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Miscellaneous Articles.

LEAVES FROM THE DIARY OF A DEPARTED CHILD OF
SORROW.

[The following brief introduction to the diary, has been written by the minister into whose hands the leaves providentially fell.—Ed.]

“WE converse with the absent,” says D’Israeli in his *Curiosities of Literature*, “by letters, and with ourselves by diaries. Shaftesbury calls a diary ‘a fault-book,’ intended for self-correction; and Col. Hardwood, in the reign of Charles I., kept a diary, which, in the spirit of the times he entitled ‘slips, infirmities and passages of providence.’ Such a diary is a moral instrument, should the writer exercise it on himself and on all around him. One of our old writers quaintly observes, that the ancients used to take their stomach-full of self-examination every night. Some used little books, or tablets, which they tied at their girdles, in which they kept a memorial of what they did against their right reckoning.” Christians who have employed this means, have found it an invaluable assistance in self-examination and watchfulness; and although liable perhaps to some abuses, it is to be feared that this help is too much neglected in this bustling age.

The writer of the following extracts, who has been dead some years, was a child of sorrow. Having her lot cast in an elevated social position, with fine talents, engaging manners, and more than ordinary cultivation, she was married to a partner in every respect suited to her, and spent some years in refined and almost unalloyed enjoyment. She had early given her heart to God, and witnessed a good profession before the world. A short time before the record commences, her husband had also become a subject of divine grace,

In view of *παράματα* like these, we submit the question to the reader, which Church is "characteristically a revival Church."

The Reviewer, in speaking of the old records of the Synod of New York and Philadelphia, says, "In musing over these records, we find nothing which interests and delights us so much as the signs of the presence of God in great power and majesty in his Church." We trust that our beloved brother will take equal interest and delight in the same signs of the divine presence in the Church since he seceded; especially as he seems to have been hitherto ignorant of the true state of our prosperity.

In conclusion, we may state our conviction, that the revival in the middle of the last century was attended with much good and with much evil. In its earlier stages it was unquestionably the occasion of the conversion of many souls. It was like one of those mighty rains of summer, which refresh many a plant and tree, but which are accompanied in some places with hail, and storm, and overflowing desolation, and which are followed by a long, dreary drought. The Presbyterian Church, whilst it welcomes pure revivals of religion sent by the Holy Spirit, is averse to man-devised schemes for getting up temporary excitements, which have been so prevalent in our day. Although we make no unmeaning boasts of "characteristic" revivalism, our statistics show that, in cultivating the vineyard committed to our care, the Lord has not ceased to regard us with a good measure of his favour, notwithstanding all our ill-deserts and short-comings. May his blessing be with us, and with all our brethren in Christ!

BIOGRAPHICAL NOTICE OF JACOB J. JANEWAY, D. D.

As Dr. Janeway is, happily, still living, our biographical notice will be restricted chiefly to giving the dates of the principal incidents in his life.

JACOB J. JANEWAY was born in the city of New York in the year 1774. He is thus among the few living men whose birth antedates the signing of the Declaration of Independence.

He graduated at Columbia College, in the city of New York, in the year 1794.

He studied theology with the celebrated Dr. John H. Livingston; and, being a member of the Reformed Dutch Church, was licensed by the *Classis of New York* in 1798.

In 1799, he was ordained by the Presbytery of Philadelphia as colleague pastor with the Rev. Dr. Green, of the 2d Presbyterian Church, Philadelphia. These two ministers of Christ laboured together with uninterrupted harmony in this important charge for thirteen years, when Dr. Green was transferred to the Presidency at Princeton college in 1812. Dr. Green refers in his diary to Dr. Janeway in the following terms: "We were colleagues for thirteen years. It was with him that I had an explicit understanding that we should remember each other in our daily prayers, and treat each other's character as if it were his own. The consequences were most happy. We laboured and loved as brethren during the whole period of our collegiate connection, and an untroubled and ardent attachment has existed between us to the present hour. I still pray for him daily in my private devotions."

After the resignation of Dr. Green, the Rev. [now Dr.] Thomas H. Skin-

ner was chosen colleague of Dr. Janeway; and when Dr. Skinner resigned in 1816, Dr. Janeway remained sole pastor of the large and flourishing church, which then stood in Arch street, during ten years.

In 1828, Dr. Janeway was appointed by the General Assembly Professor of Theology in the Western Theological Seminary at Alleghenytown, which was about commencing operations. For reasons, chiefly connected with what was considered an uncertainty in the title of the property, the Dr. resigned in the following year.

In 1830, he accepted the call of the 1st Reformed Dutch Church in New Brunswick, N. J., one of the largest congregations in the United States, and continued pastor about two years, when he resigned the charge, on account of his health and advancing years.

In 1833, he was elected Vice President of Rutgers College, which office he held until his resignation in 1839.

In 1839, he re-united himself to the Presbyterian Church, and has served in various important offices, in the extension of the Redeemer's kingdom. As member of the Executive Committee of the Board of Foreign Missions, as President of the Board of Domestic Missions, as President of the Directors of the Theological Seminary at Princeton, as Trustee of the College of New Jersey, he has, by his wise counsels, his punctuality, and his general influence and example, contributed largely to the prosperity of the Church and her institutions.

Dr. Janeway has written and published a number of works, among which are the following: Letters on the Abrahamic covenant; Mode of Baptism; Essays on the Inability of Sinners; Letters on the Atonement; Internal Evidence of the Bible; Communicant's Manual; Questions on the Romans, on the Hebrews, and on Acts; [the last three have been published by the Board of Publication.] Review of Schaff on Protestantism.

We omitted to mention that in 1818, Dr. Janeway was elected Moderator of the General Assembly; and in 1838, President of the General Synod of the Reformed Dutch Church.

Dr. Janeway has always enjoyed in an eminent degree the respect, the confidence, and the affection of the Church.

His present residence is in New Brunswick, N. J. Although now in the 78th year of his life, he attends the meetings of the Executive Committee of the Foreign Board in *New York*, and those of the Domestic Board in *Philadelphia*, with greater punctuality, it is said, than some of the members actually residing in those cities.

The following anecdote, of which we are personally cognizant, is a fair illustration of Dr. Janeway's perseverance and attention to his duties.

In setting out to attend the last meeting of the Board of Trustees of the College of New Jersey, it so happened that the cars passed New Brunswick two minutes before their usual time, according to the Dr's watch; and thus the only railway opportunity was lost, of reaching Princeton in time for the meeting. With most men, this would have been considered a sufficient apology for not attending at all; and they would have gone home, perhaps with some regret. Not so with Dr. Janeway. Although there was a strong easterly wind, rain, and much *Jersey red mud* on the roads, and withal nothing special to be done at the meeting—the venerable Doctor jumped into a carriage, and rode *fifteen miles* as an honest token of his inherent love of punctuality. He came into the meeting—with clothes well splashed—bearing the palm for doing what no other trustee would have done that day, and probably few men, young or old.