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ALDERSLEEVE, Editor and Proprietor.

TERMS.

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For the Watchman and Observer.

The last General Assembly.

remark has been frequently, and correct-
that the last General Assembly was
harmonious and pleasant. Perhaps
of this was the absence of exciting
of difference. I suppose it is not often,
Assembly is called to discuss so few
involving important principles, and
forth the interest of the strong minds
it. Still there were some points acted
which seem important to be noticed and
by the mass of the church. We
to take up these points, referring the
the sketch of the proceedings of the
which has been published currently
newspapers, and to offer some explana-
remarks upon them. Perhaps a more
and entertaining article might be offered,
who was, like the writer, an eye-wit-
vided he were endowed with the powers
tion, if he were to describe the scenes
in that new and growing empire, in
ture metropolis the Assembly met, and
who figured in the exercises of the
But our object is a more serious one
entertainment of the readers of the
and Observer.

second day of the Sessions, the Assem-
called upon by the Presbytery of Lou-
to decide for them in a peculiar case.
it here, because it was presented at
stage, though the Assembly acted on
days later. A person calling himself
Duncan McAuley, who has been, for some
a citizen of New Orleans, and, we
engaged in the business of instruction,
plied to the Presbytery of Louisiana to
as a clerical member of their body.
native of Scotland, and was ordained to
by a Presbytery of the Scotch
in Canada. He was afterwards sus-
from the ministry by the Presbytery of
Canada, for charges affecting his moral
; a fact which he himself stated to the
of Louisiana, while, as we might
anticipate, he strenuously asserted the
of the suspension. It seems the Pres-
of Louisiana were in doubt as to the
of receiving him, and also as to the
operandi by which he should become a
of their body. They appointed a com-
to collect information as to Mr. McAu-
; and after much correspondence,
mitte reported in his favor. But there
a difference of opinion, and the Presby-
the advice of the Assembly. The
of Bills and Overtures reported on the
substance; that, whatever ministerial
Duncan McAuley ever had, he was
divested of it by the action of the Pres-
which he then belonged, in suspend-
that until this suspension was removed
court which inflicted it, he was, to all the
in the attitude of a layman; and that the
way in which he could be restored
ministry, was to seek restoration at the
the Presbytery of Toronto. (We do
to give the words of the report, for,
been amended in its passage through the
it has not been published in its original
In the course of the discussion, many
members of the Assembly rose and
statements concerning the former doings
Mr. McAuley, which seemed to show that
committee of Louisiana Presbytery, had
singularly inefficient or unlucky in getting
information concerning him. This
at least was testified on all hands, that
his suspension, he had left Canada, for the
States, and at South Hanover College,
he held high office for a time as well as
places, had exercised all the functions
minister without uttering a whisper of his
sion: thus practically imposing himself
the churches as a minister in regular
. After the news of his true standing
his summary ejectment from South
, and had become general then forsooth,
a virtue of necessity, and candidly
the Presbytery of Louisiana that he was
pended minister. Many members of the
bly, of whom the writer was one, thought
the question of the Louisiana Presbytery,
the *way* to introduce him into their body,
be answered by telling them not to in-
him at all. We want no men of dam-
character in our church. We are fully
that the standard of spirituality and
devotion, in all the Protestant church-
Europe, is so much less strict than in ours,
the simple fact that a minister has an
reputation there, is evidence enough
should be condemned here. We there-
thought that the Committee of Bills and
, in referring Mr. McAuley to the
of Toronto, took the course whose
results would be most desirable. And
thought that it was also the course demanded
true principles of the Presbyterian church.
after discussion, the Assembly amended
report, so as to direct the Presbytery of Louisiana, if they still thought it desirable that Mr. McAuley should be restored to the ministry, to collect all the information affecting the case, and send it to the next General Assembly, that *that* body may *take definitive action in the premises.* We regretted this decision because it seems to be another instance confirming the growing impression, that the Assembly has become, by a weak and injudicious leniency a sort of shield for all the unworthy people who can manage to appeal to it. Surely the Presbyterian church does not require a re-examination and a year's deliberation, to enable it to decide, that a man who, to say the least, had palmed himself off upon us as in regular standing, while under the censure of a sister denomination; and who, (like the Irishman on his trial, that answered, when the judge attempted to console his alarm, by assuring him that *he should have justice.* "And faith my Lord, its just that which I am afraid of,") is unwilling to submit himself to the only church court qualified to judge of his repentance and reformation, the court which is possessed of the evidences of his former life, and which suspended him, that such a man is not fit for our ministry. Surely, if the General Assembly has any proper standard of opinions as to ministerial purity, this was a question ready for decision. But we regretted this decision also, because, by it, the Assembly assumes an erroneous principle. We hold that if a Canadian Presbytery could invest Mr. Duncan McAuley with the ministerial character, a Canadian Presbytery could also divest him of it. The statement of Mr. McAuley, that his suspension was harsh and unjust, is nothing to us. The General Assembly of the Presbyterian church *in the United States* cannot review and correct the proceedings of the Presbytery of Toronto, because it is not in connexion with us. We have no right to look behind their records. If their ordinations are valid, their suspensions are valid. If we take it upon us to say that their act of suspension was so irregular that it is null and void, any body else might, with equal right, assert that their ordination was so irregular that it is null and void, so that Mr. McAuley never was a true minister. For neither Mr. McAuley's favorers nor opposers in our church have any thing to do with deciding upon the action of church courts in Canada. Their records are not under our review. Mr. McAuley therefore stands, to us, in the attitude of a *layman.* He is nothing but a layman, to us, so long as the Presbytery of Toronto holds him suspened. Now how do Presbyterians make a layman into a minister? Whatever answer might be given, one thing is clear; the General Assembly is not the body to make ministers. This is a function of the Presbyteries, and of them only. So that in taking upon itself to decide the matter definitively next year, the Assembly took the course which is the farthest possible from the true principles of Presbyterianism. Whoever else may be able constitutionally to manufacture Mr. Duncan McAuley into a minister, certain it is, *the Assembly cannot.* It seems to us, the only consistent, the only courteous mode by which a minister suspended by a denomination with which we hold fraternal relations, can be restored, is to invite that denomination to restore him. If we should restore him, it would be saying practically to our sister, the Presbyterian church in Canada, we think your sentence so unrighteous that we disregard it wholly. The Committee of Bills and Overtures then answered aright. If Mr. McAuley wishes to become a minister again, let him return to the Presbytery of Toronto, there profess repentance, there make reparation, and there obtain his original standing as a minister. Then let him bring clean papers from the Presbytery of Toronto to the Presbytery of Louisiana, and gain access by the mode prescribed for the admission of foreign ministers in regular standing.

