yours truly,

THOMAS CHALMERS."

THE BIBLE.

God's Bible is the book for all, just like the winds of heaven, and God's sunlight and his pure water, free for all. Good for the prince—good for the peasant. It goes higher than human intellect can reach. It goes lower than human degradation can descend. It is an ocean for an Edwards or a Chalmers to swim in, and to the poor, ignorant cottager it is the "small rain from heaven."

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Miscellaneous Articles.

LIVING AND WALKING IN THE SPIRIT.

Is it not strange that a living being should ever be suspected of acting contrary to the law of his inward life? Did ever a plant produce an animal; or an animal a vegetable offspring? Yet we hear St. Paul exhorting Christian people, supposed to have the life of the Spirit, that they walk in the Spirit; that is, that they form no character, nor follow any course of life but such as the living Spirit in them would produce. How is this unnatural fact to be explained?

The life of the animal and vegetable kingdoms is perfect by the first creation. It needs not to be created anew in order to accomplish the end of its being—to reach its highest good. The wild grape of the wilderness has no character to form, no end to gain, but by bringing forth its natural fruit; its clusters of wild grapes. But man comes into life, by the first creation destined to bear the image of his Maker, yet born with a nature, which sins and comes short of the glory of God; the image he is destined to bear. No unfolding of the nature he receives from the first Adam can raise him to his true glory. He must be created again. He must have a new life—a life which was not to run in the channels of nature through the line of human generations; but to consist of a supernatural infusion of the Spirit of God. This Spirit was given to Christ, the Mediator, to be communicated by Him to his people.

The Holy Spirit takes possession of the natural mind of the Christian, and there maintains a conflict, working continually to subdue the whole man to the law of the Spiritual life. The conflict continues through the earthly term of the believer. The flesh warreth against the Spirit and the Spirit against the flesh. The

Spirit would raise the thoughts to God and heavenly things, the flesh would confine them to this world. The Spirit would set the affections on things above, the flesh would keep them on things on the earth.

We see thus two natures here, the old and the new; which we do not find in any other kingdom of created life. Here is the old man and the new man. This makes St. Paul's exhortation reasonable. The child of God is yet in the hands of his Maker. He is undergoing a new creation. He is taken up as a wild vine which brought forth only wild and worthless fruit, and is to be so renewed that he shall bring forth good fruit. The new life is given by the Spirit of God. The man is made aware of the change. He is notified that he is a temple of the Holy Ghost, and that he is not his own; that he is born again, and has an incorruptible life within him. And the voice of the Spirit calls upon him to lead such a life as the new nature within him would put forth. As he has the Heavenly Spirit of life, he must submit to its power, and let it rule his walk and conversation.

Does he live in the Spirit? If so he is not dead, like the natural man, in trespasses and sins. He is not wholly destitute of Spiritual life. The state of nature is changed. Old things have passed away; behold all things have become new. The natural man has no principle which leads of itself to the love and worship of the true God. He has no disposition to mortify the worldly desires, and to set his affection on things above. Left to the natural course of thought and feeling he would never come to a true sense of his sin. He would never seek after God, never appreciate his dignity as a rational, moral, and immortal being; or know the value of those faculties which qualify him for the knowledge and enjoyment of God. The spirit of the natural man is a worldly spirit. It loves the present life supremely, is dead to the sentiments and affections of the Heavenly state; has no desire for any life but the earthly. This is Spiritual death. Think of yourself in the state of nature, not born of the Spirit, formed for existence in two worlds; not, indeed, like an amphibious creature, to live alternately in the one and the other at pleasure, but having the earthly constitution transferable into the Heavenly; with a rational mind which from earthly positions can view the Heavenly land, and a feeling heart which amidst earthly excitements can thrill with the hope of Heavenly joy. But think of this noble nature so fallen and lost that only the earthly is alive. The rational mind performs its part in its way for the present life, exerting its noble power and revealing even its superiority to its present condition. But to the ideas, the sentiments, the life, the glory of its Heavenly sphere, it is dead. The heart fulfils its office after the earthly manner. It loves the riches of the world enough to maintain productive industry, and to find satisfaction in gathering and preserving its rewards. It loves the honors of the

world enough to stimulate all laudable ambition for earthly renown, and to make it a delight to gain place and power and the applause of men. It loves the pleasures of sense enough to secure all needful improvement in art, in sumptuous and elegant living, and in public display. But it has no love for the true riches, none for the high places of power and honor in the Heavenly kingdom; none for the fulness of joy in the presence of God and the pleasures at his right hand for evermore. To all these the natural mind is dead.

But do you live in the Spirit? Then are you alive to Heavenly things. You have some desire for such purity of heart as Christ possessed, a longing to be free from the present infirmity of the soul, and to have the mental and moral stature of the perfect man. You begin to appreciate the worthiness and the happiness of a pure mind. Such signs of life show that the sleep of the natural death has been disturbed. The signs of this awakening life increase when, in hearing the gospel, you condemn yourself for unbelief, and cannot find rest without faith in Christ. When you read with solemn interest any portion of the life of Christ, and perceive in Him a divine power and love which have something to do with your salvation; when you take the words of Christ as addressed to yourself; when you can see in Him all that you need, and begin to long for the benefits of his atoning death and justifying life, you may then discern in yourself some sign of living in the Spirit. The Spirit of God is moving on the darkness and confusion of your natural heart, to bring out of them the light and order of pious faith; to break up your unprofitable reliance on this world for happiness and lead you to God, the only satisfying portion of the soul; to draw you away from your sympathy with the ungodly world into the fellowship of God and of the spirits of just men in Heaven. And you have yet another proof of Spiritual life when you have peaceful thoughts of God as your Father. And if, in prayer, you gain a conscious access, and behold the light of His countenance, and feel a tranquil confidence in his favor, you have still higher proof that Christ has given you life. If, moreover, you have committed yourself soul and body to Him, become free from the fear of death, and rejoice in the hope of the glory of God, you are fully assured of having passed from death to life.

If now you live in the Spirit, then walk in the Spirit. Walking is not the same as living, but a consequence of it. It is possible to live and not walk; but this comes only of infirmity. To live in the Spirit and not walk in the Spirit, is a fault;—a sin; therefore, hear the exhortation—Walk in the Spirit. Do those things which proceed from the true spiritual life within you.

It belongs to all life to defend and preserve itself. The human suicide, by violating this law of self-preservation, is looked upon with horror and execration by all right minds; and it is only in

the degenerate kingdom of human life that the deed of self-destruction is ever committed.

Let this law of self-preservation prevail in the life of the Spirit. There are active duties on which the continuance of Spiritual life depends. These duties must be done. Let the living creature seek his proper nourishment. The life of the Spirit in a man is no more self-subsistent than the life of nature. It must have continual support from its source. The soul, like the body, must have its daily bread. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Man's spiritual food is not in himself, but in God. As God has given the Spiritual life, he must support it. He must give that life continually, and the man must seek it, and long for and rejoice in its growth. Let the living creature also, be always awake for self-defence. He has natural enemies. As he is not of the world, the world cannot love him. Its very friendships are a snare. The world cannot but hate, and oppose the life of the Spirit, unless it be subdued by the Heavenly power, and made tributary. The Spiritual man must overcome the world, or else he will be taken captive by it. He must be always on his guard; keep his armour on, his weapons bright, and his arm well-practised and strong; for his life on earth is a warfare. If you are walking in the Spirit, you are obeying this law of Spiritual self-preservation. You are acting like a Spiritual, living being. If not, you are acting the part of a suicide, a self-destroyer. Cast forth upon the sea where you may sink and perish, you do not spread your arms to swim. Traversing a wilderness where you must labour hard for bread, you sit down in idleness and starve. How many seem to live as though the word of God and prayer, and circumspection, were really no part of their spiritual support. Such do not walk in the Spirit. The believer must guard the light of life which is in him, or that light will certainly be quenched by the spirit of darkness. How often do the professed disciples of Christ lose their Spiritual light and peace by an unguarded and unreserved devotion to the world. They frequently suffer even by those worldly engagements which, with proper aims, are lawful; how much more when the worldly pursuits are the very offspring of the ungodly mind, and have no aim but to ensnare and destroy.

It is also a law of all life in this world that the living creature cannot thrive without fair opportunity for development. The acorn may germinate under a rock, but the shoot cannot there take its proper form, nor yield its proper fruit. The life of the Spirit cannot duly unfold itself under the rock of ignorance or of vicious habits. It must have free expression. The inward forces of the Spirit must have scope. The principle of life must have liberty to unfold itself into a proper body. Its healthy instincts must not be thwarted. The seed of divine virtue will take deep root within the soul, in proportion as it is allowed to lift up and

spread abroad its branches of active obedience, in the fruitful forms of faith and gratitude and love. The holy emotions of the heart are repressed by the silence of the tongue, or aroused and sustained by its animating words. You destroy the inward life of faith and love by hindering its fair expression. Maintain all pious exercises, reading and meditation in the Scriptures, prayer and praise, public and private, doing good as you have opportunity, because these exercises of devout and benevolent affection nourish and strengthen the affection itself. They have also other ends indeed, besides their own enlargement. They exemplify religion before the ungodly; suggest men's chief good to the deluded; and alleviate somewhat of the misery of this mortal state. But besides all these uses, and even without them when occasions are wanting, the exercise of pious affection is the true unfolding of the spiritual man. Therefore, do all Christian duty in your sphere, not merely for your neighbour's health, but also for your own. Labour, that you yourself may thrive. Do good, that you may be good. And be not afraid of leaning towards a selfish theory of morals; for this is the will of God, even your sanctification. Perhaps it will in the end appear, that the people of God do most for the discipline of others, when they most earnestly labour to discipline themselves; as a man promotes the general health by preserving his own. The Christian walks in the Spirit when he thus adapts the course of his outward action to the proper unfolding of the inner man. Quench evil passions; avoid evil speaking; shun every appearance of falsehood and profaneness; refrain from levity and vain conversation; waste no time nor thought on worthless or corrupting books; for all these are a bane to the spiritual health, and a cause of weakness and deformity. But whatsoever things are pure, lovely, honest, and of good report, if there be any virtue, if there be any praise, think on these things. Seek that knowledge which leads to God, and awakens towards him the emotions of reverence and love. This is walking in the Spirit. It is cherishing and unfolding the spiritual life of the soul. The Holy Spirit requires this endeavour, to promote his gracious work within us.

This walking in the Spirit is the only way of peace for the Christian. There is no peace to the wicked; least of all to those who strive against the grace of God which leads them towards repentance. It is and must always be a miserable life, to live in the Spirit, and not walk in the Spirit. The disobedient Christian is, of all men, most miserable. He knows the way of life, he has it always before him; but he refuses to walk therein. He knows the will of his Lord, and doeth it not; and he is beaten, even in the present, with many stripes. It is a grievous sin, and a grievous misery, for one who has the Christian sense of duty, to walk in the counsel of the ungodly and stand in the way of sinners.

J. W. Y.

OUTLINE OF AN ARGUMENT IN FAVOUR OF
PRESBYTERIAN POLITY.

NO. VI.

IN the introductory article of this series it was shown, that there are four theories of church polity, which respectively demand of any system to establish its validity by the four following criteria :

I. The extent to which it actually possesses the attributes and legitimately claims the prerogatives of Christian society.

II. The extent to which it corresponds to the organization assumed by primitive Christian society.

III. The extent to which it embodies the principles employed in the organization of primitive Christian society.

IV. The extent to which it is adapted to the exigencies of modern Christian society.

On the grounds of these several theories, four separate and independent arguments have been constructed in favour of Presbyterianism, as a system that satisfies the demands of each of them better than their own avowed advocates.

On the basis of the first theory it was argued, that, so far as any mere organization can actually possess the attributes, or legitimately claim the prerogatives, of Christian society, the Presbyterian body is more holy, united, and perpetual, and more rightfully invested with the powers of teaching and ruling, than either the Papal or Prelatical body.

On the basis of the second theory it was argued, that the Primitive Polity was more Presbyterian than Episcopal or Congregational, in its structure.

On the basis of the third theory it was argued, that the principles of the Primitive Polity are more entirely, exactly, and symmetrically embodied in Presbyterianism, than in Episcopacy or Congregationalism.

On the basis of the fourth theory it was argued, that Modern Presbyterianism, besides being better suited to accomplish all the common objects of Church government than either of the other systems, is also better adapted to the existing ecclesiastical, political, and social condition of Christendom.

Here we might arrest the argument, so far as the mere purposes of controversy are concerned. Nothing more, surely, could be required, if, after allowing each adversary his choice of position and weapons, we still remain masters of the field. But the cause of truth is more important than the cause of controversy. Those four theories cannot be all equally true. Nor have we done full justice to our own system, so long as we leave it thus reposing on

uncertain foundations. It remains, therefore, in this concluding article, to show that it is built upon truth as well as upon logic.

Presbyterianism is not only better supported by each theory than the systems of its own advocates, BUT IT IS BEST SUPPORTED BY THE TRUEST THEORY.

If we admit, as perhaps we may, that there is an element of truth in each of these theories, which gives to the several forms of polity erected upon them, what validity and value they possess; yet we may still maintain that, when we come to compare the theories among themselves, that one of them which contains the greatest amount of truth, which contains, indeed, the truth of all the others in addition to its own truth, is the very theory before which our argument waxes strongest and most satisfactory.

We first proceed, then, to inquire which of those four doctrines of Church government is most truthful.

