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THE PRESBYTERIAN.

MODERATION.—There is a sort of moderation which would compromise all the interests of our church, as such, for the sake of peace.

A speech delivered by Mr. Alexander Henderson, immediately before the taking of the covenant by the House of Commons and Assembly of Divines, exhibits a remarkable proof of the author's taste and judgment.

It is not in our power to do more than to give a faint outline of the noble and heroic life of the late Rev. Mr. Henderson.

The rallying point of the church we believe is to be found among those who have been educated in her bosom. We welcome indeed many honoured and faithful ministers and members, who have come from other communions; and who, coming not from policy, but conviction, are ready to abide manfully by the standards.

MISS PRUDENCE CRANDALL.—We have hitherto said nothing about this lady, whose name has within a few months been familiar to almost every eye that falls on a newspaper.

It is by no means necessary that we should justify the persecution of Miss Crandall, because we happen to be friends of the Colonization Society.

WHAT IS HEAVEN?

It is the city of God.—The peculiar residence of the Most High.—The Throne of Eternal power, glory, grace and truth.

PULPIT ELOQUENCE.—No. IV.

When he speaks, too, of the Lord preparing matter for a sacrifice of glory and thanksgiving to himself, not only from the great bundles and sheaves of his works, but from the small scattered ears of his providence, and of 'the goodness and grace of our Lord Jesus Christ, that in this night of darkness, this winter season, he looketh at the route under ground, and to the leaf of prayer which it sends forth, when neither fruit nor flower doth appear, we plainly perceive in this great ecclesiastical leader a spirit and fancy so congenial with those of Leighton, that it is impossible to believe any thing but a sense of duty could have drawn him into scenes, which, however he was fitted for them by the soundness of his judgment and the largeness of his views, were oppressive to his modesty and gentleness.

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But Christ's last words persuade us of this, that unity in affection is more essential and fundamental. This is the badge he left his disciples; if we cast away this upon every different apprehension of mind, we discern our Master, and disclaim the token and badge.

As a specimen of Covenanted barbarism, take the very last sentences he uttered in the pulpit.—'We cry, Abba, Father! This is much for our comfort, that from whomsoever and whatsoever corner in the world prayers come up to him, they cannot want acceptance at his throne.

If we have thought it worth while to bestow some pains in demonstrating that learning and eloquence by no means left the Presbyterians on their renewing the covenant in 1638, it is not so much for the sake of removing false impressions from the minds of modern Episcopalians, as of directing the attention of our ministers and professors to the character and endowments of the men who led the reforming assemblies of the seventeenth centuries.

The truth is, that as circumstances were at that period highly favourable to the cultivation of pulpit oratory in Scotland, all parties partook of the same benefits, and, for various reasons, the Presbyterians and Covenanters. The impulse that had been communicated to the church by Knox and the Melvilles, must be fairly allowed to have been most felt by them.

That the controverted ceremonies pertain not to the conservation of religion, but contrary-wise, to the subversion of it, is a point which, I trust, alas! made too manifest. O what a dolorful decay of religion have they drawn with them in this land!

Let it not be thought, however, that because we hold to the learned men of the sixteenth and seventeenth centuries as types of what our ministers in these days should be, we would have them quit that path of plain practical usefulness, for which many of them have a good report, if not of the idolaters of learning, yet of their own flocks.

Dr. McCre's remarks on Henderson's bearing in church courts, are so excellent, that for the benefit of future moderators, we quote them. In forming an estimate of Mr. Henderson's character, it would be improper to overlook his qualifications for assisting ecclesiastical judicatures, and particularly the supreme council of the church to which he belonged, in which he repeatedly occupied the situation of moderator.

regained, as we trust she will regain, her independence, even in these days. But we have kept our readers too long from Mr. Bradley. We know not a volume of discourses we can so warmly recommend, not only for family reading, but also for the diligent study and imitation of young preachers.

From Rev. Dr. Miller, of the Theological Seminary at Princeton, who had been invited to attend the late missionary meeting in New York, and address the audience, the following letter was received. As it came too late to be read on that occasion, and contains an impressive appeal in behalf of the missionary cause, we take the liberty of inserting it in this place.

Rev. and Dear Brother,—Your letter of the 11th instant reached me in the afternoon of the next day, at too late an hour, however, to admit of my replying by the return of the mail; and now I write to you in haste, and in a hurried manner, but I trust, in time to answer the purpose for which it is intended.

I am rejoiced to hear of the proposed missionary meeting this evening, in the Wall street church. It would give me peculiar pleasure to be present, and to see in exercise the talents of so many of our brethren, and to see in exercise the talents of so many of our brethren, and to see in exercise the talents of so many of our brethren.

It is delightful to see a new spirit rising in relation to the world of God. The time has come, when serious Christians were apprehensive that the spirit of Foreign Missions, if cherished and acted upon beyond certain very moderate bounds, would exhaust the resources and impair the ability of our country.

The above is a true copy of the charter of the Fifth Presbyterian congregation. It neither expresses nor implies a thought on the election of a pastor.

The word 'pastor' is not in said charter; nor, in this legal instrument, is the word 'election,' nor similar word or phrase to be found relating to said spiritual officer.

Are you solicited to visit the Bar Room? Think, before you go, how many young men there first entered on that downward road, which conducted to the loss of estate, and health, and character, and the ruin of their families.

THE FIFTH PRESBYTERIAN CHURCH OF THE CITY OF PHILADELPHIA.

No. 7V. Corporators in trust can a Sexton elect. But the call of a Pastor they cannot elect.