But if the injustice with which Mr. McAuley was treated in Toronto, if the prejudice of that Presbytery in refusing to admit his repentance and restore him, are so excessive, as to justify us in the extreme measure of disregarding their verdict, and taking their subject from under their discipline, then by what process shall he be restored? Certainly not by the action of the General Assembly. We repeat it, however unjust his suspension may have been at bottom, we cannot go beyond the record at Toronto. If the Toronto Presbytery had the power to ordain him, they had the power to suspend or depose him. And a perpetual suspension, as Mr. McAuley's must be so far as the Toronto Presbytery is concerned, since he does not propose to go back *to them* for restoration, a perpetual suspension is a deposition. Whatever then may be the hardships of his case, his constitutional attitude before us is that of a layman. The only consistent way for us to repair those hardships, is to *take him up as a layman*, and make him a minister. And the Constitution says, that the only proper body to do this is the Presbytery.

CHOREPISCOPUS.

For the Watchman and Observer.

To Arinoka.

You desire to hear something from me, in regard to the Minister of the Gospel, as an instrument in awakening sinners. This is pre-eminently *the work* to which every one bearing the sacred office, has been called and consecrated. Many and diverse are the duties devolving upon him, but all, without one exception, must contribute to the one great duty of bringing back the guilty wanderer to a state of favor with God.

Is the pulpit as efficient as it once was? Are sinners awakened and converted to God, through the simple preaching of Christ crucified, as they once were?

The Minister is perhaps as highly esteemed —preaches to as large congregations—is even more liberally supported than he was in the last century.