That the *third*, in the above series, may claim such pre-eminence,—that which finds certain ecclesiastical principles revealed in Scripture without any minute prescription or enactment of the ecclesiastical institutions in which they shall be embodied—may be argued from several considerations.

1. This theory is more in accordance with the general *design of revelation*, than the other theories. That design is, evidently, to enunciate principles, rather than to elaborate systems. We do not even expect to find a theological system as such in Scripture, but only the principles or doctrines out of which it has been constructed. Still less should we expect to find there an ecclesiastical system, which is not only a less important, but a less legitimate topic of revelation. It is not, as a matter of fact, expected. The cases are rare of Evangelical Christians, who would pretend that the mere *institution* of Presbytery or Episcopacy is, or ought to be, as clearly revealed and strictly enjoined, as the *doctrine* of atonement or regeneration.

The theory of expediency would find nothing in Scripture, and so make reason supersede revelation; the High Church theory would find everything in Scripture, and so make revelation supersede reason; but the Evangelical theory simply finds in Scripture, what the case admits and requires, and so assigns to each its appropriate sphere and functions. As it draws its theological doctrines from revelation, but leaves reason to systematize them; so it draws from the same source its ecclesiastical principles, but leaves experience to organize them.

2. This theory is more in accordance with the *analogy of revelation*, than the other theories. In respect to the kindred matter of civil government, for example, we find that, while certain political principles may be deduced from Scripture, as fundamental to all sound and legitimate government, yet no particular form of the state is therein enjoined. Why should we expect more in reference to the Church, which, unlike the state, is not so much an

institute or organized framework, as it is a spiritual society? Were it, in its nature, a hierarchy, there would be more apparent ground for minute revelation respecting it. And yet, even under the ancient ritual dispensation, when everything was so thoroughly institutional, the mere organization of the people for such purposes as are chiefly contemplated in ecclesiastical government, was not a matter of specific inspiration and arbitrary appointment. The Synagogue and the Sanhedrim, were institutions which, not only grew up independent of the Mosaic Polity, but have in substance survived it. How much less reason then, have we, under this more spiritual dispensation, which is distinctively a revelation of doctrines rather than of rites, of principles rather than of institutions,—to anticipate a particular form of Church government, minutely delineated and enjoined, as alone valid and binding?

Whilst the other theories can draw no precedent from inspiration in their support, the one before us is in perfect keeping with the entire tenor of both the Old and the New Testament Scriptures.

3. This theory is more in accordance with the actual *contents of revelation*. Although certain fixed principles of Church organization are therein to be found, yet in respect to the details of their application we can cite neither express command, nor positive appointment, but only primitive usage and precedent. Nor were such usage and precedent entirely uniform, or in all respects susceptible of imitation. The organization of the early Church was, in fact, as to some of its features, strictly provisional, alike incapable of perpetuation or reproduction. The Apostles were temporary officers. The prophets were inspired teachers and writers. Deacons and deaconesses were introduced to meet special exigencies. Timothy and Titus were extraordinary functionaries. In many congregations there were charity festivals, and a common treasury. These were among the characteristic institutions of primitive Christian society. Yet what modern system can pretend to furnish their exact parallel? There is now neither occasion nor possibility for their revival. They ceased with the exigencies which called them into being. If we would resort to Scripture for all the details of our ecclesiastical institutions, we must expect to include among them, apostles, prophets, deaconesses, Evangelists, religious feasts, and something like a community of goods. He who is prepared for this, must be willing to go beyond the usages of any Christian society of the present day. But when we resort to Scripture for our ecclesiastical principles, our doctrines of Church government, how clear and simple are its teachings, and how applicable its precedents. One of those revealed principles is, that the people are the Church; and we accordingly find that, however varied in their details, might have been the organization of different parishes, yet the right of the people to a voice in ecclesiastical matters, was always and everywhere recognized. Another of

those principles is, that there should be no hierarchal orders in the ministry; and we accordingly find that, whatever extraordinary officers, superior or inferior, may have existed for the time being, yet there was but one class which could or did continue permanent. Another of those principles is, that the Church, though composed of many members, is yet one body; and we accordingly find that, however diversified may have been their social usages, and whatever barriers may have existed to obstruct their social tendencies, yet this instinct of Christian unity did, in many ways and on many occasions, seek to express and organize itself. And all these and other such Scriptural principles of Church government, are as relevant and applicable now as in the days of the Apostles.

The High Church theory would add to Scripture; the theory of Expediency would take from Scripture; but the Evangelical theory embraces its actual contents as they are.

4. This theory is better supported by the facts of church history than the other theories. While the principles of the primitive polity can be traced down through all ages and conditions of society where a pure Christianity has prevailed, yet, it cannot be denied, that some of its institutions have actually become obsolete, and that others find no adequate correspondents in our modern systems. At the same time, too, it must be granted, that many new institutions have grown up, even among evangelical denominations, which were utterly unknown among the early Christians. The ecclesiastical, political, and social changes which have occurred since then, have so modified the entire organization of Christian society, that a candid observer can recognize but a small portion of its structure as of primitive origin. To maintain, in respect to any of the existing forms of church government adhered to by evangelical Christians, that, together with all their complicated usages, appliances, and establishments, they are in exact correspondence with an Apostolic model,—is a task to which the most ingenious interpreters have proved incompetent.

The High Church theory overlooks that modification of church institutions which Providence has been steadily effecting; the theory of Expediency overlooks those permanent principles which have continued unimpaired throughout such modification; but the Evangelical theory everywhere discerns the fixed in the transient, combines the progressive with the conservative, and thus at once roots itself in Scripture and underlies all history.

5. This theory, besides being true in itself, is also inclusive of, or at least consistent with, all that is true in the other theories.

Conceding to the Ritualistic theory, that some organizations may better express the traits and exercise the powers of Christian society than others, we may still maintain, that such organizations are but an embodiment of the Scriptural principles of holiness, unity, perpetuity, truth, and order in appropriate institutions. For

example: there is some holiness expressed, and some order maintained, by a Papal priest, or a Prelatic Bishop, but far more by a Presbyterian judicatory.

Conceding to the High Church theory, that there was a primitive ecclesiastical organization, more or less clearly delineated in Scripture, and intended to be of some use and force as a precedent—we may still maintain, that it was no mere arbitrary contrivance of the Apostles, but founded upon certain principles which have survived the extinction or modification of its institutions, and may now be found embodied in other more or less analogous institutions. For example: the principle that the Church is a unit, was carried out in the construction of the Council at Jerusalem; is still imperfectly acted upon in a Congregational association, or an Episcopal Convention; but finds complete realization in a Presbyterian General Assembly.

Conceding to the theory of Expediency, that an ecclesiastical organization, to be of any actual value, must in some way be capable of adapting itself to any new exigencies that may arise—we may still maintain, that the Scriptural principles of church polity are of such universal applicability that in any existing ecclesiastical, political, or social condition of Christendom, when properly instituted, they will be found serviceable. For example: somewhat on the same principle that the Apostles, in a certain emergency, organized a common charity fund, and associated representatives of the people with them in its administration, may we now, in proper emergencies, organize a Board or a College Endowment.

The other theories, on the contrary, can only subsist each by a denial of what is true in the rest. If the only valid polity be an organization composed of the subjects of a pope or prelates, then it is utterly at variance with the primitive polity; or if it be a rigid model devised by the Apostles, then it is unsuited to modern society; or if it be a mere temporary expedient, then it is in conflict with both Scripture and history.

In a word, whilst planted on this theory, we may still hold, that that form of church government which thoroughly embodies the ecclesiastical principles of Scripture, will at the same time be the clearest possible expression of Christian society, the nearest practicable approximation to the Apostolic model, and the most serviceable expedient in all emergencies.

Thus it may be shown that the Evangelical theory, besides being most in accordance with the design, analogy, and contents of revelation, and best supported by the facts of church history, also actually embraces all that is true and valuable, while it rejects all that is false and worthless, in other theories.

Now, that Presbyterianism finds its firmest foundation on the grounds of this theory, can be made to appear from several considerations:

1. It is to be expected from the very nature of Presbyterianism

as a system of organized principles. One distinguishing excellence of our polity is, that it is no mere arbitrary contrivance, or temporary expedient, but is supported by reason and conformed to universal experience. Even in natural society it is somewhat indigenous. Its Eldership originated in the domestic constitution; its series of representative assemblies are but the associative instinct of human nature in action; and its manner of combining the clerical and lay elements, legitimate authority and popular rights, not without analogies in the purest and soundest forms of political government. But Episcopacy and Congregationalism are almost entirely exotic; appearing, among other social organisms, the one as artificial, and the other as unnatural. It might, therefore, be presumed that such a system as ours would derive support from a theory which demands principles rather than institutions, reason and fact rather than caprice and fiction.

2. This presumption is strengthened by what may be termed the organic character of Presbyterianism. Its crowning glory is, that instead of being a mere rigid institute, or shifting policy, it is a providential development of revealed principles; the germs of Scripture expanded in social forms. In Christian society it appears as a legitimate growth rather than a forced construction. Were the social traits and functions of Christ's mystical body allowed to express and exercise themselves without constraint or interference, they would naturally assume a Presbyterian organization. But the other systems would, to some extent, either paralyse or mutilate its members. Congregationalism is a headless trunk; Episcopacy is a trunkless head; for if the whole body were an eye, where were the hearing; and if they were all one member, where the body? But in Presbyterianism, though there be many members, yet there is but one body; and the eye cannot say unto the head, I have no need of thee; nor the head to the feet, I have no need of you. "We do not regard it as a skilful product of human wisdom; but as a divine institution, formed on the word of God, and as the genuine product of the inward life of the Church."* We need not wonder, therefore, if such a system, when based upon a theory requiring both Scripture and Providence to support it, shall stand as a tower upon a rock.

3. But more than this, Presbyterianism is actually found, on examination, to be best supported by this theory. Of the four arguments constructed in previous articles, if any is the strongest, it is evidently that which was based upon its premises. Whatever may be thought of the reasoning elsewhere, there it has no flaw. Assuming that the power of the people, the parity of the clergy, and the unity of the whole body, are among the Scriptural principles of Church polity, it was shown that, whilst Episcopacy and Congregationalism contain only one or two of them, Presbyterian-

* Dr. Hodge's Discourse before the Presbyterian Historical Society.

ism contains them all; whilst they contain that one or two of them defectively, it contains each perfectly; and whilst they contain them disproportionately, it contains them together harmoniously and consistently; in a word, that it is such an embodiment of them as is at once complete, exact, and symmetrical. Could the theory possibly require more than this?

Thus may we prove for our system, on the basis of the best hypothesis, as much as could be demanded or desired.

The whole argument may now be summed up and concluded as follows:

There are four theories of church polity: the Ritualistic theory (chiefly adopted by Romanists); the High Church theory (chiefly adopted by Romanizing Protestants); the Evangelical theory (chiefly adopted by Protestants); the theory of Expediency (adopted virtually by many in all denominations).

On the grounds of either of these theories we may assure ourselves of the validity of Presbyterianism; but on the grounds of the truest theory, we may "make assurance doubly sure."

C. W. S.

THE NATIVITY OF CHRIST.

(FROM A GERMAN HYMN.)

THERE comes a bark full laden:
The sea of time is stirred—
God's Son, the gracious burden,
The eternal Father's word.

The bark moves gently driven,
It bears a precious trust:
The sail, the love of Heaven;
The breeze, the Holy Ghost.

Earth's isle the anchor cleaveth,
The bark is safely moored.
God's word our flesh receiveth,
Our steadfast hope secured.

A child at Bethlehem born,
And in a manger laid,
Behold for us forlorn—
O blessed be the babe!

Whoso that heavenly stranger,
Would fold in sweet caress,
His footsteps from the manger,
Must follow to the cross.

With Him must likewise perish,
And sinless rise to heaven;
The eternal life to cherish,
Which unto Him was given.

C. W. S.

HINTS ON CONGREGATIONAL PROSPERITY.

(From the United Presbyterian Magazine, of Scotland.)

It is to be feared that many false ideas are entertained in reference to the prosperity of Christian congregations. In judging of their condition we are too apt to try them by the outward appearance simply, applying to them the same rules as those by which a merchant determines the state of his business. This, however, is by no means the proper manner in which to conduct such an inquiry. The elements which ought to bind a Christian Church together are entirely spiritual, and must be viewed in a spiritual light. Looking thus, at congregational prosperity, let us analyze it, and see in what it really consists.

Before proceeding to the positive aspect of the question, let us glance for a moment at the negative, and say what congregational prosperity is not. It is not mere *numbers*. These may increase the influence of a congregation, and give it an imposing appearance, but they are not prosperity. They may coexist with a state of the veriest inanition; they may accompany the most manifest spiritual death. We do not of course mean to say that numbers, in themselves considered, take away from a congregation's prosperity; what we mean to say is, that they do not constitute it. They may be useful—they are in some respects highly desirable; but taken alone, they are no mark of a prosperous state. They may, on the contrary, be the result of that which is the very opposite of true prosperity. A false teacher may attract attention; he may, by pandering to the wishes of the depraved heart, draw after him admiring crowds; but who will say that the congregation of such an one is in a really good condition? Neither, again, is *wealth* an absolutely sure mark. It may be all well—it *is* all well—it is highly desirable, to enlist the wealthy and the influential in all matters of Christian and philanthropic enterprise; but wealth, in itself considered, is not prosperity. In judging of a church's condition, we take no account of carriages in waiting at its door, the robes of magistracy flaunting over its gallery front, or the halberts of civic officials laid carefully up in the lobby as we enter—nor are we careful to notice, on the part of the audience, the marks of ease, elegance, and refinement. We could find in congregations which do not comprehend in their membership a single individual above the common walks of life, and yet combine all the elements of Christian prosperity. These we reckon the following:—Intelligence, Union, Liberality, Purity, Piety, and Progress.