The charter of the Fifth Presbyterian congregation regulates the election of a pastor, or the published phrases, "according to charter," "incorporated voters," "legal electors," "legal votes," and "legal call;" and the published statement "that the Rev. N. S. S. Bennan, D. D., of Troy, N. Y., was on the 9th of last September, duly elected pastor of said church, are incorrect."

Article 1. No person shall be considered as a member of this corporation who is not of the age of twenty-one years, and who shall not own and pay rent annually for at least one half of a pew in such house of worship as may be occupied by said congregation.

Article 2. The aforesaid corporation shall have power to take, receive and hold, all and all manner of lands, tenements, rents, annuities, franchises, and hereditaments, and any sum or sums of money, goods or chattels, of whatever kind, that may be given or bequeathed unto them, provided always that the clear yearly value and income of goods, lands, &c., and the interest of money lent, do not exceed the sum of five hundred pounds.

Article 3. The said corporation, by the name and style aforesaid, are hereby declared and made capable in law, at all times hereafter, to sue and be sued, to plead and be impleaded, to answer in any court or courts, or other places, and to defend, in any court or courts, or other places, and to defend, in any manner of suits, actions, pleas, &c., of whatever kind and nature they may be, in as full and effectual a manner, as any person or persons, or other bodies politic, may do, that are incorporated by the act of the sixth of April, one thousand seven hundred and ninety-one.

Article 4. The said corporation shall have full power to make, have and use one common seal with such device and inscription, as they shall think proper, and the same to break, alter, or renew at their pleasure.

Article 5. They shall have full power to make by-laws, rules, and ordinances, for the transaction of all business appertaining to the corporation, and the same to put in execution, revoke, or disannul, alter, or amend, their powers, provided always that such by-laws, rules, and ordinances, be not repugnant to the constitution and laws of the United States, and to the constitution and laws of the State, and to the provisions of this instrument.

Article 6. The affairs of this corporation shall be managed by nine trustees to be chosen as is herein after directed.

Article 7. On the second Monday of February in every year, the corporation shall meet, public notice of the time and place of meeting to be given by the trustees, on the Sabbath day preceding, for the purpose of electing by ballot, nine trustees; and should it happen that an election should not be held on the above mentioned day, then an election shall be held for the purpose aforesaid, within one month after public notice having been given as above stated, providing the trustees already in office shall continue to serve until such election take place.

Article 8. The Trustees elect shall meet one week after the annual election, and shall choose by ballot, from among themselves, a President and Secretary, and from the members of the corporation, one who is not a trustee, to the office of Treasurer, who is to receive and account for all the moneys, coming into his hands, belonging to the corporation, and shall have his accounts settled annually to be laid before the corporation at their yearly meeting for the election of Trustees.

The charter expresses no pastor-electing power, nor can such be implied in any of the above extracted words and phrases; the electing power of the corporation is confined to an annual election of trustees; that of the Board of trustees is ap-

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But pastor, elders, and chorister, are spiritual officers, and their elections are spiritual transactions: the chorister is elected by the congregation, the elders by the communicants, and the pastor by the people of the congregation, except such of them as are excluded by the Presbyterian Book of Discipline.

The charter is said to imply a power in the corporation to elect a pastor, and to so mean in the following clauses of the ninth article, viz: "Their power shall extend to renting pews and collecting pew rents;" "likewise to the payment of debts due from the corporation to others;" "they shall not have power to dispose of the funds of the corporation for any other purpose beyond the sum of three hundred dollars per annum, without the consent of said corporation."

These three clauses relate to money, to the income and outgoes of the corporation, and to a check on disbursement. They relate to temporalities. What reference, what shadow of reference have they to a spiritual matter, viz. the election of a pastor. They imply the salary, not the election of a pastor. They imply a living, a benefice. They imply money, and not the election of an ascension gift, which "cannot be bought with money," which comes by prayer, "without money and without price."

Others, who are now, or may hereafter become regular members of said congregation, being citizens of the Commonwealth of Pennsylvania, are incorporated and made a legal political body, by the name and style of "The Fifth Presbyterian congregation of the city of Philadelphia," on the articles and conditions following, viz:

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Article 4. The said corporation shall have full power to make, have and use one common seal with such device and inscription, as they shall think proper, and the same to break, alter, or renew at their pleasure.

Article 5. They shall have full power to make by-laws, rules, and ordinances, for the transaction of all business appertaining to the corporation, and the same to put in execution, revoke, or disannul, alter, or amend, their powers, provided always that such by-laws, rules, and ordinances, be not repugnant to the constitution and laws of the United States, and to the constitution and laws of the State, and to the provisions of this instrument.

Article 6. The affairs of this corporation shall be managed by nine trustees to be chosen as is herein after directed.

Article 7. On the second Monday of February in every year, the corporation shall meet, public notice of the time and place of meeting to be given by the trustees, on the Sabbath day preceding, for the purpose of electing by ballot, nine trustees; and should it happen that an election should not be held on the above mentioned day, then an election shall be held for the purpose aforesaid, within one month after public notice having been given as above stated, providing the trustees already in office shall continue to serve until such election take place.

Article 8. The Trustees elect shall meet one week after the annual election, and shall choose by ballot, from among themselves, a President and Secretary, and from the members of the corporation, one who is not a trustee, to the office of Treasurer, who is to receive and account for all the moneys, coming into his hands, belonging to the corporation, and shall have his accounts settled annually to be laid before the corporation at their yearly meeting for the election of Trustees.

The charter expresses no pastor-electing power, nor can such be implied in any of the above extracted words and phrases; the electing power of the corporation is confined to an annual election of trustees; that of the Board of trustees is ap-