The Ministry are even better educated.— They are less encumbered with secular business—unless indeed, they choose thus to encumber themselves. They have more time and opportunity to give themselves wholly to their appropriate work. As far as man can see, they are as orthodox and as pious.

They have more helps, especially through the school and the press, and yet revivals are rare, and the additions to the church deplorably few.

It then becomes a question of immense importance, is the connection of the Ministry with the conversion of sinners, rightly understood and duly appreciated?

We write chiefly of our own times—our own land, and as far as possible, of our own commonwealth.

We do not speak of that efficiency, the fruits of which are seen in large congregations of *pleased* and *admiring* worshippers—nor of that which appears in the multiplication of religious Boards and Associations—nor of the public anniversaries of those Boards, upon which crowds attend as interested spectators and auditors; and at which loud and long speeches are made, and many an *amusing* anecdote told. Nor do we speak of that efficiency which appears in the multiplication of Tracts—printed sermons—elaborate articles in reviews, and huge volumes of *semi-transcendental* divinity.

All know that if the kingdom of God came by observation—if the crying "lo here, or lo there," indicated the real presence of Christ, then might we call this an age of unwonted efficiency in the work of the Ministry. But with all this outward display—all this activity in the extremities—there is undeniable apathy at the heart. There is a vast amount of *social*, but we fear, very little *personal* piety.

It was not so in the days of the great and good Samuel Davies. Seldom did he preach a sermon in any part of the widely extended field of his labors, without leaving impressions which which were never effaced—impressions which ripened into true conversions, which in subsequent years were followed by the permanent extension of the kingdom of Christ. The enlightened piety—the intelligent Presbyterianism now prevailing in the counties of Charlotte and Prince Edward, owe their origin under God, to an occasional visit from that remarkable man.

The Rev. John H. Rice, D. D., of blessed memory, organized the first Presbyterian church, and erected the first Presbyterian house of worship, that ever existed in the metropolis of Virginia; and that so recently as 1812. Fourteen, we think, were all who constituted that organization; and these were obliged to worship, until their church was erected, in the Mason's Hall. Nothing is better known than the success which resulted from this enterprise. The labors of this man of God told upon the public mind and won souls to Christ. He spoke through the press, to other and distant parts of the land, and at the same time, he wrought at home, carrying the gospel to the hearts and consciences of the humblest inhabitants of his own city. The moral grandeur and sublimity exhibited in the steady increase of that little band, in the face of the most constant, and often, violent opposition cannot be described.

Very soon after this, another, of the same name, and in more than one sense, of a kindred spirit, erected the same standard in the town of Petersburg. Three or four were all who seconded his faithful efforts, for conscience sake. Every blow aimed, by that man of God, at the cause and kingdom of Satan took effect. The giant of formalism and infidelity felt the sling and the pebbles wielded by the young and inexperience servant of Zion's King.

Near the same time, another, with an equally unpropitious beginning, took his almost solitary position in the town of Fredericksburg. Two or three at most, were all who *then* and *there*, had the moral courage to avow themselves Presbyterians, in the face of ritualism of Colonial memory, and ribald scepticism, the vile progeny of the misnamed "Age of Reason." Many a battle was fought, and many a victory won upon that field. The result is widely known. Here too, the Minister commended himself to the consciences, as well as to the judgments and feelings of men; and believers were multiplied.

But we dare not pursue this part of our subject farther. We should have to speak in unbecoming terms of men, who, we thank God, still live, and whose modesty would be shocked, by so public a recital of what, through grace, they were enabled to do.

This, however, is sufficient for our present purpose. Why are not similar results seen now? Why are so few churches established, and when established, why do they not grow now, as they grew then? In other words, why is not the Minister an instrument in the awakening and conversion of sinners now, as he was formerly?

IOTA.

I am resolved.

A neat series of small handbill tracts, sold at the cheap rate of ten for a cent, has been commenced by the American Baptist Publication Society.

We insert No. 1 entire, as a specimen of the series, and as a most seasonable article for church members.

DEEPLY sensible of my past and present deficiencies, as a professed follower of the Lord Jesus Christ, and mindful of the judgment to which I am hastening, I AM RESOLVED, (by the grace of God helping me; 2 Cor. xii: 9; Ps. xxxvii: 5.)