By INTELLIGENCE we do not mean an acquaintance with the walks of science, or the fields of art; nor do we include in it as essential, a knowledge of the public questions of the day. These—and especially the latter—are highly desirable, but they are not

indispensable to the intelligence of which we speak. We speak of a correct knowledge of the great fundamental doctrines of the gospel—and also of those peculiar and distinctive principles for the maintaining and advancing of which the congregation professedly exists. We would not call that church prosperous in which the great majority of its members are either entirely ignorant of, or but partially acquainted with, the doctrines of the Cross, and the distinctive denominational principles which it professes. If a congregation is to flourish, every member of it ought to be able to tell *why* he is a member of it—to explain how he has connected himself with a church at all; why he has chosen the Protestant Church in preference to that of Rome; why he is a Presbyterian and not an Episcopalian, on the one hand, or an Independent, on the other. And yet, again, the members of the United Presbyterian Church ought to be able to tell why they are Dissenters and not Churchmen, and why they are voluntary Dissenters and not Free Churchmen. Let us see to it, then, that we are able to give a rational reason for the position we occupy as church members. Do we belong to a Christian church because we know, and believe, and live out the doctrines of the Bible? and have we connected ourselves with our own denomination because it approaches, in our estimation, nearest to the standard of scriptural orthodoxy? Let us not rest satisfied with the reason which so frequently is all that can be assigned for adherence to a particular church, that our parents belonged to it, and we were brought up in it; that is, indeed, a very *childish* reason, and one which the young heathen can allege for his heathenism, or the young thief for his theft, just as strongly and as truly as we may for our church membership. Let us examine for ourselves; let us ourselves, and not by proxy, “prove all things, and hold fast that which is good.” The connection of such intelligence with congregational prosperity is very plain; for when a man has, from love of principle, joined himself to a Christian society, he has the strongest possible impelling motive to labour for the good of that society; and it will invariably be found that the most valuable members of a congregation are those who are most intelligently acquainted with its principles, and most conscientiously attached to them. If, therefore, we would have congregational prosperity, let us cultivate intelligence.

UNION is another essential element of congregational prosperity. This is almost a truism—at least it is a proposition the truth of which is so apparent that it stands in little need of illustration. We know that a nation never prospers well when it is at war, and this is especially true of a country harassed by *civil* war. And it is the same with congregations. Even although a congregation be thoroughly united, still, if it be engaged in some rancorous dispute with a neighbouring congregation, it cannot prosper spiritually. Much less, however, can it prosper if there be internal discord. It is then “a house divided against itself,” and cannot stand. Op-

posing forces tend to neutralize each other. The energies needed to promote the common good are wasted in the fruitless bickering of angry debate. Every member in a congregation has his own particular work to do; but when discord enters, it not only puts a stop to the labours of those who introduce it, but it also tends to weaken and destroy the efforts of the rest. If, then, the congregations of our Church would prosper, they must be united, whatever cost of mutual concession and forbearance, not involving the sacrifice of conscience, that union may require. Let each member feel that the moment he is isolated he has lost his strength; let the session of each church work with the minister, and every individual member with both, and thus an influence will be exerted which neither party separately can wield. Let the cause of God unite them, and then prosperity must ensue; for such union and prosperity are inseparably connected in the promise of God himself, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: *for there the Lord commanded the blessing, even life for evermore.*"

LIBERALITY is an essential feature in the prosperity of a congregation. The inspired saying, "There is that scattereth, and yet increaseth," applies to societies as well as to individuals. Let it not be supposed here that we are exalting riches into an essential mark of prosperity; for we measure liberality not by the amount of the gift, but by the spirit of the giver, remembering that the highest testimonial ever given to Christian liberality was bestowed on one who was poor as to this world's wealth,—yet we hold liberality to be an essential. Consider why a church exists at all; is it not to maintain vital godliness amongst its members, and to extend the blessings of the gospel to those yet destitute of them? And can these be done without liberality? A want of this grace must be either the cause of spiritual deadness, or the result of it. Liberality is, in fact, the barometer of a congregation: when it is high, the atmosphere is clear and cloudless; when it is low, the sky is dark and dreary, and a storm impends; or it is the pulse by which one may determine a congregation's state of health: if that be steady, regular, and strong, the congregation is in a sound, vigorous condition; if, on the other hand, it be feeble, flickering, and faint, disease is present, and, unless a remedy be soon applied, dissolution is at hand. "The Lord loveth a cheerful giver," and the love of the Lord cannot be a small element in a congregation's prosperity. If, then, our churches are to prosper, they must be liberal.

PURITY is an essential mark of a congregation's prosperity. By this we mean, that a prosperous congregation is distinguished for the attention which its office-bearers give to the purity of doctrine

and the purity of practice of its members. That such attention should be given by the office-bearers of a church is clearly seen from the statements of the Word of God; and no duty can be neglected without a loss of prosperity. In the Bible the whole church is called the garden of the Lord; and, by a warrantable extension of the figure, we may call congregations trees in that garden, and individual members branches of such trees. Now, the normal state of a fruit-bearing tree is, that every branch bring forth the greatest possible amount of fruit. Everything, therefore, which tends to defeat this end must be guarded against, and hence every branch that beareth not fruit must be cut off. Who does not know the advantage of pruning to a tree?—similar is the advantage of purity to a Christian congregation. If, then, we would have prosperous, fruit-bearing churches, we must look well to the state of every member in them, and we must be careful who is admitted into them. Let us beware of desecrating the ordinances of religion, by removing those enclosures with which Christ has protected it, breaking down the hedge which God has planted round his chosen vine; for then “all they that pass by the way shall pluck her, the boar out of the wood shall waste it, and the wild beast of the field shall devour it.” If we would prosper, let us be pure, using the pruning-knife, ever remembering that “the wisdom which cometh from above is first *pure*, then peaceable, gentle, easy to be entreated, full of mercy and *good fruits*, without partiality and without hypocrisy.”

Again, PIETY is an essential thing in the prosperity of a congregation. This, indeed, is that element without which the presence of all we have previously mentioned is useless. It is quite possible, however, to have all the other characteristics, and yet not have this. Intelligence is not piety, nor is union, nor liberality, nor even purity; nor is piety the combination of all these. It is something different from them all—something which must lend its character to them all before we can have true prosperity. It is, in fact, the soul of the body of which they are but the members, and without the piety the rest are dead—dead as is the body without the spirit. What, then, is this piety? It is nothing less, and nothing else, than the possession of that personal interest in Jesus which prompts to the performance of the duties which he has enjoined. A pious congregation is one whose members have this personal interest in Jesus. Would that we could say of every congregation that it is, in this sense of the word, pious! Then, indeed, might we look for prosperity—vital, real prosperity; then, too, might we hope to see the Church go forth to its sublime mission “fair as the sun, clear as the moon, and terrible as an army with banners.” Let the members of our churches see to it, therefore, that they have this saving interest in Christ. Without it, no connection with the visible church can save their souls. Let them get

this, and it will speedily bring with it all the other elements of congregational prosperity.

Once more, PROGRESS is an essential element of a congregation's prosperity. It is not enough that we have these marks of prosperity which have been already specified; we must have them constantly increasing. A merchant investigating the state of his affairs would never say that they were prosperous if he found them just as they were at his last balance; he might see cause of thankfulness that there was no loss, but he could never talk of having gained; and so, the Christian must never think that he is prospering simply because he is not backsliding. Prosperity, in the case of the individual Christian, implies progress, and, in the matter of sanctification at least, he must never know such a word as "enough." His motto ought ever to be "EXCELSIOR," his expression ever that of Paul: "This one thing I do, forgetting those things that are behind, and reaching forth unto those that are before, I press toward the mark, for the prize of the high calling of God in Christ." And so, too, with a congregation: it must not rest satisfied with present attainments, no matter how great these may be, either in intelligence, liberality, or piety; it must be ever moving forward—its watchword must be ever progress,—the greatest excellence of a congregation being when it has all the marks we have now mentioned, and when it is perpetually increasing them. "Speak to the children of Israel that they go forward," said the Lord to Moses, while they stood upon the Red Sea shore. Forward let us go; and though, in the estimation of the timid and the doubting among us, a sea of troubles may lie before us, the Lord will divide it that we may pass safely through.

It remains now only to add, what we are all too prone to forget, that true prosperity can only come from God, and must be therefore sought from Him. "Pray for the peace of Jerusalem; they shall prosper that love thee." Reader, do you pray for the prosperity of the congregation and church with which you are connected? We fear that we are all too culpable in this respect. Let us, from this time forward, continue instant in prayer—in the closet and at the family altar, as well as in the sanctuary—that God would prosper us. Let us prove God now therewith, and see "if he will not open the windows of heaven, and pour us out a blessing until there be not room enough to receive." Fervently do we say of every Christian congregation in the land, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, 'Peace be within thee.' Because of the house of the Lord thy God I will seek thy good."

W. T.

THE ENGLISH LANGUAGE.

WE propose, in this article, to present some of the prominent thoughts, contained in an able and interesting paper, recently read by PROFESSOR HART before the American Association for the Advancement of Education.* It contains an able plea in behalf of the study of the Anglo-Saxon. The learned writer first shows the intimate relations which the English language bears to the Teutonic and Classic branches. In the Teutonic are included the Scandinavian, which prevails in the north of Europe, and the Germanic in Central Europe, whilst the Classic includes the Greek and Roman. Nine-tenths of our English words are derived from one or the other of these sources.

The original population of Briton was the Celtic race. The military occupation of the island by the Romans does not seem to have exerted any marked influence on the Celtic language. The Saxons, who inhabited the southern shores of the Baltic, made their irruption in A. D. 451. Professor Hart says:

“The various tribes of this race were known by different names. Those with which history is most familiar are the Jutes, the Angles, and the Saxons. That part of Britain which was settled by the Angles was called Angle-land, changed afterward into ‘Engle-land,’ and then into England. This name, applied primarily to a single province, was ultimately extended to the whole country. The compound term ‘Anglo-Saxons,’ taken from the two most notorious of the piratical tribes, is used to distinguish those of the race that settled in England from those that remained on the continent. ‘Anglo-Saxons’ are *English* Saxons, while the term alone, without prefix, usually means continental Saxons.

“The Saxons did not come into England all at one time, or in one body. Their first arrival was under Hengist and Horsa, A. D. 451. One part of the race having obtained a secure foothold in the island, other swarms followed from time to time, for several hundred years. In the year 827, nearly four centuries after the first settlement, seven independent Saxon kingdoms had been established in the island, which were then united under one government, known as the Saxon Heptarchy.

“The policy of the Saxons in Britain differed entirely from that of the Romans. The Romans had merely a military occupation of the island. They held it in subjection by their foreign legions, and when those legions were withdrawn, the native Britons remained on the same soil where Cæsar found them, improved and civilized indeed by contact with the Romans, but still unmixed as to race, and uncorrupted as to language. But the Saxons came with a far different purpose, and in a far different manner. The Saxons took, not military, but popular occupation of the island. They came, not as an army merely, but as a people. They came, not to conquer merely, but to settle. They made England

* THE RELATIONS OF THE ENGLISH LANGUAGE to the Teutonic and Classic branches of the Indo-European family of languages, with remarks ON THE STUDY OF THE ANGLO-SAXON. BY JOHN S. HART, LL.D., Principal of the Philadelphia High School.

their head-quarters, their home. Their policy, therefore, was one of extermination. The Romans held the Britons in subjection. The Saxons butchered them or drove them out. The Roman soldiery and the Britons covered the same area of territory, mingling freely together. The Saxons wanted, not subjects, but soil. The conflict, therefore, between these two races was one of the bloodiest upon record. The result was the expulsion, almost the extermination, of the feebler race. When the Saxon Heptarchy was fully established, the great mass of the native Britons had been literally butchered. Of those that survived this fate some few had settled in Brittany, on the coast of France, but the great majority had taken refuge in the secluded and inaccessible mountain fastnesses of Wales, where they remain as a distinct race to this day. The Welsh of the present day are the lineal descendants of the ancient Britons.

“The most striking evidence of the extent to which this exterminating policy of the Saxons was carried, is to be found in the language. Had the Saxons come into the island as the Romans did, and mingled with the natives, even though it had been as conquerors, the original British or Celtic language would have remained substantially unchanged, or at most, there would have been a mixture of the two languages—the British or Celtic, and the Saxon. So far is this, however, from the fact, that after the Saxon conquest was completed, there remained upon the soil scarcely a vestige of the original language of the island. According to Latham (p. 54) the following are the only common names retained in current use from the original Celtic of Great Britain; namely, basket, barrow, button, bran, clout, crock, crook, cock, gusset, kiln, dainty, darn, tenter, fleam, flaw, funnel, gyve, grid (in gridiron), gruel, welt, wicket, gown, wire, mesh, mattock, mop, rail, rasher, rug, solder, size, tackle.”