1. To aim, with increased watchfulness, over my heart and life, at a higher standard of piety; that I may more honor my Master, and better commend to others the religion I profess. Matt. v: 16; 1 Pet. ii: 11, 12.

2. To study the Scriptures more, that I may better understand what God requires of me.— John v: 39; 2 Tim. iii: 15, 16, 17.

3. To pray more for myself, for my Pastor, for my fellow-professors, and for the impenitent. 1 Thess. v: 17; Matt. xxvi: 41; 2 Thess. iii: 1; 1 Tim. ii: 1.

4. To watch more affectionately and earnestly over my brethren; and to be more faithful in exhorting them to be more steadfast. Phil. ii: 4; Eph. vi: 18; Heb. iii: 13.

5. To do all that I can to promote brotherly love. Matt. v: 9; Heb. x: 24; 1 Thess. iv: 9.

6. To set a stricter watch upon my tongue, lest, by unguarded speaking, I give occasion of offence, or aggravate existing evil. James i: 26; iii: 5, 6; Ps. xxxix: 1; Rom. v: 19; Eph. iv: 29; Col. iv: 5, 6.

7. To attend punctually, except when I am absolutely prevented by Providential circumstances, the prayer meeting of the church, and to make it a point of duty to urge others to do so. Heb. x: 23, 24, 25; Acts i: 14.

8. To discharge more zealously my duty to the impenitent, in warning them of their danger, and in beseeching them to come to Christ.— Jude 20, 21, 22, 23; Eccl. ix: 10; Ps. cxix: 53; Daniel xii: 3.

9. From this hour to seek earnestly in all suitable ways to promote the work of God in this church. Rom. xiii: 11, 12; John ix: 4; Ps. xc: 13, 17.

The Dress and Ornament of a Christian Woman.

While so much is said in the secular papers about the new costume for women, it may not be amiss to inquire what is the Christian law on this subject. We find an excellent exposition of it in Dr. Brown's Expository Discourses on First Peter.

The third duty enjoined on Christian wives refers to the manner in which they were to adorn themselves: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The love of ornament belongs to the species; but it is a principle peculiarly strong in the female part of it. That a maid should forget her ornaments, or a bride her attire, is spoken of by the inspired writer as a very unlikely thing. There is nothing wrong in this principle itself. It serves important purposes. The want of it is felt as a serious drawback. A sloven is diagreeable, a slattern intolerable. Christianity makes no war with any thing in any of man's natural principles but the abuse of them. Its object is not to extirpate them, but to prune them, to train them, to make them yield good fruit. Thus it is with the love of ornament, which is natural to the female mind. The apostle gives directions as to the guidance and regulation of this principle. These are both negative and positive. Let us look at them in succession.

The negative direction is, "Let not the adorning" of Christian wives—and the remark is applicable to Christian women generally—"let not their adorning" be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel. Some have considered these words, and the corresponding words in the First Epistle to Timothy, "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array," as an absolute prohibition of Christian women, artificially to dress their hair, to wear ornaments composed of gold, silver, and precious stones, or to clothe themselves in any garment but what is plain and unadorned. I think Christian women may very easily fall into more dangerous misinterpretations of the Scripture than this; yet I have no doubt it is a misinterpretation. The words before us do not contain a positive prohibition of all ornamental dress; but they are a statement that these ornaments were not for a moment to be compared to ornaments of a higher kind, "I will have mercy and not sacrifice," means, "I prefer mercy to sacrifice." And the passage before us means, "I pay more, far more attention to the adorning of your minds and hearts with Christian graces and virtues, than of your bodies with jewels and splendid apparel."

At the same time, I have no doubt that these words were intended to suggest some very important hints as to the principles on which Christian women should regulate their dress. Christian women should carefully avoid every thing which has the appearance of immodesty or levity in dress. Abandoned women were in the apostle's time distinguished by their very great attention to external ornament. Christian women, on the contrary, must adorn themselves in modest apparel. It is most unbecoming that a woman, professing godliness, should wear the attire of a mere woman of the world, much more the attire of a harlot. No fashion can sanction such a mode of dress.

Christian women should also avoid undue expense in their mode of dress. It cometh of evil when Christian women aspire to, and indulge in, a richness of apparel and ornament, which is unsuitable to their rank in life, and which curtails their means of Christian beneficence, especially in clothing the poor. "Such excessive costliness," says the good archbishop Leighton, "both argues and feeds the pride of the heart, and defrauds, if not others of their dues, yet the poor of their charity, which in God's sight is a due debt, too; and far more comfort shalt thou have on thy death-bed to remember that at such a time, instead of putting lace on my own clothes, I helped a naked back to clothing; I abated somewhat of my former superfluities to supply the poor with necessities; far sweeter will this be than to remember that I could needlessly cast out many pounds to serve my pride, while I grudged a penny to relieve the poor."

There is still another hint which this negative injunction is intended and fitted to give—that dress should not occupy an undue share of the attention and time of Christian wives. The apostle intimates that it is a very subordinate thing. No Christian woman will suffer the adorning of her body to be either her business or her delight. She will not render herself responsible at the bar of God for the work of hours, days, weeks, months, in a long life of years, which might, which ought to, have been otherwise and more worthily employed, in a way more becoming rational, responsible, immortal beings.

Christian women, indeed all Christians, whether men or women, should be most solicitous about the welfare and the ornament, not of the outer man, the body, but of this inner man, the soul. And the ornaments with which it is to be adorned must be suitable to its nature; they must be incorruptible. The soul is indestructible and immortal; and so should its ornaments be. The appropriate ornaments of the soul are truth and holiness, knowledge, faith, hope, love, joy, humility, wisdom, prudence, fortitude, gentleness, and all the other gifts and graces of the Spirit; these are the jewels with which the inner man should be adorned. The outward man is corruptible. Dust it is, and unto the dust must it return. However stately and strong, and graceful, and beautiful, it must, ere long, be a mass of putrefaction, a ghastly skeleton, a heap of bones, a heap of dust, indistinguishable from the dust by which it is surrounded. And all its ornaments are, like itself, destructible. Moth and worm destroy the richest garments; silver and gold are perishable things. Gold, though tried with the fire, perishes. But neither time nor eternity can destroy either the soul or its appropriate ornaments. The soul is immortal; these ornaments are not put on it; they are essential qualities of itself, and while it endures, they must endure.

There is particular notice taken of one of these imperishable ornaments, of which it was the duty of the Christian wives to see that they were possessed, the "ornaments of a meek and quiet spirit." Nothing is more ornamental to a Christian wife than a meek and quiet spirit. No deformity is more unsightly than its reverse: a discontented, fretful, peevish, domineering spirit. Hateful everywhere, it is nowhere more hateful than in woman; in no woman so hateful as in a wife. Hear the declaration of the inspired Israelitish sage: "A continual dropping in a very rainy day, and a contentious woman, are alike. It is better to dwell in the corner of a housetop alone, than with a brawling woman in a wide house. It is better to dwell in the wilderness than with a contentious and angry woman. Whoso hideth her hideth the wind, and the ointment of the right hand, which bewrayeth itself." How beautiful, on the other hand, is the Christian woman who, amid the endlessly perplexing details of domestic management, maintains an unruffled temper, and, in Christian patience, possesses her soul! It is a lovely picture which has been drawn of a Christian wife, as "one who can feel neglects and unkindnesses, and yet retain her composure; who can calmly remonstrate and meekly reprove; who can yield and accommodate; who is not 'easily provoked,' and is 'easily entreated;' who would endure rather than complain, and would rather suffer in secret than disturb others with her grief."

This ornament and the whole class it belongs to, is "in the sight of God, of great price." One of the reasons why many females are so fond of fine clothes and rich ornaments is, that these are admired by others. But by whom are they admired? By men, and most admired by the least wise and worthy of the species, men whose opinion is little worth. But this ornament of the hidden man of the heart is, "in the sight of God, of great price." He who alone has wisdom admires it. Yes, "he looks to, he dwells with, the meek, the humble, the lowly heart." And his approbation is of more value than that of all the other beings in the universe. "Not she who commendeth herself, not she whom men commend, is approved, but she whom God commendeth." The meek and quiet spirit, like faith, will "be found to glory, and honor, and praise, at the coming of our Lord Jesus."