Professor Hart makes the following remarks about the Celtic language, which was so generally superseded in England by the Saxon:

“The original language of Britain—the old British or Celtic language—that which was spoken by the half-naked savages that Cæsar saw, still exists. It is a living, spoken language. But it is not our language. It is not the English language. It is not that with which we are mainly or materially concerned in our present inquiries. We, Englishmen and Americans, are lineal descendants from the Saxons, and our language, it cannot be too often repeated, is the Saxon language. The English language, whose history we are now sketching, though it has received large admixtures from various sources, is in the main the same that was spoken by Hengist and Horsa, and by their countrymen along the southern shores of the Baltic, before their arrival in England in the fifth century.”

The invasion of the Danes in the ninth and tenth centuries, being temporary, effected few modifications in the Saxon language; but the Norman conquest, which was a permanent movement, wrought many changes. The Norman became the language of the court aristocracy, of parliament, of military life, and of the halls of justice. But in process of time, when the two races commingled and society became elevated, the Saxon language, which had

always been that of the masses, resumed its reign. A large foreign ingredient, however, was introduced, which left its permanent mark upon the English.

The Normans inhabited the ancient Scandinavia, that is, Norway, Sweden, and Denmark, and were for several centuries the scourge of Europe. Their irruption into France, eventually secured to them an entire province, which was ceded to their jurisdiction in A. D. 912. In Normandy, however, owing to the greatly superior number of the French, the Norman tongue became in a century or two scarcely distinguishable from the French; and as the French language was introduced by the Romans into Gaul, and was in fact but a corrupt form of the Latin, the Norman-French of William the Conqueror, was in the main a Latin language. "These Latin words, thus introduced through the Norman-French, constitute the first important item in the Latin element of the language."

Professor Hart mentions another and more prolific source, from which Latin words have been introduced into our language.

"I refer to learning and education. From an early period in English history, even before the time of the Conquest, learning was confined almost entirely to ecclesiastics. They were all necessarily instructed in the Latin language, because in that language all their church services had to be conducted. Besides this, the Latin language then was, and indeed until comparatively modern times it continued to be, the general language of scientific and literary men throughout Europe. Every treatise intended for general dissemination was written in Latin as a matter of course. It was the only medium by which an author could make himself known to those for whom alone books were then intended, viz., the learned few. In addition to this, it has been for more than a thousand years, and it still is, the settled practice, that the study of the Latin shall form an integral and leading part in every course of education. All educated men, of whatever profession, have been as a matter of course Latin scholars. The language of Cicero and Virgil has been as familiar to Englishmen of education, as that of Chaucer and Spenser. Indeed, as to a critical knowledge, either of authors, or of language, Englishmen have been far more proficient in the Latin, than in their native English. The mother tongue has been left to take its chance in the nursery and the playground, while Latin has been interwoven with every element of their intellectual cultivation."

"If now," continues Professor Hart, "from a review of the whole subject, the question be asked, what are the main elements of the English language, the answer will be obvious. There are, indeed, as we have seen, a few old Celtic words, which have come down to us directly from the ancient Britons. Among the thousands of words, also, that have come to us from France, Spain, and perhaps Italy, there are doubtless some few of Celtic origin, because the original population of all those countries was Celtic, before they were overrun by the Romans. We have also some few Scandinavian words introduced by the Danes during their invasions of England in the ninth and tenth centuries. There are, too, no doubt, not a few Scandinavian words brought by the 'Northmen' into France, and thence by their descendants, the Normans, into England after the conquest. We

have, also, as every nation has, occasional words derived from every country, no matter how remote, with which we have had commercial intercourse, or with whose literature our soldiers have been conversant; e. g.

TARIFF—Tarifa, a town near the Straits of Gibraltar, where duties on goods were formerly collected,	DAMASK, DAMASCENE, } Damascus.
TAMARIND—Heb. Tamar + <i>ind-us</i> .	SPANIEL.—Hispaniola, the place whence this species of dog was derived.
	RATAN.—A Malay word.

“But all these together are few and inconsiderable, in comparison with the whole number of our words, and they do not affect its organic character. The overwhelming majority of our words are still of two classes. They are either Saxon or Latin. These are the two main elements which constitute the language.”

“No mention has been made thus far of *Greek* words, of which we have a large number in the language. The omission has been intentional, and for the purpose of simplifying the historical survey of the subject. The Greek language is so nearly allied to the Latin, that in a discussion like this, they may be considered as one. It is only necessary to remark, that very few Greek words have been introduced by mixture of race or by commercial intercourse. The Greek words which we have, have been introduced almost entirely by selections and books. Nearly all of them are scientific terms. Indeed, nine-tenths of all the scientific terms that we have, are Greek.

“Of the relative numbers of these two classes of words (Saxon and Latin) it is impossible to speak with certainty. If we exclude all compound and obsolete words, and all words introduced by the arts and sciences during the last hundred years, the ratio of Anglo-Saxon words to the whole body of the language, would probably be about five-eighths. If we examine, however, the page of any ordinary English book, the Saxon words will be found to bear even a larger preponderance than this. The reason is that all the small connecting words, the articles, pronouns, prepositions, conjunctions, and most of the adverbs, are Saxon.”

“That part of the domain of English letters in which words of Latin origin most abound, is in the field of science. With the exception of a few Arabic terms, almost our entire scientific nomenclature is derived from the Latin and the Greek, particularly from the latter. I suppose that at least nine-tenths of our scientific terms are *Greek*. Geology, botany, mineralogy, grammar, logic, mathematics, physics, and metaphysics, are all in a state of utter dependence upon languages with which none but the learned are familiar. This has been and it is undoubtedly a hindrance to the communication of knowledge. To any one acquainted with the Greek and Latin, the terms used in the different sciences almost of themselves describe the objects to which they are applied, without further study. If now these terms, instead of being taken from a dead language, were drawn from the resources of the mother tongue, the very structure of the word would show its meaning even to the unlettered, and with the meaning of the word would be conveyed a knowledge of the thing.”

Professor Hart concludes his able paper by an appeal for the study of the Anglo-Saxon. He sums up his argument in a few sentences, which are all that our space allows us to copy.

“ I repeat, therefore,—and this is the conclusion of the whole matter,—that whether we consider *the character of the Saxon element*, as containing the most energetic and descriptive words that we possess; whether we consider the important fact that *the grammar of the language*, including the grammatical words, and those most vital parts, the inflectional changes, is wholly Anglo-Saxon; or whether we consider merely the *relative proportion of the native element*, containing as it does nearly two-thirds of our whole stock of words—there are, surely, in every view of the case, cogent reasons for giving to the study of the Anglo-Saxon that distinct and prominent position in our course of liberal education, which has never yet been assigned to it.”

Professor Hart's paper contains within a small compass, a general historical view of the English language; and the main facts presented, ought to be treasured up by all intelligent persons as fundamental items in the knowledge of our great mother tongue.

We have noticed in “*The Independent*” a short article, attempting to estimate the number of radical words in the English language, and also to define their origin. We append the article for the consideration of those who may take an interest in such inquiries.

ROUGH ESTIMATE OF THE NUMBER OF ROOTS IN ENGLISH.

The time has not yet arrived for a correct estimate of the number of roots or radical words in the English language. Indeed such an estimate has hardly been attempted.

In the meantime, however, a rough estimate may be made, by way of approximation. This I do from imperfect tables before me.

I. Teutonic strongly inflected verbs, of the twelve conjugations.	
These are all primitive,	116
II. Teutonic verbs, which were strongly inflected in the more ancient dialects. These are also all primitive,	40
III. Teutonic verbs of the mixed conjugation. These are also primitive,	12
IV. Teutonic monosyllabic verbs in <i>d</i> and <i>t</i> which are not conjugated at all. These are primitive,	40
V. Primitive weakly inflected Teutonic verbs,	100
VI. Teutonic stem-adjectives, from lost roots,	75
VII. Teutonic stem-substantives, from lost roots,	75
VIII. Latin verbs, with strong inflection,	200
Deduct one-half as coinciding with Teutonic roots,	100—100
IX. Primitive weakly inflected Latin verbs,	100
X. Latin stem-adjectives, from lost roots,	50
XI. Latin stem-substantives, from lost roots,	50
XII. Greek verbal roots in English words,	150
Deduct one-half as coinciding with Teutonic roots,	75—75
XIII. Greek stem-adjectives, from lost roots,	15
XIV. Greek stem-nouns, from lost roots,	60

908

H. D. S.

According to this writer, the Teutonic roots are about equal in number to those of Latin and Greek origin.

	Verbs.	Adjectives.	Substantives.	Total.
Teutonic,	308	75	75	458
Latin,	200	50	50	300
Greek,	75	15	60	150
				908

The subject is an interesting one, and deserves the investigation of competent scholars.

Household Thoughts.

THE MOTHER OF CROMWELL.

AN interesting person, indeed, was the mother of Cromwell; a woman with the glorious faculty of self-help, when other assistance failed her; ready for the demands of fortune in the extremest adverse time; of spirit and energy equal to her mildness and patience; who, with the labour of her own hands, gave dowers to five daughters, sufficient to marry them into families as honourable, but more wealthy than their own; whose single pride was honesty, and whose passion love; who preserved in the gorgeous palace at Whitehall the simple tastes that distinguished her in the old brewery at Huntingdon; whose only care, amid all her splendours, was for the safety of her beloved son in his dangerous eminence; finally, when her care had outworn her strength, according with her whole modesty and tender history, she implored a simple burial in some country churchyard, rather than the ill-suited trappings of state and ceremony, wherewith she feared, and with reason, too, that his Highness the Lord Protector of England, would have carried her to some royal tomb!

There is a portrait of her at Hinchildbrook, which, if that were possible, would increase the interest she inspires and the respect she claims. The mouth, so small and sweet, yet full and firm as the mouth of a hero; the large melancholy eyes, the light, pretty hair, the expression of quiet affectionateness suffused over her face, which is so modestly enveloped in a satin hood, the simple beauty of the velvet cardinal she wears, and the richness of the small jewel that clasps it, seem to present before the gazer her living and breathing character.—*Forrester's Statesmen of England.*

ON THE DEATH OF A LITTLE CHILD.

“Suffer little children to come unto me; and forbid them not; for of such is the kingdom of God.”

THE river of life, by a gentle rill
Was joined, as it sped on its ocean-road;
But the wavelets clear—they mingled ill
With the turbid waters, that swiftly flowed.

Yet swifter still than the river's flow,
By a power impelled did the wavelets seem,
Which kept them pure from the melted snow,
And the staining floods of the swollen stream.

And weeping eyes, by day and night,
And guardian eyes, at morn and even,
Did watch—till the wavelets broke, in light,
On the painless, peaceful coast of Heaven.

Scotch Record.

August, 1855.

TEACH CHILDREN HOW TO USE MONEY.

SHOW the child early the use of money; its use in obtaining necessaries, and in promoting works of benevolence. Train the child in the right direction as to the estimate of money, as to its use, and as to the objects on which it should be expended. In after life he will have much to do with it; teach him betimes to handle it aright. It is of much practical importance that the young should be accustomed themselves to have, to keep, and to use money. They should not only by precept be taught, but by experience trained, to know that it is wrong to throw it uselessly away, and to know the blessedness of giving for the good of those that need. There is more power than most of us are yet aware of in the practice of letting children have some pence of their own, to be laid out according to their own judgment, or given in charity on the impulse of their own will. Of course, there will be a continuous effort to imbue the child's mind with correct ideas; but there should not be direct interference with the freedom of his act. I would rather see an occasional mistake, which might afterwards be turned to good account, than to make him a mere agent in executing my order. It is not his hand, but his will, that is to be exercised, and influenced, and trained. It is but a little act, the miniature, as it were, of a good deed; but it derives its importance from being the act of a little *man*,—one who will soon be acting a man's part on the wide arena of the world. The infant is the germ of the man. The infant's habits, and likings, and acting are the rivulet, already setting its direction, which will soon swell into the strong stream of life.—*Rev. W. Arnot.*

SMALL MYSTERIES.

IN the home circle nothing is more productive of mischief than small mysteries, the concealment of little things, and the furtive accomplishment of what might better be done openly. Dr. Johnson, in his forcible language, once said, "Nothing ends more fatally than mysteriousness in trifles; indeed, it commonly ends in guilt, for those who begin by concealment of innocent things, will soon have something to hide which they dare not bring to light."

The faculty for concealment—or, as the phrenologists term it, "secretiveness,"—is a dangerous gift. Openness and candour are delightful in a household; giving all the members a pleasant participation in each others' happiness. When we discover that a friend has deceived or only half trusted us, we regard him ever after with suspicion, and it requires a very long time for him to recover the ground he has lost in our confidence and esteem. Especially is this true in the family; for when we perceive that those abroad know more of the motives of a member of the same house than we do, it seems as if wrong were done which cannot be forgotten.

Husbands and wives insure domestic discomfort by having outdoor confidants. Coolness and even separations have had their rise in some trifling matters of this sort, when the parties might, by a wiser course, have remained affectionate and inseparable. Children who prefer other friends over their parents are almost sure to be led into error and unhappiness. While under the home roof, the heart should be kept there; the preliminaries to a future home causing the only exception. And even in such a case, he or she is usually best married whose parents were earliest apprised of the engagement.

Historical and Biographical.

PRESBYTERIANISM AND THE ASSOCIATE REFORMED CHURCH IN NEW ENGLAND.