No Hope.

In Pridden's Australia, we find the following. "Throughout all the funeral ceremonies of savage and heathen nations, the same distinguishing mark is to be observed—they are the vain devices, the miserable inventions of men, who sorrow for their departed friends as those who have no hope. Nothing, it is asserted, can awake in the breast more melancholy feelings than the funeral chants of the Australians. They are sung by a whole chorus of females of all ages, and the effect produced upon the bystanders by the wild music surpasses belief. The following is a chant, which has been heard upon several such occasions, and which, simple though it be, fully expresses the feelings of a benighted heathen mourning over the grave of a friend whom he has lost (as he thinks) for ever:

The young woman says,	My young brother,	Again.
The old woman,	My young son,	
	In future shall I	
	Never see	
	My young brother,	Again.
	My young son,	
	In future shall I	
	Never see	

This, Christian reader, is the only consolation a heathen has in bidding a last adieu to friends on earth. Truly they have "no hope," and are "without God in the world." Imagine yourself now in their condition, without one ray of light to illumine the future, but all darkness, gloom, uncertainty, and despair, and you imagine only what would really be your situation but for your knowledge of divine revelation. It was hat condition in which the missionaries, who first came to England, found our forefathers—it is the condition of all who have not heard the gospel, which brings life and immortality to light. Since it is the gospel alone which maketh us to differ from them, should we not prize it above all price? and should we not sympathize with those who have not its enlightening influence and consoling promises, to cheer and animate them through life's dreary pilgrimage?

The Commission.

Christianity in Tahiti.

The power of Christianity has had an effectual illustration in the manner in which the converts from paganism in that Island, outlived all the efforts of the French Papists to seduce or crush them. Since the storm has passed over, the vigour of the church appears. Numerous additions have been made to the church. The Queen Pomare continues steadfast as a Protestant and consistent as a Christian. Not a single Islander was seduced by all the efforts of the Romanists. What the Sandwich Islands' converts have undertaken, in a way of sending missions to other Islands of the Pacific, has been also undertaken by the Islanders under British missions. Rev. Wm. Gill of the mission in Rarotonga gives an account of a missionary expedition from thence to a group of Islands, distant some three days' sail. After the labor of fifteen months, the missionaries report, that the entire population have cast away their idols, and welcomed Christian institutions.

"Four months after landing, the chiefs and principal people on the Island agreed to destroy all the 'Maraes' (temples), and to burn all their idols. On that day their ancient places of idol-worship were demolished, and all their idols committed to the flames:—another demonstration of Divine power communicated through feeble instrumentality. 'Not by might, nor by power, but by my Spirit saith the Lord."

"It appears that there are about 1,200 inhabitants on this Island, governed by two chiefs of equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers wisely agreed, and, after some little time were assisted by the people in erecting a 'House of God' at each of the stations. Toward the end of last year these buildings were finished, and the people of the two settlements united alternately in the opening services. Since the erection of the Chapels, the Sabbath-day is generally observed as a day of rest, instruction, and devotion. Daily schools both for adults and for children are established, and the people manifest great desire for instruction.

"It should be especially observed, that these new triumphs of the Gospel have been achieved by men who were themselves cradled in the same horrid rites of Paganism, which they have, by God's blessing, happily overthrown in the Island of Manaiki."

"By the same order of agency was the Word of Life introduced to Rarotonga and idolatry laid prostrate in Mangain; and by the same class of fearless and self-consecrating pioneers, must access be gained to the numerous Islands of Polynesia yet unenlightened by the Gospel."

A SHARE IN THE CONCERN.—A little chimney sweep, all washed and clean, was once seen running along the Strand in London, in great haste. A gentleman that saw him, asked him where he was going, that he was in such haste. Oh! I am going to the children's missionary meeting in Exeter Hall!" "What have chimney-sweeps to do at missionary meetings, I should like to know?" "Why, sir, I have a share in the concern!" "A share in the concern! What do you mean?" "Why, I paid my penny, sir, and so I have a share in the concern."

And so, dear reader, have you, if a missionary collector or subscriber. Each penny that you give, and each effort that you make, gives you a share in the concern. And what a concern! The concern of saving souls—of spreading the Gospel of Christ—of establishing the kingdom of God in all the world—of banishing idolatry, and superstition, and sin, from the earth! This is the concern; and in the great day of God this will be the honor most to be desired, to have a share, however humble, in the concern.

THE EARTHLY REWARDS OF THE MINISTRY. Poverty is the lot of even the most favored ministers of the Gospel in this country, if they have consecrated their lives to Christ. Rev. Dr. J. M. Mason was one of the most popular ministers and pastor of one of the most prominent and wealthy Churches in this city, for more than seventeen years. At the end of that time he made a farewell address to his congregation, in which he bore this testimony:

"Opulence and grandeur I have sacrificed to the Church of God—to this people—and they know it. Talent in our country need not enter the pulpit without being in some degree allied to the spirit of martyrdom. The road to wealth and honors takes another direction. Other things being equal, the ministry in all human professions, is the most helpless and unfriended. Since the time of my settlement here, lawyers, merchants, physicians, have made their fortunes; not an industrious and prudent mechanic but has laid up something for his family. But should God call me away to morrow, after expending the flower of my life, *my* family could not show a single cent for the gain of more than seventeen years' toil. And were it not for some private property, quite insufficient for their maintenance and education my wife and her children would be set adrift upon the world, without bread to eat or raiment to put on."

This, we presume, would be the testimony of ninety-nine hundredths of all the men who bear this office, and yet there are men all over the land, who are base enough to charge them, as a body, with being actuated by a mercenary spirit.---*N. Y. Paper.*

Prompt Need of Action.

What we do for the rising generation of our countrymen, we must do quickly. There is no time to be lost. Soon they will be beyond our reach. If we do not leave on the coming generation the impress of heaven's own truth, we have lost the vantage-ground irrecoverably and for ever.

The unparalleled increase of our population renders necessary the utmost efforts of the church, in all her departments, in order to maintain even that comparative influence she now has in the world. Why, it is within the recollection, perhaps of the youngest of us, when "from Maine to Georgia" was the accepted phrase to designate the boundaries of our country, and when "from the Atlantic to the Mississippi" was the expression by which men described its longitudinal extent; but where now are the land-marks which indicate the included area? The great valley which lately made its Western border, now lies far eastward of the geographical centre. The tide of population has swept over those stupendous mountain-ranges, which seem like nature's boundaries to its progress. Far off, on the shores of the Pacific, a new empire is arising—nay a new empire has arisen. The star of Texas burns brightly now in the national constellation. The golden land of California, the El Dorado of the bold adventurer, and the grave of many a disappointed hope, ten years ago a *terra incognita*, now has her senators and representatives in the council of this nation. These vast territories must be evangelised, and our generation must bring them under the influence of the gospel of the grace of God, or it will be too late. Their CHILDREN must be reached by the truth, and they themselves must be reached through their children. They come now to us asking an alms; with the Macedonian cry, they appeal to us for the bread of life for their starving millions. If we withhold it long, grown frantic by their own privation, they will come at length to wrest it from us by violence, not to appropriate to their own advantage the spoils of their affluence, but to trample them in the dust, as a maniac, rich in his rags and proud of his irons, spurns the jewels his violence would only destroy. It is no extravagance of fancy upon the supposition that the bonds of this national Union shall remain unbroken,—and heaven forfend the day when a single star in the brilliancy of its glory shall rush madly from its sphere like a meteor, self-consuming, and light its own path-way to destruction, by the false and frenzied blaze of a spurious chivalry; and heaven forfend that other day when other States, at the bidding of a blind fanaticism, shall sacrifice on the altars of faction those inestimable blessings purchased with patriot blood, and thereby consign themselves and their posterity to the controlled evils of anarchy and disunion! But on the supposition that the bonds of our national confederacy shall remain unbroken, it is no extravagance of fancy to suppose that the day may come, and speedily come! when the mighty West, which now seeks of us an alms, and that alms the bread of heaven for their children and youth, shall be enthroned in the councils of this nation, and dictate laws for the regulation of our conduct, and for the protection of our privileges. Whether those laws