THE introduction of Presbyterianism into New England took place in 1718; and from the date of the settlement of Derry, N. H., in 1719, its progress was varied. Necessity compelled the ministers and elders first, when important cases occurred, to assemble informally, and hold what might be called *pro re nata* meetings. In one case in 1734, being unable to determine it, they referred it to the Synod of Ireland for advice. This continued until 1745, when, having "agreed to the undertaking, they re-

solved to keep in their congregations the third Wednesday of March as a day of fasting and humiliation."

Having done this, on the 16th of April (1745), the Rev. Messrs. John Moorhead, of Boston, David McGregor, of Londonderry, and Ralph Abercrombie, of Pelham, with Messrs. James McKeon, Alexander Conkey, and James Heughes, met in Londonderry, and after being satisfied as to the Divine warrant, with dependence upon God for counsel and assistance, they by prayer constituted themselves into a Presbytery—to act, so far as their present circumstances will permit them, according to the word of God, and the constitutions of the Presbyterian Church of Scotland, agreeing to that perfect rule.

This court was called the Boston Presbytery, and met according to adjournment in Boston, on August 13th, 1745. Their records are now lost from 1755 till 1769.

At Seabrook, May 31st, 1775, they formed a Synod with three Presbyteries; and on September 12th, 1782, they, at Londonderry, resolved themselves into the Presbytery of Salem, which, at Gray, in Maine, on September 14th, 1791, adjourned sine die.

In 1782 the Asso. Ref. Presbytery of Londonderry was formed, and met there February 13th, 1783. It embraced the congregation of Boston, until August 6th, 1786, when they resolved themselves into a Congregational society.

In 1798 the Asso. Ref. Presbytery of Londonderry, which had abandoned the Asso. Ref. usages in praise, was excinded by synod.

The resuscitation of the Asso. Ref. Church in New England took place in 1845, by the organization of a church at Thompsonville, Conn. At Fall River, one was organized in June, 1846; and one in Boston, on November 26th, 1846; and another at Lowell, in November. A. B.

Review and Criticism.

THE PARABOLIC TEACHINGS OF CHRIST; OR, THE ENGRAVINGS OF THE NEW TESTAMENT. By the Rev. D. T. K. DRUMMOND, B.A., Oxon, Incumbent of St. Thomas' English Episcopal Chapel, Edinburgh. New York: Robert Carter & Brothers, No. 285 Broadway. 1855.

Mr. Drummond is a distinguished evangelical clergyman of the Church of England. His interpretations of the Parables are in general accordance with the doctrinal views of our own Church. An earnest and independent criticism pervades the discussions. Mr. Drummond classifies the parabolic teachings of Christ under four divisions. I. Man in Satan's Kingdom. II. The Prince of the Kingdom of Light. III. Christ's Work of Grace in its Personal and Experimental Character. IV. Christ's Work of Grace in its Historical and Prophetical Character. Under this latter division there are three sections: 1. The general reception and progress of the Gospel. 2. The calling and casting away of the Jew, and calling and bringing in of the Gentiles. 3. The second coming of Christ.

Mr. Drummond differs from Professor Trench in the definition of a parable, and practically obliterates the distinction between a parable and an allegory, although he admits that there is ground for the distinction. Mr. Drummond's book enumerates 75 parables, whilst Professor Trench's limits the number to 30. We are disposed, in strictness of speech, to adopt Mr. Trench's view; but as the parable differs from the allegory in form, rather than in essence, there is some neutral ground, and different persons will consider the figurative language of Christ as parabolical or allegorical, according to their mental peculiarities. Whilst Mr. Drummond presses into parabolic teaching the verse "Thou art Peter, and upon this rock," and other equally singular specimens of the parable, as the straining at a gnat, cleansing the outside of the cup, &c., Professor Trench leaves out the Good Shepherd and the True Vine. Professor Trench's plan is the most logical and severe, but he pushes it too far in the opposite direction from Mr. Drummond. On various points in the interpretation of the parables, these two writers also differ widely from each other; so that the careful student will do well to consult both volumes. Mr. Drummond writes in a more direct, practical style, and his work is likely to be the most *popular*.

SKETCHES OF VIRGINIA, HISTORICAL AND BIOGRAPHICAL. By the Rev. WILLIAM HENRY FOOTE, D.D. Second Series. Philadelphia: J. B. Lippincott & Co. 1855.

We welcome Dr. Foote, the ecclesiastical historian of Virginia and North Carolina, with his second series of Sketches. Few men have been more useful in the Church than this excellent Christian minister. His volumes are not the only monuments of his mind and heart. As pastor of the church at Romney, Va., he has been eminently blessed of God; and in the midst of many toils, professional and historical, he has succeeded in establishing the "Potomac Academy," which, of itself, is worth the labour of a life.

The present volume, like the preceding one, is rich in historical materials. After giving an account of the early settlements in the Valley of Virginia, Dr. Foote gives the history of the Presbytery of Hanover, with biographical notices of the first forty-four members of the Presbytery, up to the time of the formation of the Synod of Virginia, in 1788. The special interest of the volume, if we may venture to particularize where all is so good, consists *first* in the life-like portraits of those great Virginia ministers, who have recently passed off the stage, Drs. Alexander, Rice, Speece, Hill, and Baxter. A large part of the volume is occupied with accounts of their useful lives. In the *second* place, Dr. Foote has several exceedingly interesting chapters on the controversies between the Old and New School, and the final separation of the two assemblies. It clearly appears that the southern members of the Assembly of 1837, and especially the able Virginia delegation, turned the scale in favour of truth and righteousness in those troublesome times. Dr. Foote was himself a delegate, and his narrative has the freshness of personal reminiscence. He gives the following piece of history in relation to the famous resolutions, disowning the Western Reserve and the three New York Synods, as constituent parts of the Presbyterian Church.

“The condition of things was worse, by the showing of friends, than had been supposed by those generally who voted for citation. Dining with a young friend one day, Dr. Baxter says, ‘What think you of the principle, that *an unconstitutional law involves the unconstitutionality of all done under it.*’ His friend replied that the question was new, and he was not prepared to answer without more reflection. Dr. Baxter then enlarged upon it, and showed its application to the matter in hand. His young friend proposed that he form a proposition in writing, with some thoughts, and submit them to the consideration of the older members of Assembly. Pen and paper were brought, and the Doctor wrote a few lines, and agreed to propose the subject to his acquaintances, and his young friend promised to do the same. And the proposition was brought up in private circles and fully considered.”

This volume is worthy of all commendation for the variety and interest of its researches. The worthy publishers have done well their part.

EVENINGS WITH THE ROMANISTS: With an Introductory Chapter on the Moral Results of the Romish System. By the Rev. M. HOBART SEYMOUR. With an Introductory Notice, by Stephen H. Tyng, D.D. Robert Carter & Brothers, N. Y., 1855.

A very able discussion of the chief points of the Roman heresy is contained in this volume. Few Romanists could attend such evenings' entertainments, without being taxed with the digestion of more truth than a whole life's intercourse at the tables of priests yields to their famished souls. One of the excellent peculiarities of Mr. Hobart Seymour, as a controversial writer, is that he avoids the use of harsh language, and has a direct aim to persuade and win over his opponents. The ability and spirit of the work will, therefore, give it permanent value.

The history of this edition, issued by the Messrs. Carter, has made not a little noise in the publishing world. It seems that our friend, Dr. Hooker, of Philadelphia, who was educated at Princeton, and therefore ought to have known better, published a mutilated edition of Mr. Seymour's book,—mutilated on the principle of leaving out large and important parts of the author's Scriptural and Protestant doctrine. The prefatory note, moreover, was calculated to deceive the public as to the extent and character of the mutilations. Dr. Hooker has since published an apology, which is not acceptable to the community. He says that the object in omitting the large number of evangelical and truly Catholic portions, was partly to diminish the size of the book, and partly to give it circulation among High Church Episcopalians. Passing by all notice of the absurdity of diminishing the size of a book, by mutilating it in its best parts, we ask our High Church brethren, whether it is very complimentary to their way of believing and acting, to publish “Evenings with the *Romanists*,” as likely to do good to themselves. Is there not here implied a sly hint, that High Churchmen are in danger of being Romanizers? Dr. Hooker was right here, but he was wrong in supposing that these errorists could be best reached by leaving out evangelical truth. The most hopeful way to bring sinners to repentance, is to give them access to the truth of the Gospel, not to cut them off from it. Our Saviour constantly preached plain truth to the Pharisees, and exposed their silly and wicked notions about their church being the only true church, and about their long garments, many prayers, &c. We regret that Dr. Hooker's edition deprives his High Church patrons of the oppor-

tunity of learning useful lessons, from a true Church of England writer, —lessons that might, perchance, have been marked, and “inwardly digested.” This “reserve in the communication of religious knowledge,” is a Roman principle, which if adopted by unenlightened ecclesiastics, ought not to govern a sensible publisher, especially at the risk of losing some reputation in the item of morals. Dr. Hooker’s best apology would have been to confess that he had been led astray by the High Church editor, whose too pliable conscience advised and perpetrated the mutilation. Providence has overruled the matter for good; for doubtless, now, even the High Churchmen themselves, who do not like to be depreciated into the subordinate position which Hooker’s edition fixes for them, will seek with avidity, Carter’s edition, in company with crowds of Protestants and curious Romanists.

STRAY LEAVES FROM THE BOOK OF NATURE. By M. SCHELE DE VERE; of the University of Virginia. G. P. Putnam & Co., 10 Park Place, New York, 1855.

This is a sprightly, entertaining, and instructive volume, combining in a happy manner, imagination and learning. It is issued by the house of Putnam in beautiful form. We give an extract about the moon.

“The moon has been the oldest and safest teacher, to whom mankind has listened. Even the old Egyptians, Babylonians, Indians, and Greeks, whilst they worshipped her as a goddess, failed not carefully to observe the changes in her pale face and by them to measure their time. Like a faithful porter, she has ever stood at the gates of the great heavens with their countless stars, and taught us how to find times and distances. In the upper rooms of the eighth story of the lofty towers of Babylon, in the dark halls of the vast temples of Egypt, sat the hoary priests of antiquity, and watched the wanderings of the great star of the night, thus to order the times of the years and the labours of man. The moon has taught us the secrets of arithmetic and geometry; she was the first mathematician, she aided agriculture and navigation; she taught historians the order of great events, and gave to the priests of mankind their lofty positions by confiding to them the secret of her constant changes. Now, our astronomers make her the mirror on which the earth throws her image, when the sun is behind both, and thus prove on the moon’s quiet surface, the round form of our globe. The faint uncertain light, which at the time of the first quarter fills up the rest of the round orb, serves them to measure the intensity of the light which the earth diffuses. The perturbations in her motions teach them the respective powers of attraction of sun and earth, make known their form and reveal even the internal structure of the latter. Eclipses must serve as means to measure the height of lunar mountains, and to investigate more closely the secrets of the sun itself, and when the moon covers fixed stars, they learn by this the velocity of light, the distance of those stars and the density of our own atmosphere.

“From a consideration of such signal services rendered to grateful mankind, we might well grant the moon a word now and then to the clerk of the weather. But the faith of our forefathers in this respect, has been almost entirely destroyed. Neither the barometer itself, nor the most careful observations made during the space of twenty-eight years in the north, during fifty years in the tropics, show any reliable influence of the moon on our weather. Still the world adheres with a constancy, worthy of a better cause, to the ancient belief.”

The Aim-well Stories: ELLA: OR TURNING OVER A NEW LEAF. By Walter Aimwell. With illustrations. Boston. Gould & Lincoln. 1855.

If children must have stories, let them be such as “aim-well.” Messrs. Gould & Lincoln seem to be getting up a good series, of which Ella is

the third. Many a child ought to "turn over a new leaf;" and if all who read "Ella," will attend to its moral lessons, the object of the author will be answered. We suggest that the arrow in the frontispiece, ought to be in the target and not in the tree.

A MEMORIAL of the Christian Life and Character of FRANCIS S. SAMPSON, D.D. By ROBERT L. DABNEY, D.D. Richmond, Va. 1855.

Dr. Sampson was among the eminent men of our Church, of rare mental gifts and virtues. He died at the early age of 39 years. Dr. Dabney's Memorial is just, discriminating, and eloquent. The account of Dr. S.'s sickness and death, is particularly affecting. The Memorial presents a character, which our young students and ministers may contemplate with great profit.

SACRED PHILOSOPHY. God revealed in the process of Creation, and by the manifestation of Jesus Christ; including an examination of the development theory contained in the "Vestiges of the Natural History of Creation." By JAMES B. WALKER, author of "Philosophy of the Plan of Salvation." Published in Boston by Gould & Lincoln, and for sale by Smith & English, Philadelphia. Pp. 273.

The design of this volume as stated by the author, is, "to exhibit the evidence of the power, wisdom, and goodness of God; in the first place, from considerations independent of written Revelation; and in the second place, from the Revelation of the Lord Jesus Christ; and from the whole, to point out the inferences most necessary and useful to mankind." He aims to "prove that the God of Nature is the God of Grace; that the supreme good in God, is the author of Christianity, and the supreme good in man, its end." As the title imports, it is a philosophical treatise. Numerous geological facts are adduced for the purpose of showing design. Not confining himself, like Paley, to organized matter, he argues from the existence and location of many other portions of creation, such as coal and other ores, antecedent to the creation of man, and their adaptation to his wants, that they were formed and placed there by design, and with a view to man's benefit, when he should be created. And from the law of progress which pervades all nature, he further argues that creation had a beginning; and that the lower and higher forms in the great orders of animated life, which are developments of this law of progress, prove the existence of an intelligent Creator, who planned this law, "commencing in lower forms, but tending upward, until the structure is crowned by the creation of a human being, possessing an intelligent and moral nature."

The second book, is a consideration of man and his responsibilities, considered in connection with divine law and divine revelation. In discussing this subject, he applies to it, the main principles laid down in the first book, and from the analogy of nature, illustrates the Gospel plan of salvation, embracing the divinity, humanity, and vicarious sacrifice of Christ, and the adaptation of his mediatorial work to our recovery from sin. This, like the former, is a philosophical rather than a Scriptural argument, conducted with ability and force, but he confines his view of the atonement in its relation to God, entirely to its governmental aspect. This we consider a defect. Whether the omission was intentional, we know not. If it is, we can expect no amendment in a future edition, as we

may reasonably infer, that in the judgment of the author, he has given a full view of this doctrine. But hoping the omission may have been inadvertent, we venture to suggest, that in revising the work, he will inquire whether more was not required, designed, and accomplished by the sacrifice of Christ, in its relation to the divine law, than "to counteract the consequences of sin, as those consequences affect other minds beside the transgressor." And if so, whether a chapter ought to be written on this subject, even though not intended to be strictly theological, without containing a more full and satisfactory statement of this cardinal doctrine, as taught in the Holy Scriptures?

As a work bearing on the evidences of Christianity, this volume is highly valuable, particularly to men of science, who can appreciate the author's reasoning. It furnishes a learned and conclusive refutation of certain infidel writers, who pretend to believe that the books of nature and revelation are in conflict with each other. The more thoroughly the subject is canvassed, the more feeble and insignificant do these anti-biblical and anti-Christian arguments appear. It is a just cause for gratitude, that every new contest renders our defences more impregnable, and our victory more complete.

The Religious World.

ECCLESIASTICAL REGISTER.

[WE propose to give hereafter in the "*Presbyterian Magazine*," a condensed account of the proceedings of the Judicatories of the Presbyterian Church. We commence in this number with the *Synods*, which have recently held their meetings, and expect to conclude the Synodical minutes in the January number. A summary of the proceedings of the *Presbyteries* will be given from time to time, after their next meetings. Such matters only will be noticed, which may seem to be of public interest and importance.

We shall rely upon the local papers for the intelligence to fill this department of our ecclesiastical history, and upon such other sources as may be providentially open to us. We are indebted for the matter, furnished in this number, to the *Presbyterian*, the *Presbyterian Advocate*, and the *Presbyterian of the West*.—ED.]

SYNOD OF BUFFALO.

The Synod of Buffalo met in the Presbyterian Church, at Port Byron, N. Y., on the 9th of October, and was opened with a sermon on Heb. 6: 1, by the Moderator, A. T. YOUNG of East Bethauy. J. H. McILVAINE, D.D., was chosen Moderator.

In reference to the Boards, &c., of the General Assembly, it was

Resolved, That Synod call the attention of ministers, sessions, and churches within our bounds, to the imperative duty of taking up annual collections for the several Boards and Church Extension Committee of the General Assembly; and that at each stated meeting of Synod, the ministers and delegates from the churches be called upon to report what they have done to give effect to this resolution.

Resolved, That in order to awaken a deeper and wider interest in the benevolent schemes of the General Assembly, Synod recommend to the sessions of churches, without exception, to adopt measures to secure the extensive circulation of the *Home*

and *Foreign Record*, the *Foreign Missionary*, and the *Sabbath School Visitor*, within the bounds of our several congregations.

The Synodical Academy at Geneseo was reported as being self-sustaining, and with the exception of an old debt, in a highly prosperous condition. Plans were adopted which, it is hoped, will speedily free the Institution from debt. Among the many favourable providences with which this Academy has been visited, none have been more remarkable than the almost continual outpouring of the Holy Spirit upon its pupils since the commencement of the labours of the Principal, the Rev. James Nichols.

After despatching the usual Synodical business, the Synod adjourned to meet next October, at Caledonia, N. Y.

SYNOD OF NEW YORK.

The Synod of New York met in the Scotch Presbyterian Church, on the 15th of October. Sermon by the Rev. I. W. PLATT, from John 15 : 5. The Rev. R. H. BEATTIE, was elected Moderator.

The *re-arrangement of Presbyteries* called forth some discussion; but the subject was postponed, in part, until next year. A new Presbytery was organized, consisting of the churches in Kings and Queens Counties (Long Island), by the name of the Presbytery of NASSAU.

Observance of the Sabbath by Railroad Companies.—Dr. Potts, as Chairman of the Committee, presented the draft of a memorial to various railroad companies respecting the due observance of the Sabbath. The report was adopted and signed by the members of the Synod.

Boards of the Church.—The Synod acted favourably on all these agencies for the advancement of religion. After disposing of an unimportant judicial case, Synod adjourned to meet in the Scotch Presbyterian Church, on the 20th of October, 1856.

SYNOD OF NEW JERSEY.

The Synod of New Jersey met at Newton, on the 16th of October. Sermon by the Rev. I. STREET, and the Rev. ROBERT STREET, was elected Moderator. The various Boards were fully heard, and appropriate resolutions adopted.

College of New Jersey.—Nassau Hall, now rising again from its ashes, engaged the attention of the Synod, and spirit-stirring remarks were made by the Rev. John McLean, D.D., the President of the College of New Jersey, the Rev. Dr. Magie, the Rev. S. M. Hamill, and others. The conviction was wrought deeply into the minds of those present, that this Institution, the child of the Presbyterian Church, the child of prayer, an instrument of immense good to the Church and nation, must ever have numerous friends rallying around her, praying and labouring for her prosperity. It was, by resolution, recommended to the churches to contribute liberally for the rebuilding of the College edifice destroyed by fire in March last.

Synod adjourned to meet next year on the 21st of October, in the First Presbyterian Church of Elizabethtown.

SYNOD OF PHILADELPHIA.

The Synod of Philadelphia met at Hollidaysburg, Pennsylvania, on the 16th of October, and the last Moderator not being present, was opened with a sermon by the Rev. Dr. BURROWS, from 2 Tim. 4 : 7. The Rev. ALFRED NEVIN was elected Moderator.

A *Judicial and an Appeal Case* were dismissed on the ground of informality. Addresses were delivered in behalf of the *Boards of the Church*, to which Synod responded with cordial resolutions.

A visit from the Synod of Pittsburg, was the occasion of much pleasant and edifying Christian intercourse. [For a full account of this Union Synodical meeting, see Presbyterian Magazine of November, p. 518.]

Lafayette College.—From the report of the Board of Visitors, Synod is gratified to learn that the financial business of the Institution is so correctly attended to; and that the College, as it respects the ability and fidelity of its professors, the number and the diligence of its pupils, the number of pious young men having the ministry in view, and the number of sons of pious parents—is in so flourishing a condition. With regard to the Board of Trustees, the Committee recommend the adoption of the following resolutions, viz.:

Whereas, It appears from this report that many of the subscribers to the Endowment Fund of the College, have not yet paid either the principal or the interest of their subscriptions, thus causing much embarrassment to the finances of the Institution; and *whereas*, it has come to the knowledge of Synod that some of the subscribers, even among the members of our churches, profess to regard their subscriptions of little binding force, therefore

Resolved, 1. That, in the judgment of Synod, every subscriber, unless providentially disabled, or legally relieved from such payment, is bound to pay his subscription, both principal and interest, just as much as he is bound to pay his legal bond; and Synod would urge upon all the subscribers the propriety of paying their subscriptions as early as possible.

Resolved, 2. That Synod earnestly calls the attention of those to whom God, in his providence, has given liberal means, to the importance of contributing liberally to the endowment of Professorships in our literary institutions; and we entertain the hope that God may put it into the hearts of his people to endow Professorships in this rising Institution, where there are so many young men in a course of training for the Gospel ministry, and which promises so much for the Church and the world.

The next meeting of Synod was appointed to be held in the Presbyterian Church, at Norristown, Pa., on the 3d Tuesday of October, 1856, at 7 o'clock. p. m.

SYNOD OF BALTIMORE.

The Synod of Baltimore met, agreeably to adjournment, in the Presbyterian Church in Chambersburg, Pennsylvania, on the evening of the 25th ult., and was opened with a sermon by the Rev. N. G. WHITE, Moderator, on 1 Cor. 9 : 16. The Rev. Dr. WILLIAM H. FOOTE of the Presbytery of Winchester, was chosen Moderator.

The Presbyteries were enjoined to give special attention to *missionary labour*, and, where practicable, to employ one or more itinerants to visit and explore destitutions.

In regard to a complaint against the Presbytery of Baltimore for receiving and installing the Rev. Mr. Burt as pastor of the Franklin Street Church, Baltimore, the following was the judgment of Synod, viz.:

1st. In relation to the first ground of complaint, viz., the voting by proxy—while Synod refuses to sustain the complaint of the minority in full, inasmuch as the pastor elect had a clear majority of the votes, without the proxies, it unequivocally condemns the mode of voting for officers in Christ's house by proxy, as being in opposition to Form of Government, Chap. xv. Secs. 3, 4, 5, and 7.

2d. Synod refuses to sustain the second ground of complaint, viz.: that the Presbytery refused to decide the question of vote by proxy—because it does not appear from the minutes that this question was before that body.

3d. Synod does not sustain the third ground of complaint, viz.: that the Presbytery did not arrest the reception and installation of Mr. Burt, pending an appeal from the Presbytery of Miami before the Synod of Cincinnati—because it judges that the Synod of Cincinnati had no jurisdiction in the case.

Synod unanimously refused to sustain the appeal of George S. Rea from the sentence of the Presbytery of Carlisle, deposing him from the Gospel ministry;

and further, recommended the Presbytery to suspend him from the privileges of the Church.

The appeal and complaint of the Rev. J. P. Carter against the Presbytery of Baltimore, for allowing to be put in the hands of one of its members, a call, in which, instead of a specific sum, the words, "one thousand dollars, or so much thereof as may be raised," were used—was sustained by Synod.

Resolved, That the Presbytery of the Eastern Shore, be and the same is hereby dissolved; and the ministers and churches constituting that body, are directed to connect themselves with the Presbytery of Baltimore.

No other change in boundaries was made or proposed.

Winchester, Va., was selected as the next place for the meeting of Synod.

SYNOD OF PITTSBURG.

The Synod of Pittsburg met at Johnstown, Pa., on the 18th of October. Opening sermon by the Rev. N. H. GILLETT, from Psalm 119 : 126. Present, 40 ministers, 29 elders. Professor M. W. JACOBS elected Moderator. On motion of Dr. A. D. Campbell, a committee was appointed to consider the expediency of visiting the Synod of Philadelphia, which was in session a few miles off, at Hollidaysburg. The committee made a report in favour of the measure, which was adopted by the Synod. [For a full account of this Synodical Union meeting, see the Presbyterian Magazine for November, p. 518.] The Western Theological Seminary at Alleghany City, received the attention of the Synod, and the following minute was adopted:

1. A large and commodious Seminary building has been erected. This building is located on a beautiful, healthy, and commanding site in Alleghany City. It is not, in our judgment, surpassed by any edifice of a similar kind in our country, in stately appearance, in excellence of architecture, or facility of accommodation; it is even elegant, although entirely free from superfluous appendages and ornaments.

2. Two comfortable dwelling-houses, with necessary appurtenances, have been also erected for our Theological Professors, and two others are in process of erection, and all by voluntary contributions for this express purpose.

3. The rooms in the Seminary for the students have been well furnished by the liberality of several of our churches and benevolent individuals.

4. The large increase of students in this sacred institution is devoutly acknowledged, and the prospect of a still larger accession is cheering to our hearts.

5. The geographical position of the Seminary, forming as it does, the centre of theological attraction to the important Synods of Pittsburg, Alleghany, Wheeling, and Ohio, while it is also central to the Church at large, is regarded with pleasure.

6. Our Theological Professors enjoy the confidence of our churches, and we trust will have their prayers and their countenance.

7. The kindness and large liberality of the donors to this noble school of the prophets call for deep gratitude.

For these and all other blessings granted to this favoured fountain of divine instruction, the Synod feels called upon to tender humble thanks to the glorified Head of the redeemed church.

Strong resolutions were adopted in favour of the existing Temperance measures of Pennsylvania, and the following on the subject of the traffic in ardent spirits:

In the judgment of this Synod, members of the Church engaged in the traffic of intoxicating drinks as a beverage are liable to discipline when they sell contrary to the law of the land, or the laws of God.

DEACONS.—A memorial to the General Assembly in relation to Deacons was adopted.

Overture No. 1, being a memorial on the subject of Deacons, was taken up and read, and on motion adopted, as follows:

Memorial to the General Assembly by the Synod of Pittsburg.

That some churches under the care of the General Assembly have no deacons will be admitted. That in others, such officers are not as useful and as much honoured as they should be, will also be conceded. Such a deficiency in any organized church requires consideration and kind remedial measures by our church judicatories.

First, We take this view, from the fact that our "Form of Government" in chap. VI, provides for the existence of deacons, and that ministers and elders have vowed to carry out its provisions.

Second, The Lord Jesus said, what is still true, "ye have the poor always with you." Subsequently, his inspired apostles directed the disciples to look out "men of honest report, full of faith and of the Holy Ghost, whom we may appoint over this business." The apostle in his epistle to Timothy, spoke of the deacon as a constituent part in the organization of the church, and described the requisite qualifications. The same apostle to the Galatians says, that James, Cephas, and John would that he and Barnabas "should remember the poor, the same which I was forward to do." They had collections taken for the poor, which our Form of Government makes an "ordinance," and yet, this high authority is not uniformly regarded. In the original organization of the Church of Scotland, and for many years after the reformation, the office of deacon was retained.

Third, Permit us to express the conviction that there is a grievous necessity for the existence and exertions of deacons; and as many helpers as they can associate with them. The civil provisions for the poor fail to reach every case of destitution, properly under the notice of our church; and do not render the Christian sympathetic aid so cheering to those in adversity. On this point, permit a quotation from a departed father (Rev. Samuel Miller, D. D.), whose sentiment the Church honours: "What though the laws of the State make provisions of a decent kind for all the poor? Are there not commonly within the bounds, and even among the communicants, of every church of any ordinary extent, and of the ordinary standing in point of age, generally found a greater or less number of persons who have seen more comfortable days but are now reduced;—aged widows, persons of delicate, retiring spirits, who are struggling with the most severe privations of poverty in secret, but cannot bring themselves to apply to the civil officer for aid as paupers, who, at the same time, would be made comfortable by a pittance now and then, administered in the tender and affectionate spirit of the Gospel? Now, ought the Church to take no measures for searching out such members, who are not, and cannot be reached by the legal provision, and kindly ministering to their comfort? But if there be no class of officers whose appropriate duty it is to make this whole concern an object of their attention, it will too often be neglected, and thus the interests of Christian charity seriously suffer."

Farther, ought it to be, that the sick members of Christ's visible body—that the wandering insane—that the blind groping in darkness—that the deaf and dumb, shall have no efficient guardians, but be left to the uncertain and cold charity of the world? Besides, there are poor orphans, who have been baptized in our churches, left without persons to protect them in their rights, and to provide for them suitable homes and a Christian education—there is the destitute stranger—the oppressed hireling and servant—the bereaved whose dead need to be cared for—all requiring such services as may be rendered by a deacon. To him, in a special manner, these difficult, and often delicate duties, may be assigned by the Church.

If any should think that there are but few cases of such sufferers, let our asylums, hospitals, yea, let our poor-houses, the lanes and alleys of our towns and cities, the secluded parts of our country, be examined, and the aggregate number would be startling, of such persons; some of whom, too, have had a connection with our churches as communicants, or as baptized members, or, as its supporters, in the days of their prosperity. The Church cannot, *will not*, with the badge of Christ on her arm and with his spirit in her heart, neglect the classes of persons whom her Divine Master so tenderly helped, and for whose sake he "went about doing good." And to whom can their special care be assigned more appropriately and scripturally than to the noble, self-denying, Christian deacon? who may also associate with him, and under his direction, a band like Dorcas and Phebe.

There is a necessity for deacons to take charge of the collections for *poor* churches

—for *poor* young men, to be educated for the ministry—for the *poor* heathen, for the distribution of religious knowledge—that the elders may give themselves more entirely to their spiritual duties. Thus labour in the vineyard of the Lord will be more equally divided, and a larger number of persons be called into active service. Thus, too, our organizations would be more complete, and the reproach that our religion is not a *religion of mercy* to the suffering, would be removed. By performing duty more extensively through deacons, to the suffering in body, a door is opened to reach the heart with the truth of God; and the invidious comparisons, drawn by those who have not sufficient discernment to see through the designs of Romanists (in their ostentatious charities) would be utterly groundless.

It is desirable that a fuller opportunity through those devoted to the interests of the poor be given to such as are prepared to aid the body; as well as for those who feel it is “blessed to give,” to save the mortal and immortal part of man. By a more complete and energetic arrangement, the light of the church will shine to the glory of God, through the deacons—the almoners of her bounty. The Lord Jesus, the final Judge, will not say to so many (who in neglecting his suffering people, neglected Him), “For I was an hungered, and ye gave me no meat. I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.”

To obtain a more extended change through our whole branch of the Church, it is hereby

Resolved, 1. That the preceding memorial be adopted by this Synod, and sent for the consideration of the next General Assembly.

2. To call the attention of the churches under the care of this Synod to the subject, it is hereby resolved to publish this memorial, and recommend the whole subject, for the existence, efficiency, and honour of the office of Deacons, to *their* review.

Synod adjourned to meet in the First Presbyterian Church, Pittsburg, on the third Tuesday of October, 1856, at 3 o'clock, P. M.

SYNOD OF ALLEGHANY.

The Synod of Alleghany met, according to adjournment, in the Presbyterian Church of Newcastle, Pa., on the 27th day of September, A.D. 1855, and in the absence of the Moderator, was opened with a sermon by the Rev. W.M. S. PLUMER, D.D., on the Epistle to the Romans 1 : 16.

Present, 46 ministers and 27 ruling elders. The Rev. E. P. SWIFT, D.D., was elected Moderator. The benevolent operations of the Church occupied a large share of the time of Synod. An appeal was taken to Synod from the decision of the Presbytery of Beaver, in session at Unity, April 18th, 1855, in sustaining the appeal and complaint of Mr. Samuel Bell and Mrs. Nancy Bell, against the Session of West Middlesex, &c. After a patient hearing of the appeal, it was sustained by the Synod, and the following minute was adopted, viz.: “The main reason for sustaining the appeal is, that the Presbytery of Beaver issued the case as an *original* and not as an *appellate* Court, and allowing Mr. Bell’s confession to be made to them, instead of to the session.”

The following resolutions in reference to the Western Theological Seminary at Alleghany were adopted:

Resolved, 1. That this Synod feels called upon to render thanks to Almighty God for the success that has attended the efforts of the Trustees and Directors of the Western Theological Seminary for rebuilding the edifice of the institution, affording superior accommodations for the Professors and students, and for the zeal and liberality displayed by many of the members of our churches in this region and elsewhere, in contributing funds to repair the loss occasioned by the destruction of the old building and its contents.

Resolved, 2. That this Synod learns with great pleasure that the present session of the Seminary has opened with most encouraging prospects; that there has been a large increase of students; and that an increased degree of interest has been awakened in the prosperity and welfare of this institution, in different parts of the Church.

Resolved, 3. That this Synod feels deeply impressed with the importance of this Seminary to our Church in this region and throughout the land, and in the extension of our Redeemer’s kingdom in heathen lands.

Resolved, 4. That as a Synod we purpose, by the aid of heavenly grace, to pray more for the professors and students of this Seminary, as well as of all the others of our Theological Seminaries, that they may be aided by God's word and Spirit abundantly; that a learned, able, and faithful ministry may continue to be reared to preach the unsearchable riches of the Gospel, in this land, and also far hence, among the Gentiles. Moreover, we pledge ourselves to renewed earnestness in praying for the outpouring of the Holy Spirit upon our families, schools, and churches, that many of the young men may be converted and introduced to our Theological Seminaries and to the Gospel ministry.

Synod adjourned to meet in the Presbyterian Church of Beaver, on the fourth Thursday of September, 1856, at 7 P. M.

SYNOD OF OHIO.

This Synod met, according to adjournment, in the Westminster Church, Cleveland, on the third day of October last, at 7 o'clock, P. M., and was opened by the Moderator, Rev. P. M. SEMPLE, with a sermon from Gen. 3 : 24. The Rev. J. D. SMITH was chosen Moderator.

Washington College, Pa.—The Rev. Dr. Scott addressed Synod in reference to the present condition of that institution. A modification of last year's action of Synod was adopted, to the effect that the funds raised by the Agent of the College in our churches shall be under the control of the Synod of Wheeling for the term of seven years from the 1st of January, 1856, after which time they may be recalled, according to the provision of last year.

Synodical College.—Synod heard statements from the Rev. Mr. Raffensperger, in behalf of the Synod of Cincinnati, on this subject, and from Hon. Mr. Stanton, of Bellefontaine, in behalf of the citizens of that place, in reference to the location of such a College. A committee was appointed to confer with a similar committee from the Synod of Cincinnati, and in conjunction with them, "to devise such plans, and perform such acts, as may be necessary in order to the location, endowment, and government of the institution, as may be suitable and effectual, provided that their action shall not be binding until approved by the Synod."

The following is the committee contemplated above, viz.: Rev. J. Hoge, D. D., Rev. H. Van Deman, L. P. Bailey, J. W. Vance, H. A. True, Daniel C. En-tricken, James Jacobs.

Church Music.—The Synod took action on the subject of church music, favouring congregational singing, and urging upon the churches to give more attention to the subject.

Attendance.—In consequence of a large number of members of Synod leaving before the close of the sessions, the following was adopted:

Resolved, That Synod require its members to come to its meetings with a view to remain until its sessions shall have closed, and will expect them hereafter to make no arrangements of a secular or social character that may require them to leave the Synod before the Wednesday of the week succeeding the time of the meeting, and will be governed in its decisions upon applications for leave of absence, accordingly.

Synod adjourned to meet in the Second Church, Zanesville, on the 3d Thursday of October, 1856.

SYNOD OF IOWA.

The Synod of Iowa met at Oscealoosa, October, 13th.

The Rev. Joshua PHILLIPS, Moderator, preached the opening sermon, from Psalms 50 : 2—"Out of Zion, the perfection of beauty, God hath shined." The Rev. SAMUEL C. McCUNE was chosen Moderator. It was made a standing rule that Synod spend half an hour at the opening of each morning session in devotional exercises.

An overture was received from the Presbytery of Minnesota, asking their name to be changed to that of St. Paul, which was done.

The trustees of Alexander College reported the present *status* of the Institution to the Synod, which, being carefully considered, was found to be in a very favourable condition. Mr. Jerome Allen, a licentiate of the Presbytery of Cedar, was elected to the Professorship of Natural Philosophy and Chemistry. Professor Kerr was appointed Financial Agent, to go out for one year, and labour to secure an endowment. A Committee of Examination was appointed, distinct from the Board of Trustees.

The Presbytery of Cedar, upon an overture from themselves, was divided, forming therefrom what is to be called "The Presbytery of Dubuque." The brethren within the territory of the new Presbytery were instructed to meet in Dubuque on the first Tuesday of December next, at seven o'clock, P. M., and the Rev. James Gallatin to preach and preside until officers shall have been elected; or in case of his absence, then the oldest minister present.

Synod adjourned to meet in the First Presbyterian Church of Burlington, on the second Thursday of October, A. D. 1856.

The Departing Year.

THE DYING YEAR.

TWELVE sounds from yon high tower; the heavy pealing
 Goes forth unheeded on the still night air,
 And now those dusky pointers onward stealing,
 Unpausing e'er,
 Have left the old year's undistinguished bound,
 And entered heraldless the new year's round.

Old clock, long from thy dim and lofty station,
 Thou'st measured off the little lives of men,
 Long watched the herds that swell on Time's probation
 And sink again;
 Ah, herds that wrought their lives by thy replies,
 And fancied they were diligent and wise.

Nor ever saw that horologe of God's construction—
 Of which the sun and stars are part—
 Nor gathered ever that divine instruction
 Which these impart.
 Bound in thy changeless circles till the knell
 Of death dissolved life's strange sense-woven spell.

Oh mystery this, that in God's great creation,
 'Midst all its prophecies of night and day,
 Deaf to its universal loud pulsation,
 To sure decay,
 Man wanders on, nor notes the time of life,
 Till pale he stumbles on the dying strife.

Stars mark the ages silently retreating,
 The Sun proclaims the year's laborious flight.
 But earth, her annual changes still repeating
 Her day and night,
 Fair Earth holds out the hour-glass of time,
 Tracing each foot-fall in its march sublime.

Sweet flowers tell us of the month's progression.
 Of Spring's bright coming, and of Summer's wane ;
 Yea, every leaf and bird in the procession,
 Of height or plain,
 Unfolds the season's tread, while Night and Day
 Hath each its birth-song and its farewell lay.

And dirges now are on the air around me,
 And moans and wails are howled by many a blast—
 Ah, dying Year, pale drapery hath bound thee ;
 Thy days are past ;
 And man, oh, hath he from thy parting breath
 Gathered that wisdom which there lies in death !

JESSIE ELWOOD.

From "Independent."

OUR LIFE A PILGRIMAGE.

A FAVOURITE representation of the life of the believer, in both the Old and the New Testaments, is that of a pilgrimage,—forming no interests or attachments with a view to permanence in this world, but passing carefully and diligently through this world to a home in the future. Herein the life of Abraham is a symbol of the life of every believer;—not mindful of the country whence he came: having no fixed abode in any of the several lands he visited;—evermore seeking a city which hath foundations;—desiring a better country, that is, an heavenly. The life of faith is a pilgrimage. "I am a stranger, and a sojourner, as all my fathers were."

The first Christians realized this. Driven every whither by the storms of persecution; with everything in government, in society, in art, in literature, and in the recognized religions of the world, utterly hostile to them and their cause; daily expecting to seal their testimony with their blood; they felt that they were but strangers and pilgrims, and lived as not of the present world. The Apostolic letters are full of the recognition of this fact, and of exhortations and counsels based upon it.

Most significant also, is the style of the early fathers and of the primitive churches in their inter-communications as fellow-sojourners in an evil and hostile world. Thus the epistle of *Clement* to the Corinthians begins on this wise: "The Church of God which sojourneth at Rome as a stranger (*παρικοῦσα*), to the Church of God which sojourneth at Corinth." So that of *Polycarp* to the Philippians is addressed to the Church which sojourneth at Philippi.

The same phraseology occurs in the Circular Epistle of the Church of Smyrna to the churches generally, concerning the martyrdom of Polycarp.

A beautiful and touching sentiment underlies this style of address. These several associations of believers are so many detachments of the grand army of Faith, encamped in a hostile territory, liable to ambuscades, sorties, assaults, in the treacherous and impregnable Crimea of the Arch-enemy. Not only are individual believers pilgrims and sojourners, but the churches themselves do but

sojourn in a world with which they can have but few sympathies and interests in common. Separate from the world in character, in principles, in the hopes and aims of life, in the grandeur and glory of their destiny, they recognize in each other a holy fellowship, and sing together their pilgrim-song as they journey to the New Jerusalem.

THE DEPARTING YEAR.

STAY, swift revolving year,
And rest thy wing awhile!
Oh! leave me thy latest sigh—
With me thy latest smile.

“I’ve walked by beauty’s side,
And marked love’s flow’rets bloom:
Then bade the bridegroom seek his bride
Within the narrow tomb.

“I hushed the babe asleep,
Upon its mother’s breast:
Then bade the childless mother weep,
And sent her soul to rest.

“I’ve watched the vessel glide
Over the sparkling wave,
Now darkness veils her swelling pride,
Her crew, a watery grave.

“I breathed the summer’s sigh,
And bade her glories sleep,
I’ve lit with rapture many an eye,
Which now may watch and weep.

“I may not rest me here,
Yet, not in vain my flight;
Thus life’s enchantments disappear,
While faith still pants for sight.

“But strive that each New Year,
May bless thy better way,
And mercy guide thy footsteps here,
Till years have rolled away.”

Edinburgh.

CHRISTINA.

THE PAST YEAR.

“The poorest day that passes over us,” says Carlisle, “is the conflux of two eternities; and is made up of currents that issue from the remotest past, and flow on to the remotest future.” How much more truly may we say it, of a year of days—of such a year as that which is now expiring.

INDEX TO VOLUME V.

MISCELLANEOUS ARTICLES.

Address to the Students of Western Theological Seminary,	343	Justification, or How shall Man be Just with God?	193, 241
Angels, a Few Thoughts on,	210	Lessons from a Disaster,	442
Atonement, Extent of, No. III.,	49	Lines on a Church at Jerusalem,	441
Baptized Children and the Communion,	263	Lines for a Sabbath School Anniversary,	158
Begging, yet Rich,	9	Living and Walking in the Spirit,	529
Calvinism, a Layman's Analysis of,	162	Mortality and Immortality,	342
Christ the Vine, and Believers the Branches,	481	Nativity of Christ,	540
Clerical Wit, Thornton and Berridge on,	261	Name of Jesus, why conferred upon the Messiah,	337, 400, 486
Congregational Prosperity, Hints on,	541	Nassau-Hall Bible Class, Dr. Green's,	159
Denominational Divisions,	109	New School and Congregational Agitation,	405
Downfall of Turkey,	71	Ocean at Twilight,	392
Duelling,	293	Philadelphia Merchants,	155
Evangelical Religion in the East,	354	Pious Poor and the Gospel Ministry,	201
English Language, The,	545	Preface to Luke,	10
Fifty Years a Pastor,	118	Presbyterianism and Episcopacy,	393
First Snowfall,	16	Presbyterian Polity, Argument for the Validity of,	199, 248, 289, 436, 493, 534
Friend of God, or The Excellency of Faith and a Holy Life,	1, 62, 103, 145, 204, 254, 308	Rain Concert,	315
Hodge, Dr., on Presbyterianism and Episcopacy,	393	Sabbath Evening Prayer,	491
Human Ability and Inability,	385	Sebastopol, Fall of,	500
Humanity and Divinity of Christ,	13	Social Benefits of Religion,	433
Immaculate Conception,	97	Spencer, Dr., as a Preacher,	152
Indian Summer,	447	Thanksgiving for Harvest,	350
Inkermann, Battle of, and the Grand Dukes,	57	Time to Dance,	69
		Western Theological Seminary,	17
		Young Men and the Ministry,	30

HOUSEHOLD THOUGHTS.

Boys and Girls,	319	Faithful Pastor's Early Training,	170
Broken Buds,	73	Father's Pity,	318
Education of the Nursery,	359	Feed my Lambs,	316
		Family Worship, Directions for,	264

Gentleness Sweetens Home,	417	Mother's Theological Teachings,	360
Good Night,	25	Mother of Washington,	419
Good Wife from the Lord,	25	My First Home and my Last,	418
Household Religion,	213	Pastor's Funeral,	509
Knox, Mrs. Euphemia P., Biographical Sketch of, with a Sermon,	450	Step-Mother's Experience,	165
Letter of Consolation,	506	Sabbath Evening at Home,	416
Little Boy that Died,	418	Tobacco and Snuff,	417
Minister's Sons and the Ministry,	124	Thy Greatness hath made Me Great,	75
Minister's Wife, Hints to a,	504	What shall I Ask?	127
Mother's Religious Influence,	356	Where's Jamie?	24

HISTORICAL AND BIOGRAPHICAL.

Act and Testimony,	26	McMillan, Rev. John, D.D., Biographical Sketch of,	420
Cuyler, Dr., Biography of,	219	Presbyterianism in New England,	553
California, Early Romish Missions,	272	Scovel, Rev. Sylvester, D.D., Biographical Sketch of,	511
Kentucky, Great Revival in, Views of Drs. Alexander and Baxter,	128, 225	Smith, Rev. Robert, D.D., Dr. Alexander's Biographical Sketch of,	172
Lindsly, Dr. Philip, Funeral,	360	Tennent, Gilbert, Two Letters from, to Whitefield,	264
“ Dr. Stevenson's Address,	361	Yale, Rev. Elisha, D.D., Biographical Sketch,	320
“ Dr. Van Rensselaer's Address,	364		
“ Dr. Rice's Address,	367		

REVIEW AND CRITICISM.

Baird's Christian Retrospect,	230	Erskine's Discourses,	86
Baker's Funeral Sermon,	427, 468	Eutaxia, or Presbyterian Liturgies,	325
Baker's Revival Sermons,	135	Exigencies of the Church,	518
Bayne's Christian Life,	466	Foote's Sketches of Virginia,	555
Boardman on the Ministry,	368	Gospel and Epistles of John,	368
Boardman's Great Question,	282	Grundy on Popery,	182
Bohemian Martyrs,	229	Halsey's Discourse,	81
Brace's Scripture Portraits,	228	Hanna's Life of Chalmers,	328
Brown, S., on the Atonement,	32	Hepburn's, Judge, Address,	182
Brown, I. V., Vindication of the Assembly,	35	Hill, Major, Address on College Discipline,	425
Cairo and Fulton Railroad Company, Proceedings of,	426	Huntingdon's Discourses,	230
Chichester's Historical Discourse,	284	Hodge on Presbyterianism,	424
Church Book of St. Peter's,	516	Inaugural Addresses at Alleghany,	38
Cobbin's Book of Popery,	327	Inaugural Addresses at Princeton,	38
Dabney's Memorial of Sampson,	558	Ins and Outs of Paris,	284
Divinity of Christ, Letter on the,	39	Jacobus', Dr., Discourse,	326
Drummond on the Parables,	554		
Edward's Aspects of Society,	232		

Jones' Glory of Woman, . . .	517	Roger's Hints to Christians, . . .	369
Lee's Ministerial Trials, . . .	469	Rutherford Children, . . .	39
Learning to Converse, . . .	517	Sawyer's Organic Christianity, . . .	84
Lowrie's, Walter, M., Memoirs, . . .	135	Seymour's Evenings with Romanists, . . .	556
McFarlane's Hiding Place, . . .	177	Stray Leaves, . . .	557
McFarlane's Night Lamp, . . .	177	Sharswood's Professional Ethics, . . .	36
Mitchell, Wm. H. Discourse, . . .	39	Shield's Book Remembrance, . . .	86
Missionary Children, Education of, . . .	467	Spencer, Rev. J., D.D., Sermons of, . . .	282
Monitory Letters to Church Members, . . .	178	Sprague, Rev. Wm. B., D.D., Sermon of, . . .	284
Murray's Pencillings, . . .	81	Squier's Problem Solved, . . .	78
Murray's Thanksgiving Sermon, . . .	81	Stearn's Historical Discourses, . . .	80, 136, 180
Nevens, Rev. A., Discourses, . . .	427	Stier's Words of Christ, . . .	470
Newcombe's Cyclopædia, . . .	85	Taylor's Land of the Saracen, . . .	39
Old and New School, . . .	514	Tennent's Sermon, . . .	517
Owen on Temptation, . . .	422	Timlow's Historical Discourses, . . .	182
Perseverance of the Saints, . . .	230	Ullman's Early Reformers, . . .	470
Pictorial Second Book, . . .	228	Urquhart's Memoirs, . . .	518
Pike's Cases of Conscience, . . .	227	Wayland's Elements of Intellectual Philosophy, . . .	82
Prime's, Dr., Travels in Europe, . . .	178	West on Capital Punishment, . . .	469
Quesnel on the Gospels, . . .	470	Whewell's Plurality of Worlds, . . .	83
Rice, Dr., on Divine Sovereignty, . . .	227	Wilson on Dancing, . . .	369
Robinson's, Dr., Discourse, . . .	425	Wines on Representation, . . .	231
Rockwell's Sketches of the Church, . . .	228		

THE RELIGIOUS WORLD.

African Colonization, . . .	372	Dutch Remonstrants, . . .	234
Amelioration of Slavery, . . .	375	England, Religious Liberty in, . . .	374
American Board and its Indian Missions, . . .	471	Episcopal Church, Defections from, . . .	521
American Board Slandered, . . .	140	“ “ Statistics, . . .	334
Anglican Church, . . .	234	Evangelical Society of France, . . .	373
Anti-Slavery Denunciation, . . .	332	Free Church of Scotland, . . .	235, 476
Assembly and Association of Connecticut, . . .	428	“ “ Progress, . . .	43
Baptist Churches, . . .	370	“ “ Students, . . .	42
Battle of Inkermann, . . .	92	German Emigrants, . . .	141
Belfast Theological Seminary, . . .	89	Hebrew Movement, . . .	476
Bible in Common Schools, . . .	334	Hollis, Thomas, . . .	333
Burning of Nassau Hall, . . .	182	Immaculate Conception, . . .	89
Bushnell's Book, . . .	138	Italy, . . .	373
Carlisle Theological Seminary, . . .	428	Japanese Religion, . . .	41
Casualties of Russian War, . . .	377	Liberia, Republic of, . . .	476
Congregational Singing, . . .	475	“ Collegiate Education in, . . .	373
Columbia Theological Seminary, . . .	87	Maine Law, . . .	88, 139
Contributions to Army in Crimea, . . .	91	Methodist Itinerancy, . . .	285, 333
Crisis in China . . .	140	“ Missions, . . .	371
Dancing, Prevalence of, . . .	521	“ Church South, . . .	371
Davidson College, . . .	234	Mississippi Synod, . . .	87
Delaware Indians, Remnants of, . . .	40		
Donations in Boston Churches, . . .	371		

Nassau Hall, Burning of,	182	Synodical Proceedings of Presby-	
New Albany Seminary,	285	terian Church,	559
Oahu College,	40	Synod of Buffalo,	559
Philadelphia and Pittsburg Synods,	518	“ New York,	560
Presbyterian, Old and New School,	370	“ New Jersey,	560
Presbyterianism in Natchez,	233	“ Philadelphia,	560
Puseyism in New Jersey,	474	“ Baltimore,	561
Reformed Dutch Church,	429, 521	“ Pittsburg,	562
Religious Bequests in Pa.,	473	“ Alleghany,	564
Roman Decalogue,	374	“ Ohio,	565
San Francisco, Dr. Scott's Church,	138	“ Iowa,	565
		Tobacco, Dr. Nott on,	91, 143
		Union Theological Seminary,	474

STATISTICS.

British Census,	236	Murder in Popish Countries,	185
Casualties of Russian War,	377	Postage Statistics,	430
Cotton Trade of Great Britain,	186	Presbyterian Church, Statistics	
Disasters on Western Rivers,	186	of,	370
Educational Statistics in U. S.,	142	Railways, American,	93
Extent of our Country,	93	Russian Empire,	431
Foreign Population,	92, 184, 375	Scotch Landed Proprietors,	376
Mercantile Life, Hazards and		Slave Trade,	237
Fluctuations of,	142	Wheat Crop of U. S.,	376

SHORT SELECTIONS.

AUTUMNAL THOUGHTS,	431	READINGS FOR THE MANY,	378
GENERAL READINGS,	335	THOUGHTS FOR THE MANY,	187
HANDFUL OF FRAGMENTS,	286	THOUGHTS FOR THE THOUGHTFUL,	237
MISCELLANEOUS THOUGHTS,	94	VARIETIES FOR THE MONTH,	522
NEW YEAR'S MUSINGS,	44	VARIOUS THOUGHTS,	143
ONE THING AND ANOTHER,	477	YEAR DEPARTING,	566







